

REVIVAL!

**A Translation of the Book *Meshivat Nefesh*,
Based on the Teachings of Rabbi Nachman**

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INTRODUCTION

In the words of the transcriber: It is already well-known from one end of the world to the other, the awesomely wondrous holiness of our Master, Teacher and Rabbi, the Light of Lights, etc, Rabbi Nachman, may his righteous and holy memory be for blessing, the author of the books *Likutey Moharan*, *Sippurei Ma'asiot*, *Sefer ha Midot*, and the other holy and awesome books, which have filled the world to the uttermost ends. And behold, aside from what is apparent to all those who study his holy books, the depth of his advice in the service of G-d, wherein there is not one piece of holy advice which a person cannot find in his holy books – he has abounded in advice and expanded support especially, to strengthen and give courage to all weak and tired souls, even those lying below in the Ten Crowns of Impurity, who have descended in their sins to utter depths of Hell and below – to all of them he will arouse and stir and enliven, that they not despair from mercy, G-d forbid, and his words will raise up those who are stumbling, and their weakened knees will be strengthened, for Rabbi Nachman comprehended the greatness and kindness of G-d, and His great mercy beyond measure, even for souls which are very blemished, and informed them of the aspect of “and if I make my bed in Hell, there You are (*Tehillim* 139:8),” as is brought in *Likutey Moharan*, Chapter 6, and also the aspect of “Wake up and sing, you who sleep in the dust (*Yeshayah*, 26:19),” and G-d is with them and close to them in all the places to which they have descended, and also from there one can return to G-d, as is brought in *Likutey Moharan*, Part II, Chapter 7. And he cried out in his holy voice, “*Gevald!* Don’t despair!” And he drew out the word *Gevald* to a great degree, to show and hint to every person in every generation, not to despair under any circumstances, no matter what he is enduring.

And he hinted to us in his holy words that all of his affair for which he came to this world, was only to repair all the fallen souls having the aspect of “impure places”. And one time he said: “How many people were sunken in filth, etc, and I extracted them from there.” And likewise one time he said about himself, “My hands are dirty with blood and the waste materials of pregnancy, in order to purify (*Gemarah Brachot* 4-A).” And thus all the torment he endured in this world and all the increasing of the concealment wherein his holy light was hidden from the world to the point that there are many who did not merit benefiting from it, was only for the sake of this, as he wrote in this letter printed in *Chai Moharan*, in these words: “I surely know that for all my efforts to extract all of you from the jaws of the Evil One, his eyes glare at me and he grinds his teeth at me. And so, my beloved brothers and friends, be strong and courageous, etc, that my efforts not be in vain, and guard the Torah of Moshe the Servant of G-d, as I taught you.” Refer within.

And behold, to more than any of his other students, he gave encouragement to his holy student Rabbi Natan, may his memory be for blessing, the author of the holy books of *Likutey Halachot* and *Likutey Tefilot*, and he graced him with his glory and laid his hands upon him, to imbue him with his holy understanding, using all varieties of words to comfort the souls of all the fallen and sunken ones, that they should strengthen themselves and not despair under any circumstances. And behold now, in these times preceding the coming of the *Mashiach*, wherein a very terrible darkness is spreading, a chaotic darkness multiplied immensely, which the early prophets foresaw and were astonished at how the Jewish People would be able to persist in fear of G-d in such darkness. And blessed is G-d, who has brought the healing in advance of the blow, and sent us a savior and rabbi, the “Flowing Stream,

Source of Wisdom (*Mishlei* 18:4),” our holy Master, Teacher and Rabbi, may his memory be for blessing, who along with his holy students, informed us of (G-d’s) great mercies and kindnesses beyond measure. However, their holy words and tremendous encouragement are scattered among the holy discourses in the books *Likutey Moharan* and *Likutey Halachot*, and not everyone can find what he needs with ease. Therefore, Rabbi Natan compiled the holy book *Likutey Aitzot*, divided according to subjects, wherein a person can also find powerful words of encouragement based on Rabbi Nachman’s holy books. And afterwards, the holy Rabbi from Shtehrn arose, and gathered and compiled the material for the book *Otzer ha Yirah*, with divisions covering all the holy pieces of advice scattered in the holy books of *Likutey Halachot*. And the reader can find there also words of encouragement drawn from the books of *Likutey Halachot*.

And we clearly saw that now, in the darkness of the birth pangs of the *Mashiach*, wherein many of the Jewish People long intensely to serve G-d, however it seems to them that they have no hope, may G-d have mercy. Therefore we were aroused to gather in one place, all the words of encouragement that were printed in the holy books of *Likutey Aitzot*, both the first and second editions, and *Otzer ha Yirah*, and print them in this small booklet, in order that every person will be able to comfort his soul thirsting for the word of G-d, and will know that his hope is not lost, G-d forbid. And we called the name of this booklet *Meshivat Nefesh* (Returning the Soul), for it is all words of G-d, pure and refined sevenfold, to revive and encourage all the fallen souls, in the aspect of “The seven who answer wisely (*Mishlei* 26:16),” to the point of having the aspect of “A tzaddik falls seven times and rises (*Mishlei*, 24:27),” as is explained in the teaching *Tikau Emunah* (*Likutey Moharan*, Part II, Chapter 8). And thus may we merit fulfilling this in truth, until we merit returning in complete repentance and returning to our land, with the coming of our righteous *Mashiach*, speedily in our days, amen.

Editors Note

All the Hebrew words that appear in this book are granted definitions in the Glossary at the back of the book.

REVIVING THE SOUL

SECTION I

1.

One who wants to return to G-d needs to be very skilled in walking, that nothing should ever knock him down or distance him, whether he is in an ascent or a descent. And whatever comes upon him, he should strengthen himself, as in the expression *der alten zich* (one who holds on tightly), and he should fulfill the verse, “If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are (*Tehillim* 139:8),” for even in the utter depths of Hell, one can draw close to G-d, for even there He is present, in the aspect of “and if I make my bed in Hell, You are there (see *Likutey Moharan*, Part I, Chapter 6).” And in *Likutey Aitzot*, Section on Repentance, Article 6, this idea is explained in the following language: “When a person wants to go in the path of repentance, he needs to be an expert walker, and he needs to have two aspects of expertise – one in running ahead, and one in returning. This is the aspect of going in and coming out, the aspect of “If I ascend to Heaven, You are there, and if I make my bed in Hell, You are there.” That is, one who wants to return to G-d needs to gird himself and strengthen himself in the ways of G-d at all times. Whether in ascent or descent, which are the aspects of “If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are.” Which means to say, whether one merits some ascent to some level, be it great or small, nevertheless one must not remain there or be satisfied with this, and one needs to be a great expert in this, to know and believe that one needs to go higher and higher, which is the aspect of being expert in running. And so also the contrary, that even if one falls to the place one falls, may G-d have mercy. Even if he falls to the utter depths of Hell, G-d forbid. Even there one must not ever give up hope under any circumstances, whatever they may be. One should only search and ask of G-d and strengthen oneself in every situation, to the degree one can. For even in the lowest depths of Hell, G-d is present. And also there, one can attach oneself to G-d. And this is the aspect of “and if I make my bed in Hell, there You are,” the aspect of being expert in returning. For it is only possible to merit repenting if one is expert in both of these aspects. And in truth, it is a very great skill, to merit knowing that one needs to strain oneself

and labor in the service of G-d always, and to constantly anticipate reaching a higher level. But nevertheless, one must not fall for any reason, even in the worst circumstances, G-d forbid, even so one must not lose confidence at all, and fulfill “If I make my bed in Hell, there You are.” And when a person has these two aspects of expertise, then he goes in the path of repentance. And then the Right Hand of G-d is outstretched to receive his repentance, and he merits the Glory of G-d and he becomes as a man who sits on the throne, happy is he.

2.

The main greatness of G-d is that even those who are very, very far from Him can also draw close to His service, and through this G-d’s name is glorified and elevated above and below. Therefore, a person must not despair from drawing close to G-d’s service due to his having strayed far away from G-d through his abundant sins, even though he has done much evil, G-d forbid. For to the contrary, specifically through him the glory of G-d is raised up and praised and increased to a greater degree. But the main bringing of the distant close to G-d is through the tzaddikim of the generation (*Likutey Moharan*, Part I, Chapter 10).

3.

The followers who are close to the true tzaddikim and hold according to them – it is fitting that they strengthen and arouse each other. And the primary strengthening is through the great power of the True Tzaddik, who is so great that he can elevate even the most corrupted soul, which has still not ascended from the profane to the holy even as much as a hairsbreadth – the Tzaddik can even elevate and renew him for good, in his great strength, and that is the main strengthening of every person. For even the lowest of the low, whoever he may be, even though he is presently enduring what he is enduring – as long as he holds onto the True Tzaddik, he has eternal good hope. Also it is necessary for each one to strengthen his fellow, and they should encourage and inspire each other and strengthen each other in the service of G-d, and each one should remind his fellow about all the good advice that each one knows and understands according to what they received from the Tzaddik (*Likutey Moharan*, Part I, Chapter 13).

4.

One must understand that G-d glories even in the most insignificant among the Jewish People, and even the sinners of the nation – as long as they are called by the name “Israel”, each one has an individual glory that G-d glories in him. Therefore, it is forbidden for a person to lose hope in G-d, even if he has damaged and blemished a great deal, G-d forbid, for G-d’s fondness for him has still not abandoned him, and therefore he can still return to G-d. And the main point is through people of truth who can find the good and the glory even in the lowest of the low, and return it all to G-d (*Likutey Moharan*, Part I, Chapter 17).

5.

When a person needs to ascend from one level to another, he must undergo a descent before the ascent, for the descent is for the purpose of the ascent. And from this every person can understand how much he needs to strengthen himself in the service of G-d, and never to lose confidence from all the falls and descents in the world. For if he will strain and strengthen himself not to pay attention to this under any circumstances in the world, even if the worst comes upon him, he will merit in the end that all the descents will be transformed to great ascents, for the descent is for the purpose of the ascent. And there is much to speak about this, for each one who has fallen to whatever place, feels that these words do not apply to him, only to those on a high level who rise at all times from level to level. But in

truth, you must know and believe that all these words were said also for the smallest of the small and the lowest of the low, for G-d is good to all at all times (*Likutey Moharan*, Part I, Chapter 22).

6.

Every person in the world, even one on a very low level, and even one who is truly under the ground, nevertheless when one wants to enter the service of G-d, one certainly needs to progress from one level to the next. And each time one rises from one level to another according to his situation, the impure husks rise anew to block him, these being the cravings and imaginations and thoughts and confusions and obstacles, and they spread out before him abundantly at every point, not allowing him to enter the Gates of Holiness. And about this, many upright followers err greatly, when they see that the cravings and confusions and obstacles suddenly overwhelm them, and it seems to them that they have fallen from their level, since previously, these cravings and confusions had not disturbed them to such a degree, and were resting, as it were. Therefore they assume that they have fallen, G-d forbid. But in truth, this is not a fall at all, rather it is because they need to ascend to a new level, each one according to his situation, and due to this, all the cravings and confusions and obstacles and crookedness of heart overwhelm them anew, with especially great intensity. So one needs to strengthen oneself much at each point, and not to lose confidence from this at all, until one overcomes and breaks through them anew (*Likutey Moharan*, Part I, Chapter 24).

7.

And the advice for this is to give charity to poor people who are worthy, for the main greatness of G-d is revealed through the charity that is given to the worthy poor, through which G-d magnifies Himself and glories, and through this one merits subduing the evil husks, which are the obstacles and confusions that overcome one at every new level, as described above (ibid).

8.

Another tactic for this is to cheer oneself, and rejoice in one's good point, in that one merited being a Jew and drawing close to people of truth, who lead and guide one in the way of truth, through which one has eternal good hope, come what may. And through this joy one breaks through the husks, which are the obstacles at every level (ibid).

9.

When one girds oneself and breaks the obstacles, and rises at each occasion to the level that is higher, according to his situation, in this he does a favor for his fellow as well, who is standing at the same level he is entering now. For his friend thus leaves that level and ascends to a higher level, for it is impossible for two people to be on exactly the same level, and this is the aspect of elevating, called *Heibin* in Yiddish, that is, one who lifts and elevates his fellow (ibid).

When a person sees that sexual thoughts are entering his mind, and he subdues his desire and turns his attention from them, this is his main repentance and rectification for his spoiling of the Covenant (refers to sexual sins) in the past, each one according to his case. For this is the matter of literally 'balancing the scales'. Therefore, one should not be discouraged when one sees that very lustful and shameful thoughts are overwhelming one, for to the contrary, this is precisely one's rectification and repentance, for specifically through these thoughts coming upon one, and one overcoming them, specifically through this one reaches rectification and repentance, and through this one raises the sparks of holiness that had fallen through one's past spoiling of the Covenant (*Likutey Moharan*, Part I, 27).

10.

One needs to know that G-d's glory fills all the earth (*Yeshayah*, 6:3), and there is no place void of Him, and He fills all the worlds and surrounds all the worlds (*Rayah Mehemnah*, Portion *Pinchas* 225). And even one who does business dealings with non-Jews cannot excuse himself and say that it is impossible for him to serve G-d, because of the coarseness and materialism in which he is immersed constantly due to his business dealings with them. For in all the material things and in all the languages of the non-Jews, one can find G-dliness, for without this G-dliness they would not have any life-force or existence at all. However, the lower the level, the greater is the constriction of G-dliness in that place, and the more layers cover it (*Likutey Moharan*, Part I, 33).

11.

Because of this, one needs to know that even if one is sunken in the depths of impurity, and one is on a very lowly level, to the point that it seems one can no longer draw close to G-d, due to the degree one has become distant, nevertheless one must know that even in one's place, one can also find G-dliness, and from there one can also attach oneself to G-d, and return to Him in complete repentance, for "It is not far from you (*Devarim* 30:11)," only that in the place where one is, the layers have multiplied (ibid).

12.

There are those who have committed so many sins that they have fallen to the aspect of 'concealment within concealment'. And due to this, it appears to them that there is no hope left for them, G-d forbid. For "One who sinned and repeated the sin, it becomes for him as if a thing permitted (*Gemarah Yomah*, 86-B)." This is the aspect of one level of concealment. But when one has sinned to a greater degree, G-d forbid, then G-d conceals Himself from the person in the aspect of "concealment within concealment", and then it becomes very difficult to find G-d. But through study of the Torah, it is possible to arouse even him, and inform him of G-d, and that he also has hope, until he returns to the truth and draws close to G-d. For in truth, through the strength of the true tzaddikim, one can draw close to G-d at all times, in whatever condition, from whatever place (*Likutey Moharan*, Part I, Chapter 56).

13.

In the places which are very lowly and distant from G-d, there specifically dwells a very high life-force, in the aspect of Secrets of the Torah. Thus, one who has fallen very deeply, G-d forbid, needs to know this, that specifically in his place he can draw especially close to G-d, for there specifically is concealed a very high light, and when such a person merits returning to G-d, through him specifically will be revealed a high Torah teaching, that is, Secrets of the Torah (ibid).

14.

If a person is aroused to repent, then when he wants to begin serving G-d and to travel to the Tzaddik, the evil inclination arises against him, each time to a greater degree. Therefore at each point, one needs a determination greater than before, and new strength to face the new evil inclination, which arises against one at every point. From this comes the phenomenon, wherein when one is inspired to travel to people of truth, one has a great desire for this, and afterwards when one begins the journey,

one's desire weakens, and sometimes by the time one reaches the tzaddik himself, one falls from one's desire entirely. All this emanates from the above-mentioned aspect, for immediately when one is aroused to travel to a true tzaddik, one kills the evil inclination one had at first, and afterwards when one wants to start travelling, a new evil inclination is created, which is stronger than the first one. For "Each one who is greater than his fellow, his evil inclination is also greater (Gemarrah *Sukkah*, 52-A)." Therefore, one who wants to draw close to G-d in truth needs new strength at every point, to counter the new evil inclination that renews itself upon him at every point (*Likutey Moharan*, Part I, Chapter 72).

15.

There are several varieties of the evil inclination. For most of the world, their evil inclination is very lowly and materialistic, truly a spirit of foolishness. And one who has a bit of clear intellect, and reflects in his heart even a bit about the greatness of G-d, certainly for him this evil inclination is great foolishness and craziness, and even the test of sexual desire is foolishness in his eyes, and he does not need any efforts to counter it. However, he has another evil inclination which is much higher than this. But the evil inclination of most of the world is truly great nonsense for one who has intelligence alone (ibid).

16.

And there are those whose evil inclination has the aspect of a thin shell, and this evil inclination only challenges one who is on a somewhat high level. But this is still not the evil inclination of the True Tzaddikim, for their evil inclination is truly a holy angel (ibid).

17.

Also in the matter of drawing oneself close to G-d, there is a great evil inclination, wherein sometimes the excess of enthusiasm beyond the proper measure is from this evil inclination, in the aspect of "Lest they break through to ascend to the L-rd (*Shmot* 19:21)." One needs to ask for mercy to be saved also from this (ibid).

18.

One who is burdened by harsh judgments, G-d forbid, and is enduring some suffering, may G-d have mercy, needs to make a particularly strong effort to be saved from the evil inclination, for at such times the evil inclination rises against one especially, for the primary root of the evil inclination is harsh judgments, may G-d have mercy (ibid).

19.

Also depression is very harmful, and gives strength to the evil inclination, therefore, one must be very determined to cheer oneself with all the methods which are explained in their place, for the primary strengthening is through joy and delight, as in the verse: "The delight of the L-rd is your strength (*Nechemiah*, 8:10)." (Ibid)

20.

Becoming distant from G-d is the beginning of drawing close. That is, when a person wants to draw close to G-d, then in most cases harsh judgments and suffering and numerous and immense obstacles come upon him, and it seems to him as if he is being pushed away. But all of this is for good, in order to draw him close, and one must strengthen oneself and be determined and steel oneself to stand in this test, and not be driven away, G-d forbid, by the suffering and obstacles and distancing, and not deceive oneself, saying that he is being rejected, G-d forbid. Rather he must know and believe that all that he is enduring is for his good, in order that he should overcome and draw closer, for the distancing is only for the sake of drawing him close (*Likutey Moharan*, Part I, 74).

21.

The main advice for strengthening oneself is speech, that is, even if one has fallen very deeply, nonetheless one should strengthen oneself even there, to speak words of truth, that is, words of Torah and prayer and fear of Heaven, and to speak to one's Creator, and to speak to a friend, and all the more so, to one's rabbi. For speech has a great power to remind a person of G-d, and to strengthen him at all times, even in places very far from holiness (*Likutey Moharan*, Part I, 78).

Refer to *Likutey Aitzot*, Chapter on Speech, Article 19. There it is said in the following language: "Speech is the aspect of 'A mother of children (*Tehillim* 113:9),' " that is to say, just as a mother always goes with her children, even to impure places, and never forgets them, likewise speech always goes with a person, even to impure places, and reminds him always of G-d. That is, even if a person has sunken to an extremely low level, G-d forbid, nevertheless through speech one can always remind oneself of G-d. Which is to say, regardless of how low one's place, if he will strengthen himself at least to say holy words of Torah and prayer and conversation with his Creator, or to speak with his rabbi or with a friend about fear of Heaven, through this he can remind himself of G-d eternally, even there in places very distant from G-d, which are the aspect of the impure places. No matter how far he has fallen. For speech does not allow one to forget G-d. Understand well the great power of speech. And this is a wonderful and awesome technique for one who wishes not to lose his life completely, G-d forbid.

22.

One needs to be joyful at all times and to serve G-d in joy, and if one sometimes falls from this level, one must strengthen oneself from the earlier days, wherein the light had been shining on one a bit, and must sustain oneself now with the inspiration and illumination that one had then (*Likutey Moharan*, Part I, Chapter 222).

23.

One who mingles with non-Jews, because he has business dealings with them, must guard himself extremely carefully, that they not do harm to his holy Jewish being, for one can easily be caught in their net, G-d forbid, and one needs to strengthen oneself and remind oneself constantly of one's holy Judaism, and ask G-d very much to guard one from learning from their behavior and customs (*Likutey Moharan*, Part I, Chapter 244).

24.

A person's primary might is in his heart, for one whose heart is strong does not fear from any person or thing, and he can do awesome deeds of might and conquer heavy wars through the strength and courage of his heart, not fearing, and running into the thick of the heavy war – thus it is with the service of G-d, understand this well (*Likutey Moharan*, Part I, Chapter 249).

25.

When one falls from one's level, one should know that this was intended from Above, for becoming distant is for the purpose of drawing close. Therefore one fell in order to arouse his heart more to draw close to G-d. The advice for such a situation is to begin anew and enter into serving G-d as if one had never started before. And this is a great principle in the service of G-d, that one must truly start anew each day (*Likutey Moharan*, Part I, Chapter 261).

26.

When one begins to look at oneself, and sees that one is far from good, and one is filled with sin, then one can fall through this and not be able to pray at all. Therefore one is required to search for and seek and find some good in oneself, for it cannot be that one has not done some *mitzvah* or good thing at some point in one's life. And even if when one begins to examine that good that he had done, one sees that it is filled with blemishes and has no purity, for the good is mixed with vested interests and much waste material, nonetheless it cannot be that there is not some good point in the little bit of good that he has done. And thus one must go on and search further, until one finds in oneself some good point, and even if this good is also mixed with much waste material, nevertheless in any case it contains some good point, and thus one must search further, until one finds some other good points in oneself. And through finding some merit and good in oneself, through this one truly crosses over from the scale of guilt to the scale of merit, and one becomes able to return in repentance through this, and through this one can enliven and cheer oneself regardless of one's situation, and then one can pray and sing and give thanks to G-d (*Likutey Moharan*, Part I, Chapter 282).

27.

A person needs to be very careful to go in the above-mentioned path, for this is a major foundation and principle for one who wants to draw close to G-d and not lose his life completely, G-d forbid. For the main point is to distance oneself from sadness and depression as much as possible, for most people who are far from G-d are thus due to depression and sadness, and because they fall in their own estimation from seeing their great despoliation, in that most of their deeds are corrupted according to what each one knows of the blemishes in his heart and his pains, and due to this they fall in their self-estimation, and most of them give up on themselves entirely, may G-d have mercy, and do not pray with intention at all, and do not even carry out the minimal service of G-d of which they are still capable. Therefore, a person needs to be very wise about this matter, for many people have sunken through this, for despair is worse than anything else. Therefore one needs to strengthen oneself a great deal, to go in this way, searching for good points in oneself at all times, in order to enliven and strengthen oneself at all times, and through this one can pray with passion and vitality and joy at all times, and to return to G-d in truth, as explained above (*ibid*).

28.

There are souls that have fallen, and it is necessary to enliven them and comfort them with all types of delights that comfort the soul, and through the sparks of intellect which are the aspect of *tefillin*, which one merits through breaking the force of sexual imaginations (as is brought in *Likutey Aitzot*, Section on Sexual Purity, Article 26), and through this are created righteous words to enliven and comfort these fallen souls (*Likutey Moharan*, Part II, Chapter 5).

29.

It is forbidden for a person to despair of himself, G-d forbid, and even if he has fallen to a very low place, G-d forbid, and is lying in the depths of Hell, G-d have mercy, even so he must not give up hope in G-d under any circumstances whatsoever, for even from there one can draw close to G-d, for the whole world is filled with His glory (*Yeshayah*, 6:3). And the True Tzaddik is only called as such when he has this strength, to enliven and lift up these souls that have fallen very deeply, to strengthen them and give them courage, to arouse and awaken them, and to reveal to them that G-d is still with them and beside them and close to them, for the whole world is filled with His glory. And also the opposite – the Tzaddik must show to those who are on a high level that they still do not know anything at all of the knowledge of G-d, in the aspect of “What did you see, what did you grasp?” (Introduction to the *Zohar*, 1-B) (Ibid)

30.

When a person falls from his level, and sometimes the fall and descent is extremely deep, may G-d have mercy, for there are those who fall to very loathsome places, called the “Disgusting Places”, and they fall into doubts and very evil, disgusting and strange thoughts and abundant, enormous confusions that twist the heart. Even though it is impossible to find G-d in these places, nevertheless even there one still has great hope, through searching and asking for G-d from there, and asking ‘Where is the place of His glory?’ And all that a person sees that he is further from G-d’s glory, he should be pained and ask and search more for the place of G-d’s glory. And through this in itself, that one asks and searches and yearns for G-d’s glory, and is troubled and cries out and asks and seeks for the place of G-d’s glory, through this in itself he ascends in the ultimate ascent, for he merits ascending to the aspect of “Where?”, which has a very high degree of holiness. And that is the main point of repentance, that one searches always and asks “Where is the place of His glory?”, and through this one’s descent is transformed into a great ascent, and this is the aspect of “a descent who’s purpose is ascent”, which is discussed in all the holy books. See inside and understand, for this is a deep matter (*Likutey Moharan*, Part II, 12).

31.

One needs to be very stubborn in the service of G-d. Understand this well, for any person who wants to enter the service of G-d, even the lowliest person, must endure countless ascents and descents, and several varieties of falls and failures. For sometimes there are cases when one is intentionally driven away from the service of G-d, and concerning all of this one needs great encouragement beyond measure, as has been explained above. And sometimes one must strengthen oneself and hold one’s ground only through pure stubbornness, and one needs extremely great stubbornness in this. Remember this well, for you will need this very much (*Likutey Moharan*, Part II, Chapter 48).

32.

Know that all these falls and descents and confusions etc, one is obliged to pass through them before one enters the gates of holiness, and all the true tzaddikim and G-d fearing people went through all of this (ibid).

33.

If you are very, very far from G-d, and it seems to you that you truly betray G-d constantly. Balancing this, know that such a person who is so coarse, every single move he makes to sever himself in the smallest degree from his carnality, even the slightest movement to leave his physicality and draw close to G-d, is very, very great and precious to G-d, and he runs thousands upon thousands of miles in the upper worlds through this (ibid).

34.

The main point is to strengthen oneself in joy, with all the varieties of advice concerning this, for sadness is very harmful. Therefore, one needs to make efforts with all one's might to distance oneself from and drive away sadness and depression, whether through searching for and finding the good points remaining in oneself, or whether through the fact that one was not created a gentile. And for the most part, it is only possible to cheer oneself through humor and silliness, as is written in *Likutey Aitzot*, Chapter on Joy, refer there (ibid).

35.

And know that in this world, a person must cross a very narrow bridge, and the essential point is not to have any fear at all (ibid).

36.

According to the greatness of G-d and His supreme exaltedness, for one tiny movement or one slight glance inappropriate to G-d's glory, it would be fitting to come upon a person what would be fitting, G-d forbid. However, G-d is abounding in mercy and the whole world is filled with mercy, and He greatly desires the world. Therefore my beloved brother, you the reader, my heart and soul, be very strong and courageous, and trust in G-d, for He will not desert you, for all that you are enduring is for your good, and depend on His abundant mercies without limit, for G-d is very great, and there is no limit to His greatness, and there is a principle that everything will be transformed to good, and sins are transformed to merits, only be strong and courageous (*Likutey Moharan*, Part II, Chapter 49).

37.

It is a high level, when one still has an evil inclination, for then one can serve G-d precisely with his evil inclination. That is, to strengthen oneself amidst the heat of the evil inclination, to draw its power into some type of service of G-d. For if one has no evil inclination, his service is not considered of value at all. This is why G-d allows the evil inclination to envelop a person so thoroughly, and especially one who truly desires to draw close to G-d, even though through its spreading and overpowering so extremely, it brings a person to what it brings, to many severe sins and blemishes. Even so, it is all worthwhile to G-d, for the sake of the small movement toward goodness that emerges, that in the depth of the overwhelming of the evil inclination, a person rises against it with the smallest movement and flees from it – this is more precious to G-d than one who serves Him one thousand years without the evil inclination. For all the worlds were only created for the sake of man, whose entire greatness and importance is due to his having such an evil inclination, and his straining to overcome it. Therefore, to the degree that it rises against one, to the same degree is precious to G-d, every slightest movement one makes to stand up to it. And G-d Himself helps one in this, as it is written: “The L-rd will not leave him in its hand (*Tehillim 37:33*).” (Ibid)

38.

The evil inclination knocks at every occasion and entices one as he does, and even if a person does not listen to it and turns his back to it, even so it knocks again, a second time, a third, a fourth and more. But if a person is strong-willed and stubborn against the evil inclination, and does not respond to it at all, then the evil inclination departs and goes his way. Likewise in prayer, concerning the thoughts

that come to a person and fully confuse him, wherein a thought comes several times, again and again, to confuse one, and one must be strong not to look at it at all, under any circumstances. Refer to other places concerning this matter (*Likutey Moharan*, Part II, Chapter 51).

39.

When a person enters a high service, for example, drawing close to the True Tzaddik and the like, sometimes precisely then the person sees *keri* (a nocturnal emission), G-d forbid. One must not fall in self-esteem due to this, for to the contrary, this is sometimes a sign that a person has drawn close to holiness, and sometimes it is a great benefit (*Likutey Moharan*, Part II, Chapter 117).

40.

It has already been explained that despair does not exist at all, and precisely through seeing that one is very far from G-d, in ultimate distance, from this itself is fitting for one to strengthen oneself, since in any case, one is aware one is distant. For it is possible to be so distant from G-d that one has no awareness of one's distance. And since in any case, one is aware of one's great distance, even though in truth it is so, nevertheless, the fact that in any case one knows his distance, this in itself is valued by G-d. And for this alone it is fitting that a person encourage himself and strengthen himself as much as possible.

41.

Even simple people referred to as *prastikim*, and even wicked people, and even the non-Jews, all of them receive vitality from the Torah, and thus, even one who is simple, for example, one who cannot learn, or is in a location where it is not possible to study, even so, in these cases also one receives vitality from the Torah. Therefore, also then one must strengthen oneself in fear of Heaven to what extent one can, even in the times when one ceases from Torah study, and even one who cannot learn, for all of them receive vitality from the Torah in a hidden manner, through the Great Tzaddik who behaves in simplicity sometimes, refer within (*Likutey Moharan*, Part II, Chapter 78).

42.

Even one who has fallen very, very far, and is dwelling in the utter depths of Hell, G-d forbid, even so, one still has great hope through the Great True Tzaddik, for through him everyone can receive vitality from Holiness, regardless of their location. Therefore, in truth, despair has no existence in the world at all. Whatever the circumstances, even if one has fallen to a very low place, may G-d have mercy, nevertheless, if one strengthens oneself as one is, one still has hope of returning to G-d. And the main point is, "From the belly of Hell I cried (*Yonah*, 2:3)," for even a cry from the utter depths of Hell is never lost, and one must cry out and cry out, and never give up screaming out, only to cry out and plead before G-d always, regardless of circumstance, until G-d gazes down and sees from Heaven (*Eichah*, 3:6). (Ibid)

43.

Even in the utter depths of Hell, one can draw close to G-d (ibid).

44.

If you believe that it is possible to ruin, believe that it is possible to repair (*Likutey Moharan*, Part II, Chapter 112).

PART II

1.

Sometimes, a person can be already close to the gate of holiness, and he retreats back due to the overwhelming of the evil inclination and the Evil One at that time, with a very great force, may G-d have mercy, wherein they do not allow one to enter the gate, and through this one loses heart and retreats back entirely, G-d forbid, for thus is the way of the Evil One and the evil inclination, when they see that a person is very close to the gates of holiness, and is practically entering them, they rise up with very great force, G-d have mercy. Therefore at such a time one needs very great determination against them, to hold one's ground and not to leave one's place and not to pay mind to the falls and descents and confusions one is enduring, only to strengthen oneself a great deal, to overcome them and do what one can in the service of G-d. And in the course of the days and years, one will enter the gates of holiness securely, with the help of G-d. For G-d is abounding in mercy, and greatly desires our service. And know that all the movements and separations, wherein one separates oneself a bit at every point from one's physicality and draws closer to G-d's service, all of them gather together and unite and come to one's aid in one's time of need, that is, when one experiences some hardship and time of crisis, G-d forbid. And know that there is a tree upon which grow leaves, and every leaf grows one hundred years, and it can be assumed that during those hundred years, the tree endures what it must. And afterwards, at the end of the hundred years, it blasts out a great sound like a cannon. The meaning of the parable is understood on its own (*Likutey Moharan*, Part II, Chapter 48).

2.

A person must strengthen himself in the service of G-d as much as possible, even if he is as he is, and depend on the very great mercies of G-d without limit, for certainly G-d will not leave him even if he has transgressed as he has. For the past is nothing and the main point is from this point on not to continue, and to be as one who sits and at least refrains from doing evil whether in deed or in thought (*Gemarah Eruvin*, 100-A). For the thought of such people is also considered as deed, for also in the world of action there is thought, and one needs to be in the aspect of 'sitting and refraining', in deed and in thought, as explained above, and what happens to one as a matter of course, one must not be concerned or look at this at all. And know that it is necessary for one to endure all this, for this is the key to complete repentance – passing through the same places and situations where one had been before, and this time turning one's back to them and subduing one's evil inclination, not to continue doing (the evil) one had done before, whether in deed or in thought – this is the primary complete repentance (*Likutey Moharan*, Part II, Chapter 49).

3.

We have already explained above, the matter of the myriad ascents and descents without limit that one must pass through before one merits the service of G-d in completion. And all the great tzaddikim also endured all this. And the main point is to be very strong in one's resolve to hold onto the service of G-d always, and not to pay heed to anything in the world (that would deter one), and never to desist from serving G-d, even if one must endure all the descents in the world, G-d forbid, nevertheless one must strengthen oneself in the service of G-d all that one is able. And the main thing is not to despair in oneself, G-d forbid, only to start at every point anew, as if one had still not started at

all to enter the service of G-d, and one is only now starting anew, and thus at every point, always, and sometimes one needs to start anew several times in one day (*Likutey Moharan*, Part II, Chapter 48).

4.

When one sees that one is praying and entreating and begging a great deal, and even so no one is paying attention to him or listening to him at all, and to the contrary, it appears he is being pushed away from the service of G-d with all sorts of repulsion, as if his service is not wanted at all, and through this one loses one's resolve and becomes lax in the service of G-d, G-d forbid, then one needs to be very ashamed about this, that one doubted the character of G-d, for in truth G-d is certainly compassionate and merciful, and certainly wants to draw one close. Therefore one needs to return and strengthen one's will to start anew at all times (*ibid*).

5.

Each person according to his level, the more he wants to enter the service of G-d, the more the evil inclination rises against him and challenges him, similar to two people wrestling with each other. When one of them sees that the other is gaining strength against him, then he summons all his might and rises all the more against him. And from this it sometimes occurs that the Evil One challenges a person especially, and this is because the evil sees that some good has begun to awaken in the person, and thus the evil rises all the more against him. Therefore, a person needs to be perceptive about this matter, and wage war with strategies (*Kohelet*, 2:18), and to overcome the evil with a great determination at every point (*Sichot ha Ran*, 10).

6.

Sometimes, it seems to a person that he is far from meriting the life of the World to Come, according to his great distance from G-d. Nevertheless, he should be strong and courageous in his resolve to draw close and long and yearn for G-d always, and to do what he can in the service of G-d with joy, and be willing to serve G-d always, all the days of his life, even without the reward of the World to Come. And even if it appears to him that he will go to Hell, G-d forbid, no matter what will be he is obligated to do his part always, and to continue serving G-d all that he can, to snatch and do some *mitzvah*, or learn Torah or pray and the like, and G-d will do what is good in His eyes (*Sichot ha Ran*, 48).

7.

Even if a person does not merit the service of G-d, even so, as long as he still yearns for G-d, he certainly must strengthen and encourage himself very much from this alone, in the aspect of "Strengthen yourselves and be courageous of heart, all who hope in G-d (*Tehillim*, 31:20)." And one should not be discouraged by anything in the world, for there is no evil greater than a descent in morale, may G-d have mercy. Thus every person needs to strengthen his friend not to be discouraged by anything in the world, and even if one knows within that he is as he is, even so he should strengthen his friend, for it is easier to strengthen another than to strengthen oneself, for one who is imprisoned cannot free himself (*Gemarah Brachot*, 5-B). And when one merits not to knock down one's friend, G-d forbid, even though he knows that he himself is far from the service of G-d, in spite of this he should strengthen his friend with all sorts of encouragement, and enliven and comfort him with all sorts of words that comfort the soul, and it can be that after this he will also merit returning to the service of G-d. Refer within (*Sichot ha Ran*, 120).

8.

Concerning the people who come close to the service of G-d and afterward fall away from it, their temporary closeness is also very precious in G-d's eyes, even though afterwards worse things happen, G-d forbid (*Sichot ha Ran*, 123).

“Hope to the L-rd, be strong and courageous of heart, and hope to the L-rd. Be strong and courageous of heart, all who hope in the L-rd. Behold, I have commanded you, be strong and courageous, do not fear and do not be discouraged, for the L-rd your G-d is with you wherever you will go (*Yehoshua*, 1:9).”

(Note: The remainder of the material in this book is cited from *Likutey Halachot*.)

1.

Through a person's searching and seeking, until one finds in oneself some good points in order to enliven and strengthen oneself in the service of G-d, through this are drawn down all the rectifications made through the *Cohanim* performing their service and the *Leviim* standing on their platform and the Jewish People in their positions, and likewise all the rectifications that were effected through the sacrifices and the incense-offering (*Likutey Halachot*, Laws of Rising in the Morning, Law 1:8).

2.

Even on the very lowest levels, the light of the Blessed Infinite One shines, as is explained in the writings (*Aitz Chaim*, Gate 47, Chapter 82, and Gate 43, Introduction to the Discourse), only that it is very hidden, and covered by many garments, but anyone who wants to attach himself to G-d can do so in any place, and about this it is said, “Happy is the one who does not forget You, and the man who strives toward You (Prayer 205, Memorials),” for one needs to give much effort and encouragement to this. And whoever is on a lower level needs to strengthen himself and strive in this more and more, for even in the most intense darkness, in the depths of Hell, one can draw on oneself the light of the Infinite, through closing one's eyes and annulling oneself for a time to G-d, and about this it is said, “Though I walk through the valley of death, I will not fear, for You are with me (*Tehillim* 23:4),” and it is written “Though I sit in darkness, the L-rd is a light to me (*Micah*, 7:8).” (*Likutey Halachot*, Laws of Washing of the Hands in the Morning, Law 4:1)

3.

A person needs to know that whenever some spark of G-dliness flickers for him, or he is aroused with some new inspiration for G-d, (the forces of evil) rise against him more and more, and one needs to be very strong not to fall and not to be discouraged from this, even if it happens thousands of times, G-d forbid, one must simply strengthen oneself very much through the Torah, that is, one must strengthen oneself to draw down true novel Torah teachings, and even one who does not merit this should at least strengthen himself to study the Torah with new enthusiasm and to fulfill all the words of the Torah in simplicity and innocence, and not depart from the ways of the Torah, G-d forbid. For even though according to the light of the enthusiasm in one's heart, one yearns to be holy and to abstain entirely from the vanities of this world, according to the shining of this light, and in truth this would be fitting. However, if nevertheless one's evil inclination overpowers one and challenges one even more precisely at this point, one must not fall completely due to this, G-d forbid, rather one must strengthen oneself at least not to leave the basic path of the Torah and to fulfill the teaching, “Do not be

overly righteous and do not be overly wicked (*Kohelet*, 7:17-18),” that one should not come to be overly wicked through having wanted to be overly righteous and was not successful in it. Then, when one will go in this way and be very strong in it, one will proceed with certainty and will be able to arouse oneself at every point to G-d, and shut one’s eyes to this world at all times, and annul oneself to G-d. And if one merits annulling oneself in truth from this point on, to separate oneself from this world entirely as is fitting in truth, this is certainly ideal. And if not, G-d forbid, at least one should not be discouraged by this at all, and only strengthen oneself to be an upright person in complete simplicity, according to the ways of the holy Torah, for the Torah breaks and annuls all the evil forces that want to overcome us, G-d forbid (*Likutey Halachot*, Laws of Washing of the Hands in the Morning, Law 4:16).

4.

One who wants to draw close to G-d must always seek Him in every place he finds himself, and to bind and elevate the place where he is, to the aspect of Beyond Place, that is, to G-d, who is the Place of the World (*Bereshit Rabbah*, *Vayetze*, Chapter 65, from the commentary of Rashi, 701). Then one merits serving G-d in truth, and no place can deter him from this. And even if one has fallen to some negative place through his sins, even to a very lowly, coarse and dirty place, G-d forbid, may G-d have mercy, nevertheless one needs to remember that G-d is the Place of the World, wherein there is a place for each and every one. Therefore there is no descent in the world at all, for from all the places to which one can be flung, one can return to G-d, in the aspect of “and you will seek out G-d from that place (*Devarim* 4:29),” from that place specifically, from the place where one is (*Degel Machane Ephraim*, Portion of *Chukat*, in the name of the Ba’al Shem Tov). (*Likutey Halachot*, Laws of *Tzitzit*, Law 3:9).

5.

All the deeds of a person are done within time and place, and therein the Forces of Evil have their primary grasp. But G-d is, so to speak, above time and place, and there everything is good, and the Forces of Evil have no grasp at all, and there, everything is sweetened, and that is the aspect of “If I ascend to Heaven, You are there..... though they are fashioned over the course of many days, to Him they are one (*Tehillim*, 139:8,16).” That is, there is no time or place to which one may escape, and despair from G-d, Heaven forbid. For all the places in the world are with Him, and He gives life to all the places and levels in the world, and likewise with time. Thus, in every time and in every place, one can find G-d, for the very condition of place, as well as that of time, are all from G-d. Therefore, through repentance one can draw close to G-d and rise above place and time (*Likutey Halachot*, Laws of *Tzitzit*, Law 3:15).

6.

Balancing all the confusions and lusts and evil and foreign thoughts that hound a person and confuse him, especially during prayer, causing a person to suffer intensely, is the aspect of patience, which is the aspect of faith, as is explained within. That is, a person must have complete faith in G-d and in the true tzaddikim and upright ones, and strengthen himself in his holy service, and not be discouraged by anything, and not be concerned or troubled by any confusion or uncertainty that the Evil One wants to create in his mind, as if all hope were lost, G-d forbid. For one must not pay heed to this at all, only to strengthen oneself very much, for despair does not exist at all. And whatever one’s condition, even if one has already experienced a particular downfall many times beyond number, even so, despair does not exist at all, and one must strengthen oneself and start anew at every point, and not fall into the old age of the Other Side at all, wherein it seems to one that he has already become entrenched in his sins and deeds to which he has become accustomed, until it is impossible for him to free himself whatsoever, G-d forbid. And in truth one needs to know and believe that every day, and at every time and every moment, one has the power to renew and become a truly new creation, for G-d makes new creations every day, and no hour is identical to another. Therefore, one needs to strengthen oneself and begin at every point anew, and sometimes one must start anew even several times in one

day, and even if it will be thus over a long span of time, however bleak one's situation, one must remind oneself of G-d at every moment and hour, and completely forget all that happened until now, and to truly start anew from this point, to whatever extent one is able, and not to pay heed to any confusion or uncertainty at all. And all this is the aspect of patience, in that one needs to have the patience to pass through all the confusions and obstacles, and not to pay heed to anything, and not to be discouraged by all one is enduring. Rather one must strengthen oneself in G-d as much as one can, for G-d is full of mercy at all times, and the kindnesses of G-d are without end, and His mercies are without bounds (*Eichah*, 3:22). (*Likutey Halachot*, Laws of *Tefillin*, Law 5:6)

7.

All the distancing of most Jews from G-d is only due to personal descent and under-confidence. For most Jews have tried several times and begun to serve G-d, and afterwards they fell into what they fell, each one according to his descent, may G-d have mercy. And some of them were inspired to begin again, even several times, but when they saw that nonetheless they fell again afterwards, they despaired of themselves. But in truth, all of this is the work of the Evil One himself, the Aged One of the Other Side, for he is called "old and foolish" (*Kohelet*, 4:13. Refer to *Kohelet Rabbah*, 4:15), and he wants to knock down a person through old age and depletion of strength, G-d forbid, as if one has already become elderly in one's sins and deeds, until it is impossible for one to change at all. And in truth, it is not so, for every day a person is truly a new creation, as we see from several of the Morning Blessings. Thus, one must strengthen oneself at all times, and consider oneself as if one were born today, and is receiving the Torah anew today (*ibid*).

8.

G-d and His Torah are endless and limitless, and just as one can make no ascent in the world in light of G-d's greatness, for He is endlessly high (*Kohelet* 5:7), likewise, there is no descent in the world, for regarding all the descents, there is a descent that is worse, and since there is a descent worse than this one, G-d forbid, one must strengthen oneself not to fall further, G-d forbid. And the primary strength comes through the power of the great tzaddikim who never stood still on one level, and constantly rose higher, and even when they reached the highest levels, even a very awesome and supreme level, nevertheless they were not satisfied with this, and said, "Seeing that G-d is endless, who knows what more one can reach in this world." Therefore, they start anew constantly, until they truly come at every point to a much higher level, and so endlessly. Thus, through the power of these tzaddikim, there is hope for all the fallen ones, and there despair does not exist at all. For even though it appears to one that it is impossible to rise from a descent such as this, G-d forbid, even so, who can conceive of the great kindness of G-d? For with G-d there is such kindness that even from those places one can ascend, and not a single cry that one shouts out, even from the lowest depths of Hell, is ever lost, regardless of what happens afterwards.

For the above tzaddikim reach the understanding that just as one can make no ascent in the world, likewise there is no descent in the world from which one cannot rise, and in truth, it is all one, for all that the Tzaddik rises to a higher level and attains more awareness of the greatness of G-d, he also perceives more of G-d's kindness, which is the primary greatness of G-d, for the trait of kindness is called "greatness", as is known (*Tikkunei Zohar*, *Tikkun* 22, Page 67, and *Pri Aitz Chaim*, Gate of Blessings, 82). Therefore, those tzaddikim who merit reaching increasingly fuller awareness of the greatness of G-d, that is, the immensity of His kindness, through this they merit understanding that there is no descent or fall in the world, and there is no despair at all, for they continually reach higher perceptions of such kindnesses which are the essential greatness of the Creator, until through this everyone can ascend. Therefore, in truth, even those of very low stature, and even those who have fallen to complete wickedness, G-d forbid, even so, as long as one's soul is within one, as long as one can still move even one limb, one must have patience, and hope for salvation always, and resolve at every point to start anew to whatever extent one is able, whatever the circumstances. For no movement of holiness and no sigh or cry or yearning for holiness is ever lost at all, for G-d will not neglect forever (*Eichah*, 3:31), for G-d's mercies and kindnesses are endless, as mentioned above (*Likutey Halachot*, Laws of *Tefillin*, Law 5:9).

9.

Sometimes, a fall and descent is for the purpose of an ascent. For the main point of the fall is in order to strengthen oneself and return and start anew and renew one's vitality and mind, which is the main work – living life anew in one's service of G-d constantly (*Likutey Halachot*, Laws of *Tefillin*, Law 5:22).

10.

A common mistake that most people make about themselves, is that they believe their soul is not holy from its root, and it is difficult for them to return to G-d and be a truly righteous or upright person like the other tzaddikim and upright people, as is customary for people to say when speaking about some tzaddik or righteous and G-d fearing person, and they also begin to be inspired with thoughts of repentance to come close to G-d, for all the Jewish People are constantly filled with thoughts of repentance and desires to come close to G-d. However, afterwards they immediately say “Who can compare to that tzaddik, etc, for his soul was holy from birth.” As if the righteousness of the tzaddikim and the upright is only from the side of the holy soul they were granted at birth, whereas in truth it is not so. For the main righteousness of a tzaddik is only from his effort and strain in serving G-d, in the course of many days and years, wherein he resolves and strengthens himself at every point, and does not allow himself to fall under any circumstances, and increases in prayer and supplication until he merits what he merits. And every person can be like this, for one has free will, as our Sages said: “The crown of a good name is offered to all (*Pirkei Avot*, Chapter 4, *Mishnah* 17).” And in truth, the matter of this mistake, wherein people believe that their souls are not holy from the root, and because of this they do not arise to do the deeds of tzaddikim, all this is a consequence of the aspect of the “Halls of Exchange”, from whence comes the exchange of the Son of the King and the Son of the Servant, as described in *Sippurei Ma'asiot*, Story 11. Due to this exchange, the King's son fell as he did, and strayed into evil ways, until he doubted whether he was the son of the King or the son of the Servant. Likewise it is with every person who is far from G-d, especially in the intensity of the end of this bitter Exile, wherein the Evil One has risen up to such a great degree until some people despair entirely, as if their souls are not fit at all to serve G-d, and all of this is only the deception of the evil inclination. For in truth, a person needs to know and believe that every Jewish soul is extremely high and precious, and they all have the aspect of sons of kings (Gemarrah *Shabbat*, 67-B), and they can merit very high and holy levels, like all the tzaddikim and upright ones, for they also experienced such (evil) thoughts and weakening of resolve. However, they had the insight not to let these factors mislead them, and they strengthened themselves with great determination, until they merited what they did, happy are they. And this is the aspect of “and he lifted up his heart in the ways of the L-rd (*Divrei ha Yamim* II, 17:6).” (*Likutey Halachot*, Laws of the Morning Blessings, Law 3:6)

11.

The main point of the Blessing of the Torah is that each person must bless G-d that He chose us from all the peoples and gave us His Torah, which is the aspect of a *segulah* (a quality and concept beyond the grasp of the understanding). For it is impossible to understand why G-d chose us over all the others, as the Angel of Egypt attested: “These (the Egyptians) are idol-worshippers, and so are these (the Jews) (*Zohar*, Portion *Shmot*, 170-B).” Thus, the Jewish People are truly referred to as *Segulah* (*Devarim* 7:6), for the closeness of the Jewish People to their Father in Heaven more than the rest of the world is only a matter of *segulah*, which is beyond human understanding and impossible to comprehend, which is the aspect of the secret of the holy point comprised of all the points of the Jewish People, which is the aspect of the point of Moshe our Teacher which is clothed in every Jew, which point stands between annihilation and desire, and which is the main difference between the Jewish People and the non-Jewish nations, through which we merit rising from the evil of the seventy nations, which is the aspect of annihilation, and entering the holiness of Israel, which is the aspect of desire.

Therefore, each Jew, even if he has fallen to the place he has, until he is practically unable to distinguish between the holiness of the Jewish People and the impurity of the gentiles, due to the immensity of his corruptions, G-d have mercy, nevertheless, he is obliged to strengthen himself in the point of his Jewishness that he inherited from birth, in that he is of the seed of Israel, and even though he can barely feel the holiness of Israel within him, due to his great depravity, nevertheless one needs to believe in this very much, for this collective holy point which is the aspect of the point of Moshe that is clothed in every Jew, as mentioned above, is a great secret which is in truth impossible to comprehend. Therefore to the contrary, one who has fallen so far in his self-estimation, certainly needs to thank and bless his portion, that he is of the seed of Israel and was not created a gentile, and he contains within him such a holy point as this, which is the primary difference between the holiness of the Jewish People and the other nations, and through this point, every Jew can rise from literal annihilation, G-d forbid, to desire.

In any case, one must not despair of oneself, that one should not be in the aspect of “You said ‘We will be like the gentiles’ (*Yehezkel* 20:32),” which is the aspect of the blemish of their not having said the Blessing of the Torah beforehand, due to their having fallen deeply in their self-esteem, due to their awareness of their great corruptions, until it became hard for them to make the blessing over the Torah since they were not fulfilling it, and specifically this blemish caused the destruction of the Temple and the Exile, as our Rabbis said (Gemarrah *Bavah Metziah*, 88-B). For regardless of circumstances, nonetheless it is forbidden to despair of oneself, G-d forbid. To the contrary, one needs all the more to give blessing for one’s portion, for one’s holy point of Jewishness, which is the essence of the Blessing of the Torah, as explained above, and to search for the good points of the holiness of Israel that are still within one, and to strengthen oneself through them until one can truly rise from annihilation to desire through this. However, meriting all of this comes primarily through drawing close to tzaddikim, who are the aspect of Moshe, and they arouse and illuminate this holy point within us, through which they sweeten all the judgments and raise us from annihilation to desire, as explained above (*Likutey Halachot*, Laws of the Morning Blessings, Law 5:7 and 8).

12.

The main *mitzvah* of the recital of the *Shma*, which is faith in G-d’s will, that everything happens only according to the will of G-d, is to draw this holy faith upon oneself every day anew, in the aspect of “Every day (the *mitzvot*) should be new in your eyes (*Sifri* commenting on *Devarim* 11).” And to draw upon oneself the will of holiness and to bind all one’s thoughts, heart and mind to this will, so that all one’s longing and yearning and strong desire should always be only for the true eternal purpose, and to increase one’s holy desire every day anew, and to strengthen it at every point more and more. And regardless of what one must endure, even so one must not allow one’s desire to weaken under any circumstances, and the main point is that one must believe that every day, everything is created completely anew, thus one must wait and wait until the day of one’s salvation, for G-d sustains His world always, and in His goodness renews the work of Creation every day, in order to arouse us to renew ourselves every day with new and strong desires for G-d.

And this is the aspect of the purification of defiled ones, which is dependent on days, for there are those who require only the setting of the sun, that is, their purification and salvation is dependent only on the coming of the next day, and there are those who require seven days for their purification. And when the Jewish People left Egypt, they counted seven complete weeks until they merited receiving the Torah. And the main point is to strengthen oneself during all these days that one has still not merited one’s complete purification, which is the aspect of the receiving of the Torah, nevertheless one must strengthen oneself each and every day with strong new desires, and be very, very strong in this, throughout everything one is enduring, until one merits the day of one’s complete salvation and purification. And there are those who merit their complete purification only after their sun has set entirely, that is, after their passing on from this world, which is the aspect of “After the sun has set he shall be purified, and then he may eat from the holies (*Vayikra*, 22:7),” which is his good portion in the World to Come, which he will merit immediately after his sun has set, and he will not need to be reincarnated and suffer what one who has not prepared himself at all during his lifetime, and has not struggled to increase his holy desires every day, must suffer. For then, in the final day, all the good that he had amassed in this world is gathered together, with every good desire he had each day, all the days

of his life. Only this is his hope and eternal inheritance (*Likutey Halachot*, Laws of the Morning Blessings, Law 5:41, 42).

13.

Those who draw close to the True Tzaddik who is the aspect of the Elder of Holiness, they are wary never to fall, G-d forbid into old age. And no matter what, whatever they are enduring each day, they believe that each and every day is a new matter entirely. For G-d renews the work of Creation every day always, and certainly, there is no day that does not have some good, only that there is a fence surrounding it (*Zohar*, Portion *Nasa*, p. 123). And they believe in G-d's great kindness that is neverending, until they draw new kindnesses down to the world every day, and through this they merit adding light of holiness and wisdom every day, through which the revelation of Desire shines more intensely every day (*Likutey Halachot*, Morning Blessings, Law 5:83).

14.

Everyone who wants to have mercy on himself and think about his ultimate purpose, his true solution, regardless of circumstance, is that he should be as a truly new creation in his own eyes every day. For in truth, a person is created anew every day, which is why we say all the Morning Blessings each day, as is explained in the *Shulchan Aruch* (Code of Jewish Law. See *Orach Chaim*, Article 4, Commentary of *Beit Yoseph*). Therefore, whatever the circumstance, the holy service one performs daily must be as completely new each time. For every Jew performs several *mitzvot* every day, donning *tzitzit* and *tefillin* and the like. However, the main point is that one should contemplate each day that this day he is living has never been before, and likewise it will never be again. And the service of G-d needed on this day is entirely new, and only you have been given the duty of this day – this particular person in this generation on this day – you specifically need to carry out this service, and not an angel, and not even the souls of the tzaddikim in the supernal Garden of Eden can complete this service. Only “A living person, a living person, can thank You as I do today (*Yeshayah* 38:19)” – “as I do today” specifically, that is, just as I am today, on whatever lowly level, nevertheless, since I am alive, I specifically need to thank You. To the contrary, all that a person knows in his heart that he is more lowly and corrupted, specifically through him G-d's great name is magnified and sanctified when he draws close to Him, in the aspect of “When Yitro came (close to G-d), His holy name was exalted and honored (*Zohar*, Portion *Shmot*, p. 69-A).” For the main greatness of G-d (is expressed) specifically when the distant ones draw close to Him.

And the main advice for fulfilling the Torah is to begin anew at each point, and even if one can not do anything from the intense opposition and overpowering of the Exile, physically, spiritually and monetarily, nevertheless one must start anew at every point, to prepare and offer oneself anew to G-d's service, which is the aspect of “I will be”, “I am prepared to begin existence (*Zohar*, Portion *Achrei*, p. 65-B).” And sometimes one must make many new beginnings in a single day, all the more so in a week, etc. Until afterwards, all the previous beginnings join and come to one's aid, for no good desire is lost (*Zohar*, Portion *Shmot*, p. 150-B). And afterwards, through this, one merits beginning and completing one's service fully, as would be fitting. And the main point is that a person must clear his mind every day, at every point, of all his experience up until that day and that hour, and all the beginnings of all his service wherein he began to serve G-d until now should not be a concern to him at all, and he should be as if he had never before begun to serve at all.

For the essential descent and downfall of each person is due to his sensing that he had already begun somewhat in the service of G-d, and had fallen from it, and afterwards strengthened himself to start again, and fell again, and thus many times, and therefore he despairs of himself entirely, G-d forbid, and becomes neglectful of serving G-d and starting again. Therefore, the main advice is to forget at every point all one's previous experience, even if one had already started thousands and myriads of times beyond number, only to start entirely anew to prepare and offer oneself to G-d's service to the degree one is able, whether to cry out to G-d from the depths of the heart as is needed now at this moment, whether to begin learning and doing *mitzvot*, or whether to cheer oneself that one

was not created a gentile, etc, and thus with all varieties of advice for serving G-d, until through this one will remain steadfast in the fulfilling of the Torah always.

For in truth, even one who sinned all the days of his life and repented in the end is forgiven for everything, as the Sages said (Gemarrah *Kiddushin*, 40-B), and all the more so one who has already begun several times to return to G-d. And the main falling and discouragement that comes from one's seeing that one has already attempted and begun several times, and fallen – this is all the work of the Evil One, who wants to seduce a person through this and confuse his mind until he despairs of himself, G-d forbid. Therefore, one needs to be very careful to go in this way, to begin anew in some way, and to drive out of one's mind all that came before, and all the beginnings wherein one began completely anew, and thus on ad infinitum, until one merits complete repentance and to begin and finish completely, as is fitting. And when one merits strengthening oneself in all the above, one merits very high and lofty things through this. For an illumination is drawn from the name *Eyeh* tripled, and the name *Haviah* appearing once, that G-d revealed to Moshe when he asked Him "If they ask me 'What is His name?' what should I tell them (*Shmot* 3:13)?" Likewise, one also merits through this the Song and the Melody that will be revealed in the future, which is single, doubled, tripled and quadrupled, and which is founded on the name *Haviah* in quadruple form, which is *Yud, Yud-Hey, Yud-Hey-Vav, Yud-Hey-Vav-Hey* (see *Tikkunei Zohar*, Tikkun 21). (*Likutey Halachot*, Laws of the Reading of the Torah, Law 6)

15.

Each Jewish person who wants to have mercy on his soul and arise from his filth and draw close to true tzaddikim, and his intention is truly to return to G-d, needs to know that he must experience many crises and stormy waves and situations and tests and transmutations, and if he will not abandon his place in the face of all that comes upon him, he will certainly merit to an eternal good end. And for all this, one receives strength only from the True Tzaddik, the aspect of Moshe, who uses several strategies with amazing wisdom in order to revive and sustain all the souls who desire to draw close to G-d. And this is the aspect of how the Tzaddik sometimes annuls his understanding and attachment to G-d in order to revive and strengthen all the simple people who do not study the Torah, and also the scholars during the times when they decrease from Torah learning. For one must cease from learning sometimes, for one's service must have the quality of running and returning, ascending and descending, which is the aspect of the ascents and descents that each person must experience. And this is the aspect of the breaks between the portions of the Torah, the aspect of the annulment wherein the Tzaddik annuls himself every so often and ceases from his service in order to revive and strengthen all who are in an aspect of annulment. And this is hinted at in the words of the Rabbis of blessed memory, "Why were there breaks between the Torah portions? To give rest to Moshe our Teacher, all the more so for a common man learning from a common man (*Vayikra* 1:1, Commentary of Rashi)." For the primary rest of the common people, to strengthen themselves in the time of their annulment and descent is only through the breaks in the Torah portions. And through strengthening themselves in the face of all they are enduring, through this they clarify the aspect of the Tree of Knowledge of Good and Evil, from which emanate all the tests of a person. And through this they merit rectifying their knowledge, and through this the three divisions of the mind are rectified as a matter of course, and they merit faith in the renewal of this world, and the renewal of the world in the Time to Come (*Likutey Halachot*, Laws of the Reading of the Torah, Law 6:38).

16.

Just as G-d sets aside the higher beings and angels, and specifically desires the service of physical people, likewise, all that the level is lower and more degraded, when one on such a level arouses oneself with the slightest arousal, this creates awesome delight Above, in the aspect of "When Yitro came (close to G-d), His holy name was exalted and honored (*Zohar*, Portion *Shmot*, p. 69-A)." Thus, when the True Tzaddik raises very blemished souls, specifically through this a wondrous unification is caused, and this is the secret of the deep bite of the snake, as explained in the holy *Zohar* (Portion *Beshalach*, p. 52-B), according to the secret of the splitting of the Red Sea. And the main

unification is made through the Tzaddik's bringing illumination to all the above-mentioned souls from the aspect of "Ancient", which is the aspect of what is written there (*Shmot* 14:15): "Why are you crying out to Me? The matter is dependent on 'Ancient' [1] (Portion *Beshalach*, p. 48-A)." For because (the Jewish People) were sick in their souls and extremely blemished, therefore only the greatest Tzaddik could save them, one who could illuminate them from a very high aspect, which is the Ancient Torah (*Likutey Halachot*, Laws of Washing the Hands for Meals, Law 6:40).

17.

The Torah and the *Mitzvot* are very expansive, beyond limits (as it is said: "For every purpose I saw an end, but Your commandment is extremely broad (*Tehillim*, 119:96)," and it is impossible to reach them, and through this comes one's primary strength and power to overcome, due to one's knowing that one does not know at all. For the main strength comes through believing in the holy knowledge that the True Tzaddik grants us, to know that the whole world is filled with G-d's glory (*Yeshayah*, 6:3), but as soon as perplexities assail one, and even if one has difficulty with oneself, that even so, one is so blemished and coarse, and so far from the holiness of the Torah – one must immediately flee from all these difficulties, for if one will try to answer the difficulties, one will fall into even deeper difficulties and descents. Therefore, one must be silent in one's thought, and fulfill the teaching: "The fence of wisdom is silence (*Pirkei Avot*, 3:17)," and only to rise up with all one's might to snatch whatever good points one can in Torah and *Mitzvot*, and especially prayer and supplication and conversation with one's Creator, and not to pay heed to all that happened to one in the past. For one needs to be very stubborn in the service of G-d, for in truth we do not know anything, except to fulfill what Rabbi Nachman commanded us, not to despair of oneself under any circumstances, for despair does not exist at all. We must only yearn and long and hope at all times for the salvation of G-d. For there is no limit to His greatness, as has been stated many times in other places (see *Sichot ha Ran*, Article 3). (*Likutey Halachot*, Laws of Washing the Hands for Meals, 6:60)

18.

Sometimes it seems to a person who listens or reads in books and finds encouragement that the true tzaddikim and their students gave us, informing us that despair does not exist at all, even if one has fallen as he has, may G-d have mercy, nevertheless G-d is with him, next to him and close to him, "For the whole world is filled with His glory (Gemarrah *Brachot*, 61-B)," and also from the place where one has fallen, G-d waits for one's repentance on whatever level. However, due to discouragement from one's negative deeds, for one knows oneself, and senses that he is worse than anyone and that these words were not said for him, even though the tzaddikim said explicitly that they were referring to even the lowest of the low, nonetheless one imagines that they are only trying to lure him and engage him in a bargaining process, so he will not fall further and become even worse, G-d have mercy. But in truth, in his heart, he knows his lowliness and despicability, and that G-d is very far from him, and that he has already lost all hope, G-d forbid, and other similar discouragements and descents that the Evil One wants to use to seduce him and cast him off the path of truth. But those people who have merited being included in the holy gathering who cling to the True Tzaddik, they believe in truth and in full faith that all the words of the Tzaddik and his encouragement are not a form of bargaining used to seduce people, G-d forbid. Rather, these words are the absolute truth. For in their awesomely great comprehension, they perceived the truth, that G-d's mercies and kindnesses are great beyond measure, and He thinks thoughts that the rejected ones will not be rejected (*Shmuel* II, 14:14)," even one who is already totally rejected, G-d forbid. And all the words which the tzaddikim say to strengthen and comfort and awaken and arouse us to know that G-d is still with us, and truly present in our place, for the whole world is filled with His glory – they did not bring out these words from their own hearts, rather these are literally the words of G-d, and He himself informed us of these holy words through the tzaddikim and their holy students who remained after their passing, that we will know that G-d is with us in each and every generation, and will never abandon us, until He establishes Yerushalayim and places it as a praise of all the earth (*Yeshayah*, 40:5). And in the time to come, they will merit to see this literally with their eyes, in the aspect of "And the glory of the L-rd will be revealed, and all will see..... that the mouth of the L-rd has spoken (*Yeshayah* 20:1, 40:5, 48:14)." (*Likutey Halachot*, Laws of Washing the Hands for Meals, 6:82)

19.

Every person must know that when one wants to draw close to G-d and sees that the obstacles and veils are very heavily spread out before one, especially when one has already started a bit and sees that at every point, they rise up against him more and more, and sometimes one sees that after several years, when it seems to one that he had already begun to purify himself somewhat, and he retreats and falls, and the cravings and impure thoughts overcome him with great force, may G-d have mercy – one must know that all this emanates from the Soiled Garments (*Yeshayah* 28:8) from which he still has not purified himself, these being all the obstacles and overpowering forces, and due to the immense effort needed to shed these soiled clothes completely -- and not everyone merits succeeding in this -- from this come all these struggles that come upon a person. And even one who has already begun in the service of G-d, and has begun to purify himself a bit, and even if he has already ascended a bit from level to level, and at each point has purified himself a degree more, nevertheless it can be that afterwards all the cravings and evil thoughts return and spread over him more powerfully than at first, and it is all due to the soiled garments that he has still not shed from himself completely, even though he has already begun to purify himself a bit. And this can be learned and well understood from what we see on the physical level, in the matter of the refining of bread, which is the life-force that sustains man, wherein one must refine it with one refinement after another – one must first plow the land and plant and harvest, and then clean the wheat of chaff and straw, and afterwards one must grind it and clean the flour of bran and chaff. And all these waste products bound up in the wheat are all rooted in the soiled clothes that grasped all foods from the time that eating was blemished through the eating from the Tree of Knowledge. Thus, all these steps of purification are to free the wheat from the grasp of the Soiled Clothes. And nevertheless, even this is not the ultimate purification, for the primary purification occurs at the time of eating, and then is needed the main effort to eat in holiness and to bless the food with intention, until through this, the pure good within the bread ascends and enlivens a person so that he can thank and praise G-d, and to be united through this with the Infinite One, the Blessed Life of all Life, and then the waste material is expelled and literally becomes feces.

It follows that all these preliminary steps of purification, wherein the bread is refined from the waste material mixed within it, are as nothing compared to the final purification at the time of the actual eating, whence comes the main, true purification from the Soiled Garments. And this is precisely the matter of all that a person (drawing close to G-d) must endure, wherein there are those who have already begun to purify themselves, and the purification is on the level of separating the wheat from the chaff and the straw, and though this is also very good, even so one must still carry out the separation from the aspect of the bran and chaff and other rectifications, until the substance will have the aspect of bread and human food in completeness. However, even one who has already merited all this still needs to merit completing the purification in full, that is, the aspect of the final purification which happens at the time of the eating itself, as explained above. And one who does not merit overcoming and strengthening oneself and enduring the strain needed at the point of the final purification, the obstacles and veils and confusions can overpower him to a much greater degree than at the beginning, since now, the Soiled Garments are especially aroused, since one needs to drive them out specifically at the time of eating, which is the final stage of purification.

This occurs both on the individual and general levels, for every person must pass through all of this, wherein one must strive to purify oneself with step after step of purification, and the final step has the aspect of eating, which is sometimes more difficult than all the others, for then one must separate out the good and entirely expel the evil waste material, which are the Side of Evil and the Husks. And likewise on the worldwide level, the essential difficulty at the present time, that confronts one who wants to enter the service of G-d, and all the intense bitterness of the Exile that is increasing at this time, on the verge of the coming of the *Mashiach*, it is because now is the time of the final stage of complete purification, which will lead to the full Redemption after which will be no more Exile. And this purification is the aspect of the purification at the time of eating, wherein comes the main arising of the Soiled Garments.

Thus, at this time, great bitterness and effort is needed before one merits a matter of holiness, especially purifying and cleaning oneself from cravings and evil thoughts, which are literally the aspect of feces (Gemarrah *Brachot* 16-B), and at this time, one needs to strengthen oneself with all varieties of

strengthening, and not to be discouraged from this at all, only to make an effort to drive these forces out, using the methods and the advice that the true tzaddikim revealed to us, for G-d has already given the healing before the wound, through the holy books and advice that have been revealed in these generations, through which we can strengthen and enliven ourselves even now, and to remain firm in our stand, drawing closer to G-d at every point, until we will merit purifying ourselves entirely of the above-mentioned Soiled Garments. For purification from this is only through the Torah, as our Rabbis commented on the verse, “Stretching out like brooks (*Bamidbar* 24:6),” – “Just as brooks cleanse a person from impurity, likewise the words of the Torah (*Likutey Moharan* I, Chapter 20, end of chapter).” (*Likutey Halachot*, Laws of the Blessing over Bread, Law 5:5, 6, 7)

20.

There are many who have stumbled and fallen when they were close to their final completion, for there are those who were already at the gates of holiness, and they could have entered into complete holiness with ease, however they retreated from that point because the obstacles and confusions arose against them then with such intensity, that it appeared to them impossible to stand up to them, and all this is due to what was explained above. And the primary rectification and advice for this is involvement with the Torah, and a person must be very strong in this, not to neglect studying the Torah, G-d forbid, through all that comes upon him. And then, whatever he must endure, he will be able to overcome it through the Torah, for all the rectifications and the purifications of holiness, from beginning to end, are all only through the Torah (*Likutey Halachot*, Laws of the Blessing over Bread, Law 5:38).

21.

It is only possible to be a Jew in truth, and to serve G-d as is fitting, through great holy brazenness and stubbornness, for each person must endure many tribulations and ascents and descents beyond measure. And if one will not be very stubborn and cease due to this from the small degree of service he has started, it will be impossible for him to retain his stand. Especially when one wants to accomplish something major, for example to travel and come to the Land of Israel, which is the essential holiness of a Jew, and the primary winning of the war, as is explained elsewhere (*Gemarah Beitzah*, 28-B), certainly it is only possible to win the war through very great stubbornness. And that is the main glory that G-d takes in Israel – the brazenness and stubbornness of a Jew, who is battered at every point, and he strengthens himself each time with great stubbornness and does not allow himself to be knocked down under any circumstances. And the main point of receiving the Torah, which is the overall glory, is only through this, as our Rabbis said: “Why was the Torah given to the Jewish People? Because they are brazen (see *Bereshit Rabbah*, Chapter 47, 89).” And all of the service of a Jew, from beginning to end, is dependent on this (*Likutey Halachot*, Laws of the Blessing after Bread, Law 4:12).

22.

One needs to know that just as there is no ascent in the world, for G-d’s greatness is infinite, and therefore, even though the True Tzaddik has already merited the most supreme level of comprehending G-d, nevertheless he is not satisfied with this, and searches and asks to receive even more, likewise there is no descent in the world. That is to say, even if it seems to one that he is on a very low level and that there is nothing lower than this, even so, he must seek and ask if perhaps there is still hope. For in truth, despair does not exist at all, for G-d’s mercies and kindnesses are great beyond limit. But it is only possible to merit this through the True Tzaddik who stands at the ultimately highest point, and therefore he can grant strength to even the most utterly lowly point. For to the degree that he attains awareness of G-d’s greatness, which is the greatness of His mercy and kindness, to that degree he can bring illumination of this truth also to those at the very lowest levels, to arouse them also to know that they have hope. But one must suffer much humiliation and bloodspilling before one merits drawing close to the True Tzaddik. For the main union between this Tzaddik, who is the aspect of the Upper Point, and the student who wants to receive from him, who is the aspect of the Lower Point,

comes through humiliation and bloodspilling that one suffers in order to draw close to him, for this is one's primary repentance and rectification. To the contrary, through this in itself, that the person suffers humiliation and bloodspilling due to his attachment to the True Tzaddik, from this itself a person should understand that he still has much hope for a good end. For since he merits suffering humiliation and bloodspilling due to attaching himself to the Upper Point, this is his primary rectification, for the Tzaddik, the aspect of the Upper Point, can rectify him in any place (*Likutey Halachot*, Laws of Blessings on Fruit, Law 5:11).

23.

The main strengthening and skill in walking the path of repentance comes through complete faith, believing that G-d is One, the First and the Last, and His kingship is everywhere, and all that one endures, and all the world in its entirety – light and dark, night and day, destruction and building – one must bind it all to G-d, which is the aspect of connecting the Lower Point to the Upper Point, and through this one merits not losing a single day from the days of one's life, and every day finding the lost articles relevant to the root of one's soul (*Likutey Halachot*, Laws of Blessings on Fruit, Law 5:15).

24.

The tzaddikim are the Chariot of G-d (*Yehezkel*, 1:4), therefore every Jew, according to the rectification of his repentance, merits completing the aspect of the Chariot, as it is written: "And Your People are all tzaddikim (*Yeshayah*, 60:21)," however one needs very great encouragement in this, in the face of everything he must pass through. For before one merits the aspect of the Chariot, there is the aspect of the Stormy Wind, the Great Cloud and the Flashing Fire (*Yehezkel* 1:4), which are the aspect of the generalization of the evil husks and the Side of Evil, from which emanate all the obstacles and the cravings, etc, and shame and humiliation from those who rise against one. And when one fortifies oneself against all of these, this is the aspect of the 'skill in walking' mentioned above, the aspect of being expert in ascending and expert in descending. Then one merits complete repentance, and being included among the tzaddikim who are the Chariot of G-d. And since the main beginning of repentance is through hearing one's humiliation and being silent, through which the blood in the left receptacle of the heart is subdued, which is the aspect of the commandment of circumcision (see within), therefore the beginning of the holiness of the Chariot comes from the aspect of the *Chashmal* (ibid), made of the syllables *chash* and *mal* (Gemarra *Chagigah* 13-B). That is, through one's silence in the face of humiliation, through this the blood in the heart is subdued, in the aspect of circumcision, and through this one merits complete repentance and attaining the aspect of the Chariot, until one merits reaching the level of the Man Who Sits on the Throne (see *Yehezkel* 1). (*Likutey Halachot*, Laws of Blessings on Fruit, Law 5:18)

25.

What we see concerning some people who are very wicked for several years and commit major and serious sins, may G-d have mercy, and afterwards are aroused to repent and become complete *ba'alei teshuvah*, as is related in several such stories in the *Gemarra* and the *Midrashim* and other holy books, and in the tale of Elazar ben Dorkiah (Gemarra *Avodah Zarah*, 17-A), and many other similar stories in every generation. And seemingly it is an amazing matter, for normally one sin leads to another, and all that a person sins more, he falls more deeply into the Other Side, so how does such a person come in the end to rise up against the Other Side and return in repentance?

The answer is as follows: In truth, within every Jew is a precious soul that has a great power to stand up to the evil inclination and his troops, for if one did not have the strength to stand up to the evil inclination, G-d would not have given him such an evil inclination, for G-d does not come against His creations with unfair challenges (ibid, 50-A), and G-d does not give any person obstacles too difficult for him to withstand. However, the main reason why a person is caught in sins and cravings –

the main one being sexual cravings, may G-d have mercy, which are the primary evil inclination, as the Sages said (*Zohar*, Portion *Vayikra*, 15-B) – the main reason is due to foolishness, wherein a person does not know his own strength, and this is the essential aspect of small-mindedness, through which one falls into sexual craving, which is the generalization of all the sins, may G-d have mercy. That is, one's consciousness becomes small and his resolve becomes weakened, until he is unaware of his strength, and it seems to him that it is impossible for him to resist this craving, for the main might is in the heart, and one whose heart is strong can overcome all the cravings in the world, as we have seen with many tzaddikim and upright people who stood in major tests, all through their wisdom and knowledge, which is the main strength of a Jew, as it is written: "Wisdom gives strength to the wise (*Kohelet*, 7:19)," and thus the syllables of the word *chochmah* (wisdom), are *cokh – mah* (the Power of "What"), for the mind is a series of veils guarding against sexual craving, however the main point is to believe in one's strength and know with full faith that through the strength of one's mind, one can stand up to all the cravings, even sexual craving.

For the mind and the intelligence the soul itself, and the souls of the Jewish People, even the lowliest among them, can certainly stand up to this world with all its cravings, for it is not true humility to underestimate one's strength and say that one's soul is not on a high level like the tzaddikim and the upright, as if one does not have any potential to be upright and righteous. For such humility is forbidden, and it is considered illegitimate humility, and it is not really humility at all, rather small-mindedness from which one must stay very far, for through this one falls into all the cravings, and especially into sexual craving. To the contrary, each person must say to himself that he has a very high soul. For the soul of the very lowliest of the Jewish People is also extremely high and holy, and one needs to say to oneself that it is not befitting of him to be immersed in cravings, G-d forbid, all the more to commit some sin, G-d forbid, as it is said: "And he raised up his heart in the ways of the L-rd (*Divrei ha Yamim* II, 17:6)." Thus one must raise up one's heart in the ways of G-d, and know that every Jew in his essence is extremely far from sin, and each Jew has great strength to stand up to the world with all its cravings, only that a person must become aware of his strength.

And since the Other Side closes in on a person, and all that one sins more, the Other Side drains him more and swallows him more, may G-d have mercy. Therefore, sometimes the Other Side swallows a person to such a degree that it reaches the innermost holiness of his Jewishness, and it swells and rises up to swallow this point as well, and to bring him to a major sin, G-d forbid, in order to swallow him completely, G-d forbid. But immediately when it wants to swallow his essential inner holy core of Jewishness, this point stands in the throat of the Other Side, for this point of inner holiness has a very great strength, and thus it is impossible for the Other Side to swallow it under any circumstances. Not only is it not able to swallow it, to the contrary this good point stands in the throat of the Other Side until it is forced to vomit and expel all the holiness that it had swallowed from that soul. And from this it sometimes happens that a person is aroused to repent after committing several sins, as mentioned above, for sometimes a sin brings a person to repentance. That is, through falling into the clutch of some major sin, may G-d have mercy, through this his heart becomes embittered and he is aroused to repentance, until he becomes a complete *ba'al teshuvah*, and all of this is because of the arousal of his holy point, which in truth has great strength, and when it sees that the Other Side wants to swallow it entirely, G-d forbid, it rises up against it, until the Other Side is forced to vomit up and return all the holiness it swallowed from the person.

However, certainly no one is allowed to depend on this, G-d forbid, for one who says 'I will sin and then repent' is not given the opportunity to repent (*Gemarah Yomah*, 85-B). For sometimes the Other Side rises up to such a degree that it truly swallows a person entirely, as we have seen with many wicked people who did not repent even in the end, and were cut off and lost entirely, may G-d have mercy. For this is among the secrets of free will that no person can understand. And certainly one needs to flee from sin to the utmost degree. However, after a person has already transgressed as he has, G-d forbid, he needs to know and believe that despair does not exist at all, and even if he already wanted to overcome thousands of times and be an upright person, and did not succeed and fell as he did, and even if he fell into complete and serious sins, G-d forbid, nevertheless he still has hope as long as his soul is still within him. And the main point is faith, that one should have complete faith in G-d and strive with all one's might to draw close to a True Tzaddik, and to pour out one's words before G-d, that He should reveal to one who is the True Tzaddik, that one may merit complete faith through him, and then certainly one will have eternal hope, come what may, for the main strength to stand against the Evil inclination is through faith, which is the overall principle and key point of all the Torah (*Likutey*

Halachot, Laws of Fragrance, Law 4:1 and 2. See also *Likutey Aitzot*, Chapters Exile and Redemption, 6; Tzaddik, 59).

26.

Even when a person is in exile physically and spiritually, even if one has fallen without limit, G-d forbid, also there G-d contracts and hides Himself in His wondrously awesome ways, and reminds the person at every point with a wide variety of hints, every day and in every place, in order that he should return to Him, and then everything is transformed to good, since precisely through the overpowering of the Evil Eye and the Evil One and the Other Side, through which the light becomes very diminished and constricted, precisely through this comes a great good, for the great tzaddikim are able to lift up and raise even those who have fallen and sunken very deeply. For since the light is so hidden due to the abundance of constrictions, it becomes difficult to perceive and understand the hints. And the tzaddikim, through their immense efforts with self-sacrifice, merited reaching the light in the midst of the intense concealment, and through this they merited lofty comprehensions, until in their tremendous wisdom they contain the light for us in wondrous vessels, in a manner that every person in his place can receive the hints and advice and inspiration regardless of place, in order to grasp onto G-d at all times. For the concealment is for the sake of revelation, as explained in the writings of the Ari (beginning of *Aitz Chaim*, Gate of General Principles, 81, and other sources). That is, all that the light is more concealed and constricted, it is transformed to a corresponding degree of good by the tzaddikim, for specifically through this, they reveal and shine the light of G-d to the Jewish People, that we may know and remember G-d in every place. And this is the aspect of “Constriction after constriction only comes to bring an increase (Gemarrah *Yomah*, 43-A),” meaning that all the diminishing and constriction of the light, in one constriction after another, is only for the sake of increasing and magnifying the light, and to illuminate it in the heart of a Jew specifically through this (*Likutey Halachot*, Laws of the Blessings Over Sights, Law 5:16).

27.

When a person ascends from one level to the next in the service of G-d, this is the aspect of a new creation, for a person becomes a truly new creation, in the aspect of “I gave birth to you today (*Tehillim* 2:7),” said in reference to a person reaching the age of *Bar-mitzvah*, that is, 13 years old, at which time one becomes obligated in the *Mitzvot*, as explained in the holy *Zohar* (Portion *Mishpatim*, 101-A). Likewise it is in every case wherein a person sanctifies and purifies himself and accepts on himself a higher degree of holy service, about whom it is said “I gave birth to you today,” for one becomes a truly new creation, and thus before one merits this, rising from level to level and becoming a new creation, before this it is necessary that one will have a descent for the purpose of the ascent. This is because the descent is from the aspect of the constriction of the *Challal ha Pinui* (Empty Vacuum) that was necessary before the Creation, as is known (beginning of *Aitz Chaim*). This is the aspect of what the Rabbis said: “The tzaddikim begin in suffering and end in tranquility (*Bereshit Rabbah*, Chapter 66:8).” For the suffering comes from the constriction that preceded the Creation, and this is the aspect of all the obstacles and delays a person encounters before he merits doing some *mitzvah* or holy act, for with every act of holiness one creates worlds, as is known, and therefore there must be a constriction first, and this is the aspect of the obstacles that precede an act of holiness (*Likutey Halachot*, Laws of the Afternoon Prayer, Law 4:5).

28.

When a person first begins to serve G-d, and it comes smoothly to him in most cases, and he prays and learns and involves himself with the service of G-d. This is the aspect of the Morning Prayer, which has the quality of kindness, and then the order of the prayer is lengthy, with the full recitation of the sacrifices and the incense offering, etc, and the recital of the *Shma* and the *Shmonei Esrei*. Likewise, in the early period of serving G-d, one usually does a great deal of service, each person according to his character. However, in most cases, afterwards one falls from his service, and G-d

begins to test him, and the Evil One challenges him, as is known to anyone who wants to enter the service of G-d, and this is the time of one's main test. And then one needs very great encouragement beyond measure or limit, to strengthen oneself at every point in the service of G-d, and not to fall from anything in the world. And the main point is that one needs to overcome the aspect of small-mindedness, which rises up against a person then, and desires to break his confidence, as if he has no more hope, G-d forbid, or to prevent him from praying with intention and joy and the like. And all this is the aspect of the afternoon, the time of the Afternoon Prayer, at which time small-mindedness has its primary grasp, and then one needs to fulfill the saying of the Rabbis: "A person should always be careful about the Afternoon Prayer (Gemarrah *Brachot*, 6-B)." That is, at that time one must be especially careful to strengthen oneself in prayer and service of G-d, and not to fall from anything in the world, only to know and believe in the words of the True Tzaddikim, who cried out with a loud and strong voice, that despair does not exist at all, for there is no limit to G-d's greatness, and in His great mercy He can transform everything completely from bad to good, and from sins to merits, through repentance, as the Rabbis said (Gemarrah *Yomah*, 86-B). And likewise in the overall life of a person, whose days are referred to as 'day', and whose death and passing are considered 'night' and darkness, as in the verse: "Before the sun sets (*Kohelet* 12:2)." Thus, after the midpoint of one's life is the aspect of the afternoon, the time of the Afternoon Prayer, and in most cases, the Evil One becomes stronger and stronger in this time.

For certainly one needs to begin one's primary work specifically in one's youth, for "It is good that a man accepts the yoke in his youth (*Eichah*, 3:27)," and "Youth is a crown of roses (Gemarrah *Shabbat*, 152-A)." But even one who merited beginning the service of G-d in his youth, even so when he reaches the middle of his life and wants to reach what he needs to reach, then usually the Evil One rises up against him, and expands greatly to block him from the path of life, G-d forbid. All the more so one who did not start at all in his youth, and when he sees that most of his years have passed, and he contemplates repenting and wants to begin then in the service of G-d, then the Evil One rises up against him, and does not want to allow him to leave his cravings and the net in which he is entangled. About this the verse cries out: "Tell me, You who loves my soul, where will You graze Your flock, where will You bring them to rest in the afternoon (*Shir ha Shirim*, 1:7)?" Specifically then is the time of the Afternoon Prayer, and thus one must pray a great deal in one's youth, never to fall from the service of G-d. For sometimes a person falls in his old age, especially when the days are passing by, and one reaches midlife, and the day begins to wane – at that point one must deeply ponder one's ultimate end, and rise up more and more, for then is the aspect of the afternoon, the aspect of the time of the Afternoon Prayer, about which one needs to be especially careful, as above, to sweeten the judgments, which are the aspect of the evil inclination, who grasps one through small-mindedness, the aspect of the time of the Afternoon Prayer, and to bind oneself tightly to the True Tzaddikim who are the aspect of Moshe, who specifically can sweeten the harsh judgment of the time of the Afternoon Prayer in its upper root (see *Otzer ha Yirah*, Chapter on Prayer, Article 51, and *Likutey Halachot*, Laws of the Afternoon Prayer, Law 5:8).

29.

It is brought in the writings of the Ari concerning the matter of the wondrous constrictions of 'running and returning', 'reaching and not reaching', that occurred before the Creation, wherein G-d at first diminished the light, and afterwards began to draw forth some aspect of light, and then returned the light to its place, leaving only a faint impression, for it was still not possible to endure this light. And afterwards, He again drew out some aspect of light, in a wonderful new expression, and then hid the light once more, to avoid an overpowering of light, and this process was repeated many times, until the *Challal ha Pinui* (Empty Vacuum) was created. And afterwards He drew forth the Light of the Kings, and they were not able to receive this light, and they were broken and died, etc, until the World of Rectification began. And all the fractures were because there had been no arousal from below. And the main arousal from below is specifically through human beings, who have free choice. But all of free choice comes from this itself, for the evil inclination is a product of the Breaking of the Vessels (see glossary), and through defeating the evil inclination with one's free choice, through this one rectifies the break with arousal from below. Therefore, the rectification of all the worlds is dependant on man, and thus all these aspects – that is, the above-mentioned constrictions – are played out in every individual person. That is, the light of enthusiasm in the heart of a Jew has an aspect of infinity, for there is no end or limit to one's desire, and one must contain one's enthusiasm, and those amazing

above-mentioned expressions which preceded the Creation, it is necessary for a person to experience all of them, for he is the final Complete Rectification of the Creation, for all of it was only for the sake of Man, who will rectify everything specifically through arousal from below. And this is the aspect of how G-d reveals Himself a bit, and afterwards hides Himself, and as the Rabbis said concerning the verse, “You are all standing here today (*Devarim 23:9*)” – just as today, G-d alternately darkens and illuminates, so in the future He will darken and illuminate for you (*Midrash Tanchumah*, Portion *Nitzavim*, and also commentary of Rashi there).

And all this is done in every generation and in every person and in every time, and it is all for the sake of free will, for the primary free choice comes through this, the alternating revelations and concealments, which are the aspect of all the ascents and descents that a person endures. And due to this, one who wants to go in the path of G-d needs to be expert in walking, expert in ascending and expert in descending, expert in running and expert in returning, that is, strengthening oneself in G-d in the face of all one must endure, and to know that the concealment and constriction is for the purpose of revelation. Only that since the constrictions are the root of all the harsh judgments and evil inclinations, from which come all the evil thoughts that overtake a person, one must be very careful to flee from them and to foster holy thoughts in his heart of how to serve G-d. And through all this, a person merits to serve G-d at the appropriate level and measure, until through this G-dliness and the Kingship of G-d will be revealed to the whole world, and the world will be completely rectified specifically through the arousal from below of man with free choice.

And this is the main point of the Work of Creation, wherein every day, G-d darkens and illuminates, forms light and creates darkness, etc. It is all drawn from the aspect of the above constrictions of the beginning of the Creation, through which came the creation of the world and its continuation until now. And it is primarily for the sake of Man with free choice, to whom is entrusted everything, to draw forth G-dliness and revelation of His kingship through the above-mentioned constrictions, according to his free will, and the main point is that one must contain the light of enthusiasm in one’s heart, in order not to cause the aspect of destruction, G-d forbid, and afterwards one must beware to overcome the evil thoughts and to think only good thoughts, until one serves G-d according to the proper level and measure, which is the aspect of creation and perpetuation of the worlds. And all this is done also by the tzaddikim at each and every level, for also they must experience many ascents and descents, only that it is on subtle level, in the aspect of the darkening and illuminating of the mind, and this is also with great subtlety and holiness. However, those most in need of rectification are the ones who have already transgressed the commandments of the Torah, G-d forbid, and need to return in repentance. And it is all through the power of the great tzaddikim who draw down G-d’s mercy also upon them, and illuminate their hearts with deep advice and wondrous encouragement at every point, so that they will merit repenting at each point, from whatever place.

But nonetheless, it is required that there be some arousal from below, for without this it is impossible for one to repent, and this is the aspect of all the thousands and myriads of ascents and descents that one experiences, even those who are very far from G-d. For they also have the aspect of ascents and descents, for also with them no day is identical to another, and even in one day each person experiences many changes beyond number. And especially those who are aroused to return to G-d and draw close to True Tzaddikim, and they are very weak, and the Evil One opposes them and digs beneath them and wants to topple them, G-d forbid, and they strain themselves to overcome this, and they endure many changes in the aspect of ascents and descents, beyond number, in the aspect of “They rise to Heaven and descend to the depths (*Tehillim 107:26*),” and for all of this one needs great and immense strengthening, and it is mainly through the strength of the tzaddikim who have already stood in the battle of this world as is fitting, with utter perfection, and they inform us that no arousal to G-d is ever lost, even from the depths of Hell and below. To the contrary, through this wondrous rectifications are made, through the great tzaddikim who gather all the good points of these arousals and rectify them, and build from them awesome rectifications. However the main point is that those attempting to draw close to G-d must not oppose these tzaddikim, to the contrary, they must follow their words and arouse themselves anew at all times to G-d, and then they will in the end merit a good conclusion, and they will have a great share in the aspect of arousal from below, through which all the worlds are rectified (*Likutey Halachot*, Laws of the Afternoon Prayer, Law 7:23).

It is brought in the writings of the Ari, that the beginning of the Creation occurred through several contractions, wherein G-d drew out light in some aspect, so to speak, and then hid it, and likewise many times and in many ways, and specifically through this were created the vessels that could receive the light (*Aitz Chaim*, Gate of Bindings, Chapter 3; Gate of Reaching and Not Reaching; and see the end of Chapter 5 of Gate of Bindings). And all this is the secret of the death of the kings and their rectification, wherein specifically through their breaking and death, the world of rectification emerged afterwards with an amazing increased light, as brought in the writings (*ibid*, and also Chapter of Breaking and Chapter of Rectification). But the main point of all of this was dependent on Man, who has free will, for he needed to rectify everything through arousal from below, and therefore also now, everything is essentially dependent on repentance of Man. For it is mandatory that there be at least some bit of arousal, which is the aspect of arousal from below, and therefore nothing stands in the way of repentance (*Zohar*, Portion *Shmot*, 106-A, and Gemarrah *Yerushalmi Peah*, 1:1), and until the day of one's death, G-d waits for one (Morning Service of *Yom Kippur*). For even if one has sinned as one has, thousands of times, nevertheless, each time one is aroused with some arousal to return to G-d, none of these arousals are lost, as is written in the holy *Zohar* (Portion *Shmot*, 150-B), for through repentance, sins are transformed to merits, for rectification is made through the corruptions, for all that one corrupted more and drew the light to a lower place, which is the main corruption – afterwards when one is aroused to repent, one sustains everything, and then specifically through this are created new vessels, and a new and wonderful light is drawn into them.

For through having drawn the light to coarse places, through this the vessels became dense, and afterwards one can purify them, until everything is transformed to good, in that specifically through this will be created wondrous vessels to receive a new light that was not possible to receive before, for it was only possible to create these vessels through this, which is the aspect of descent for the sake of ascent (*Likutey Moharan*, Part II, Chapter 12), sins being transformed to merits (Gemarrah *Yomah*, 86-B), distancing for the sake of drawing close (see *Likutey Moharan*, Part I, Chapter 74, and Part II, Chapter 48). All of this is the aspect of the death of the kings, in that specifically through their death and breaking is drawn out the light of *Mah*, which is new and greater, as explained in the writings (*Aitz Chaim*, Gate of Rectification). But not every person merits this, only those using the power of the great tzaddikim who know this secret in its depth, who can arouse people to repent, and strengthen every one, and raise up all sorts of arousals, every single good point, and through this create amazing vessels, in a manner that every person will be rectified supremely.

Therefore, one must search for such a Tzaddik who can carry out one's rectification, and the search and requesting itself is extremely, eternally beneficial, even if one has corrupted as he has. For the great tzaddikim merited what they did through their arousal from below in ultimate perfection. Therefore they created very wondrous and awesome vessels which can rectify all the damages in the world, may G-d have mercy, however nonetheless one needs in any case some bit of arousal from himself, for without any self-rooted arousal, one cannot be rectified properly. And one must beware at the least not to ridicule or oppose the tzaddik who is rectifying him, G-d forbid. And this is the aspect of the greatness of repentance, which the Rabbis praised profusely, saying "In the place where *ba'alei teshuvah* stand, even great tzaddikim cannot stand (Gemarrah *Brachot*, 34-B). And likewise the Rabbis said that repentance reaches up to the Glorious Throne (Gemarrah *Yomah*, 86-B). For precisely because one descended to such lowly and coarse places as these, and girded oneself through the strength of the Tzaddik to rise from there, specifically through this are made sublime vessels to receive the wondrous light, which even complete tzaddikim cannot receive, because they do not possess such vessels. And all this is only possible to merit through the power of the great tzaddikim who are the primary *ba'alei teshuvah*, for they are the masters of repentance, and everyone who has pity on his life and wants to return in repentance needs to receive from them.

For even though they never tasted even a bit of the taste of sin, nevertheless they are constantly in repentance over their previous understanding, and also they descend to very low places with the intention of lifting up souls from there and returning them in repentance, which is the aspect of "And I, my hands are filthy with blood and waste material, etc, in order to purify, etc (Gemarrah *Brachot*, 4-A)." And through the strength of these tzaddikim, there is hope for all who hold onto them, that they will rise from the depths of their descent to a great ascent and that they will specifically through this become wondrous vessels to receive the Infinite Light as is fitting. However, the crucial point is to listen to these tzaddikim, and go in their path from this point on, at the least, and to cast away one's wisdom, as if one has no intelligence, and only to annul one's mind completely to them,

and then one will certainly merit a good end (*Likutey Halachot*, Laws of the Afternoon Prayer, Law 7:32, 52).

31.

Our Rabbis said in a *midrash*, concerning the verse “And I, in Your great kindness, will come into Your house (*Tehillim* 5:8),” which directly follows the verse, “Bring ruin to the speakers of falsehood,” etc, which David said about Doeg and Achitophel, who opposed him. About this he concluded, “And I, as they did, so did I. However, in Your great kindness, I will come into Your house,” and thus every person needs to say about his soul, especially when one knows in his heart the true extent of his sins. Nevertheless one must encourage and strengthen one’s soul very much, in light of the kindnesses that G-d has done for him, that he merited drawing close to the True Tzaddik, and at the least, he does not oppose him, and that he merits being included in the holy Yeshiva and *Beit Midrash* of the holy congregation of the True Tzaddik, and say to his soul: “As the opposers did, so did I, however in spite of this, through the abundant kindness You have bestowed on me, I will enter Your house, the above mentioned *Beit Midrash*, through which is all my hope eternally.”

For in truth, in every generation there is a yeshiva of a True Rabbi with students, who study true novel Torah teachings in their *beit midrash*, who can draw close to G-d all the souls who are very distant to the point that it is difficult to catch them and bring them to holiness. And there are those who have fallen to the Valley of Tears, the depths of Hell and the underworld through their evil deeds, especially sexual cravings, which are the main evil inclination, as is explained in the holy *Zohar* (Portion *Vayikra*, 15-A). Until the point where there is an evil inclination which is truly loathsome, very disgusting and filthy, and one who touches it, G-d forbid, has great difficulty escaping it, for it is very loathsome and filthy, and grips a person and wants trap him in its net, and attacks a person at every moment, and this is the primary “evil blow” from which we pray to be spared every day.

And about this the Rabbis of blessed memory said: “If that vile one approaches you, draw him to the *beit midrash* (*Gemarrah Kiddushin*, 15-A), for this is the main rectification, that one draw his thoughts into the above-mentioned holy *beit midrash*, and through this in itself, that one reminds oneself that he is included in the above gathering, through this even if he is as hard as a stone he will be melted (*ibid*), for from this *beit midrash* emanates a holy and pure spring that can purify all the very sunken souls through the deep and holy advice that flows from it, and can raise them from depths of the Valley of Tears and return them to G-d.

Thus, one who merits being included in this *beit midrash* needs to strengthen himself a great deal, and to believe and know that every good point and every bit of holy arousal which inspires him at every point to sever himself from evil thoughts and draw holy thoughts on himself, and all that he strives with all his ability to do some good, even though he knows within to what onerous things he has come, and it has been thus thousands of times, nevertheless no good point is ever lost. For the True Tzaddik, who is the Head of the Yeshiva, the Head of the holy *Beit Midrash*, raises and gathers all the good points into his house of holiness, and builds amazing buildings from them, through raising the aspect of arousal from below specifically from the lowly places, which is the primary rectification of all the worlds, which is dependent on the arousal from below specifically of man with free choice. And all that the level is lower, the more precious and important it is when some arousal to holiness is raised from there, and through this the True Tzaddikim build the aspect of the Tabernacle and the Holy Temple in every generation, until through this the final Temple will be built in complete truth and perfection, and it will endure forever (*Likutey Halachot*, Laws of the Afternoon Prayer, Law 7:65-69, 82, 83, 87).

32.

When our father Ya’akov, may he rest in peace, came upon that place (*Bereshit* 26:11), which was the site of the Holy Temple (Rashi’s commentary there), he merited completely attaining the matter of the awesome wonder and greatness of even a bit of arousal from below, and how specifically through this is drawn a great illumination from Above from the aspect of arousal from below, and how

arousal from below and arousal from Above are merged together, which is the aspect of the generalization of all the unifications that are accomplished through the service of the Jewish People. And the primary rectifications and unifications among these are done in the Holy Temple, as is explained thoroughly within. “Then Ya’akov awoke from his sleep and said, ‘Truly, the L-rd is present in this place, and I did not know it (*Bereshit* 26:16).’” And with this he established that it be imbued in the heart of every Jewish soul, for all generations until this day, that even souls who are very fallen, who believe that in their place G-d is not present, G-d forbid, and that all their arousals to holiness are not worth anything, should also know and believe with perfect faith that even in their place G-d is present, in every place in the world. For in truth G-d is also present in this place, for the whole world is filled with His glory (*Yeshayah* 6:3), only that one is not aware of the great degree of concealment, in the aspect of “and I did not know it”, but if one will arouse oneself with some degree of arousal from below, one will merit finding Him. And it is primarily through the strength of the holiness of the Temple, wherein are the roots of all the souls, and on which is dependent the rectification of all the souls and all the worlds, and through the strength of the holiness of the True Tzaddikim who involve themselves in every generation with its construction. From there is drawn the arousal of repentance to all the nation of Israel. However, nevertheless some arousal from below is necessary as well (*Likutey Halachot*, Laws of the Afternoon Prayer, Law 7:84, 85).

33.

All beginnings are difficult, as our Rabbis of blessed memory said (*Shmot* 19:5, Commentary of Rashi and *Mechilta*), especially in the matter of repentance. For it is impossible to be truly aroused to repentance without receiving some spark of light from G-d in order to be aroused. However, it is only possible for G-d’s light to shine on one if one returns in repentance, for “no foreigner may eat the holy food (*Vayikra* 22:10).” If so, how can one begin? And sometimes when G-d has mercy on one and shines His light into the depth of one’s darkness and immense descent in order to arouse him to repent, one is not able to receive the light, for due to his utter brokenness from his evil deeds, any light for him has the aspect of overload, and from this sometimes comes that a person is aroused to repentance for some time, and then afterwards falls from it, and this may reoccur several times. And all this is because he still has not prepared his vessels for receiving the inspiration appropriately. This refers to the individual level.

However, on the national level of the Jewish People, this aspect is also found, which is the aspect of all the exiles and redemptions and returns to exile that have been repeated many times. However, nevertheless the Right Hand of G-d is exalted, and ultimately He has the upper hand, for even though in each period of redemption, each time that the Jewish People were in the Land of Israel, many marvelous rectifications were made. And even though afterwards the Evil One rose up, and they damaged again, even so, many impressions remained from the above-mentioned rectifications, until through this force we are sustained in our exile, and we have the strength to receive some sparkling of the knowledge of G-d and the holy faith in Him. Likewise it is truly in every time and in every person, particularly concerning the point that even though one has begun countless times in the service of G-d, and has fallen from it each time, even if the fall is very great, may G-d have mercy, and even one who falls into actual sins, G-d forbid, even so, every good new beginning one makes at each point is never lost.

For even though at the time of the fall, everything was corrupted, even so, some good impression remains from each and every service, and from each and every beginning. And these impressions are wondrous rectifications, and they are essentially needed for the holy building that must be built. For we now need the righteous *Mashiach* to come and redeem us with an eternal redemption, and we need to erect the Building of Holiness, the Perfect Building, in a wondrous way, that it will never be destroyed, and we need to gather in all of the dispersed of Israel and bring them together in the Second Holiness, and not one spark or rejected soul will remain outside, for G-d thinks thoughts that the rejected one not be shunned by Him (*Shmuel* II, 14:14). Therefore we need many vessels beyond number for this building, and we need many tools beyond measure. Therefore, every bit that each Jew does now in acts of holiness, whether it be learning Torah or prayer or giving charity and other *mitzvot*, it is all very precious in G-d’s eyes, and He greatly needs the True Tzaddik who is involved in rectifying all the souls and all the worlds, and in the Building of Holiness he is striving to build. Therefore, even if a person has done some act of holiness or carried out a bit of the service of

G-d for several days or years, and fell afterwards, even if his fall was very deep, may G-d have mercy, and even if he was aroused again to the service of G-d, and again fell, and likewise many times beyond number, regardless of circumstance, even so he must know and believe with perfect faith that nothing, not even the slightest bit of service, is every lost, and even a passing inspiration or good thought is never lost, and as is stated in the holy *Zohar*, “No good intention is lost (*Zohar*, Portion *Shmot*, 150-B),” for as soon as one is aroused with even the slightest arousal, and all the more so when one does some holy act, then immediately the True Tzaddik of the Generation who is involved with the rectification of all the Jewish souls, snatches it and places it in the place he does to aid in the wondrous and awesome Building he is laboring to build, in order to bring all the rejected ones of the world within it, and not one of them will remain outside.

For when a person draws himself close to holiness, even if it is only in the aspect of ‘neighborhood’, as one who dwells with the homeowner only temporarily, even so also through this the holy houses of prayer are gathered together in immense proliferation beyond measure or number, and great delights beyond measure are caused Above by this, even though afterwards one becomes distanced, G-d forbid, like a neighbor who departs afterwards from the homeowner, and the house becomes distant from him. As we see literally, for example, in the case wherein there are nine Jews, even if all of them are great tzaddikim, even so, they are not able to say certain holy expressions, such as *Barchu* or *Kaddish* or *Kedushah*. And when some man joins them from the market, even an extremely simple person, and completes the *minyan* of ten people, thus the holy expression they then recite was made possible by him. Even though immediately afterwards, he goes and returns to the market, nevertheless he caused much delight to G-d, for all of the holy recitals were brought about by him. Likewise, even if there had been several times the amount needed for a *minyan* without him, nevertheless, with every additional Jewish soul that joins the gathering, G-d’s honor and holiness are increased more and more, for “The King is glorified through a multitude of people (*Mishlei* 14:28).” To the contrary, every single Jewish soul that is added to the Great Gathering of Holiness creates greater amazing and awesome rectifications, as is explained within.

Therefore, all that a person does some slight deed in the service of G-d, even though afterwards what happens to him happens, G-d forbid, even so that holy deed is never lost, and has already been added to the wondrous construction and caused a great rectification in the Building of Holiness, and many thousands and myriads of houses were added through it. And if one will strengthen oneself at every point, all the days of one’s life, and begin anew each time in the service of G-d, regardless of what happens to him, then in the end, all the rectifications he caused in every service and every beginning will gather together and come to his aid, helping him return to G-d in truth, and if his beginning was painful, his end will be very exalted (*Iyov* 8:7). Then he will see what he accomplished through every deed of holiness, for nothing at all is lost (*Likutey Halachot*, Laws of the Evening Prayer, Law 4:34).

34.

The main strengthening of any person, for no matter what, a person must strengthen himself not to fall further, G-d forbid, and the main strengthening is through the Name, that is, through the Name of G-d and the name of the True Tzaddikim whose names reflect Him, and are the aspect of the Name of G-d, for His Name is joined with their names (*Talmud Yerushalmi*, Gemarrah *Ta’anit*, Chapter 2. Also *Yalkut Yehoshua* 7). For this is the main strengthening and joy – that we merited not to have been created gentiles, and were separated from those who stray, and the name ‘Israel’ is called upon us, which is the aspect of the Name of G-d, for G-d’s Name is joined with ours. And that is our main hope and salvation, for G-d will not abandon His People for the sake of His great Name (*Shmuel* I, 12:22). And this our primary trust, for in His holy Name we trust. And in this, even the lowliest pathetic people can strengthen themselves, even the sinners of Israel, since they are still called by the name Israel. And one must strengthen and enliven oneself from this greatly. All the more so, one who has merited drawing close to True Tzaddikim, in whom is the primary magnification of G-d’s Name, he certainly must rejoice greatly, that he merited being called by their names.

For in truth, since the name of Israel, which is the Name of G-d, is called upon us, we are obligated to rejoice all our lives, forever, for we still have hope for all the good and all the salvations and forgiving of sins, which is the main cause of worry and sadness, in the aspect of “I worry from my

sin (*Tehillim* 38:19),” for immediately when one remembers the Name of G-d and strongly enlivens himself with this, in that the Name of G-d and the name of Israel is called on him, through this in itself one merits forgiveness of sins, for from there is drawn the pardon and forgiveness and atonement of all sins, as it is said: “And atone for our sins for Your Name’s sake (*Tehillim* 79:9).” For all the forgiveness and atonement are drawn from the *Thirteen Qualities of Mercy*, which are all drawn from the Name of G-d, in the aspect of “I will cause all My goodness to pass before you, and will call the Name of G-d before you,” and through this “and I will be gracious to whom I will be gracious (*Shmot* 33:19).” And it is said, “and He called out with the Name of the L-rd, and the L-rd passed before him and proclaimed: The L-rd, the L-rd, G-d, Compassionate and Gracious” etc (All the *Thirteen Qualities of Mercy*, which are only for the sake of G-d’s Name which is merged with our names (*Likutey Halachot*, Laws of Shabbat, Law 5:15).

35.

When a person is involved in prayer and serving G-d, and he is constantly confused and completely falls from his service, since he sees that he cannot fully complete his prayer and service due to the confusions that overcome him, in each case in a different form. Then one needs to rise up and strengthen oneself exceedingly, and know and believe that the True Tzaddik raises also his small amount of unsettled and confused service and prayer. For the primary ascension of all the prayers and Torah study and *mitzvot* is only through the True Tzaddik, for even one who involves himself much with Torah and *mitzvot* is only able to raise his service fully to the appropriate place through the True Tzaddik. And this Tzaddik also raises up all the unstable prayers and services, for he extracts the little bit of good in them and raises it up and builds magnificent structures from them. Therefore to the contrary, all that a person sees that the confusions are increasing, and his prayer and service is lowlier, he must strengthen himself all the more and impel himself greatly, and begin at all times anew to strengthen himself in prayer and service, in order that through this there will be heaps upon heaps of good points from every single service, and then the Tzaddik will be aroused with greater mercy to lift and raise up the holy heaps of Torah and *mitzvot* that he amassed (*Likutey Halachot*, Laws of Shabbat, Law 6:9).

36.

There are three evil forces which distance a person from G-d: One of them affects and harms his mind, entering into it evil thoughts about money and other cravings. And one of them affects and harms his heart, filling it with intense desires, that he will powerfully desire all the cravings, may G-d have mercy, and even so it is still possible that there will remain in him some good point, through which he could return and overcome the cravings of his heart and the thoughts in his mind. But there is a third evil force which is more severe than all the others, whose primary aim is to cast down a person and weaken his confidence, to bring him to fall backwards entirely from G-d and from the tzaddikim, G-d forbid, in the aspect of “they have turned their back (to G-d. *Yeshayah* 1:4),” and says to him, ‘Why bother straining yourself along with the truly pious and G-d fearing, since you see that you have been with them a long time, and all the evil thoughts and cravings of your heart are still in full force. Why do you exhaust yourself for nothing? Slide backwards and chase after your livelihood and after money, and similar matters like the rest of the world.’ This force is worse than all the others.

For as long as a person holds on strongly, regardless of circumstance, he has a chance for rectification, for drawing close to G-d fearing and upright people is in itself very precious, even if one does not receive any holiness at all from it, G-d forbid, and even if it seems to one that he is worse now than he was at the beginning. Within oneself one knows the truth, that it was not his drawing close to them that caused his descent, G-d forbid, for certainly if he would have listened to their advice, it surely would have been very good for him in this world and in the next. However, since the power of free will is very great, and naturally what happens to him happens, thus who can know what would have become of him if he had not drawn close at all – then it would have been immensely worse. And one must not say to oneself that the earlier years were better than the present, for no person knows what will happen all the days of his life, for the Evil One sits and hovers over him every day, at all times,

and certainly he has already been saved from many pitfalls through the power of his drawing close to the righteous in and of itself (*Likutey Halachot*, Laws of Shabbat, Law 6:12).

37.

Most of a person's descents are because one has already been aroused several times to G-d, and has fallen from it. And in truth it is the opposite. For even one who has sinned all his life and was not aroused to repent at all, if he returns in the end, he is forgiven, as the Rabbis said (*Gemarrah Kiddushin*, 40-B). All the more so when one has aroused oneself several times and returned and then became distant again, and it was so several times, certainly one has hope, and surely it will be easier for one to return to G-d in truth, for no good intention is ever lost (*Zohar*, Portion *Shmot*, 150-B). (*Likutey Halachot*, Laws of Shabbat, Law 7:7).

38.

In times of devastation and descent, we receive vitality on a very hidden level, specifically from a very high aspect which is the secret of the aspect of the 'Hidden Throne' (Introduction to the *Tikkunim*, 7), only that the vitality is only bestowed in minute amounts and in intense concealment. At such times one must search intensely for G-d, and to strengthen oneself and argue all of this with G-d, saying "In truth You are hidden among us also now, so let us know where is the place of Your glory, and do not continue hiding Your continence from us." This is the aspect of what the prophet claims at the end of the *Kinot* (prayers of lamentation recited on *Tisha b'Av*): "You, L-rd, are enthroned forever, Your throne is from generation to generation (*Eichah* 5:19)," the aspect of the above-mentioned Throne. "Why do You forget us forever.... Return us to You, L-rd." And through all this, that one searches also then for the glory of G-d, one merits that the descent is transformed to an ascent, and merits receiving the above-mentioned exalted holy vitality in a revealed form and in great abundance (*Likutey Halachot*, Laws of Shabbat, Law 7:17, 23).

39.

The main rectification of the blemish of the moon is through strengthening oneself, which comes through joy, in the aspect of "The delight of the L-rd is your strength (*Nechemiah* 8:10)," and this is why G-d warned Yehoshua several times, "Be strong and courageous (*Yehoshua* 1:6)," for Yehoshua is the aspect of the moon, as our Rabbis said (*Gemarrah Baba Batra*, 75-A). (*Likutey Halachot*, Laws of Shabbat, Law 7:49)

40.

The war of Amalek, which is the war of the Evil inclination, is a very long and drawn-out war. And the main subduing of Amalek is through self-strengthening, wherein all that happens to a person all his life, he must be very strong not to allow himself to fall under any circumstances, in the aspect of "and if I make my bed in Hell, You are there (*Tehillim* 138:8)." And also from there one must cry out and scream to G-d with expiration of the soul, in the aspect of "From the belly of Hell I cried (*Yonah*, 2:3)." And this is the main path of repentance that we draw down in the Days of Awe – *Rosh ha Shana*, the *Ten Days of Repentance* and *Yom Kippur*, and this is the primary victory of the war we wage during these days. For as long as a person does not give up hope and strengthens himself to start at all times anew, whatever the circumstances, he is considered as winning the war. For in truth the war is G-d's, for it is impossible for a human being to win it, as our Rabbis said: "If not for G-d helping one...." (*Gemarrah Sukkah*, 52-A)," and as it is said, "G-d's war against Amalek (*Shmot* 17:16)." However, a person is obligated to strengthen himself anew at all times, not to retreat backwards from this war and not to lose hope in oneself under any circumstances. And this is hinted at in the words of the holy

Zohar, wherein is written: “Who is the one who wins the war? He who holds the weapon in his hands (*Pesikta de Rav Kahanah*, 28-A; *Zohar*, Portion *Bereshit* 63-B).” For certainly in this war, one cannot perceive with one’s senses who has won, for the war is very extended and the Exile increases in intensity, and each one endures what he must, yet even so, as long as we continue holding the weapon in our hands -- and our main weapon is prayer, as is explained in other places (*Likutey Moharan*, Part I, Chapter 2, Part II, Chapter 83) -- and as long as we do not give up on this war, G-d forbid, and continue holding onto the weapon of war, we certainly win, for as long as a person strengthens himself in prayer and crying out to G-d, he is considered as winning the war, for that is the primary victory (*Likutey Halachot*, Laws of Shabbat, Law 7:54).

41.

The main point is faith, which is the aspect of Shabbat, for as long as one has faith, he will certainly return to G-d in truth, and therefore a person needs to strengthen himself through this in itself, that is through the fact the Evil One and the Other Side want to cast him down, G-d forbid, through this in itself one should strengthen oneself, for the Evil One schemes to topple him constantly through bringing him to think that he has blemished and damaged to such a degree that he can no longer return and repair such sins and blemishes, especially seeing that there are people who in truth have damaged a great deal, as they know for themselves, who have committed numerous great and serious sins, for many days and years, may G-d have mercy. And there are those who have already begun several times to repent and serve G-d, and afterwards have fallen as they have, each one according to his own fall, may G-d have mercy, and therefore the Evil One leads them at all times to think that their hope is lost due to such great blemishes as these, but in truth, from this itself a person can encourage and strengthen himself, for since he still knows and believes that a sin is a great blemish through which one does damage in all the upper worlds, this means he still has faith, and since he still has faith, certainly he has hope without doubt, for since he believes that one can damage, certainly he should believe that one can rectify as well.

For it is known that the heretics and the philosophers do not believe at all that one does damage in the Upper Worlds through a sin, from which derives their tendency to give explanations of vanity and falsehood for the *mitzvot* and the sins of the Torah. But since we, the Holy People, believe that a sin is a very great blemish in the Upper Worlds, the Evil One wants to topple us due to this, G-d forbid. But to the contrary, through this in itself it is fitting for one to encourage oneself, since one still has faith. For the main intention of the Evil One is to cast one down so thoroughly until he draws one down into total apostacy, G-d forbid, to say that there is no judgment and no judge, as our Sages said: “Today he tells you to do such and such a sin, later on he tells you to go and worship idols (*Gemarah Shabbat*, 108-B). As we see in every generation, how many people came to what they did, may G-d have mercy, through downfalls and loss of self-esteem to which the Evil One led them.

Therefore, a person needs to contemplate his ways and have mercy on his life, and to strengthen himself as much as possible, regardless of circumstance. And through this itself he should strengthen himself – that he still has faith that one blemishes greatly through sins. For as long as one has faith, one has hope, and can certainly rectify everything, for “All Your commandments are faith (*Tehillim* 119:86).” For the main point of the *Mitzvot* is to come through them to complete faith, in order to recognize He who created the world through His word, and as long as one has the point of holy faith, one still has hope, for certainly there is such advice that even he can return to G-d with ease, through some bit of satisfaction he gives to G-d from the place where he is, through which he will merit returning to G-d in truth, through the power of the True Tzaddikim, until he merits full repentance to such a degree that all his sins will be transformed to merits, as our Rabbis said (*Gemarah Yoma*, 86-B). (*Likutey Halachot*, Laws of the Shabbat Limits, Law 5:35).

42.

One who has fallen, G-d forbid, to places very far from holiness, until it is as if one cannot find G-dliness there, for about these places it is said: “And I will not give My glory to another (*Yeshayah* 42:8, 48:11).” However, in truth they also receive vitality from G-d, only that the G-dly

vitality in those places receives its power from a very high aspect, the aspect of the Sealed Word (2). Therefore the main advice is that one should search and plead for G-d also there, for in truth G-d is present there as well, in concealed form, only that it is impossible to find Him there through any intellect or reasoning, only through pleading and searching, in the aspect of “Where is the place of Your glory (from the *Kedushah* recited in the *Musaf* prayer). And one who wants to enter the paths of holiness in truth can only do so completely when one is tested in this aspect, and falls into these places. And when one strengthens oneself through the above method, one merits that the descent becomes the basis of an ascent, as explained within. And the main encouragement is to be aware of the insufficiency of human understanding, that in truth we have no intellect at all, as it is said, “I am a boor in relation to men (*Mishlei*, 30:2).” Thus we are obligated to annul and cast away our intellect completely, only to believe truly in the words of the True Tzaddikim, that there is certainly G-dly vitality even in extremely far places, only that it is impossible using any human intelligence to find G-d’s glory there, since those places are empty of G-dliness, in the aspect of “I will not give My glory to another (*Yeshayah* 42:8, 48:11).” One must simply search and ask “Where is the place of Your glory?” in such places, and only through this one may rise in ultimate ascent.

For the main vitality and strengthening of the very distant ones, who fell to such places that have the quality of the *Challal ha Pinui* (Empty Vacuum), their main vitality has the aspect of ‘soft and delicate’ (see Gemarrah *Shabbat*, 30-B). For there one does not see any light, since the light there is extremely subtle, and it is cast aside and concealed in response to all who enter there, just as a soft material that is pushed aside by all. And specifically there lies the main strengthening, through the aspect of the above-mentioned softness, which is the aspect of “Desist and know that I am G-d (*Tehillim* 46:11),” and concerning this the Rabbis said, “A person must always be soft as a reed, and not stiff like a cedar (Gemarrah *Ta’anit*, 20-B),” for with a reed, even all the winds in the world cannot move it from its place, precisely because it is soft and bends before everything, and nevertheless it is very strong and firm in its root, and the winds cannot uproot it from its place, which would not be so if it were stiff like a cedar. Likewise, in these places which have the aspect of the *Challal ha Pinui*, and the stormy wind of the Other Side rises up powerfully there, in such places it is forbidden to enter into paradoxes and explanations at all, in the aspect of “Do not harden your hearts (*Tehillim* 95:8),” for there, the main strengthening is specifically through being soft as a reed, and in response to all the questions and obstacles and paradoxes and confusions, whether from oneself or from others, one must not answer at all, in the aspect of “I was as a man who does not hear and has no rebuke in his mouth (*Tehillim* 38:15),” for the paradoxes and confusions that come from there cannot be answered. But nonetheless, one must be very strong in faith, like a soft reed rooted in water, which even though it appears to bow before the winds, nevertheless in its root it is very strong. Likewise a person needs to be strong in the faith that we received from our fathers and Rabbis, and not listen to any paradox or confusion coming from these places, nor to attempt to answer them at all, as if one has no answer in one’s mouth, until it appears to them that he is subdued before them, G-d forbid.

And in truth, this is one’s main strengthening, in the aspect of “Be soft as a reed” mentioned above, for there, in such places, if one will want to enter into paradoxes and explanations, one will remain there in the darkness completely, for it is impossible to resolve the paradoxes and confusions that come from there, therefore one must be soft, in the aspect of “soft like a reed”, and not answer a single word, only to be strong in the root of one’s life, that is, to strengthen oneself in complete faith and plead and search for G-d also from there, in the aspect of “Where is the place of Your glory” mentioned above, and precisely through this one will merit an ultimate ascent. And the main rectification of the world which will be through *Mashiach ben Yoseph* and *Mashiach ben David*, is only through the aspect of “soft like a reed”, and due to this Yoseph was called *Avrech* (Soft Father. *Bereshit* 41:43), and the Rabbis commented: “Like a father in wisdom, and soft, etc (*Bereshit Rabbah*, 90:3).” That is, even though he is a father in respect to wisdom, he is soft as a reed, and likewise about David it is said, “And today I am soft and anointed King (*Shmuel* II, 3:39).” And about this matter of softness, there is much to say, but it is impossible to express it in writing, and one of understanding who desires truth will understand on his own how one needs to be soft as a reed and nevertheless be very strong in his root, and to the contrary, through the softness comes one’s primary strength and eternal endurance (*Likutey Halachot*, Laws of the Shabbat Limits, Law 6:9).

The Tzaddik is referred to as a “fruitful palm (*Tehillim* 92:13)”, for the word “palm” is the language of exchange (in Hebrew, the two words are phonetically similar. See *Likutey Moharan*, Part I, Chapter 277). For the Tzaddik exchanges and transforms everything to good, and all the accusations to merits, in the aspect of “If there is one angel out of a thousand to defend him (*Iyov* 33:23)” – “out of a thousand” specifically, that specifically out of a thousand accusations is created the defending angel, for all that the accusations increase, his defense becomes better, for in spite of everything he finds some good point, for all the accusers who come against a person, are themselves the same ones who lured him to sin, as the Rabbis said, “He is the tempter, he is the accuser (Gemarrah *Baba Batra*, 17-A).” Thus, when the accusers proliferate greatly, G-d forbid, then the defending angel stands and transforms all of it to merit specifically, for he argues that to the contrary, if there are so many accusing him, then he must have had numerous evil inclinations and seducers. Therefore to the contrary, it is a wonder how such a person endured in the face of so many seducers, and nevertheless snatched some good point from some *mitzvah* he did, and this is the aspect of “one defending angel out of a thousand” specifically, for specifically from the thousand accusers, through this itself he defends him, for if it is so, it is not remarkable that he sinned to such a degree, for he had so many seducers luring him. To the contrary, it is a great wonder that he rose up to do some bit of good, seeing that such imposing forces were arrayed against him, and therefore the tzaddik who goes in this path is called a palm tree, for he exchanges and transforms the accusations to merits (*Likutey Halachot*, Laws of the Shabbat Limits, 6:15).

44.

The main sustaining and strengthening of a person in the service of G-d is through combining the two approaches explained above, in paragraphs 42 and 43, and this is the aspect of “Two are better than one, for if one falls, the other will lift up his partner (*Kohelet* 4:9),” for they strengthen every person not to fall under any circumstances. For sometimes one strengthens oneself through the good points one still finds in oneself. And sometimes one falls from this, G-d forbid, until one cannot find anything to revitalize oneself, due to the great concealment and darkness and heaviness of heart that descends upon one. And then one must enliven oneself through the searching for G-d, in the aspect of “Where is the place of Your glory?” from which the Evil One cannot confuse or topple one through any confusion in the world. For even if he implants the thought in one’s mind that there is no hope, G-d forbid, due to one’s abundant sins. Even if this is true, and even now one is in an abominable state. Nevertheless, since the True Tzaddikim have already revealed to us that even in places very far from holiness, to the point of having the aspect of “filthy places”, about which is said, “I will not give My glory to another (*Yeshayah* 42:8, 48:11),” even so, one must ask and search for G-d also in those places, and to ascend specifically through this in an ultimate ascent, in the aspect of *Ayeh?* (Where?) and Sealed Word (2). Through this one will certainly always maintain one’s stand.

In truth, it is impossible to remain constantly only in the aspect of this path of *Ayeh*, for one must ascend from the filthy places to complete holiness, to places of the revelation of G-d’s glory, for this is the main holiness – that G-d’s glory be revealed (as is brought in *Likutey Moharan*, Part II, Chapter 12, in the discussion about *Ayeh*). However, as a matter of course, when one encourages and strengthens oneself through the aspect of *Ayeh*, through this one will merit that G-d will have mercy upon him and open his eyes, that he return and find the good points still in him, which are the aspect of the revelation of G-d’s glory. And this path of searching for good points is the aspect of Avraham, and the path of asking and searching for the place of G-d’s glory is the aspect of Yitzchak, and our forefather Ya’akov is the connecting bridge that encompasses both of these paths together, and about him it was said “A tripled rope is not easily severed (*Kohelet* 4:12),” for through this one merits remaining in one’s holiness forever (*Likutey Halachot*, Laws of the Shabbat Limits, 30:31).

45.

The phenomenon wherein specifically when darkness and descent and concealment are overwhelming, specifically then is the main time of drawing close to G-d and arousal to true repentance (see Otzer ha Yirah, *Rosh Chodesh*, Article 13; what is written here is quoted from this). When a person reaches the epitome of descent and concealment of G-d’s presence, G-d forbid, precisely then one

draws close to G-d with utter intimacy, as it were, for there in the utter concealment and descent, G-d forbid, there G-d Himself is present, so to say, without garments, in the aspect of “And I passed through the land of Egypt (*Shmot* 12:12),” and the Rabbis commented, “I and not an angel (Passover *Haggadah*).” Therefore, precisely then, when one merits uncovering the concealment, one can draw close to G-d in truth, for specifically then one is very close to G-d, and therefore specifically then one can draw close to G-d and return in repentance. However, great wisdom is needed for this, to know and perceive what is the exact moment wherein one reaches the climax of concealment, and to know that specifically then one draws very close to G-d, through which one transforms the concealment to wisdom. For if one is not aware of this, the concealment can truly overcome, G-d forbid, until a person can fall from one’s faith entirely, and become more distant, G-d forbid. For the concealment is the aspect of the rising up of the Other Side, and all this is rooted in the aspect of the Breaking of the Vessels (see glossary), which resulted from an overload of light.

Therefore, even though the concealment is a very great descent, since the G-dliness is hidden from the person, G-d forbid, nevertheless since all this came to pass through a redundancy of light, consequently in truth a very great and awesome light is clothed there, for G-d Himself is enrobed there, so to speak. Thus a man great in wisdom, on a very high level, is needed for this, in order to merit such knowledge until he can reveal the concealment, even the concealment within the concealment, and transform it to knowledge, and specifically then he can draw the Jewish People to their Father in Heaven and bring them back in repentance. And this is the aspect of the Exodus from Egypt, wherein the Jews reached the ultimate descent, as is known, and this is the aspect of “Descend there (*Bereshit* 42:2),” which has the *gematriah* of 210 (the number of years the Jewish People were in Egypt), as our Rabbis said (*Bereshit Rabbah*, Chapter 91:2), that is, then they reached the point of total descent. However our teacher Moshe merited such knowledge that he merited precisely then revealing the concealment and transforming it to knowledge, and specifically through this they were redeemed at that time.

And this is the aspect of the *Kiddush Levanah* (Sanctification of the Month), with which the great scholars of the Jewish People were occupied, and they were expert in the secret of the moon’s renewal, for *Kiddush Levanah* is also the aspect of the revelation of concealment at the time when it is at its height, for the moon is the aspect of Kingship, and the blemish in the moon (wherein it is hidden in shadow) is the aspect of concealment, from where the Other Side draws its vitality, as is known (*Zohar* Portion *Vayishlach* 169-B), and the main vitality of Kingship is the aspect of the light of knowledge and wisdom which emanate from the Life of all Life, and this is the aspect of the moon’s receiving illumination from the sun, which is the aspect of the above-mentioned knowledge. And precisely when the moon is very close to the sun and stands facing it in the height of closeness, that is when it is most concealed and diminished, and does not shine on the world at all, as is known. Then, when it reaches the point of maximum diminution and concealment, it immediately begins to fill again, and this is the aspect of the Birth of the Moon, as is known. Therefore, great sages were occupied with this matter, for great understanding is needed for this, in order to transform ultimate concealment and descent into the aspect of knowledge. Thus, *Kiddush Levanah* is the first commandment the Jewish People were given, and it is mentioned in the matter of the Exodus from Egypt (*Shmot* 12:2), for the revelation of the concealment is the primary factor that arouses repentance. Therefore it is customary to be aroused to repentance on the eve of *Rosh Chodesh*, and we recite *Yom Kippur Katan*, for then the moon is at the height of its diminution and concealment, and therefore specifically then is the time for drawing close to G-d, and thus we repent and return to G-d at that time (*Likutey Halachot*, Laws of *Rosh Chodesh*, Law 3:2).

46.

On the eve of *Rosh Chodesh*, the moon is at its peak of diminution, and specifically then it begins to fill out again, immediately from *Rosh Chodesh*, and this hints at the Nation of Israel, who in the future will renew themselves as it does, as we say in the *Kiddush Levanah* prayer. For throughout history, we have been involved with the rectification of the blemish of the moon, and at every point we repair it, bit by bit, until in the future its lack will be entirely fulfilled, and it will not have any deficiency, and even though on the physical level, we still do not see any improvement, because each month it returns to its diminished state as before. Even so, we believe that our efforts are not in vain,

G-d forbid, and certainly it is being rectified on the spiritual level at all times, until in the future we will see with our own eyes that its deficiency has been fulfilled by the holy service of the Tzaddikim and all of the Jewish People. Likewise it is with each and every Jew, in that he has ascents and descents all the days of his life without limit, until there are those who sense they have not accomplished anything, since in every case they fall backward and are diminished or blemished, G-d forbid. Nevertheless, no effort is in vain, G-d forbid. And the main point is innocence and simplicity, to strengthen oneself in the ways of the innocence and simplicity of the True Tzaddikim, through which there is hope for every person eternally (ibid, Law 6:20).

The Tzaddik has no need for the world for his own sake, for to the contrary, all the influences and all the wealth in the world come from him, as our Rabbis said (Gemarrah *Brachot*, 17-B). Therefore, all one gives to him, one receives back from him thousands and myriads of times more, in this world and the next. Thus, all who strain themselves physically to serve him and draw close to him are also considered as giving charity, which is the generalization of the aspect of arousal from below. For the Tzaddik ascends and expands exceedingly through the arousal from below of the Jewish People who strive to draw close to him, and it is considered as if they gave charity (*Likutey Halachot*, Laws of *Rosh ha Shana*, Law 6).

47.

The overall phenomenon of becoming distant from G-d experienced by each and every person, from the greatest to the smallest, is primarily through the elderliness of the Other Side, wherein it seems to every person as if everything is operating according to an antique order, and one has already become elderly in one's ways, and cannot return from them, as it is written: "He does not believe that he will return from the darkness (*Iyov* 15:22)," and it is all through elderliness which the Evil inclination, who is referred to as an "old and foolish king (*Kohelet* 4:13. See also *Kohelet Rabbah* 4:16)", casts upon him. Therefore, all of the rectification is through the True Righteous Sages who renew themselves like an eagle, in the aspect of "Those who hope in the L-rd will renew their strength (*Yeshayah* 40:31)," and through this they merit at all times bringing out true and wonderful novel Torah teachings. For they strengthen themselves in their service every day anew, as if they had not yet begun at all in the service of G-d. Through this they attain a greater conception of the greatness of G-d each day and at every moment, and compose new holy books constantly. And it is all in order to reveal the greatness of G-d and the greatness of the holy Torah and the greatness of the souls of the Jewish People, for the Torah and G-d and the Jewish People are one (*Zohar* Portion *Acharei*, 73-A). And through this they draw down new kindnesses every day and at every moment, from which comes the main hope for repentance of all the very distant ones who have practically lost hope due to the intensity of the overwhelming opposition, in the aspect of "I said, 'Lost is my strength and hope from the L-rd' (*Eichah* 3:18)." However, the primary strengthening is expressed soon afterwards: "The kindnesses of the L-rd have not ended.....they are new every morning (ibid, 3:22)." For G-d's kindnesses and mercies are unending and eternally unexhausted, and furthermore, they are renewed every morning, which is the primary renewal of the works of Creation every day, in the aspect of "In His goodness He renews every day the works of Creation (Morning Prayers, Blessings Preceding the *Shma*)."

And this is all the consolation and hope of each and every person, that G-d brings forth new and wondrous kindnesses every morning, wherein through the renewal of the kindnesses there is hope for everyone at all times. And all this is drawn down to us by the great Tzaddikim who renew themselves at all times, and they draw new kindnesses upon us every day and at all times, and annul the elderliness of the Other Side, and this is all our hope, through the fact that we cannot conceive the extent of G-d's kindnesses, for there is no limit to His greatness, and His primary greatness is His immense kindness, and G-d's kindnesses are renewed constantly, at all times, without end or limit (*Likutey Halachot*, Laws of *Rosh Chodesh*, Law 7:17).

48.

When a person becomes distant from G-d, Heaven forbid, and all the more so when one falls into evil cravings and sins, may G-d have mercy, this is the aspect of Rachel crying over her children

(*Yirmiyahu* 31:14), for the Divine Presence, which is the holiness of Israel, is referred to Rachel, as is known (*Aitz Chaim*, Gate 34:81, and see Gate 11, end of Chapter 87), and then she is in the aspect of a sheep before its shearers, who did not open its mouth (*Yeshayah* 53:7), for the evil forces and the Other Side shear her and take away her glory and beauty, as it were, and she is silent before them, and then she is in the aspect of “The Divine Presence, what does it say? ‘My head hurts’ (Gemarrah *Chagigah*, 15-B).” And when this very distant person is aroused amidst his great distance, and does not despair under any circumstances, and cries and calls out to G-d at all times, this is the aspect of “A voice is heard in the heights, wailing and bitter weeping (*Yirmiyahu* 31:14),” for one’s holy soul weeps in very great bitterness and “refuses consolation, for they are gone (ibid),” for it sees that it has been a very long time that it has been very distant from G-d. But nevertheless, since the soul still strengthens itself to cry out and weep to G-d always. Therefore the mercies of G-d are aroused and shine on it with an illumination and strengthening from Above, in the aspect of “Thus says the L-rd, withhold your voice from crying, and your eyes from tears, for there is reward for your deeds and hope for your end (*Yirmiyahu* 31:17).” And G-d conveys all this to the soul only through the Tzaddik of the Generation, on a very lofty level, who is the aspect of Yissachar, that is, he shines on every Jewish soul and informs it that there is still reward awaiting it, for despair does not exist at all, for not one word or cry is lost, even a cry from the depths of Hell is never lost. And even when the cravings and obstacles rise up upon one and spread out before one intensely, to the point wherein one cannot escape them, even so, also then when one longs and yearns constantly for G-d, and never leaves one’s desire and longing, all of this is very precious in G-d’s eyes, as is explained in our writings in many places (see *Sichot ha Ran*, Articles 259, 260, 276). (*Likutey Halachot*, Laws of Passover, Law 9:12)

49.

Every Jewish person passes through a wide variety of times – times of good and times of bad, G-d forbid. And these are the twenty eight times listed in the Book of *Kohelet* (*Kohelet* 3:2-9), and in these are included all the times that each person passes through, from the day of his birth to the day of his death, about which King David pleaded: “In Your hand are my times, save me from the hand of my enemies and pursuers (*Tehillim* 31:16),” and this is the primary perfection of the Tzaddik on a supreme level, who teaches Torah and knowledge to Israel, like Yissachar, who is able to inspire every Jew, that he will be able to strengthen himself and remain standing through all the times and periods he passes through, in the aspect of “And from the children of Yissachar, with understanding of the times, knowing what Israel should do (*Divrei ha Yamim* I, 12:33),” that each and every Jew will know what to do in every time, how to strengthen and enliven himself at any given time, according to the time. Sometimes it may be through Torah learning, sometimes through prayer, sometimes through charity, sometimes through crying out and entreating and supplicating and weeping, sometimes through joy and gladness, sometimes through speech and sometimes through silence. And there are times when one must and is compelled specifically to annul oneself from holy service, in the aspect of “Annulment from Torah which is fulfillment of Torah (Gemarrah *Menachot*, 99-B),” for there are times when one needs to eat or sleep in order to maintain the body, or to speak with people in order to expand one’s mind, and many other such examples, and all according to the times through which a person is passing, for it is necessary that a person pass through a wide variety of differing times. And thus when King David passed away, it is said about him, “And the times that passed over him, and over all of Israel (*Divrei ha Yamim* I, 29:30).” And the True Tzaddik of the Generation shines on every Jew, that he will know how to strengthen himself in G-d in each and every time (*Likutey Halachot*, Laws of Passover, Law 9:5).

50.

Just as a person must stand in his test, not to follow his cravings, whether permitted or forbidden, likewise one must strengthen oneself to stand in the test when one has already stumbled, G-d forbid, and sinned, not to fall through this entirely, G-d forbid. For as we see that many people fall in their self-confidence and say that it is no longer possible for them to go on an upright path, this is only due to their cravings and evil inclination, prompting them to search for pretexts to separate themselves from G-d, in order to follow their evil cravings. For the justifications and rationalizations that the Evil One presents to each person are beyond counting, and to each person he brings

rationalizations specifically matched to that person, most of them concerning lack of livelihood and the challenges posed by obstacles, etc. However, even so, every Jew is very bitter at heart from this, for he knows he will be judged, and therefore the good in him rises up invariably and awakens to return to G-d. However, in regards to finding excuses and justifications, there is nothing that compares to the above-mentioned ploy of the Evil One, who topples him at all times and deceives him to think that all hope is lost, G-d forbid. For one sees with one's own eyes that one has already striven many times to return to G-d and fallen afterwards, each one according to his fall, and thus it was many times beyond number. Therefore he is exempt in his own eyes from making further attempts to return to G-d. But the truth is that all such ideas and thoughts of failure are only the work of the Evil One, who provides one with excuses to separate oneself from G-d.

For in truth, despair does not exist at all, and every person must endure a great deal before he merits entering holiness. And who is greater than Adam, the First Man, who separated from his wife and returned in complete repentance for 130 years? And specifically during these 130 years, spirits came upon him and heated him up, as our Rabbis said (Gemarrah *Eruvin*, 18-B; *Zohar* Portion *Vayikra*, 76-B), and certainly his self-confidence was severely shaken from this in every case, and certainly the Evil One approached him and wanted to topple him entirely at every turn. But he girded himself at all times and did not depart from his path of repentance, until he merited at the end of 130 years to conceive Shet, upon whom the world was founded, and from whom came our forefathers, and Moshe and the *Mashiach*, and Adam himself was also a tzaddik and a chassid all his life, and he passed away with a good name. And even though we still need to rectify his blemish in each and every generation, nevertheless if he had not risen up and strengthened himself to rectify as he did, certainly the repair would have been much more difficult for the tzaddikim who came afterwards. Likewise it is literally with every person, also now, for this is the main test of a person, to strengthen oneself in all the descents that could possibly be, may G-d have mercy, through all that one must endure, and be accustomed to begin anew each day, and imagine in one's mind that one was born this day. Then, what he merits to rectify on his own, through his personal complete repentance – how laudable, and what he does not merit rectifying, he should trust in the strength and merit of the holy Tzaddikim, who have the power to transform everything to good. Only that he must not despair of expecting and hoping to G-d, in hope after hope, and to increase in crying out and asking and pleading to G-d, for “With G-d is kindness, and He has many redemptions (*Tehillim* 130:8).” (*Likutey Halachot*, Laws of Passover, Law 9:9, 11)

51.

Sometimes a person becomes discouraged since it seems to him that his companions of the same age are much greater than he. And even though it is definitely a good trait to be humble in relation to all people and consider every other person greater than oneself, if one becomes discouraged from this, G-d forbid, this is not considered humility. To the contrary, it reflects great arrogance, in that one is not content to do some service for G-d while being very distant from Him, while one's friends have already merited much greater things. For in truth it is forbidden to question G-d's ways, and who knows from which place one came and to where one was drawn through one's deeds. For no man is identical to his fellow at all. And this is the aspect of what the Rabbis said concerning the Counting of the *Omer*: “And you shall count for yourselves (*Vayikra* 23:15),” and the Rabbis commented: “Count for yourselves personally (Gemarrah *Menachot*, 65-B).” For each one who comes to purify himself and to merit accepting the yoke of Torah upon himself, which is the aspect of the Counting of the *Omer*, which is a preparation for receiving the Torah, needs to count the days for himself specifically, and not to be discouraged by his companions at all, G-d forbid, which is the aspect of “Avraham was one” which is discussed elsewhere (*Likutey Moharan*, Discourse between Parts I and II). That is, Avraham always thought of himself as the only person in the world, and did not pay attention to any obstacle or confusion. For in truth, just as there are many obstacles from wicked people who want to obstruct one with various doubts and temptations and mockery, etc, or through the swelling of opposition that they array against one, likewise there are sometimes also various obstacles and uncertainties even from one's friends and loved ones who are truly righteous.

And all this is impossible to convey fully in writing, however the perceptive one who truly desires so will understand on his own, for in the face of all these various obstacles, one needs to go in the way described above, in the aspect of “Avraham was one”, and not to look at one's fellow at all, in

the aspect of “Count for yourselves personally”, and to behave in the way of simplicity, and to be always joyful, even in great poverty and hardship, and even if one’s service and prayer are not worthy at all. Even so one must be joyful with one’s lot always, and not to pay attention to the rest of the world at all. For there are many with abundant livelihood, and also in the service of G-d, in Torah and prayer, it seems that they are thousands of levels higher than oneself, even though one did not see great efforts on their part, and on the other hand, one has strained so much and has not merited this, and is in great poverty and lowliness both physically and spiritually. Even so, one must not be discouraged from this at all, and be joyful with one’s portion, and encourage oneself at all times to the extent one can, and every good point one gathers occasionally should be very precious to one, and one should thank G-d who bestowed abundant kindness upon him, to allow him to merit this at least. And why should it matter to him if his friend is greater than he, G-d is good to all (*Tehillim* 145:9). And as is brought in the story of the Simple One (*Sippurei Ma’asiot*, Story 9), who would answer those who asked him why he was not disturbed that his fellow tradesmen earned more for their work than he: “What does that matter to me? That is his work and this is my work,” and he would delight and rejoice greatly in his work, even though it was of low quality, and in the meager profit he made, living from hand to mouth after such great labor and effort, and did not compare himself to others at all (*Likutey Halachot*, Laws of Passover, Law 9:22).

52.

When a person is in a deep descent, specifically then a very high holiness hovers over him and protects him, the aspect of “a mother hovering over her children,” which is the secret of the Complete *Sukkah*, the aspect of the surrounding of the Clouds of Glory, which surrounded the Jewish People as they travelled in the desert, a place of snakes and scorpions (see *Otzer ha Yirah*, Section on *Elul*, *Rosh ha Shana*, etc, in Article 74).

53.

Sometimes a person falls from all the ten crowns of holiness, and all the ten crowns of the Other Side overpower him, may G-d have mercy, and then certainly he cannot pray at all, and his prayer has the aspect of “and her soul is very bitter to her (*Shmuel* I: 1:6-11), that is, even when one wants to strengthen oneself and concentrate in one’s prayer, which is the aspect of Chanah, then the pain of the prayer, which is the Other Side, overpowers the prayer and angers it and confuses the person to the point of inability to pray, with a variety of confusions. But G-d has mercy on the person as well, and thinks thoughts that the rejected one should not be rejected, and gives him advice to draw himself closer to the Truth and be sure to say the words of the prayers in truth, at whatever level one is on, and to remind oneself of G-d, which is the aspect of “I am the L-rd your G-d (*Shmot* 20:2),” for G-d is present in every place. And through drawing oneself close to the Truth, one becomes close to G-d, for the Truth is G-d Himself, and through this one can rise from all the descents and falls in the world, in the aspect of “I will descend with you to Egypt and I will surely raise you up from there (*Bereshit* 46:4).” And this is the aspect of “Behold, I am better for you than ten children (*Shmuel* I, 1:8),” that is, when one remembers the aspect of “I am the L-rd your G-d” mentioned above, this is better than all the ten children, for even though the ten crowns of the Other Side overpower one through one’s having blemished all the levels of holiness, even so, the aspect of “I (G-d)” is better for you than all of them, for G-d is present in every place and close to all who call upon Him in truth (*Tehillim*, 145:18). (*Likutey Halachot*, Laws of Channukah, Law 6:7)

54.

It is necessary to inform the good that is submerged in each person in the place where it is submerged, of its specific name, that is, to remind it clearly that its name is encompassed in the holy name of Israel, for as long as it still clearly remembers its name, it can easily be extracted from the place to which it fell. And the main forgetting is wherein the good is so submerged and hidden that it entirely forgets its greatness – this is the meaning of “forgetting its name”. And this is the aspect of

how a dead person forgets his name when he was not a truly upright person. For the main point is one's name, whose root is the Name of G-d. And one must remind oneself at every point that the name of Israel is called upon him, and G-d takes glory in him specifically, regardless of his condition. And one who reminds himself of this at all times can easily return to G-d, for the good does not entirely forget its greatness, since it still remembers that it bears the name Israel, and all the worlds were only created for the sake of the Jewish People (*Likutey Halachot*, Laws of Beasts and Wild Animals, Law 4:14).

55.

One who looks upon the root and the ultimate purpose, which is the essential Truth, that G-d created everything out of nothing, and to Him all will return, to be absorbed in Him in their finality at the time of the renewal of the world – one who looks at this, certainly no falsehood can have any grasp on him, and from all varieties of evil and impurity and falsehood, he can return to the truth and to holiness, which is G-d, since wherever he is, he knows that all is from G-d, and that G-d is present in every place, at all times, in the aspect of “If I rise to Heaven, You are there/ And if I make my bed in Hell,” etc, “Even darkness is not darkened from You (*Tehillim* 139:11).” Therefore, one who believes in this always, certainly there is no darkness or falsehood or evil or impurity in the world that can distance him from G-d and His Torah and True Tzaddikim, which are all one, the ultimate Truth. And all that the Evil One multiplies his falsehood and deception, to distance one from the Truth, one must draw closer and closer to the Truth, specifically through this, in the aspect of “descent for the sake of ascent”. For the root of the grip of falsehood is from the aspect of the beginning and the end of all things, wherein everything is absorbed in One, silver and gold and tinF and lead, which is the aspect of dust, the aspect of “Everything came from dust (*Kohelet*, 3:20).” Thus falsehood can overpower through this, exchanging and falsifying and claiming that silver is gold, etc. And through this in itself is the primary subduing and annulling of the falsehood, for through the Jewish People looking at everything only at its beginning and end, which is G-d, who is the Beginning and End of everything, and He is the ultimate Truth, through this the falsehood falls and is wiped out and annulled from the world, and we merit ascending in ultimate ascent (*Likutey Halachot*, Laws of Beasts and Wild Animals, Law 4:25).

56.

There are two types of holy clarifications – the first of the clarifications entails the great clarifications and awesome rectifications that we, possessors of free choice make, through all the *mitzvot* and good deeds that we do through our arousal from below. And the second is the wondrous and awesome rectifications made at every moment by G-d Himself, in the aspect of Arousal from Above. For G-d Himself is involved with this, rectifying and perfecting all the worlds. And in truth, both of the above clarifications are united as one, for the arousal from below spurs on the Arousal from Above (*Zohar* Portion *Bereshit* 235), and thus all the our power for arousal from below is only through G-d Himself, only that it is impossible for us at this time to grasp and understand all this completely, for this is the secret of the matter of Divine knowledge and free choice, which in truth both merge into one. But it is impossible for us to grasp and understand all this, and through this specifically comes the main power of free choice.

Therefore, one who goes in the way of simplicity will never fail, as it is written, “One who goes simply goes securely (*Mishlei* 10:9), for through simplicity and faith, one fulfills all of the Torah, according to its laws with all their details and specifications, for one believes that the rectification of all the worlds is dependent only on us, that is, through our fulfilling all the *mitzvot* in all their details through our arousal from below, and nevertheless if one stumbles in some sin, one will not be discouraged by this, G-d forbid, and will strengthen oneself to return in repentance, for one knows that there is the aspect of resolution from Above as well, in the aspect of arousal from Above, to which no blemish at all can reach, in the aspect of “If you have sinned, how have you affected Him (*Iyov* 35:6)?” And there everything can be rectified, and all the sins will be transformed to merits through repentance, for G-d's thoughts are very deep and great rectifications can be extracted from all damages. Therefore, by knowing and believing all this, one can stay steadfast in one's service of G-d always, whatever the circumstances.

For all the downfalls and distancing from G-d stem from the snare concerning these two above-mentioned aspects of clarification. For there are those who do not begin serving G-d at all, or do the opposite, G-d forbid, and this is rooted in the desire of the Evil inclination to place knowledge over free choice, as if a person has no free choice at all, and everything is dependent on G-d's knowledge, and G-d has no interest in man's service, which is the aspect of the false beliefs of the complete apostates and wicked people, who cast off the yoke of holiness entirely, as is known. And even the ones sunken in cravings who commit sins but do not enter into investigations at all, even so, all the power of their evil inclination stems from this aspect, for the core of the evil inclination flows from apostacy, as is explained elsewhere (*Likutey Moharan*, Part I, Chapter 62:2). And there are others in the opposite circumstance, for there are those who have already started a bit in the service of G-d, however they fell afterwards from the small degree of service, and due to this they became very discouraged.

And there are many who have despaired entirely from the service of G-d due to this, since they saw that they have been inspired to serve G-d many times, and have not been successful in it, as many young people have experienced. And this evil inclination is the opposite of the previous one, and also feeds from the same above pitfalls, and wants to raise free choice above G-d's knowledge, as if everything is dependent on man alone, without G-d at all. Therefore, since one has fallen and damaged, one has no more hope, G-d forbid. But one who goes in simplicity believes that everything is truly dependent on us, however even so, everything is from G-d, and nonetheless everything is dependent on us, even though it is impossible to understand this. Therefore certainly, one with such an outlook will never become distanced from G-d and will never be discouraged. For certainly one needs to serve G-d with all one's strength, for everything is dependent on us, for "(G-d) gave the earth to mortal people (*Tehillim* 115:15)," and nevertheless there is no downfall or despair in the world, for G-d always completes, and in the end He will finish everything according to His will, for "You are exalted forever, L-rd (*Tehillim* 92:9)," and "The advice of G-d will prevail (*Mishlei* 19:21)," and every good deed that a person does is never lost. And certainly every good deed has its full effect, even though afterwards a person sees that it did not result well for him, and he endures what he must. This is impossible to understand, as the Sages said in the matter of sending away a mother bird and honoring one's parents – both *mitzvot* that the Rabbis promised would grant long life. The story is brought wherein someone's father told him to perform the commandment of sending away the bird, and he fell and died in the process. Where do we see long life in this?! However, the intention is long life in the World to Come (Gemarrah *Kedushin* 39-B)

And likewise there are several *mitzvot* specified in the Torah through which one is protected from sin and aided in drawing close to G-d, such as wearing *tzitzit* and *tefillin*. Yet there are those who wear *tzitzit* and *tefillin* and nevertheless the evil inclination rises against them and seduces them, G-d forbid, and in such a case they could cast off the yoke entirely, G-d forbid, and not fulfill the commandments of *tzitzit* and *tefillin*. But in truth, all the words of the holy Torah and all the words of our Rabbis are true and enduring, only that there are some things that we are incapable of understanding completely, and certainly the power of the commandment of *tzitzit* is very great, and can save a person from the evil inclination and its cravings, and as is brought in the story in the *Gemarrah*, wherein they brushed the *tzitzit* across a man's face (Gemarrah *Menachot*, 44-A). But even so, not all people are the same, and there are those who are so drawn after the evil inclination, that even if they wear *tzitzit*, it is difficult for them to resist the evil inclination. And even so, to the contrary, such people need to be especially strict in wearing *tzitzit*, and thus with all the *mitzvot*, and if nothing else, it is good that a person will at least have the merit of fulfilling the *mitzvah* of *tzitzit* and various other *mitzvot*, and not be entirely lost, may G-d have mercy. And in most cases, perhaps the merit of the *mitzvah* of *tzitzit* and other good points a person has, will join together until one merits overcoming one's evil inclination entirely. And no matter what, in any case all the good things one does are never lost, regardless of what happens afterwards. And there are also many aspects in this, and many matters hidden from human eyes, and it is all for the sake of the power of free will.

And the overall principle is that every person, no matter whom, is responsible to do his part and be involved with the service of G-d all the days of his life. And if nevertheless, G-d forbid, he does not merit complete holiness and purity, even so, no good intention is lost (*Zohar*, Portion *Shmot* 150-B). And if one sees in some book that a particular *mitzvah* or service is effective for meriting a certain level or matter, and one is aroused through this to fulfill the *mitzvah*. And one sees that nevertheless one did not merit that level, one must not be discouraged by this at all, for who can know the ways of G-d? Perhaps G-d elevated his *mitzvah* or service in order to make an even higher and more wondrous

rectification. For G-d's thoughts are very deep, and it is forbidden to harbor doubt about G-d or about the words of the Torah and the Sages at all (*Likutey Halachot*, Laws of Beasts and Wild Animals, 4:38, 41, 42, 48, 49).

57.

When a person falls to very low levels, which are the aspect of the filthy places, it is not possible there for one to receive vitality from the aspect of the revelation of G-d's holiness, for the sake of which the world was created. For about those places it is said: "I will not give My glory to another (*Yeshayah* 42:8, 48:11)." Hence, their vitality is only from the concealment of the Sealed Word of Creation (see glossary), which is the aspect of "Where is the place of His glory?" And thus, when one falls to these places, G-d forbid, and merits having mercy on oneself, for one sees that his location is distant from

G-d's glory, and thus these places cannot be called 'places' at all, for the essence of a place is determined by the dwelling of holiness and the revelation of the glory of G-d, who is referred to as 'Place', as is known, in the aspect of the Place of the World (*Bereshit Rabbah*, Portion *Vayetze*, Chapter 68. Brought in the commentary of Rashi on the Portion *Ki Tisah*). But the filthy places are not called "places" at all, in the aspect of "All tables are filled with vomit and excrement, with no place (*Yeshayah* 28:8)," and as it is said, "until there is no place (*ibid*, 5:8)." Therefore, when a person falls there, G-d forbid, he in truth has no place at all, and he wanders the land.

For through a person sinning, G-d forbid, and becoming distant from G-d's glory, it is as if he returns the world to chaos, and as if he destroys the world entirely, and therefore he has no place at all. But when one merits at the least to know the truth and recognize his great blemish and damage, wherein he destroyed the world leaving him no place at all, and he has mercy on himself and searches and asks "Where is the place of His glory?" For certainly, even in those places, there must be some vitality from G-d, only that it is very hidden, in the aspect of "Where is the place of His glory?" Therefore, when one searches and asks even from there for the glory of G-d, through this one ascends in ultimate ascent, to the aspect of the holiness of the above-mentioned Sealed Word, which is the aspect of *Ayeh* (Where?), and this has the aspect of being above place. Thus, one's descent, wherein one has fallen to such a low level, is the aspect of being below place, for one is in a state of chaos, and does not have any place at all, and then, through the searching and asking, one ascends in a great ascent, to the aspect of being above place, and then all one's sins are forgiven. For the aspect of *Ayeh*, which has a very high holiness, from there flow all the forgiveness for all sins, in the aspect of "For with You is forgiveness (*Tehillim* 130:4)." "For with You" specifically, for *Ayeh* is the aspect of "Crown", the aspect of the Thirteen Rectifications of the Beard, which are the root of the Thirteen Attributes of Mercy (see glossary for both terms), wherein is the primary pardon and forgiveness, as is known (see the book *Tomer Devorah*).

And this is the aspect of "If (your sins) are as red as crimson, they will become white as wool (*Yeshayah* 1:18)," for the above-mentioned filthy places are the aspect of the shell of a worm (the word translated as "crimson", *tola'at*, is actually the name of a worm which secreted a red dye), which is a very hard and strong shell, and it rises up every day to destroy the world completely, G-d forbid, as is brought in the *Cavanot* (*Pri Aitz Chaim*, Gate of Offerings, Chapter 4; Gate of Meditations, Morning Prayers, Discourse 3). And from the aspect of this shell issue all types of vermin and creatures that are severely forbidden to eat since they are entirely distant from G-d's glory, in the aspect of "I will not give My glory to another." But through asking and searching for G-d's glory even from there, through this one ascends in ultimate ascent, and draws down forgiveness and pardon from the aspect of the Thirteen Rectifications of the Beard, which are the aspect of wool, as is known (*Aitz Chaim*, Gate 16:85). And this is: "If (your sins) are as red as crimson, they will become as white as wool (*ibid*)." And as for what our Rabbis of blessed memory said concerning worms that were formed in fruits, that are not forbidden until they become separated from the fruit (*Gemarah Chullin*, 67-A), for one who falls to the above-mentioned places, and then sees that he has no place in the realm of holiness, the main point is not to abandon one's place and not to despair and detach oneself and not to exit the realm of holiness, G-d forbid, as happened with many people, who upon seeing the great depth of their fall, entirely despaired and detached themselves from holiness and withdrew themselves, G-d forbid, and wanted to establish a place for themselves outside of holiness, and wanted to infest the earth and spread themselves out upon the material world, as those who said: "I will go and enjoy this world (*Gemarah*

Chagigah, 15-A),” for they assumed they had no World to Come, G-d forbid. And these ones are certainly impure and entirely forbidden, for this is the aspect of the “insects that crawl on the earth” – on the earth specifically, for there is the main grasp of the Snake and the impurity, may G-d have mercy. But this worm, that is, one who fell to the aspect of the Filthy Places, who has the aspect of a worm, yet he holds fast to his place and does not go completely outside, at least. For he knows that in truth, there is certainly no place to escape and hide from G-d, as it is said: “Where can I flee from You? If I ascend to Heaven, etc (*Tehillim* 139:8).” And what will he gain by continuing farther in the pursuit of the cravings of his heart? In the end his conclusion would be bitter, and certainly he would have great comfort, as one who found abundant spoils, from any degree that he saves himself from the Other Side, even to a hairsbreadth.

And when one reflects on all this, all that he sees he is farther from G-d’s glory, he knows that he has no place at all. For all the places that are distant from G-d’s glory cannot be called places at all. Therefore, he seeks and searches and asks also from there for G-d’s glory, in the aspect of “Where is the place of His glory?” which is the aspect of “From there you will seek the L-rd your G-d (*Devarim* 4:29)” – from there specifically, for at least one does not detach himself and exit entirely, G-d forbid, to the contrary, he does not leave his place, in the aspect of “If an overpowering wind arises against you, do not leave your place (*Kohelet* 10:4).” Through this, one can merit that the descent will be transformed to a great ascent, and one will rise to the aspect of Above Place, and from the aspect of ‘worm’ (in Hebrew, *Tola’at*) to the aspect of the Continual Offering (in Hebrew, *Olat Tamid*), which atones for both the sins of the day and the night, and subdues and annuls the impurity of the above worm, which is the aspect of worms in fruit which are permitted to eat until they become separated from the fruit. For as long as one has not detached oneself entirely, to infest the earth and make a place for oneself in the region gripped by the Other Side, G-d forbid, and to the contrary, searches even from one’s place for G-d, then one’s descent can be transformed into a great ascent (*Likutey Halachot*, Laws of Worms, Law 3:1,2,3).

58.

There are souls who are very weak, in the aspect of eggs, and upon them is the primary assault of the Other Side, the Husk of Amalek, as it is written: “And he struck all the stragglers amongst you (*Devarim* 25:18),” and the True Tzaddikim in every generation work to rectify even these souls, and due to this is the great prolongation of the Exile, which is in order that these weak souls will also be rectified. And these souls that merit coming to the True Tzaddikim and beginning their repair, certainly they must endure great strains and suffering and very much bitterness, in body, soul and finances, in many various aspects, as is discussed elsewhere (see *Likutey Halachot*, Laws of Handwashing, Law 6:7). And their main purification is through their great self-strengthening, and never despairing, rather hoping always for salvation, as it is written: “I hoped in You all the day (*Tehillim* 25:5).” For in truth it is only possible for a person, on the general or specific levels, to reach the good for which he hopes, through pain and suffering and great bitterness, which is the aspect of the need to mourn intensely over the destruction of the Temple. And the main mourning should be about our being so distant in our exile from our Father in Heaven. And thus each person individually must mourn deeply over his soul, which is so far from its Father in Heaven, and at every point the evil rises more strongly, which can cause one to err and say “My strength and hope in the L-rd is lost (*Eichah*, 3:18),” G-d forbid. But one must strengthen oneself abundantly, and comfort oneself at all times and be counted amongst the ‘prisoners of hope’, of whom it is said, “Return to the fortress, O prisoners of hope (*Zechariah*, 9:12)” – ‘prisoners’ specifically, for one needs to be bound and tied to true hope, in an ultimate bond, and never abandon hope, for “The kindnesses of the L-rd are without end (*Eichah*, 3:22),” and the kindnesses are renewed every morning, therefore it is good to hope silently for the salvation of G-d (*ibid*, 3:25).

For certainly it is necessary that each person who wants to draw close to holiness in truth must endure great bitterness without limit, however the main point is to be strong in the holy hope mentioned above. And this is hinted at in what our Sages of Blessed Memory said about the signs of the purity of eggs, that if both their ends are blunted, or both sharp, they are definitely impure, for this is the way of the wicked and all those far from the truth, that when some pain or suffering befalls them, they do not comfort themselves at all and do not hope to emerge from it, as it is written, “He does not believe that he will return from the darkness (*Iyov* 15:22),” and they remain sunken in worry and great depression, and despair in G-d entirely. And sometimes it is the opposite, when they experience some

good, in food and drink and the like, then they fill themselves with frivolity and make all their days a festival, and do not pay any mind to their end. And this is the aspect of both ends of an egg being blunt, which hints at the rising of their sadness and mourning, which is the aspect of 'blunt', as is explained within. Or alternatively, both ends being sharp, which hints at their frivolity and joyfulness, as if all joy is only to be found in this world, G-d forbid, and regarding such joy it is said: "And joy – what does it do (*Kohelet*, 2:2)?" But upright people are the aspect of an egg with one end blunt and one end sharp, for in their case, the pain and suffering is tied to the hope and consolation, for they are "prisoners of hope", for they know that it is impossible to reach the object of their good hope without suffering. And thus, in the times of suffering they strengthen and encourage themselves with hope, and through this they truly merit a good end. However, even if one end of an egg is blunt and the other is sharp, this alone is not a sufficient basis to permit eating it.

For sometimes we find this pattern also with the wicked, who suffer great pain and bitterness for the sake of their hope in some worldly craving, through which they hope to reach wealth, honor or the like, and in the time of their suffering, they comfort themselves that later they will reach their worldly craving. And such pain and hope is certainly not good, since it is all for the sake of cravings of this world. Therefore, even if one end is blunt and the other is sharp, one must not eat the egg until one knows that it is from a permitted species, that is, that the pain and hope are for the sake of the eternal Purpose (*Likutey Halachot*, Laws of Eggs, Law 5:1,2,3).

59.

The matter of encouraging oneself is to start at all times anew in the service of G-d. See *Otzter ha Yirah*, Sections on Fear and Service, Article 55; Shame and Brazenness, Article 3.

60.

All the confusions of every person who desires all the cravings, and nevertheless wants to know and understand everything with his crude understanding, and at every point he struggles with various challenges against belief in G-d and in the Tzaddikim. And even if he has challenges against himself, this is also not good, for this is also the work of the Evil One, who weakens one's confidence through challenges he brings against himself: "How can you want to pray with intention and enthusiasm? You see, just an hour ago you did such and such," etc, and other such confusions numerous beyond measure. And all of this stems from the Impurity of the Snake, which confuses the mind of a person who wants to understand everything. For in truth we do not know anything, and even King Shlomo, may he rest in peace, said: "And I am a boorish man, without human understanding (*Mishlei* 30:2)." And likewise in *Tehillim* it is written: "For I was senseless and unknowing, like mindless beasts was I with You (*Tehillim* 73:22)." All the more so thousands and myriads more times with simple people like us, especially in these generations. And the main principle is that a person knows nothing, and simply needs to begin at every point anew in the service of G-d, and to do all that is in his power, and then it will always be good for him, and in the very end, he will reach his good and eternal purpose, in this world and the next (*Likutey Halachot*, Laws of Meat and Milk, Law 4:12).

61.

All the pursuits and temptations and challenges that the evil inclination and his hosts bring on every person, every day and at all times, it all stems from the aspect of the husks of Lavan, Asav, Egypt, and the Four Monarchies, which all rise in every generation against every Jew, to destroy him, G-d forbid. And the only strategy to save oneself from them is having complete faith in G-d, which is the aspect of holy renewal, the aspect of "New every morning, great is Your faith (*Eichah* 3:22)." That is, one must know the ultimate truth, that one knows nothing at all, not a thing. One must simply strengthen oneself in the holy faith that we received from our forefathers and holy Rabbis, and one must not let anything in the world confuse one, for we know nothing at all, only what our Rabbis of blessed memory taught us. For they said that one needs to break all the cravings in the world with

absolute completeness, and one must even flee and distance oneself from the smallest movement that is not in accord with the will of G-d, with the utmost distance. For it severely damages the Jewish soul and all the worlds dependent on it. And they said that even if a person transgressed as he did, even if he transgressed the entire Torah thousands of times, may G-d have mercy, even so, despair does not exist at all, and one must start at all times anew and strengthen oneself in the service of G-d. For G-d receives delight and pleasure from the very worst people, and to the contrary, His primary greatness is expressed through those who are very distant drawing close to Him and acknowledging Him, and strengthening themselves in faith and thanking and praising Him for His kindness that is with us every day, and for His wonders that are at all times (the *Shmonei Esrei* prayer, blessing of thanks). And the main point of the Creation of the heavens and the earth was only this – that a person would start every day from the beginning, as if he were born this day, and as if today is his first moment, which is the aspect of “In the beginning G-d created (*Bereshit* 1:1)” – “In the beginning” specifically, for the sake of the aspect of beginning. Likewise, until this time G-d in His goodness renews the work of Creation every day, at all times. And it is all only for the sake of the above-mentioned renewal, that each and every person, according to his level, start every day anew to enter the service of G-d. And this is the aspect of the commandment to bring first-fruits, and the confession recited over the first-fruits, as discussed within (*Likutey Halachot*, Laws of Meat and Milk, 4:11).

62.

Every day, G-d sends new salvations to save a person from the Other Side which rises up against him every day, and this is the aspect “Proclaim His salvations from day to day (*Tehillim* 96:2).” And likewise in the *Shmonei Esrei* prayer, we say: “and for Your miracles that are with us each day,” and as our Rabbis said: “Each and every day, a person’s evil inclination rises up against him, and if not for G-d’s helping him, etc (Gemarrah *Sukkah*, 52:A).” Thus, every day a person is granted entirely new experiences, and G-d helps and saves one every day. Therefore a person should not confuse himself at all from one day to another, for who knows how great a new salvation G-d will send one today, if one merits determining to start anew (*Likutey Halachot*, Laws of Meat and Milk, 4:12).

63.

It is explained elsewhere (*Likutey Moharan*, Part II, Chapter 48) that a person needs to be very stubborn in G-dly service, and this matter of stubbornness is wondrous encouragement not to fall under any circumstances. And this is the aspect of “She does not fear for her household from snow, for all her household is dressed in scarlet wool (*Mishlei* 31:21),” and the Rabbis said: “Do not read “scarlet wool”, rather read “two” (in Hebrew, these are phonetically similar. In this case, “two” implies expressions with a word doubled, such as *Naton-teten* (You will surely give). See *Midrash Mishlei* commenting on the above verse). This is the aspect of the above-mentioned stubbornness. The entire fulfilling of the Torah is based on a person’s strengthening oneself to repeat and multiply every good deed or Torah learning, etc, so that one will begin to habituate oneself. One must be determined to return every time and do the same holy act, even a thousand times, and even if one has endured whatever one has endured, for this is the main way to fulfilling the Torah – being very stubborn in the service of G-d and doing holy deeds even in a spirit of stubbornness, even thousands of times, and not to look at any weakness in resolve, and this is the main strengthening in holiness, and through this one will not fear from the hell of snow. For there is a hell of fire and a hell of snow, as our Rabbis said (*Talmud Yerushalmi*, Gemarrah *Sanhedrin*, 11-A. *Zohar*, Portion *Bereshit* 238-B). The hell of fire comes due to one’s becoming heated with passion for sin and cravings, G-d forbid. But the hell of snow is due to one’s weakness afterwards, when one is aroused to repent, for everyone is filled with regret, as our Rabbis said (*Shevet Mussar*, Chapter 25. See also *Likutey Moharan*, Part I, Chapter 158; *Sichot ha Ran*, Article 10). But in most cases, the hindrance to repentance is due to weakness of resolve, wherein it appears to one that it is impossible for one to repent anymore, and repentance cannot help one at this point, due to one’s abundance of very immense sins, and because of this one despairs entirely of drawing close to G-d, especially one who already began a bit in the service of G-d and afterward fell from this, and the main reason is lack of confidence and coldness that the Evil One casts upon a person, and therefore one is judged in the intense and bitter coldness of the hell of snow, but through holy brazenness and stubbornness and self-encouragement, refusing to leave one’s place

under any circumstances, only to fulfill and repeat the fulfilling of the Torah and *Mitzvot* with every opportunity one can seize in this passing shadow, all the days of one's life, even in the midst of the greatest hardship, and not allowing oneself to cool down from fulfilling the Torah and *Mitzvot*, G-d forbid, no matter what – through this one will certainly not be judged in a hell of snow and coldness, and this is “She does not fear for her household from snow, for all her household is dressed in scarlet wool.” (*Likutey Halachot*, Laws of Meat and Milk, Law 5:27, 29)

64.

Even if a person has sunken to whatever degree he has, G-d forbid, if he is strong in his desire and yearning for ultimate truth, he can rise up specifically through the descent to a very high place, which is the aspect of descent for the purpose of ascent (see page () (**note: It was Page 19 in Hebrew**)). Refer within (*Likutey Halachot*, Laws of Koshering Vessels, Law 4:22).

65.

Even the lowliest person, whoever he is, must strengthen himself and have courage to hope and have expectation in G-d, and never to allow his good desire to weaken or slacken, and then he will certainly merit bringing about much true and eternal good through this, as the holy Jewish People have already effected much through their holy brazenness and strong holy will, through which we left Egypt, and G-d split for us the Red Sea, and we merited receiving the Torah, and likewise with many true salvations that the Jews merited in every generation through their determined will for holiness, with true self-sacrifice. And through our remembering all this at all times, through this we have the strength also now to firmly maintain ourselves in expectation and hope and holy desire, until through this we will merit breaking through all the obstacles to reaching our good purpose. And this is “Be strong and courageous of heart, all you who wait expectantly (*Tehillim* 31:25)” – “wait expectantly” specifically, which is the aspect of strengthening of the will, wherein even if days and years have passed without one's having merited good, even so one still waits longingly and hopes for and expects in G-d, until He gazes down from Heaven (*Eichah* 3:50), and this is “all you who wait expectantly” – “all” specifically, whoever they may be (*Likutey Halachot*, Laws of Koshering Vessels, 4:26-29).

66.

One must have very great brazenness and determination and encouragement in this world, all the days of one's life, to stand in the face of all the obstructions, etc, that the Evil One uses to impede a person at all times, G-d forbid. And it is primarily through his false reasoning, through his portraying the light as the opposite, and through this he seduces one to commit sins, G-d forbid, and causes the forbidden to seem permitted, and sins to seem as *mitzvot*. Afterwards, when a person has already fallen, he comes again and clothes himself in *mitzvot*, and attempts to topple a person and expel him entirely, G-d forbid, and all this and other similar patterns stem from the husks and the Other Side, and primarily from the aspect of the husk of Bila'am, which wants to portray the light of the Torah as the opposite of the truth. Thus, one needs enormous might and encouragement against him, without limit, and of this it is said: “Happy is the man whose strength is in You, upright paths (are in their hearts. *Tehillim* 84:6).” The initials of the verse spell *Bila'am*, as is explained within (*Likutey Halachot*, Wine Contaminated by Non-Jews, Law 4:28).

67.

Sometimes, a person falls very deeply and becomes distant from G-d through the truth, because he knows in truth that he has blemished and corrupted a great deal, and even now he is as he is,

and therefore he despairs in himself entirely, but in truth, one must stay far from such “truth” (*Otzar ha Yirah*, Chapter on Truth, Article 27).

68.

The utter enormity of G-d’s mercy and kindness is endless and without limit, and it is impossible to conceive at all of the full truth of His intention, even in the midst of His anger and fury, Heaven forbid, for even then His desire is that we ask and pray to Him, and He desires to save us in truth, with complete salvation. Therefore, even at such times one must strengthen oneself in prayer, and implore to G-d, and to trust in His great mercy and kindness which is impossible to conceive of at all. And as we find with Moshe our Teacher, after the Sin of the Golden Calf, wherein G-d was prepared to wipe out the Jewish People, G-d forbid. Then Moshe understood not to look at the simple meaning of G-d’s words, which seemed to suggest G-d wanted to destroy them, G-d forbid. But the ultimate truth was not so, it was all only to spur Moshe to strengthen himself in prayer to sweeten the judgments and accusations directed against the Jewish People. Therefore Moshe strengthened himself a great deal in prayer, until G-d found favor with him and relented from the evil (*Shmot* 32:14), and then G-d taught him the order of prayer and revealed to him the *Thirteen Principles of Mercy*. And there He revealed to him the ultimate truth, that G-d’s true ultimate essence is overflowing eternal mercy and kindness, which never ceases, which is the aspect of “G-d, merciful and compassionate, long-suffering and great in kindness and truth (ibid, 34:6).” That is, this is the primary truth of G-d, that His mercies and kindnesses are without end, no matter what, and prayer and supplication and crying out and moaning to G-d always help, for after all the anger wherein we anger G-d, His true mercies are still without end, eternally.

And in every generation, there are tzaddikim and upright people who strengthen themselves in prayer constantly, and through this they sweeten all the judgments in the world and annul all the evil decrees upon the Jewish People, and grant true wisdom to them, to strengthen themselves in prayer and supplication at all times. For this is the primary ultimate truth, as it is written: “The L-rd is close to all who call, to all who call upon Him in truth (*Tehillim* 145:18).” And it is written, “And I, may my prayer to You be at a propitious time, answer me with Your true salvation (ibid, 69:14)” – “true” specifically, for I believe that the ultimate truth is that even now, after I have done what I have, and endured what I have, You truly still desire to save me, and therefore I strengthen myself and pray: “Answer me with the truth of Your salvation.” Understand this very well, to what degree one must strengthen oneself in prayer, whatever the circumstances (*Likutey Halachot*, Laws of Interest, Law 5:33).

69.

All the wars in the world hint primarily at the war of the Evil inclination. For even the wars one endures on the physical level with haters and enemies, they are all wars of the Evil inclination, as our Rabbis said: “Corresponding to the persecutors a person has below, so he has persecutors above (brought in *Likutey Moharan*, Part II, Chapter 14; see Gemarrah *Sanhedrin*, 44-B, 103-B).” Therefore, the main war is the one against the Evil inclination. And this is the warning the *Cohen* gives before the army enters to fight the war of G-d, to conquer the enemies and the Other Side which surround holiness, which are the aspect of the gentile nations which surround the Land of Israel, which are the generality of all the obstacles and hindrances to matters of holiness. And when a person enters to fight with them, great accusations are aroused against him, and they desire to cast him down from his service entirely, G-d forbid, and this is the main war, that one must stand firmly on one’s feet, not to fall from one’s service of G-d, Heaven forbid, and then certainly one will merit defeating, breaking and annulling them. But in what can one trust securely, that one will not fall from G-d’s service, G-d forbid? The main answer is only holy faith, in that when one is strong in holy faith, one certainly need not fear any war or test in the world. And this is what the *Cohen* says: “Listen, Israel, you are drawing close to war today (*Devarim* 20:3),” and the Rabbis commented: “Even if you have no merits, aside from your saying *Shma Israel* (Listen, Israel) every day, you are fitting to defeat your enemies (Gemarrah *Sotah*, 42-A),” that is, as explained above.

For in the merit of *Shma Israel* alone, that is, in the merit of holy faith alone, you can engage in war, both physically and spiritually. Since you are strong in faith, you need not worry at all about any war in the world. And this is: “Do not be weak-hearted, do not fear, do not panic and do not be broken before them (*Devarim* 20:3),” and the Rabbis commented: “Do not fear from the rumbling of the horses or the vastness of the troops or the blast of the horns (Gemarrah *Sotah* 42-A)” – that is, the matter of the methods used by the enemy to frighten and threaten those opposing them, and all of these aspects are found in the war of the evil inclination, and this is familiar to anyone who has begun a bit in the service of G-d and the war against the evil inclination, even a completely simple person. For it is the way of the Evil One to threaten and frighten a person intensely, and to cause the service of G-d to weigh very heavily upon him. And thus, many are discouraged from entering the service of G-d, due to these threats and heaviness, and like problems, and this is the aspect of the rumbling of the horses and the vast troops, etc. But the main point in holy service is not to fear at all, as is brought elsewhere (*Likutey Moharan*, Part II, Chapter 48), that in this world, one must cross a very narrow bridge, and the main thing is not to fear at all.

And the main strengthening to cross the narrow bridge without fear is holy faith, the aspect of “Listen, Israel, you are drawing close to war today,” that is, in the merit of *Shma Israel*, which is holy faith, your hearts will not be weakened, etc. For the L-rd your G-d goes with you, to save you, etc, in the aspect of “The L-rd is with me, I shall not fear (*Tehillim* 118:6),” for since I believe in G-d with perfect faith, for the whole world is filled with His glory (*Yeshayah* 6:3), and G-d is always with me – therefore I need not fear from what people do to me, for when a person has strong faith in G-d in truth, he will certainly win all the wars, and in the end he will return to G-d in truth, in the aspect of “I place this in my heart, therefore I still hope (*Eichah* 3:21)” – this is the aspect of Kingship-Faith, as explained within (*Likutey Halachot*, Laws of Shaving, Law 3:9).

70.

Concerning the matter of the annulment of vows through regretting, from this we can understand the great kindnesses of G-d beyond end or limit, and despair does not exist at all. For the vows a person takes forbidding something to himself, this is a very high aspect, which ascends to the place of the vow, which is the aspect of the holy *makifim* which are the roots of the Torah, as explained within. However, even though vows are such an exalted matter, even so one can annul them through regretting them before a sage, which is the aspect of repentance, for the main point of repentance is regret, for there, in the aspect of the above-mentioned *makifim* – therein is found the ultimate ‘knowing that one does not know (*Bechinat Olam*, 13, 45), and in that place there is infinite kindness, and one may always regret and repent, no matter what the circumstances.

For in truth, the matter of repentance is a wondrous thing, and it is above knowledge, above the holy Torah, as it were, and as is explained within. Therefore the power of repentance never ceases under any circumstances, and even if one starts to repent and then falls from this, G-d forbid, and even if one started many times, and each time one fell afterwards to what one fell, nevertheless one needs to be determined to start every time anew, for the power of repentance never ceases, for in that place there is endless kindness. And we see this in the annulment of vows, wherein one can annul a vow through regret, which is the aspect of repentance, through the power of the sage, even though the vow in itself is a very high aspect, the aspect of the *makifim* that are above knowledge, the aspect of the roots of the Torah, the aspect of repentance – nevertheless there is an aspect which is even higher, wherein vows are annulled through regret. Likewise in all service of G-d, in every person and on every level and in every time, there are amazing kindnesses from G-d which are inconceivably high, beyond what words can express and the heart can imagine. And even though G-d did kindness with one by lifting him from the filth and returning him to Him, and the person was not careful, and blemished this tremendous kindness many times, even so there is kindness above kindness on ad infinitum, such that everyone can draw close to G-d from any place, through the power and merit of the great and wise Tzaddik and Wise One of the generation, if they will listen to him and go in his holy ways (*Likutey Halachot*, Laws of Vows, Law 4:7).

71.

Through the Great Tzaddik revealing to those on a high level, in the aspect of ‘those who dwell above’, and informing them they still do not know anything of the greatness of G-d, through this in itself one can draw close all the very distant and lowly ones, and strengthen their hearts not to despair of G-d’s mercy, G-d forbid, for G-d is still with them and by them, for all the world is filled with His glory (*Likutey Halachot*, Laws of Vows, 4:14, 15, 16. See also *Otzer ha Yirah*, Chapter on Converts, Article 14).

72.

A person can derive strength from knowing that it is impossible under any circumstances for one to know where one stands and is located in this world, and this is his main free choice and test. However, one must strengthen oneself in faith, and believe also in oneself, that no good movement is lost, G-d forbid, as our Rabbis said (Gemarrah *Baba Kama*, 38-B. See *Otzer ha Yirah*, Chapter on Faith, Article 101).

73.

One who looks with an eye of truth at the insubstantiality of time, and how time passes and flies and does not pause for even a moment, for in truth there is no time at all, only due to our small-mindedness it seems to us as if there is some aspect of time, as it seems to one who sleeps and dreams for a quarter of an hour, and in his dream seventy years have passed, and all of this is due to his limited consciousness at that time. For immediately afterwards, when he wakes, he sees with his eyes that only a quarter-hour has passed. It is literally likewise wherein it truly seems to one that there is some aspect of time, and in truth there is no time at all, as all this is explained within, and if a person will look at this in truth, then he will certainly apply himself to annulling the vanities of time, and putting all his hope in the aspect of what is above time.

Also through believing in the aspect of what is above time, through this one will never fall from any descent in the world, regardless of circumstance, for one will remind oneself that there is the aspect of “I gave birth to you today (*Tehillim* 2:7),” which is said about the *Mashiach*, who is above time, where everything is rectified, and all the time that has passed is completely annulled, and one becomes as if one were born today, literally, through the aspect of “above time” which the True Tzaddikim who are the aspect of *Mashiach* attain. And this is the main hope and encouragement to return from all the blemishes into which one has fallen, each person according to his unique aspect, all of which issue from the evil deeds done under the sun and within time. And when one wants to purify oneself from one’s filth and return to G-d in truth, and to be enveloped in the aspect of “above time” – for the essence of repentance is in the aspect of “above time”, as explained within – how does one merit transforming and rectifying all the days and times one passed in such depravity?

Therefore, one’s primary hope is through the aspect of “above time”, where everything is rectified and one becomes as if literally born today. And as long as a person has the point of faith, believing in G-d and in the World to Come and in the coming of the *Mashiach*, which is the aspect of “above time” said in relation to *Mashiach*, through this one has eternal hope. And no matter what the circumstance, since one strengthens oneself as one is, there is hope for one’s end through the aspect of “I gave birth to you today,” which is the holiness of the *Mashiach*, from which is drawn all the holiness and the rectification of all the converts and *ba’alei teshuvah*.

For even a convert who was born amidst the impurity of the gentile nations, and when he comes to convert, the Rabbis say of him: “One who converts is like a newborn child (Gemarrah *Yevamot*, 22-A),” the aspect of “I gave birth to you today,” since he has come now to enter the holiness of Israel, all the more so a *ba’al teshuvah* who was born in the holiness of the Jewish People, even though he passed through what he did afterwards, may G-d have mercy. Even so, when he wants to return in truth and enter the holiness of Israel in completeness, then he must regard each day and every hour as if he were literally born today, which is drawn from the holiness of the Tzaddikim, the aspect of *Mashiach*, of whom it is said, “I gave birth to you today,” and this is the main entry into repentance and the holiness of Israel. For when one is in this state, thinking at every moment as if one were newly

born, and regardless of what happens to one, one strengthens oneself at every point and thinks in one's heart that one was born now, then certainly in the end one will merit drawing close to G-d, and then everything will be rectified, for the earlier days will fall away, and everything will be transformed to good through complete repentance, and everything will be encompassed in the aspect of "above time", the aspect of *Mashiach*, the aspect of "I gave birth to you today." And this is the aspect of "You reduce man to dust (*Tehillim* 90:3)," and the Rabbis commented: "To a crushed spirit (*Talmud Yerushalmi, Gemarrah Chagigah, 2:1*)." Nevertheless, repentance helps then as well, in the aspect of "And I said, 'Return, sons of man.'" And all of this is through the aspect of "above time", which is the aspect of "For one thousand years are like yesterday that has passed (*Tehillim* 90:4)," etc. And this is also related to the beginning of the psalm: "L-rd, You have been an abode for us..... before the mountains were formed, etc, and from the beginning of time to the end, You are G-d (*ibid, 90:1*)," all of which is the aspect of "above time". For specifically through this, one merits complete repentance constantly, regardless of circumstance, and all of this psalm revolves around this theme. See the source (*Likutey Halachot, Laws of Circumcision, Law 4:17-19*).

74.

The matter of what one can merit through strengthening oneself at the time of descent, is that the descent turns into an ascent, through which one becomes renewed for the good in a marvelous renewal (see *Otzer ha Yirah, Chapter on Wandering and Travelling, Article 10*).

75.

Concerning the matter of the laws relating to leprosy, great encouragement is hinted within them, in that sometimes specifically when one reaches the utter depth of descent, one merits receiving purity and rectification for one's soul, and returning in repentance, which is the aspect of a *baheret* (a type of leprous growth) the size of a *gris*, which is impure, but if it spreads over one's entire body, it is pure (*Mishnah, Gemarrah Negaim, Chapter 8, Mishnah 2*). (See *Otzer ha Yirah, Chapter on Awe, Article 88*.)

76.

Sometimes, G-d in His mercy opens up a great light for a person, and it seems to him that he will surely be an upright person, as is fitting. Then afterwards, it suddenly becomes dark for him, as if the sun had literally set abruptly, not in its proper time, in the aspect of what was said of Ya'akov: "And he came upon the place (*Bereshit* 28:11)," for concerning Avraham it is said: "And he saw the place from afar (*ibid, 22:4*)," but our forefather Ya'akov merited literally touching the place, as is brought in the holy *Zohar* (Portion *Vayerah, 120-A*), and even though it is written afterwards, "And he slept there, for the sun had set," and the Rabbis interpreted that it set not at its proper time (*Gemarrah Chullin, 91-B*). And then G-d revealed to him in a dream that all this is the aspect of "a ladder grounded in the earth with its top reaching the heavens (*Bereshit* 28:12)," which signifies all the work of man, wherein he must progress from level to level, as one ascending on a ladder, and "behold, angels were ascending and descending on it," that is, it is necessary that tzaddikim, who are called "angels of G-d", have many ascents and descents, and preceding an ascent must come a descent, and the descent is for the purpose of the ascent. Therefore one must not be crushed and not fall in one's confidence from all one endures, for even when one is in the aspect of ascent, and sees some salvation and spark of light, one should not deceive oneself that the light is already his, rather one should know that one is very distant, and through this one will not fall afterwards, when the light is dimmed for him, which is the aspect of descent. For nevertheless, in truth, the light that had already shined on him was never extinguished nor did it depart from him, G-d forbid, for the light of the kindness of G-d shines on one always, only that it is all in the aspect of "From a distance she brings her bread (*Mishlei* 31:14)," and in the aspect of "And he saw the place from afar." But in the end, G-d will finish what He began, and will bestow of His good upon all of the Jewish People, and upon every person individually, only that one must wait expectantly for salvation constantly, and as it is written, "For Your salvation we

hoped all the day, and wait expectantly for salvation (from the *Shmonei Esrei* Prayer). (*Likutey Halachot*, The Commandment of Sending Away the Mother Bird, Law 5:10; see also *Otzer ha Yirah*, Chapter on Fear of G-d and Service, Article 90.)

77.

There are those who are liable to err, when they see their great distance from the light. Thus sadness and depression may overcome them, G-d forbid, which damages more than anything else, as is known (*Likutey Moharan*, Part I, Chapter 189; Part II, Chapters 24, 48). Therefore, one who has mercy on oneself in truth must transform it all to joy, so that specifically upon seeing and understanding one's great distance from the light, precisely through this one will rejoice intensely, for nevertheless one sees that the light is truly with him, for nevertheless we light the holy light of the *Channukah menorah* within our houses. Likewise with *tefillin*, which are very lofty lights, and we wrap them around our arms and on our heads – is there any greater closeness than this? And though we know that the light of *tefillin* is still very distant from us, to the contrary, this is our joy – that they come to heal us with such precious and wondrous healings that come from such a great distance. And from this we can have great hope that G-d will surely extricate us from all our troubles, and draw us close to Him in mercy.

And since we see at all times such distant and exalted lights, which are truly near to us, and if we are still far from them, to the contrary, it is essential that we know how close they really are, in order not to be discouraged when we see what is happening to us, even though we don't *tefillin* and light the *Channukah* lights, etc. For one must know that the light is still very far from him, and even so, one must transform everything to joy, for even so this light that is so exalted is with me, literally in my house, which is the aspect of the praise and joy concerning the immense miracles that were done with us on all the festivals, and all of it is in order to strengthen ourselves through this, to expect salvation constantly, in the aspect of "He made a remembrance for all His wonders," and to be confident and strong, in that just as G-d's mercy overcame us before, to do such miracles for us, and that we merited such marvelous lights which came from a great distance, in the aspect of "From a distance she brings her bread (*Mishlei* 31:14)," to heal the wounds of our souls – through this we have strong certainty that surely G-d will redeem us in His mercy, and continue doing new and wondrous miracles, until we return to Him in truth, and He finishes what He began, for the word of our G-d stands forever (*Yeshayah*, 40:8), and as it is written: "You are exalted forever, O L-rd (*Tehillim* 92:9)." (*Likutey Halachot*, Commandment of Sending Away the Mother Bird, Law 5:11)

78.

The main drawing near of the distant to G-d, that is, converts and *ba'alei teshuvah*, is through their knowing and recognizing their own vast distance from G-d for their part, and nevertheless knowing and believing also the opposite, that they are very close to G-d from the side of the very wondrous mercies of G-d beyond limit. Which is the aspect of what the Sages said: "A convert who comes to convert, they should say to him, 'What caused you to want to convert?' And if he says, 'I know that I am not worthy'" That is to say, he recognizes his own great distance, yet even so he desires to draw close to G-d, because he trusts in G-d's abundant mercies, for G-d also loves the converts – then they draw him close.

And this is the aspect of what Naomi said to Rut: Four types of execution were entrusted to the Rabbinical Court, and Naomi said to her, "As you die, so I will die (commentary of Rashi on *Rut* 1:17, according to *Midrash Rut Rabbah*, 2:25)." And seemingly, this was a form of distancing, for Rut was so modest, and wanted to convert with such intense desire, and Naomi tells her, "Perhaps you will become guilty of a sin punishable by the four deaths of the Rabbinical Court, G-d forbid." However, all of this is related to the above matter, for the primary drawing close of the distant is through the aspect of distancing and then drawing close, which is the aspect of "Peace to the far and the near (*Yeshayah* 57:19)." For immediately after erring in thinking that one is already close to G-d, one must know that certainly one is in truth far from G-d, and this was the cause of all the destructions in Jewish history, may G-d have mercy.

For even during the times the Temple was standing, which was definitely a time of closeness of the Jewish People to their Father in Heaven. And even when they merited standing in the Temple itself, which was the ultimate place of closeness to G-d, especially in the First Temple, wherein the Ark of the Covenant still rested, even so they should have known how far they still were from G-d, and from the holiness of that awesome place, and yet to transform it all to joy and to trust in the kindness of G-d, in that He draws close even all the very distant, as we saw in the Temple itself, that G-d constricted His Divine Presence to dwell in the Temple, although the most exalted heavens cannot contain Him (*Melachim I*, 8:27). And likewise, in G-d's great mercy, He commanded us to offer a material animal for a pleasing scent. And since the Jewish People caused a blemish in this then, and assumed that all the blessings were already in their hands and they were already very close to G-d through their own merit – through this their hearts were lifted, and they forgot G-d (*Hoshea* 13:6), and thus they caused the destruction of the Temple, which is the aspect of “Turn Your eyes from me, for Your looking at me makes me arrogant (*Shir ha Shirim* 6:5),” as Rashi comments there.

Therefore, Naomi also spoke to Rut in this fashion, for even though at present her heart was burning intensely to draw close to holiness, nevertheless, who can know what will happen afterwards, perhaps she would become liable to the death penalty. And although the righteous Rut certainly accepted upon herself then in thought to be completely righteous, and not to become liable to the death penalty, G-d forbid, nevertheless Rut responded to her in her simple righteousness, “Certainly I will never be sure of my righteousness, and who knows into what sin I could stumble, G-d forbid. However, no matter what will be, even if the evil inclination will overcome me and lead me to whatever it does, and I become liable to the death penalty, G-d forbid, even so I accept the holiness of Israel upon myself in truth, regardless of what happens to me, and as you die, so will I.” And then Naomi drew her very close to G-d, and she became a great righteous woman, until she merited that the *Mashiach* would descend from her, and he will rectify the whole world. Thus it is with every person who comes to draw close to the Truth, in that his main drawing close is through distancing. And even afterwards, when he has drawn very close, he must constantly remember that he is still very distant. Only that he should not actually stray far away due to this, G-d forbid. To the contrary, the distancing will be for the sake of ultimate closeness, in the aspect of “Peace to the far and the near”, as above (*Likutey Halachot*, Commandment of Sending Away the Mother Bird, Law 5:16, 17).

79.

Every Jew, in the midst of his intense suffering and hardship, and the great pain of the soul and its exile, as each person feels in his soul, nevertheless one needs to see and gaze specifically from there upon the hope for the soul's redemption, to return to G-d, in the aspect of “And Ya'akov saw that there were provisions in Egypt (*Bereshit* 42:1),” and the Rabbis commented: “For there was a disaster – ‘Yoseph was brought down to Egypt.’ For there was hope – ‘And Yoseph was the ruler.’ For there was disaster – ‘And the Egyptians enslaved them and tormented them.’ For there was hope – ‘and afterwards (the Jews) left with great wealth.’” (The Rabbis made a play on the word *shever*, meaning “crisis” With a slight change of pronunciation, the word becomes *sever*, meaning “hope”.) For thus it is in actuality, for in the midst of the crisis and great suffering, may G-d have mercy, one must hope for salvation constantly, for the great hope that is hidden within it. And thus it is with every person individually, which is the aspect of “distancing for the sake of drawing close”, and “descent that can be for the sake of ultimate ascent.” And this is the aspect of “I will descend with you into Egypt, and I will surely raise you up from there (*Bereshit* 46:3),” and it is brought in the Rabbinic literature, that this verse applies to all the exiles of the Jewish People, and all the descents and ascents that every Jew endures. And the main point is self-strengthening, in that one needs to strengthen oneself immensely, in the face of the overwhelming bitterness and descent, that specifically from there G-d will have mercy on one, and save one and draw one close to Him, for G-d will not abandon His People, and as it is written, “If I said my feet have stumbled, Your kindness, L-rd, will support me (*Tehillim* 94:18),” and likewise with many other verses and sayings of the Sages, for G-d transforms the beatings that the Jewish People endure into healings.

And we see that this verse, “I will descend with you,” etc, has thirty letters that divide into three clusters, each one having ten letters, and from this issues the holy name brought in *Sha'arei Tzion*, that comes from the verse “I will descend with you,” and it is as follows: א"י נצ"ח , etc. That is, the first letter of the first cluster is the letter *Aleph* , and the first letter of the second cluster is

Mem, and the first letter of the third cluster, which is the letter *Yud* from the word **אנוכי** (I) – together they form the acronym **אמ"י**, and thus with the other letters following. From this one can derive great strength, for at the beginning of the descent, hinted at in the letters of “I will descend with you,” which are the first ten letters, and thus in the depth of the exile itself, which is the aspect of the words “Egypt” and “I”, which together comprise the ten letters of the second cluster, within which is hinted the blossoming of the salvation of ultimate ascent, which is the aspect of the letter *Yud* of the word **ואנוכי** and the word **אעלה גם עליה** (I will surely raise you up). And the *Yud* of **ואנוכי**, from which comes the primary ascent, as explained within, joins with the *Aleph* of the first **אנוכי**, which is the beginning of the descent into exile, and with the *Mem* of **מצרימה**, which is the exile itself – all of this is to teach that even at the beginning of the descent and exile, the above-mentioned *Yud* immediately stood at our side, to protect and save us that we should not sink down in that place, G-d forbid, and that instead the descent would be for the purpose of ascent. And this is hinted at in the words of the Rabbis, who said in the *Midrash* about the verse, “And at that time Yehudah descended (*Bereshit* 38:1),” that even before the exile in Egypt began, the final redeemer, Peretz, was already born (*ibid*).

80.

The words of the True Tzaddikim, who encourage us to take strength in G-d at all times, and inform us that despair does not exist at all – we need to be careful to implant these words in our hearts like dew and rain, which is the aspect of what our leader Moshe said in the song *Ha'azinu*, which is filled with moral instruction and inspiration and great encouragement, never to despair from crying out to G-d, even if a sharp sword is resting on one's neck, G-d forbid, for G-d will never abandon His People, for His mercies are very great, as is discussed within. Therefore Moshe warned the congregation especially to listen closely to all this, and said there: “May my teachings fall like the rain, and my words like the dew (*Devarim* 32:2),” for just as the dew and rain fall to the ground in droplets, and afterwards splendid plants sprout from it, likewise we need to implant these words firmly in the depths of our hearts, until they blossom in our hearts and bring out good fruits. For concerning these methods of taking strength in G-d at all times, one must listen carefully and understand one word from another, to fully understand the hints of the Tzaddik, to what great extent one must strengthen oneself always. For it is impossible to explain the full need for this, which is the aspect of what King David said after expressing all his troubles, and how it is mandatory only to wail and scream to G-d always, all the day, in the aspect of “About this a devout person should pray to You in times of trouble, only that the surging of the great waters not reach him (*Tehillim* 32:6),” and afterwards he concludes: “I will teach you and enlighten you how to proceed, I will advise you (with) my eyes (*ibid*, 32:8),” for it is still not possible to explain everything to you in detail, so I will hint to you with (what my eyes have seen), not to look at any opposing force that wants to discourage you from drawing near to G-d – whether it be your own thoughts that come to you, or discouragements from other people – do not look at any of them at all, only understand my words, wherein I am teaching you the path and hinting to you with what I have seen, to strengthen yourself always in screaming and howling to G-d, and then it will be good for you (*Likutey Halachot*, Laws of *Arlah*, Law 4:16, refer within; also see *Likutey Aitzot*, Chapter on the month of *Elul* and *Rosh ha Shana*, Articles 139, 140).

81.

The primary initiation into the service of G-d is through the aspect of thanks and acknowledgment, which is the aspect of *Chanukah*, as is explained within. For according to what each and every person endures – the abundant suffering and troubles and obstacles and confusions and cravings, etc -- it would certainly be difficult to persist until one merits complete redemption, that is to say, becoming a truly upright person as is fitting, which is the aspect of complete redemption. Therefore, in truth, there are many people who began serving G-d, and among them those that continued for days and years, but afterwards they could no longer endure the bitter weight of the Evil One, and each one fell to where he did, may G-d have mercy. But one who desires with absolute truth to have mercy on his life, his main endurance is through the above aspect – that whatever happens to him, however severe, even if he sees that he himself is liable due to his corrupt ways, nevertheless, even upon the very worst person, G-d certainly grants magnificent kindnesses every day, as the Sages

established in the prayers: “For Your miracles that are with us every day, and for Your wonders and goodness at all times, etc.

And without doubt, the words of our Rabbis are honest and true, and we all need to believe in this, that G-d certainly does many miracles and wonders with every person every day and at all times and in every hour; and if one wants to look, one will see very much with his eyes, and will remind himself of all the favors G-d has done for him. For every time a person merits some *mitzvah* or some good point, it is surely never lost, and all the world with all its cravings and sufferings and vanities cannot compare to one *mitzvah* that every Jew merits every day. And one must be accustomed to remind oneself at all times, amidst all one is enduring, no matter how severe, of the favors and wonders that G-d has done with one until now, and through this strengthen oneself to cry out and pray to G-d always, in the aspect of “Be thankful about the past and cry out about the future,” and through this one will in the end merit complete redemption, returning to G-d in truth. Therefore, specifically through this aspect one is initiated into the service of G-d, for just as the service that a man does in his youth, even though it is lacking complete perfection, especially since it can be assumed that immediately afterwards he commits acts of childishness and immaturity, even so, every good movement that he makes then is very precious, since through this he enters the service of G-d. Likewise it truly is with a great person, throughout the time he does not merit perfection as would be fitting, and even if he is as distant as he is, even so, every holy point and movement he makes during that time is also very precious, for it is the aspect of initiation, and the primary initiation is through giving thanks for the past – through this one gains strength to cry out about the future, until through this one merits complete repentance (*Likutey Halachot*, Laws of Forbidden Combinations of Animals, Law 4:9; see *Otzer ha Yirah*, Chapter on Shabbat, Article 130).

82.

The main encouragement is through faith – see *Otzer ha Yirah*, Chapter on Faith, Article 112.

83.

Our Rabbis said: “One should encourage only those who are already encouraged, and should arouse only those who are already aroused (*Sifri*, Beginning of Portion *Nasa*; *BaMidbar Rabbah*, 7:23).” Seemingly it is not understood, for if so, where is the point of beginning? And it has already been discussed in our writings in another place (*Likutey Moharan* Part II, 271), that there are several things in the service of G-d that are dependent one on the other, and one cannot know the point of origin. However, in truth, all our beginnings and middle points and ends and ultimate purpose are all only through the True Tzaddik of every generation, the aspect of our Leader Moshe who was the first Rabbi of the Jewish People, and from him was the beginning, and with him is all our purpose and hope, for “What was is what will be (*Kohelet* 1:9),” as our Sages said (*Zohar*, Portion *Ekev*, 273). And the beginning of the True Tzaddik, the aspect of Moshe himself, is certainly impossible for us to conceive at all, and we must not contemplate at all, as to how a mortal being reached such an attainment. However, after we have already merited receiving the Torah through Moshe, and drawing down his holy knowledge in every generation through the True Tzaddikim in every generation, through this, thank G-d, we have a point from where to begin, for from our infancy we are raised in the holiness of Israel, and a Jewish child is circumcised immediately on the eighth day, and afterwards he is initiated into the Torah and *Mitzvot*, and certainly we have a basis for encouragement, with G-d’s help, in that we merited being born and raised in the holiness of Israel, and we believe in the Torah of Moshe and in the words of all the True Tzaddikim who came afterwards and strengthen us to trust in the kindnesses of G-d, and even though we have already endured what we have, on both the general and individual levels, nevertheless they warn us not to despair of ourselves, and to put our trust in G-d, for G-d is with us, do not fear, for G-d is still, still beside us, with us and very near to us, for the whole world is filled with His glory (*Yeshayah* 6:3), and His love is still with us, as our love is with Him (*Gemarras Shabbat*, 88-B).

And through our meriting belief and strengthening ourselves through the words of truth of the True Tzaddikim who already strained and labored a great deal for us, to draw us close to the service of

G-d, through this we can also merit being inspired with holy desire, that our desire will be very strong and determined to yearn and long for G-d with powerful desires and very great longings. And then, the more the desires grow and expand, the more we will merit further strengthening ourselves, for the main strengthening is through desire. For desire is always free, for no matter what the circumstance, our desires and longings are passionately strong for G-d, to do His will and to fulfill His commandments in truth, and through one's continually strengthening oneself, one merits a more complete arousal of desire, and in turn one strengthens oneself further, and so on endlessly.

And in truth, every person can easily merit the inspiration of desire, which is the aspect of awe, as explained within. For desire is always free, only that one must be a determined warrior and strengthen oneself in this a great deal, and each of these is dependent on the other, for strength is only given to one who is already strengthened. And the beginning point is only through the strength and merit of the True Tzaddikim who labored so intensely in the service of G-d until they drew down such a consciousness through which everyone can be strengthened and merit being inspired with desire, and gain further strength from that, and so on endlessly. Thus Moshe spoke well when he said: "Now, Israel, what does the L-rd your G-d ask of you, except to have awe of Him (*Devarim* 10:12)?" and the Sages said: "For Moshe, having awe was a minor matter (*Gemarah Brachot* 33-B)." It is as if Moshe said: "Now, after I have already labored and strained for you so much (as described in earlier parts of the Biblical narrative), until I merited such comprehension and knowledge that awe is a minor thing for me – now you also have a firm foundation and good beginning for becoming so strong through the inspiration from my consciousness that I instill in you, that you will also merit an arousal of desire and great awe drawn from the enlightened awareness of the True Tzaddik." Until in truth it is also easy for us to merit such a level that awe will be a minor matter for us, through our truly strengthening ourselves with the force of the holy beginning of our leader Moshe, and of all the True Tzaddikim who came after him (*Likutey Halachot*, Laws of the Redemption of the Firstborn, Law 5:33).

84.

Even someone who has fallen deeply, G-d forbid, even if one has fallen into sins, G-d forbid, it is necessary even then to have great awe of G-d, and to strengthen oneself in every single case wherein one can flee from evil and draw oneself to some good, and not to excuse oneself in that one has already fallen so deeply, for if so, one would be free to do all sorts of evil, G-d forbid. May there never be such a case amongst the Jewish People, for there is no darkness or hell wherein evildoers can hide. For even in the lowest depths of Hell, one must have great awe of G-d, for His kingship is in all places (*Likutey Halachot*, Laws of Pure Firstborn Animals, Law 4:14; also see *Otzer ha Yirah*, Chapter on Awe, Article 106).

85.

The Sages of blessed memory said: "Such is the way of the evil inclination: Today he says to one, 'Do such and such' (*Gemarah Shabbat*, 105-B)" etc, which is the aspect of "One sin leads to another (*Pirkei Avot*, 4:2)." And it is written: "Woe to those who pull sin on themselves with cords of falsehood (*Yeshayah* 5:18)." And in truth, according to the ways of the evil inclination with such people who do not resist it in their youth, certainly there would be no hope for most of the world, as it is written: "If one indulges his servant from youth, he will end up being ruled by him (*Mishlei* 29:21)." However, G-d has mercy on us in every generation, and thinks thoughts that the distant ones not be distanced, and He sends help from Above through the true and great tzaddikim of the generation, who are the aspect of Mordechai, and they know clearly what is happening to each and every person, in the aspect of "Mordechai knew everything that had been done (*Esther* 4:1)." And they arouse the Jewish People to repentance, in the aspect of "(Mordechai) went through the city and cried out with a great and bitter cry (*ibid*, 4:5)." And they inform the Congregation of Israel, which is the aspect of Esther, not to despair of G-d's mercy, and to come before the King, even though she is so distant that she has not been summoned to appear before the King for thirty days (*ibid*, 4:11), whereas the Jewish People are obligated to appear before G-d at least once a month. Nevertheless one must pound on the doors of mercy, perhaps He will take pity, perhaps He will have mercy.

Until the point that the Jewish People eventually receive the awareness of the True Tzaddik, and say: "Thus I will come before the King though it is unlawful (ibid, 4:16)," and the Sages interpreted, "Not according to the law of the Torah (Gemarrah *Megillah*, 15-A)." For I know of myself that according to the law of the Torah, I am certainly not fitting to come before the King and pray to Him, according to what I know of my sins. However, even so I will come before Him unlawfully, and if I perish, so I perish. That is, if my prayer and *hitbodedut* is not pleasing before Him now, due to my abundant corruptions, then if I perish, so I perish, and let G-d do with me what He desires, but I will always hope and cry out to G-d, perhaps He will have mercy. And then G-d has mercy on the Jewish People, and "The King extended to Esther the golden staff (*Esther* 5:2)," which is the aspect of the secret of the inspiration and drawing close that G-d grants sometimes to a very lowly person, that in spite of all G-d draws one close from afar, in the sense of the extending of the golden staff, which is drawn from the miracle of many *amot*, as the Rabbis said [2] (Gemarrah *Megillah*, 15-B). That is, even one who is very distant from G-d, when he hears the advice of the Tzaddik not to despair of himself, and regardless of circumstance he gives his heart and soul to G-d in complete annulment, and comes before the King of the Universe to beseech before Him, then G-d has mercy on him and illumines him with wondrous inspiration from a great distance, for He shines a very exalted awareness on him, the aspect of absolute awe, until even the very distant person merits perfect awe, which is the aspect of awe with knowledge, through which one can draw close to G-d in truth (*Likutey Halachot*, Pure Firstborn Animals, Law 4:16, 17).

86.

There are many people, who upon reading books of moral instruction which speak of the great damage done by sins, and the severely bitter punishments of Hell and so forth, become very afraid, but the Evil One rises against them and knocks them down through this, into depression deeper than what they felt at the beginning, to the point wherein sometimes they fall deeper, G-d forbid, and there are those who fall so far that they come to complete apostacy, may G-d have mercy. And all of this is because they did not merit receiving the true knowledge of the True Tzaddikim, to enliven and strengthen themselves, and it appears to them that they have already sunken so deeply in their ways, G-d forbid, until it is impossible for them to return anymore. Thus, all the more that they see the horror of the punishments, the more they fall in their own eyes, and this is the key point of the aspect of the war of Amalek in every generation, as is described within. But G-d has compassion on His People and sends us wondrous inspiration through the tzaddikim of the generation, from the aspect of the Awe of the *Mashiach*, who will draw down awe with such an elevated consciousness, until a good sense of awe will come even to the lowest people, and even one who is extremely distant will have true knowledge to discern the truth, that even he has hope, for the mercies of G-d are very great.

Therefore, such a person will certainly not fall from the fear of punishment. To the contrary, from the fear of punishment he will strengthen himself to find good points in himself, and to cheer himself in that he was born a Jew in any case. And specifically through fear of punishment he will come to great joy, for the fear of punishment will impel him to fulfill the words of the True Tzaddikim, who powerfully warn even the lowliest people to strengthen themselves in joy constantly, according to the paths of their holy advice. And surely we need to be very careful to listen to their true words and fulfill them in truth, and thus, at the end of the rebuke in the Book of *Devarim*, which is essentially an arousal of the fear of punishment, it is written: "Because you did not serve the L-rd your G-d in joy (*Devarim* 28:47)." It follows that one should have great fear of punishment, that one may strengthen oneself through this to fulfill the words of the True Tzaddikim who warn even the very lowliest people to rejoice over the good points they still find in themselves, and to serve G-d with joy (*Likutey Halachot*, Pure Firstborn Animals, Law 4:17, 20).

87.

We need to know that all that is written in the book *Reishit Chochmah* and the other holy books, concerning matters of great holiness and purity, and the severity of the blemish and punishment of every sin, even the slightest, the intention in all this is not to distance one from the service of G-d or weaken his resolve further, G-d forbid. Rather the good intention is only to draw close and warn the

Jewish People to be holy and pure, and avoid even the slightest sins, for certainly thus it is fitting for them according to their supreme holiness from their root. However nevertheless, even one who has blemished as he has, may G-d have mercy, he certainly needs to fulfill the saying, “Do not sin abundantly (*Kohelet* 7:17),” and as the Rabbis said: “One who has eaten garlic and reeks of it, should he go and eat more garlic, that he will reek even more (Gemarrah *Shabbat*, 31-B)?” And certainly one needs to encourage and strengthen oneself at all times, always, regardless of circumstance, for one must be wary not to receive fear (of punishment) and moral rebuke negatively, G-d forbid, and become more distant as a result, rather one should be specifically in the aspect of “Fear of G-d for the sake of life (*Mishlei* 19:23),” that is, to draw close to G-d through the fear and rebuke, and not to become distant, G-d forbid, rather to the contrary, from the intensity of the fear, one should strengthen oneself to fulfill the words of the Rabbis, who warned us to believe in G-d’s kindness and goodness which is never ending, and to strengthen oneself at all times to begin anew in the service of G-d (*Likutey Halachot*, Pure Firstborn Animals, Law 4:28).

88.

We see from the command of the Torah concerning a Jewish slave: “If he comes alone, he shall leave alone (*Shmot* 21:3),” from this we see the mercy of G-d, in that He thinks thoughts that the rejected one not be rejected, for even the slave who has descended to such a low level until the Torah permits his owner to grant him a Canaanite maidservant, which is a serious sin – if so one could assume that he is already completely abandoned, and has no hope left at all. And in truth it is not so, for we see that even concerning a slave, there are certain laws and warnings that the Torah warns us, to have much mercy on him and not to abandon him entirely, G-d forbid, and we see this also in the warning of the Torah: “If he comes alone, he shall leave alone,” that is, if he does not already have a Jewish wife, his master is forbidden to grant him a non-Jewish maidservant for a wife, that he not become entirely lost, G-d forbid. For if he already has a connection and bond with a Jewish G-d fearing woman, then even though in his lowly level, wherein he has fallen to the level of slavery, it is permitted for him to marry a non-Jewish maidservant, even so he has hope. But if he has still not bonded with a Jewish woman, if he were to marry a non-Jewish maidservant, who is truly the opposite, he would be completely lost. Therefore the Torah forbids his master to grant him a non-Jewish maidservant, even though he has fallen into slavery. For even with one who has fallen into complete slavery, which is the intensity of the filth of the snake, the aspect of Amalek, even so, G-d’s mercies also reach one there, and G-d thinks thoughts that the rejected one will not be rejected entirely, G-d forbid (*Likutey Halachot*, Pure Firstborn Animals, Law 4:26).

89.

One must strengthen oneself in G-d at all times, without despairing of oneself under any circumstances, only to know always that the whole world is filled with G-d’s glory, and G-d is still with and beside one, etc, until one merits strengthening oneself at the time of eating, until one reaches an illumination of desire, wherein specifically at the time of eating, one receives strong and passionate desire and yearning for G-d. And this is truly the opposite of the descents of most people in the world, most of whose descents are due to their eating which is not in full holiness. And in truth, even though each Jew definitely needs to sanctify his eating completely, even so it is forbidden to be discouraged by anything. To the contrary one must strengthen oneself at every point, and especially at the time of eating, when it is forbidden to be lazy, only to be a warrior. That is, not only is it forbidden to be discouraged by one’s eating. To the contrary, one must know and believe that the eating of a Jew is very precious, since one’s eating is according to the Torah, wherein at least a person does not eat non-Kosher food, G-d forbid, rather all one’s eating is according to Torah law. And also one blesses on everything before and after. Through this, each Jew causes many purifications in his eating, and it is fitting that he eat joyfully and with great strengthening in G-d, and know that the whole world is filled with G-d’s glory, and G-d is with him, until he merits an illumination of desire and yearning for G-d specifically at the time of eating, with a tremendous desire, this being the essential holiness of the eating of a Jew. For through this one achieves the ultimate perfection of purifying the sparks in the food, and through this they ascend to their upper root in perfection, as is explained within (*Likutey Halachot*, Laws of *Challah*, Law 4:3).

90.

G-d does not withhold the reward of any creature (Gemarrah *Baba Kama*, 38-B), and all the good that a person achieved and did for the sake of Heaven, for G-d, whether it be something large or small, not a bit of it will be lost in the time to come, even if one has transgressed the entire Torah several times, G-d forbid. For even though it is written in the holy books that a wicked person adds strength to the evil forces through his good deeds, there is much more depth to the matter that cannot be easily expressed in writing. However, the main principle is that anyone who wants to have mercy on oneself and not lose all hope for one's life, and yearns to return to G-d, even though one does not merit repenting as would be fitting, nevertheless every holy act one does, regardless of circumstance, surely none of it will be lost, even if one does not merit complete repentance in truth, G-d forbid. Furthermore, in most cases, if one will be strong in one's determination and accustom oneself gradually in the ways of holiness, one will merit in the end returning in complete repentance to G-d, for despair does not exist at all, as has been explained several times (*Likutey Halachot*, Laws of *Trumot* and *Ma'asrot*, Law 3:2).

91.

When a person is in great distress, and the cravings and the Other Side greatly overcome him to the point that he has no where to turn, left or right, in the aspect of "All her pursuers overtook her in the straits (*Eichah* 1:3)," until it appears that there is no hope, G-d forbid, and he turns in his oppression and anguish to G-d, and cries to Him from the straits, in the aspect of "From the straits I called to the L-rd (*Tehillim* 118:1)," even though the degree to which he turns to G-d is only that of a hairsbreadth, even so this is very precious in the eyes of G-d, and from "strait" is created "wool" (in Hebrew, the two words use the same letters, in different order), which is the aspect of the hairs of the Holy Beard, that is, all the Thirteen Attributes of Mercy, which are the Thirteen Rectifications of the Holy Beard (see glossary for both terms), are aroused and drawn upon one, wherein everything is mercy and good, and everything is transformed to good and merit, as is known (see the book *Tomer Devorah*), and this is the aspect of what is explained in the *Cavanot* (*Aitz Chaim*, Gate 16, Chapter 5): "From the straits I called to G-d" – "straits" has the same letters as "wool", the aspect of the Rectifications of the Beard, as above. And this is the aspect of the string of wool on *Yom Kippur*, that would absolve the sins of the entire year (Gemarrah *Yomah*, 67-A), in the aspect of "If your sins will be as red as crimson, they will be white as wool (*Yeshayah* 1:8)," for the primary forgiving of sins on *Yom Kippur* is drawn through this, through G-d's finding many hairs of good, even in sinners, may G-d have mercy – that is, their severing themselves several times from evil and grasping onto good, even as much as a hairsbreadth, which is also very precious to G-d, until through this the upper holy hairs shine, the aspect of the Rectifications of the Beard, the aspect of wool, through which comes forgiveness for all sins, as above (*Likutey Halachot*, Laws of First Sheerings, Law 4:2; see also *Otzer ha Yirah*, Article 24).

92.

The High Priest Michael always judges the Jewish People favorably (*Shmot Rabbah* 18:5), and all the merits he finds in them is through the aspect of the above-mentioned hairs, through which one can find merit in even the most utterly lowly, for in all of them can be found several good hairs, in that they draw themselves several times from evil to good, even as much as a hairsbreadth. And through the commandment to give the first sheerings to the Cohen, through this the aspect of wool is rectified at its root, which is the aspect of the above-mentioned lofty hairs, and through this, kindness is drawn down to the Jewish People through the good hairs that are found in them (*Likutey Halachot*, Laws of First Sheerings, Law 4:3).

93.

All the rebukes that G-d gives to the Jewish People, and all the humiliations He sometimes brings upon them – it is all for great good, in order to judge them favorably and with kindness, that they should return to Him in truth. For sometimes, when the Jews severely corrupt their behavior, until the small bit of good in them can hardly be recognized, due to their abundant sins and corruptions, may G-d have mercy, and if G-d were to judge them favorably through the small bit of good, accusers would be aroused against them, G-d forbid, who would find parallel to this thousands of times the opposite. But G-d desires kindness, and in spite of this, He loves His People and desires to tend to the side of kindness with them. Thus, in His kindness and wondrous wisdom, He Himself humiliates the Jewish People with ultimate humiliation, to the point wherein He says to them that they are just like all the other nations in His eyes, G-d forbid, since they have already corrupted so much. And immediately upon G-d's reversing the matter and claiming that the Jews are like all the other nations, the truth of their good points becomes revealed and seen. For certainly at the beginning, the good in them was hardly considered at all, until it was not even seen at all. For surely, according to the holiness of the Jewish People at their root, even if all their lives, they only sin as much as one hairsbreadth, it is also a great and terrible blemish, for the Jewish People are entirely distant from sin and from all sorts of blemishes. All the more so when they sin to a degree greater than a hairsbreadth, all the more so when their blemishes and sins are very abundant, G-d forbid, until the bit of good in them is not perceivable at all, especially when the bit of good is itself mixed with much impurity. Then certainly when G-d would gaze upon the immensity of their manifold sins, in the light of the holiness of Israel and what would be fitting of them, there would be no hope, G-d forbid.

But G-d is abundant in kindness and truth, and desires the endurance of the world, and only He knows our inclinations and to what degree a person is imprisoned in this world, and therefore in His tremendous mercy He Himself overturns the matter for the good of the Jewish People, and begins to compare them with all the other nations, in the aspect of “Behold, you are as children of Cush to Me (Amos 9:7),” and immediately upon comparing the Jews to the other nations, certainly everyone will admit and say clearly that there is still a great and wondrous difference, like the distance between East and West, between the lowliest Jew and the other nations, for compared to the nations, there can always be found thousands and myriads of good hairs and points in the Jewish People, for even the sinners of Israel are filled with *mitzvot* as the seeds of a citron, as the Sages said (Gemarrah *Eruvin*, 19-A).

Thus, specifically through comparing Israel to the other nations, the merit and good of the Jews is revealed and shines for all to see, for compared to the gentile nations, the Jewish People are surely all *tzaddikim*, for all of us don the *talit* and *tefillin* every day, and fast on *Yom Kippur*, etc. Therefore, after the Prophet states “Behold, you are as children of Cush,” he concludes immediately afterward on a good note, as it is written there: “For I will not utterly destroy the House of Ya'akov On that day I will raise up the fallen *Sukkah* of David, etc.” For specifically through inverting the matter and comparing Israel to the other nations, G-d forbid, the many good points in Israel, as compared to the other nations, become revealed and visible. And through this the *Mashiach* will come and raise up the fallen *Sukkah* of David. For *Mashiach* is from the aspect of “Ancient”, the aspect of “He came up to the One of Ancient Days (Daniel 7:13),” and he knows how to judge the Jewish People favorably and find all the good hairs in them, which is the aspect of the great kindness of “Ancient”, and this is also the aspect of “Call their name ‘Not My People’, for you are not My People (*Hoshea* 1:9),” and immediately afterwards the Prophet changes his stance and says: “And in place of saying of them ‘Not My People’, it will be said of them: ‘Children of the Living G-d’ (ibid, 2;1).” That is to say, specifically through the initial humiliation, the lofty level and glory of Israel compared to the other nations is revealed (*Likutey Halachot*, Laws of First Sheerings, 4:4, 5).

94.

Sometimes, a person becomes so discouraged that he cannot enliven himself through any means, as if he had no good at all. Then one also needs to overturn the matter, and to start from the other side, as discussed above, and to think to himself: “If so, according to my reckoning, I am completely bad and do not have any good in me at all.” Specifically at that point, he will begin to feel in himself his good points that still remain, for compared to an entirely worthless and evil person, he can certainly find in himself, even in his utter lowliness, many good points, and through this he can

enliven himself. And it is likewise with one's friend, for one must judge everyone favorably, and find the good in one's friend, in the aspect of "Just a bit more, and there will be no wicked one (*Tehillim* 37:10)," as is explained within (*Likutey Halachot*, Laws of First Sheerings, 4:6; see also *Otzer ha Yirah*, Chapter on Peace, Article 27).

95.

At the beginning, when the evil inclination seduces a person through his falsehood and deceives him with various deceptions, and afterwards when he wants to repent, he weakens his resolve and leads him to feel that G-d has already abandoned him, and he is so far that it is already impossible for him to return. And in truth it is the opposite, for G-d's kingship reigns over all (*Tehillim* 103:19), even in the Ten Crowns of Impurity, may G-d have mercy, and as it is written: "He who dwells with them in their impurity (*Vayikra* 16:16)," and the Rabbis commented: "Even when they are impure, the Divine Presence dwells among them," and this is the essential path of repentance that Moshe tread during the forty days from the first of *Elul* until *Yom Kippur*, and the main point is to know that G-d is still with each and every person, even the most lowly, in the aspect of "And if I make my bed in Hell, there You are (*Tehillim* 139:8)." And as long as one repeats this in his mind, and truly plants it in his heart, which is the aspect of the warning "And know this day and put it in your heart, that the L-rd is G-d, in the Heavens above and on the earth below (*Devarim* 4:39)." That is, the aspect of "If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are" and then surely, one has great hope all the days of one's life, to merit the way of repentance in truth, for this is the main path of repentance in the month of *Elul*, which is the aspect of "He who makes a path in the sea (*Yeshayah* 43:16)," which is the secret of the Meditations of *Elul*, as explained in the *Cavanot* (see Prayerbook of the Ari, *Cavanot Elul*, and in the Chapter on Holy Spirit and the Chapter of Unifications, and *Mishnat Chassidim*). And the simple meditation that emerges from this, understandable to any simple person, is to know that even in the depths of the sea which rage forcefully over a person, literally like stormy sea waves, in the aspect of "You cast me into the depths in the heart of the seas (*Yonah* 2:4)," nevertheless, even then there is always a way and a path to return to G-d, through the aspect of "If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are," which is the key of the Meditations of *Elul*, the aspect of the above-mentioned path, that every person can merit, always, in any place, especially in the month of *Elul*, if one believes in this in truth and simplicity (*Likutey Halachot*, Laws of Testimony, Law 5:9).

96.

The Sages said: "I appointed faithful witnesses for Myself, Uriah and Zechariah (*Yeshayah* 8:2)." Uriah is a sign for Zechariah (Gemarrah *Makkot* 24:B). For just as the prophesy of Uriah, who foretold the destruction of the Temple, was fulfilled, so will be fulfilled the prophesy of Zechariah, who foretold the Redemption and the rebuilding of the Temple. And this matter is applicable both on the national and on the individual levels, meaning the spiritual redemption of every Jew and the rectification of his deeds, which is the aspect of the building of the Temple on the level of the individual. For it is the nature of a person to believe in his damage, that is, he believes that through his unworthy behavior he ruined and blemished severely, which is the aspect of the destruction of the Temple. But through this, his confidence becomes terribly weakened, until it appears to him that all his hope is already lost, and it is impossible for him to return and repair his deeds anymore. But this is only the work of the Evil One, for through this one damages more and more deeply at every point, G-d forbid. And in truth, one needs to know and believe that just as one can damage, likewise one can repair as well, and improve one's deeds and return in complete repentance, until one rectifies all that one has damaged. To the contrary, one must believe that G-d's kindness predominates (Gemarrah *Sotah* 11-A), and we need to strengthen ourselves at all times with firm trust in G-d's great kindness and mercy. For in the end, we will certainly merit returning to G-d in truth, and the Temple will be rebuilt, as we have been promised by many prophets and tzaddikim, as is discussed within (*Likutey Halachot*, Laws of Testimony, Law 5:11).

97.

The Torah is called “testimony”, the aspect of the Two Tablets of Testimony (*Shmot* 31:18) – specifically two, for two witnesses are required by law, parallel to the two aspects discussed in Article 95 above. That is, both the Upper Point and the Lower Point – the aspect of Heaven and Earth – are needed to declare that G-d’s kingship rules over all, in the Heavens above and on the Earth below (*Tehillim* 103:19, *Devarim* 4:39, *Yehoshua* 2:2), in the aspect of “If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are (*Tehillim* 139:8),” which is the main path of repentance completed on *Yom Kippur*. And this is the aspect of “and I will call the Heavens and the Earth to bear witness against them (*Devarim* 31:28).” Thus, the Tablets of the Testimony were given specifically on *Yom Kippur*, for the Torah, which is the aspect of the two Tablets of the Testimony, is a faithful witness, which reminds and encourages a person at every point not to despair of G-d’s mercy, since for this reason the Tablets were given on *Yom Kippur*, which is a time of favor, a day of forgiveness and pardon, the day on which the path of repentance is completed, to testify to the Jewish People the truth of G-d’s goodness and kindness, in that the holy Torah, the Tablets of Testimony, were given on *Yom Kippur*, on this foundation which combines the two above-mentioned points. That is, even though one surely needs to guard one’s soul and keep the Torah thoroughly, and not to cause even a tiny blemish – for with a tiny movement one can damage and corrupt a great deal when one veers from the path of the Torah, G-d forbid, and to the contrary, a person needs to improve his deeds constantly, and to rise at all times from one level to the next, in the aspect of “If I ascend to Heaven, You are there,” the aspect of the Upper Point. Nevertheless, just as one needs to believe that if one transgresses the words of the Torah, one damages a great deal, and causes great destruction in all the worlds, G-d forbid, likewise one must believe the opposite as well – that a person has the power to rectify all that he has damaged, for G-d is still with him and beside him, in the aspect of “and if I make my bed in Hell, there you are” -- the aspect of the Lower Point, for the right hand of G-d is always stretched forth to help us return, and to draw us close to Him, through the path of repentance that is completed on *Yom Kippur*, which itself encompasses both of the points, which is the primary path of repentance. We only need to pay attention to this and believe in it at all times.

And this is the aspect of “The testimonies of the L-rd are faithful, they enlighten the foolish (*Tehillim* 19:8).” For in truth the holy Torah wants to enlighten even the fool, that is, one who has already been seduced by his evil inclination and strayed as he has, even so, the Torah calls to him and testifies before him, that if he repents, G-d will immediately accept his repentance willingly, and will draw him close to Him with great love. And the Torah itself testifies to a person the path of repentance through which the fool can become wise. However, the obstacle is due to one’s not believing that one can still rectify, and about this the verse calls out and announces: “The testimonies of the L-rd are faithful,” for certainly the Torah is very faithful in its testimony that G-d’s kingship reigns over all, in the Heavens above and on the Earth below, and if you believe in its testimony concerning damage that can be done, G-d forbid, you must believe even more in its testimony about the power of repair, for certainly G-d kindness is the predominant factor, as above.

And this is also the aspect of “Your testimonies are very faithful, L-rd, for length of days (*Tehillim* 93:5),” that is, even though many days have passed wherein we have been expecting the building of the Third Temple, which is the perfection of repentance and rectification, and we still have not been saved fully, even so we still need to strengthen ourselves firmly in our hope, because certainly the testimonies of G-d are very faithful (*Likutey Halachot*, Laws of Testimony, Law 5:9, 10, 11, 12, 14).

98.

The evil inclination and his troops are the aspect of false witnesses, who plant the opposite of all that was said above in the heart of a man. For he is the seducer, he is the opposer, he is the accuser, for at the beginning, he tempts a person and leads him to what he does, and afterwards he accuses and charges the person, above and below, and just as he accuses above, to distance G-d’s mercy from the Jewish People, G-d forbid, likewise he accuses especially in the heart of a person himself, and weakens his resolve, as if there is already no hope, G-d forbid. And about this King David cries: “False witnesses have risen against me (*Tehillim* 27:12),” which refer to the Other Side, which wants to testify the opposite of the truth to a person’s heart, and to distance him from G-d further, G-d forbid.

Therefore G-d granted us two witnesses, which are one's circumcision and *tefillin*, or alternatively, circumcision and Shabbat. For as long as a person has these two faithful witnesses, they testify on his behalf and assure him at all times that G-d's love is still with us, since we still merit these two holy witnesses, and through this we have the power to subdue the above false witnesses, through the path of repentance that is also comprised of two faithful witnesses, the aspect of the tablets of the Ten Commandments (*Shmot* 31:18). (*Likutey Halachot*, Laws of Testimony, Law 5:14)

99.

Every Jewish person must be very careful not to despair during all the negative days and times he endures, and to the contrary, the more the negative days, which are the evil traits and the like, rise up against one, the more one must rise up to search also within them, until one finds the letters of the Torah and G-dly vitality clothed even in them. For in truth, there is no lowly or miserable place in the world, and no day or moment or time in the world, devoid of words of Torah and G-dly vitality in hidden and condensed form, which gives life to that place and time. And sometimes G-d knocks a person down into such places in order to test him, to see if he will rise up to search fittingly for the good that is hidden in that evil place and time, and if he does, his descent becomes the cause of the ascent that follows, as is explained within (*Likutey Halachot*, Laws of Loans, Law 5:5, 6).

100.

When a person is far from G-d's holiness, and he wanders and strays, and is pushed away from his holiness from one extreme to the other, may G-d have mercy, nevertheless if he will be strong and courageous to ask and search and struggle at all times, and to yearn and long and ask for the One his soul loves, that is, to merit finding G-d, then even though many days and years pass, wherein he does not merit finding Him and drawing close to Him, even so he must know and believe that each and every time, with each request and search, and through each and every plea wherein he pleads and searches to find the glory of G-d's holiness, and through each gaze and yearning wherein he gazes and lifts up his eyes toward G-d's mercies, and through each and every movement wherein he turns to holiness – through all this he merits at every point smashing down walls of iron and doors steel, and even though afterwards the forces of evil overcome him at every point, may G-d have mercy, nevertheless his efforts are not in vain, G-d forbid, and not a single movement toward holiness is ever lost, G-d forbid. And if he will be strong and courageous to keep asking and searching, regardless of what he endures, then certainly in the end he will merit finding G-d.

And surely, a person must pass through a wide variety of experiences, and many seas and rivers and watery depths and rushing currents must pass over him, and one must traverse various deserts filled with huge and fearsome snakes and spiders, until one merits entering the Gates of Holiness in truth. And this matter is impossible to explain at all – to what degree a person must strengthen himself. And even though we have already discussed this many times, with G-d's help, even so, we still need to express it more, for to each person, it appears that these words were not intended for him, for he has such obstacles, and is trapped in his cravings and his trap so thoroughly, that for one such as he it appears no longer possible to return to G-d, for he has already been trapped thus for days and years, until “He cannot believe that he will return from the darkness (*Iyov* 15:22)” – so it seems to each person.

But Rabbi Nachman cried out intensely in challenge against this, and said in this language: “*Gevald!* Don't give up on yourselves!” And he strongly stressed the word *Gevald*, for in truth everyone can draw close to G-d, even through this advice alone, that is, looking and searching and feeling distressed on being far from G-d, and yearning to return to Him. And in the end, one merits drawing close to G-d through this, and then one sees that no holy movement was lost, G-d forbid. And through each and every movement in holiness, wherein one asks for G-d's glory, one merits rectifying something, until one merits ascending in ultimate ascent (*Likutey Halachot*, Laws of Collecting Debts from Orphans, Law 3:17).

101.

It is forbidden for a person ever to despair of himself, and one must strengthen oneself greatly with strong holy desires and yearnings, and to believe that the desire in itself is also very good, and through it one can merit full repentance, until one's distance from G-d becomes the cause of the closeness that follows, and one's descent becomes the cause of ascent (see *Otzer ha Yirah*, Chapter on Desire, Articles 27-29).

102.

The matter of the need to strengthen oneself greatly and abound in supplication and cries and *hitbodedut*, even though it seems to one that he has been doing this for a long time, and does not see any results at all, nevertheless this is the aspect of protest against the Other Side, that it will not be able to possess his inheritance forever, G-d forbid (see *Otzer ha Yirah*, Chapter on *Hitbodedut*, Article 29).

103.

A person has four *amot* in every place, as the Sages said: "The four *amot* surrounding a person acquire for him (Gemarah *Bavah Metziah*, 10-A)." And these four *amot* are the aspect of the four letters in the name *Haviah*, as is brought (see the book of the Ba'al Shem Tov on the Tur, concerning the verse, "Let each person remain in his place," and refer also to *Makor Mayim Chaim*, Article 14). That is, in each person there is the name *Haviah*, blessed be He, as is brought in the holy *Zohar* (Portions *Bereshit* 25-B; *Vayikra* 274-B; *Zohar Chadash Rut* 102-B), and the Name of G-d is the aspect of the light of truth, the aspect of "The L-rd is my light (*Tehillim* 27:1)," for G-d's truth is eternal (ibid, 117:2), for in every person and in every place, even in the lowest depths of Hell, the aspect of the public domain, wherein the forces of evil have a grasp, nevertheless certainly there as well there is still some good point embedded within it, and this point is the aspect of *Haviah*, Blessed be He, embedded in every person, the aspect of the light of truth, and from this light is drawn the four *amot* granted to each person, which acquire for him, even in the public domain, for even if a person is in unholy places, the aspect of the public domain, even there he has a place, and nothing in the world can obstruct or annul him, for even there, one has four *amot* which are drawn from the light of truth, through which one can see the openings in the darkness and the Other Side, and merits clarifying and extracting all the holy sparks that are sunken there, and through this one acquires all the rectifications, as is explained within.

And this is also the aspect of the four *amot* one has on Shabbat, even in the public domain. And thus even one who exits the Shabbat city borders is granted four *amot*, for these four *amot* are the aspect of the private domain, the domain of the Unique One of the world, for they are drawn in their root from the name *Haviah*, Blessed be He, which is the aspect of the light of truth which shines on a person in every place, even if he exits the realm of holiness in his sins – nevertheless even there he has a place, and even from there he can attach himself to G-d and return to Him. And the main point is that no matter what, one must nevertheless draw oneself with all one's might only to the point of ultimate truth, and then G-d will illuminate the truth for him within the darkness, and he will merit seeing the opening to enter into holiness, and break through all the obstacles and hindrances and confusions emanating from the impure husks, which are the Guardians of the Gate, who stand at the opening of holiness, in the aspect of "Sin crouches at the entry (*Bereshit* 4:7)," and they blind the eyes of a person to such a degree that he cannot see the entry, and it seems to him as if there is no opening to enter into holiness, due to the intensity of the obstacles spread out before him. Therefore, the main rectification and advice for this is only truth, for through drawing oneself to the truth, one will see that there is no obstacle at all, and all the apparent obstacles are only an illusion, and one will merit seeing the Entry of Holiness and entering it securely. And this is the aspect of the four *amot* granted to a person preceding the entryway, for laying down his baggage (*Shulchan Aruch*, Laws of the Division of Partners, Article 172:1), as is explained within (*Likutey Halachot*, Laws of the Division of Partners, Law 4:3, 4, 5, 6).

104.

Sometimes, a person enters the service of G-d and begins to ascend from level to level, and suddenly it seems to him that he has become very distant from holiness, in the aspect of “The ends of the earth and the distant sea (*Tehillim* 65:6).” For he sees that all the evil thoughts and cravings and uncertainties are returning to his mind, etc, in a way that had not occurred for many days or years. He should not be discouraged by this, for sometimes this is for his ultimate and absolute good, for since he had already reached such a level wherein he was literally on the verge of holiness, and he desires entering the inner realm of holiness, therefore it is only possible for him to enter by returning and retracing his route through the blemished places where he had been at first, and rectifying what he had blemished, and returning and clarifying and elevating all the holy sparks he had lowered to those places through his sins. And then great rectifications are made through this, in the aspect of the Incense, and then a person merits truly entering the inner realm of holiness. For this is the main delight and pleasure of G-d, when holy sparks are elevated from the depths of impurity, and it can be that a person has become extremely distant, and nevertheless he draws himself closer to G-d at every point, so that G-d receives very great satisfaction from him, for since he is in very distant places and draws himself from there to G-d, then with each and every movement and with every step of drawing closer, he causes great delight to G-d, and if he will be strong in will to draw himself closer to G-d at all times, regardless of circumstance, then in the end G-d will have mercy on him and specifically through this, he will enter within the House of Holiness. Refer within (*Likutey Halachot*, Laws of the Division of Partners, Law 5:6, 8. See also *Otzer ha Yirah*, Chapter on Awe, Article 123).

105.

The main point is truth, for certainly if one looks at the ultimate truth, one will struggle to reach G-d until one returns to Him in truth, for in spite of everything, what is a person's end? In the final conclusion, one will be obliged to receive rectification through harsh and bitter punishments. Therefore it is preferable to repent immediately. For in truth, despair does not exist at all, as we have said many times (see *Likutey Moharan*, II: 78), for all the downfalls and despairs in the world are only due to distance from the truth, wherein one deceives oneself and says one can no longer return, as it is written, “He cannot believe that he will return from the darkness (*Iyov* 15:22),” that is, he does not believe that it is still possible for him to return from the darkness, and all this is because of falsehood, for he is looking for an excuse to exempt him from the service of G-d. For every person has evil in his nature that blocks him from serving G-d, and one needs to suffer great pain and effort to break the evil, and therefore a person looks for excuses at every point to desist from serving G-d, due to the evil in his nature. However, even so, he is troubled by his evil inclination and troubled by his Creator (*Gemarah Brachot*, 61-A). For he faces fearsome judgment, and what will he do on the Day of Reckoning? However, when he sees that he has tried many times to draw himself a bit closer to G-d, and he is not able to stand in the easiest test, then he excuses himself by saying “What can I do? In truth I want to return to G-d, but my evil inclination overwhelms me each time, and how can I find the strength to hope more, for I have already been caught in a deep exile,” until it is impossible for him to return anymore, G-d forbid.

But in truth, all of this is the temptation of the evil inclination and the treachery of the Evil One, stemming from the intense evil in one's nature, that brings one to want to free oneself and separate from G-d through this discouragement and mistake, and in truth one is deceiving oneself, for in the end what will be a person's end, for there is no darkness and no hell where all the evildoers can hide. And certainly one will be obliged to give an accounting before G-d, and there will be no yielding on a single matter, and if one has even a small bit of intelligence, it is fitting for one not to allow self-deception, for in truth despair does not exist at all, and no matter what the conditions, one must struggle and ask for salvation and refuge from the utter depths of Hell. And if one sees that even though one has been searching days and years for G-d and has still not returned from one's mistakes, nevertheless one must very stubborn and continue grasping onto the service of G-d in the spirit of stubbornness, as has been explained elsewhere, and lift one's eyes upward always, searching for how to be saved now, at least, from what one needs to be saved, each person according to his aspect.

And it is fitting for a person with intelligence to be satisfied that even if he does not achieve results in all his efforts and strain he expends in the service of G-d, and he does not succeed completely, but through it he merits, at least, being saved once in his life from one blemish or sin or evil thought or craving or other like matters, that is, he merits through his service and prayer and *hitbodedut*, to have one less sin in the overall account of his sins than if he had not strained and prayed to be saved from them, even this should be enough for him. For in the end, there will be nothing left to a person from all his labor and efforts in this world, aside from his meriting occasionally being saved from evil and sins, and occasionally snatching some *mitzvah* or good thing. And it is impossible to elaborate on to what degree one must strengthen oneself at all times, in yearning for G-d, and never to decrease from desiring. And the main point is truth, for one who does not want to deceive oneself, and looks at the truth, in order not to lose one's eternal world, will certainly return to G-d from any place, for the truth of G-d is infinite (*Tehillim* 117:2). (*Likutey Halachot*, Laws of Messengers, Law 3).

106.

When a person wants to draw close to G-d and return in repentance, he needs to endure countless descents without number, and one must be a mighty warrior, to strengthen one's heart at all times, not to abandon one's place due to any descent in the world, and all these ascents and descents that each Jew endures are the aspect of the generalization of all the wars and troubles that the collective Nation of Israel endured from the beginning of time, as is explained within (see *Otzer ha Yirah*, Chapter on Exile and Redemption, Article 18). And the main point is strengthening, to strengthen oneself always, regardless of how one is, and to believe with perfect faith that there is no descent in the world, for in every place one can find G-d, in the aspect of "If I ascend to Heaven, You are there, and if I make my bed in Hell, there You are (*Tehillim* 139:8)." For even when one falls to the depths of Hell, may G-d have mercy, even so one must strengthen oneself always, and never despair of oneself, for even there G-d is present, in the aspect of "If I make my bed in Hell, there You are." And this is the main principle in the service of G-d, and the foundation upon which everything rests – never to be discouraged, no matter what happens. And all the tzaddikim from the beginning of time who merited what they did, happy are they and happy is their portion – they came to their perfection only through this aspect, that of never despairing of themselves. For they also endured many descents and downfalls, however they strengthened themselves at every point, even though they endured what they did. And through their self-strengthening, which in Yiddish is called *der alten zeich*, they merited what they did, happy are they (*Likutey Halachot*, Laws of Fraud, Law 3:1).

107.

The main self-strengthening, wherein one merits holding firm in one's stand eternally, and holding onto G-d always, in all the downfalls and descents in the world, and even in the utter depths of Hell, G-d forbid, never despairing under any circumstances, is through prayer, for the main repentance is prayer, as is explained within (*Likutey Halachot*, Laws of Messengers, Law 2, and see *Otzer ha Yirah*, Chapter on *Hitbodedut*, Articles 32-35).

108.

It is brought in our writings in several places, that kindnesses are renewed every morning, as it is written: "(Your kindnesses are) new every morning (*Eichah* 3:23)." All the more so, every week, every month and every year, and all the more so, in every generation. For in the end, G-d's kindness will overcome us, and He will bring us our righteous *Mashiach*, and the closer we come to the coming of the *Mashiach*, the greater the kindness that G-d bestows on us, in the aspect of "He does kindness for His *Mashiach* (*Tehillim* 18:51)." For the *Mashiach* will draw down the kindnesses in perfection, and through these kindnesses we always have hope to come close to G-d, even the lowliest people. However, all these great kindnesses that G-d wants to grant us at all times, only the True Tzaddik knows them completely, and all who draw close to him, he reveals to them G-d's great mercies and goodness, which are endless, through which each person can prepare himself from this point on, at

least, to receive the treasury of free gifts of G-d. And the main point is faith and desire, that a person should know the truth in perfect faith, as to why he came to this world, and strengthen himself always with strong desires to return to G-d, and will struggle with all his might to draw close to tzaddikim and upright ones, who know how to strengthen and advise a person with true and proper advice, until one will merit returning to G-d, and He will have mercy upon one (*Likutey Halachot*, Laws of Gifts, Law 4:8; see also *Otzer ha Yirah*, Chapter on Awe, Article 132).

109.

Without doubt, a person must endure many ascents and descents, for it is impossible to ascend from one level to the next without the descent preceding the ascent, and then the descent is for the purpose of the ascent. However, even so there are many who fell due to the descents they experienced. Therefore, one must know that one needs much strengthening and stubbornness without limit, which is all the aspect of holy brazenness needed before one enters the realm of holiness, in the aspect of “You led with Your might to Your holy dwelling (*Shmot* 15:13).” And the main power of fortification must be received from the tzaddikim on a very lofty level, who literally merited the aspect of the Torah of G-d and the Prayer of G-d, wherein the kindness and charity is endless, in the aspect of “For the kindnesses of the L-rd are never exhausted (*Eichah* 3:22),” which kindness is revealed especially on *Rosh ha Shana*, as is explained within. And in truth, it is impossible to understand or grasp the kindness and charity drawn from there at all, for it is the aspect of the Prayer of G-d, wherein G-d Himself prays about this, as it were, to draw down and reveal this marvelous hidden kindness. And in this everyone can be encouraged, at all times, since one believes in the words of the Rabbis, who revealed to us that there is a Prayer of G-d, wherein G-d Himself prays, so to say: “May it be My will that My mercies prevail over My anger, etc (*Gemarrah Brachot* 7-A).” And there, the kindness and charity are endless, in the aspect of very lofty hidden secrets which are impossible to grasp for anyone except the great supreme Tzaddikim, who merited this, and they can arouse these wondrous kindnesses and charities, and draw them down to us. And through their strength, everyone can find encouragement and rise up with holy brazenness to return to G-d (*Likutey Halachot*, Laws of Gifts, Law 5:6; see also *Otzer ha Yirah*, Chapter on Awe, Article 134).

110.

The main reason for the creation of Man and his descent into this physical world full of impurity and temptations is in order that he extract the very hidden kindnesses from the state of concealment to that of revelation, which is the primary greatness of G-d, for the quality of kindness is called “greatness” (*Gemarrah Brachot* 34-B). And the more G-d’s kindness is brought from hiding into revelation, the more G-d’s greatness is revealed. And this itself is also the matter of descent for the purpose of ascent, for by strengthening oneself also during the time of descent, through faith in G-d’s ultimate kindness without end or limit, through this one draws out the hidden kindness into revelation, which is the primary greatness of G-d, and through this one merits ascending in a great ascent, and attaining a greater comprehension of G-d’s greatness. And this also the aspect of the saying, “In the place where *ba’alei teshuvah* stand, complete tzaddikim are unable to stand,” for through them the great kindness and goodness of G-d is revealed to a greater degree (*Likutey Halachot*, Laws of Gifts, Law 5:15).

111.

It is impossible to go in the path of depending on G-d’s free charity and kindness alone, for if so one would not do anything, G-d forbid, and depend on the kindnesses of G-d. But this is not the way of the holy Torah. However, to go in the way of judgment alone is also not possible, for the world cannot be sustained through the quality of judgment alone, as our Rabbis said (*Midrash Bereshit Rabbah* 12:15). And as we see with experience, that many fell and became distant from G-d through overly abundant judgment and severity, in that they were overly strict with themselves until they said to themselves that they had no hope, G-d forbid, due to their abundant sins and corruptions and severe

blemishes. And even though they truly did damage and corrupt very much, even so one must trust in the kindnesses and mercies of G-d, which are never ending, and one still, still has hope every day, at every time, all the days of one's life, even if one is as he is, for "The kindnesses of G-d are without end (*Eichah* 3:22)."

And about this King Shlomo said: "Do not be overly righteous, nor overly wicked (*Kohelet* 7:16-17)," and as our Rabbis of blessed memory said: "If you have been wicked to a small degree, do not be wicked to a great degree (*Midrash Tehillim*, 1:7; *Gemarrah Shabbat* 31-B)." And even if one has already been wicked to a great degree, G-d forbid, nevertheless one must not add on to this and be even more wicked, and all that one diminishes his wickedness a bit, it will surely be for his eternal good, and also through this one can merit in the end returning to G-d completely, for despair does not exist at all, and G-d's tendency to favor is predominant over His tendency to punish (*Gemarrah Sotah*, 11-A). And when a person blemishes or commits a sin, G-d forbid, G-d oversees and watches every detail, as it is written: "If a man will hide in concealment, will I not see him (*Yirmiyahu* 23:24)?" And it is written: "From His dwelling place He oversees all the inhabitants of the earth/ He understands all their deeds (*Tehillim* 33:14)." All the more so in the positive aspect – certainly no good movement is ever lost, and therefore one who wants to depend only on free kindness and cast off his yoke entirely, G-d forbid, this is the aspect of the husk of Ishmael, who descended from Avraham, whose main trait was kindness and charity. And likewise with the opposite – one who falls due to an over-emphasis on judgment and strictness, and the excessive stringencies and the graveness with which one burdens oneself – this is the aspect of the husk of Asav, who descended from Yitzchak, whose quality was severity and judgment. Therefore he asked his father how one separates tithes on straw and salt (*Midrash Tanchumah, Toldot* 8, *Bereshit Rabbah* 63:15), the excessive stringencies mentioned above, for excessive stringencies are also a great blemish at times, and as is explained elsewhere (*Likutey Moharan*, Part II, Lesson 44). And the primary perfection is reached through combining judgment and charity together, which is the aspect of Ya'akov, the aspect of "The judgment and charity of Ya'akov (*Tehillim* 99:4)," and therefore Ya'akov's bed was complete (*Gemarrah Pesachim*, 56-A), see within (*Likutey Halachot*, Laws of Gifts, Law 5:38, 39).

112.

A person can strengthen himself in the service of G-d through knowing well that he only has this time and this moment wherein he presently stands, and not thinking at all from one moment to the next (see *Otzer ha Yirah*, Chapter on Awe, Articles 135-137).

113.

As long as a person does not despair from searching for his abundant losses with good desires and yearnings and strong passion for G-d, there is still hope that all his losses will be returned to him completely (see *Otzer ha Yirah*, Chapter on Desire, Article 38).

114.

It is forbidden for one to despair, G-d forbid, even if he has strayed like a lost sheep, for despair does not exist at all, in the aspect of "and if I make my bed in Hell, there You are (*Tehillim* 139:8)," and this is the essence of repentance, as is explained within, and this is the aspect of returning lost articles, specifically before the owner has given up hope (*Likutey Halachot*, Laws of Lost Articles, Law 2:2).

115.

A person needs to strengthen himself to draw close to G-d constantly, through all that he suffers in body, soul and finances. For there are those who deceive themselves into thinking they cannot draw close to G-d due to the abundant suffering and crises and financial constriction they are experiencing. But if one will look with an eye of truth, one will see that all the suffering one is enduring is actually out of great kindness, and it did not come upon one to distance one from G-d, G-d forbid. To the contrary, it is to draw one closer and arouse one to repentance, and to spare one through this from harsh punishments, Heaven forbid, and from the judgment of Hell, and to enable one to merit the World to Come. And especially in the midst of distress and suffering itself, one can find great expansion, in the aspect of "In the straits, You granted relief (*Tehillim* 4:2)," as is explained elsewhere (*Likutey Moharan*, Part I, Lesson 195). Likewise, there are those who deceive themselves that they cannot draw close to G-d due to their abundant sins, through which they became very distant from G-d.

And it has already been brought many times in our writings that it is forbidden for one to despair of oneself, G-d forbid, for even if one is as he is, nevertheless one can still snatch bits of Torah and *Mitzvot*, and merit a good portion in the World to Come. And one must strengthen oneself exceedingly through the good points one still finds in oneself, and know and believe that one still has hope to return to G-d in truth. And if one says: "In truth, the suffering is out of great kindness, and also I still have many good points, however even so, what can I do, my abundant blemishes and corruptions have overwhelmed me to such a degree, until it is difficult for me to endure even a small degree of suffering, as well as the intense constriction and discouragement in my heart due to them." Even so, through encouraging oneself and looking at the kindnesses and expansions, and likewise at one's good points, through this one can at least strengthen one's heart to pour out one's words and prayer before G-d, beseeching mercy and supplicating abundantly, until G-d saves one completely and relieves one from all one's suffering, and forgives one for all one's sins, and allows one to merit complete repentance (*Likutey Halachot*, Laws of Loading and Unloading, Law 4:13).

116.

Every person, no matter how far he has fallen and become distant, nevertheless he must be determined to snatch a bit of good at every point in time, and to learn at least a bit every day – some law from the laws of the Torah, and to open one's ears and listen attentively, and attach oneself to the great and awesome voice of G-d which calls to a person every day, at all times, to return to G-d, and every person needs to open his ears and heart to hear the voice of G-d, that at least one should have strong desires and great yearnings for G-d, which is very precious. And the main thing is to be joyful with all one's might, and to bless and give thanks and praise G-d at all times, for the marvelous and awesome kindness that He did with us, in choosing us from among all the nations and giving us the secret delight of His Torah, which is our life, etc, and this is the core of the blessing said over the reading of the Torah, about which one must be very careful, as our Rabbis said (see Gemarrah *Bavah Metziah*, 85-B). That is, one must thank and bless G-d at all times for every iota of good points from the holy Torah that still remain within one. And the primary cause of all the destructions and exiles of the Jewish People were only due to their not having fulfilled all the above, which is the aspect of "Why was the land lost? It is because they abandoned My Torah (*Yirmiyahu* 9:11)." That is, they abandoned the Torah entirely, and were not careful at least to snatch a bit of Torah learning each day. And this is "and they did not listen to My voice, (ibid)," meaning they did not open their ears to hear the voice of G-d that speaks in their hearts at all times. And the key point is that they did not follow G-d's voice, and the Rabbis commented, that they did not bless on the Torah before reading it, that is as above, and this is "and they did not *follow* specifically, for it is a very wondrous path to draw close to G-d within all sorts of descents and falls in the world, through the aspect of the blessing on the Torah, that is, to bless G-d at all times for our pleasant portion and lot, that we merited receiving such a holy Torah. And no matter what, in any case we merit every day snatching some sparks and good points from the holy Torah. And about this we can cheer our souls immensely and strengthen our hearts in G-d, and if the Jewish People had gone also then in this path, they would never have come to such severe downfalls such as those that occurred in the First Temple – sexual immorality and idol worship, as our Rabbis said (Gemarrah *Yomah*, 9-B), and they would not have endured such tragedies and exiles. And now, all our hope to return to our land and to our Temple is only through this, for this matter is dependent only on repentance (*Zohar*, Portion *Shmot* 12). And the primary repentance is only through this (*Likutey Halachot*, Laws of Unloading and Loading, Law 4:35).

117.

There are such secrets through which even the extremely distant can draw close to G-d, and this is the aspect of the secrets that the great tzaddikim reveal quietly, in a whisper, and all only for the rectification of the world, in order that all the distant ones will come close to the service of G-d. And their saying these things secretly and in a whisper, this is the secret of the command to say “Blessed is the Name of His glorious Kingdom Forever” specifically in a whisper (this is the second verse of the prayer *Shma*, refer within). And one who truly believes in the secret of G-d granted to those who fear Him, always has hope to extract oneself from the net in which one is entangled, and this is the aspect of “The secret of the L-rd to those who fear Him. My eyes are turned always to the L-rd, for He will free my feet from the net (*Tehillim* 25:15).” (*Likutey Halachot*, Laws of Ownerless Property and Property of Converts, Law 4:22)

118.

It is brought in the *Cavanot* (Gate of the *Cavanot* for the Counting of the *Omer*, Lesson 8), that on Passover and during the days of the *Omer*, we are obliged to receive high consciousness not according to the normal order. That is, we receive higher consciousness before receiving lower consciousness. Refer to the above source concerning the matter of the amazing changes that occur during these days, from one day to the next, in connection with the above receiving of consciousness. And it is explained there that consciousness must be received out of order due to the powerful grasp of the Other Side, which is the impurity of Egypt, which still had a hold on the Jews then, due to which it was necessary to receive consciousness out of order. And see that even though it is explained there that consciousness is only received out of order during these days, due to the above. But at all other times consciousness must be received in order. Nevertheless, it is understood that all this is relevant to the receiving of consciousness on the national level, through the service of the entire nation of Israel. But on the individual level, as long as a person is not pure of sin and needs to repent, which is the aspect of leaving Egypt on an individual level, he needs to receive consciousness out of order at all times of the year, according to his aspect of leaving Egypt, meaning the impurity of his sins. And the generalization of receiving consciousness and wisdom and intelligence, is to know and recognize G-d and to draw close to Him, which is the main purpose of life. And each and every day, there is a specific wisdom and intelligence, which is the primary good in each day, and it is the true light of that day, and the sun which shines each day. However, each day has a barrier, preventing all people from ascending to that good, like a layer of darkness covering the light (*Zohar*, Portion *Nasah*, 123), which is the aspect of the peel that precedes the fruit, the aspect of all the circumstances and events that a person experiences each day, and the spreading and expanding of the confusions that overwhelm a person every day, until each day it appears to him that today it is impossible to serve G-d, and he wants to procrastinate from day to day in the service of G-d, and this is a serious sin, for a person must overcome and strive each day to break through the barriers and obstacles that rise against him, and to find the good that exists precisely in this day, and to draw down the awareness and intelligence specific to this day, and to recognize G-d through this, according to the aspect of this specific day, all of which is discussed in detail within (see *Otzer ha Yirah*, Chapter on Awe, Article 145, and Chapter on Passover and the Counting of the *Omer*, Articles 157, 158).

And see, that according to the unique awareness one needs to receive every day, likewise in parallel form the barriers and masks and obstacles blocking the good rise up against one every day, for according to the great varieties of holy awareness, likewise there are countless variations regarding the fences and barriers in each day, and from these are drawn all sorts of discouragements and confusions that come upon a person every day. Therefore one should not be disheartened when one sees that in previous days, one prayed with some intention and had some relief from the confusions, and now the confusions and obstacles are overpowering him more intensely. For it could be that in the first days he experienced the aspect of expanded awareness, on which the forces of evil, which are the obstacles and confusions, have lesser grasp, but now he must receive also the constricted consciousness, and sometimes it has the aspect of constriction within constriction, wherein the Other Side has a particularly powerful grasp, and therefore it appears difficult to face the obstacles and deterrents of this day.

However, in truth one must believe that certainly, even in this day there is good, only that one must break through the barrier related to that day, in order to merit the good specifically within it. Therefore, one needs to strengthen oneself each and every day according to that day, and if sometimes the barriers rise up powerfully against one, to the point that it is impossible for one to pray properly under any circumstances, nevertheless one must know and believe that even this day must be reckoned as a day, and it is recorded and counted in the days of one's life, and thus if it is completely impossible for one to pray properly on that day, one should try to do another type of service, for example reciting supplications and requests aside from the standard prayers with intention, or speaking to G-d or learning more, or doing *mitzvot* and acts of kindness. For G-d wanted to grant merit to the Jewish People, therefore He gave them abundant Torah and *Mitzvot* (Gemarrah *Makkot*, 23-B). And thank G-d, we have much with which to enliven ourselves every day, through a wide variety of holy Torah studies and *mitzvot*. And the main point is to strive not to deceive oneself, G-d forbid, that today is invalid and lost, for one must think every day, that one has only this day alone, in the aspect of "Today, if you will listen to His voice (*Tehillim* 95:7)." (*Likutey Halachot*, Laws of Collateral, Law 4:5-8).

119.

Even though a person must be swift in one's service, and fulfill his duty punctually every single day in the service of G-d, nevertheless one must also be very strong in patience, to wait and hope for the salvation of G-d, even though he sees that he is still completely far from the service of G-d, nevertheless one must not loosen one's grip, G-d forbid, from hoping and waiting for the salvation of G-d at all times, and specifically through this one merits complete salvation (see *Otzer ha Yirah*, Chapter on Awe, Article 145, and Chapter on Passover and Counting the *Omer*, Article 160).

120.

The main perfection of faith in the Sages is to strengthen oneself to such a degree that one believes also in oneself, for through the great power of righteousness of the True Tzaddikim, they will also raise him up to great heights, and in the meantime, even one's drawing close to and believing in them is very good and precious. And the main point of faith is believing in what one cannot understand with intellect, as is known (*Likutey Moharan*, Chapter 62:5). Likewise in this matter: Even though according to one's understanding and knowledge, one is still very far from G-d, even so one must have faith that even one's small degree of good points is very precious in G-d's eyes (see *Otzer ha Yirah*, Chapter on Faith, Article 156).

121.

Despair does not exist at all, and G-d contracts Himself from one end of infinity to the other, and hints to a person to draw close to His service, each person as is fitting for him at present, in his place and time. And through this one can always remember G-d, in every place and time, and on every level in the universe (see *Otzer ha Yirah*, Chapter on Awe, Article 157).

122.

Through the holy Torah, we the Jewish People are bound to G-d always, and the holy Torah descends even to the uttermost depths, to arouse even the lowliest person to G-d, and through studying the Torah everyone can draw close to G-d, even those who have already sunken into the realm of the evil inclination and impurity, G-d forbid, and words of Torah can never be touched by impurity (Gemarrah *Brachot* 22-A; *Zohar*, Portion *Vayikra*, 80-B). To the contrary, they raise a person up to a state of purity (see *Otzer ha Yirah*, Chapter on Torah Study, Article 102).

123.

The root of the Force of Evil and the Other Side, that is, the ultimate source of their sustenance, is from the aspect of the original contraction of the *Challal ha Pinui* (Empty Vacuum), wherein G-d so to speak concealed the light of His wisdom for the sake of free choice. And the concealment and hiding has the aspect of theft, so to say, for ultimately, G-d is there, only that He conceals and hides Himself for the sake of testing man and allowing free choice, in the aspect of “You, G-d, hide Yourself (*Yeshayah* 45:15).” And as the Sages said: “The emperor said, ‘Your G-d is a thief,’ and he was answered that it is for good (Gemarah *Sanhedrin* 39-A),” as is explained in the parable given there. And therein is the root of the theft and treachery and deception of the Evil One, who is the head of all the thieves, and comes upon a person with great treachery and deception, as it is written: “He lurks in hiding,” etc. “He lurks to seize the poor one (*Tehillim* 10:9).” Thus, the main rectification is through truth, through knowing that in every place, G-d is present in hidden form, even in the midst of the most intense overwhelming of darkness of the evil inclination and his forces, even so one can draw the light of truth upon oneself even there, until one receives the illumination to emerge from the darkness and the fog, and overcome what one must, for even the *Challal ha Pinui* is filled with G-dliness. Therefore, when one draws oneself to the ultimate Truth, then certainly there is no darkness and no shadow of death wherein to hide, for “Even darkness does not conceal from Your sight (*Tehillim* 139:12),” and it is written: “Though I sit in darkness, the L-rd is my light (*Micah*, 7:8).” And then not only will a person merit escaping the darkness, he will further merit extracting all the good that was already trapped there. And all that the darkness rises against one more powerfully, one must know that one needs to rise up with more determination to draw the Truth upon oneself, and then through this one will increasingly merit extracting the good that is trapped there, which is the aspect of how a thief who is caught with the stolen goods on his person must pay double, and if he slaughtered or sold it, he must pay four or five times the value, as is explained within (*Likutey Halachot*, Laws of Theft, Law 5:9, 10; see also *Otzer ha Yirah*, Chapter on Truth, Articles 77, 78).

124.

The main holiness of Israel that we encounter daily is *tzitzit* and *tefillin*, which are the aspect of the light of truth, as is explained within, and they are the aspect of a bull and a sheep. And sometimes the Other Side rises up so powerfully, until it steals even the aspect of “bull” and “sheep”, G-d forbid, and slaughters or sells them, in that it casts a blemish upon one, or annuls one entirely, G-d forbid, even from one’s main holiness, which is *tzitzit* and *tefillin*. And such a person also needs to be determined not to despair of himself, and to draw himself from this point on, at least, to the ultimate Truth, and to plead and strain to return to G-d in truth. For in the end, what will be of him? And so one must search and ask and plead from now on, at least, for the ultimate purpose, until G-d helps one to find the thief, and then he extracts from him plentifully, in the aspect of “four and five times the original value” (*Likutey Halachot*, Laws of Theft, Law 5:15). And refer to *Otzer ha Yirah*, Chapter on Truth, Article 80, for more encouragement from the teaching that everyone can draw close to G-d through the light of Truth that shines even in the utter darkness of night, which is the aspect of the Evening Prayer done at night, which is not the time for wearing *tzitzit* and *tefillin*.

125.

As long as a person strengthens himself in perfect faith, he has eternal hope (see *Otzer ha Yirah*, Chapter on Faith, Article 177).

126.

Even though one who wants to approach holiness must arouse the mighty staff of one's service, that is, the power and merit of one's good points, especially the power and merit of the True Tzaddikim in whom one takes refuge, this is only to subdue the evil in oneself. That is to say, because the Evil One comes to confuse one even concerning one's small bit of service, and weaken one's confidence through one's many corruptions and blemishes, one must search oneself to find some good points, in order to revive and strengthen oneself, in the aspect of "And a little bit longer, and there will be no evildoers (*Tehillim* 37:10)," as is explained elsewhere (*Likutey Moharan*, Part I, Chapter 282). But before G-d, one must stand like a lowly pauper, and pour out one's heart like water, only in a spirit of begging for mercy and in supplication, and not depend on any merit at all, and also not to hasten the moment at all. And this is the aspect of what King David said: "Adino the Etzni (*Shmuel* II, 23:8)," and the Rabbis commented: "When he went out to war, he hardened like a tree, and when he studied words of Torah, he became gentle as a worm (Gemarrah *Moed Katan*, 16-B)." (See all this in *Otzer ha Yirah*, Chapter on Torah Study, Article 104.)

127.

Rabbi Nachman expounded much about the impossibility of hastening the moment, even in the case of drawing close to holiness. Rather, one must wait a great deal, and wait expectantly for the salvation of G-d, until one merits expressing oneself adequately to G-d, begging for mercy and with supplication, until one merits receiving words hot as fiery coals, and afterwards one needs to wait much longer, until one's request is fulfilled, and until one draws close to G-d completely. And even so, during the time of the waiting, one must not allow one's attention to stray from yearning and longing for G-d (see *Otzer ha Yirah*, Chapter on *Hitbodedut*, Article 47; Chapter on Awe, Article 166; Chapter on Passover, Article 165, 166).

128.

Every person should know that a string with the width of a hairsbreadth is extremely precious, and one is hanging at every moment on such a string. For a person can damage a great deal through a hairsbreadth, G-d forbid, and all the more so, one can rectify a great deal through a hairsbreadth. For G-d's tendency to grant good outweighs His tendency to punish (Gemarrah *Sotah*, 11-A). For a hairsbreadth in holiness is extremely precious. And G-d in His mercy granted us numerous *mitzvot* every day, and each Jew draws himself from bad to good every day, for he leaves his house and business matters to go to synagogue, and dons the *talit* and *tefillin* and prays, and certainly there are in all this many good points, which are the aspect of holy hairs, which are extremely precious to G-d. And likewise even in matters of cravings and evil imaginings that overcome a person every day – certainly one who is even slightly upright suffers greatly from this, and constantly rises up to subdue these thoughts and imaginings. And every movement wherein one severs oneself from them as much as a hairsbreadth is very, very precious in G-d's eyes. For "He knows our evil inclination (*Tehillim* 103:14)," and knows how the evil inclination rises up against each and every person, therefore every single movement wherein a person draws himself from the side of evil to holiness is precious in G-d's eyes.

For a person exists in the physical world, which is filled with evil forces, and they cling onto him very tightly, and if not for G-d helping him, he would fall into their hands, G-d forbid (Gemarrah *Sukkah*, 52-A), therefore each person must conduct himself wisely at all times, guarding himself carefully that his thought should not wander outside the boundaries of holiness, G-d forbid, even as much as a hairsbreadth. For through a blemish as small as a hairsbreadth wherein one strays from the path of good, G-d forbid, one can stray a great deal into paths of futility, and as every person knows in his heart, that his main corruptions and blemishes and sins began with a hairsbreadth, through not having been careful at the outset to guard his thought well, and he was drawn bit by bit, may G-d have mercy, as it is written: "Woe to those who draw iniquity on themselves with cords of falsehood, and sin like the ropes of a wagon (*Yeshayah* 5:18)," and as the Rabbis said: "Today (the evil inclination) tells him to do such and such, the next day he leads him a bit further, etc (Gemarrah *Shabbat* 108-A)." And according to the overpowering of the evil inclination upon a person, he would have no hope, G-d forbid. However, the tendency to good is predominant, for the hairsbreadth of holiness is extremely

precious, and therefore one must know also the opposite, that when the evil is rising up powerfully against one, and it seems one has already strayed so far that it is not possible for one to stand up against it, one needs to know and believe that every single movement wherein one severs oneself and pulls oneself away from the evil, even as much as a hairsbreadth, is very precious in G-d's eyes beyond measure, and these hairs increase in number with time, and one will merit comprehensions of G-dliness drawn through holy simplifications, which are the aspect of hairs, in that they are created through the aspect of the above-mentioned hairs. That is, through a Jew drawing himself from evil to good every day, the essence of which is dependent on a hairsbreadth, for even great tzaddikim are hanging constantly by a hairsbreadth, in the aspect of "and His surroundings are very stormy (*Tehillim* 50:3. Note: The Hebrew words for "hair" and "storm" are pronounced identically)," as the Rabbis said (Gemarrah *Yevamot* 121-A). (*Likutey Halachot*, Laws of Damages, Law 4:3; see also *Otzer ha Yirah*, Chapter entitled "Tzaddik", Article 74.)

129.

The main point of Judaism is strengthening oneself, which is the aspect of holy brazenness, wherein all who strengthen themselves at all times, even as much as a hairsbreadth, to that degree they enter the realm of holiness, in the aspect of "You led with Your might to Your holy abode (*Shmot* 15:13)," and draw closer to the Torah and prayer and to true tzaddikim. And to the degree that one merits Torah and prayer, to the same degree one merits greater holy brazenness and strengthening, and thus on ad infinitum, until through this one can come to high levels in the service of G-d if one merits strengthening oneself and being courageous always, at all times, and being brazen as a leopard in all the aspects, whether it be having holy brazenness with one's coarse body which is particularly brazen in its cravings, or whether it be having holy brazenness against all sorts of brazen leaders of the generation, who are the primary obstacles and seducers and those who repel one from the path of ultimate truth, and likewise with the opposite, G-d forbid: Through a slight weakness of resolve, one can lose confidence, and through this one can become distant from Torah and prayer, and then one's confidence becomes weaker, G-d forbid, and so on ad infinitum, until there are many who fell completely through this. And about this the Rabbis said: "A person's evil inclination rises up against him every day, and if not for G-d's helping him, etc (Gemarrah *Sukkah*, 52-A)." For its main overpowering is through weakening one's heart with its schemes, and if not for G-d's help every day, strengthening our hearts with many varieties of encouragement that the True Tzaddikim granted us through their wondrous and awesome and extremely deep teachings and discourses, we would have endured tragedies beyond imagining, G-d forbid. Therefore, the main ladder for ascending from level to level in the service of G-d is only through self-strengthening and holy brazenness, as above (*Likutey Halachot*, Laws of Installing Railings and Safety, Law 4:2, 3).

130.

Every time one wants to ascend from one level to the next, it is certainly necessary that there be a descent preceding the ascent, and then a person is definitely in great danger, and endures great wars, and needs very much strengthening until he is able to annul the screen which blocks him and the darkness preceding the light, which is the aspect of the descent preceding the ascent, until the descent is transformed into an ascent, and this is the work of the tzaddikim and the upright, all the days of their lives, for every person in the world endures all this, for even one on a very low level, and even if he has sinned as he has, and even now he is as lowly as he is, even so, every time he is aroused with the slightest gesture to draw close to something holy, then according to his aspect he soon experiences many ascents and descents, according to his arousal to draw close to G-d.

For even one who is literally under the ground, even in the depths of Hell and below, may G-d have mercy, even from there, when one is aroused to ascend from there, there are also many levels there beyond limit. For example, on the physical level, just as there are many levels from the ground floor of a house to the second floor, and from the second to the third floor, and all the more so if one imagines to oneself how many levels there are between the earth and sky, and all the more so from the sky to the level above, and from that level to the one above it, and likewise within the earth there are certainly many levels, if one imagines all the many pits and tunnels in the bowels of the earth –

certainly if one wants to ascend from there, from the depths of the pits and tunnels, one must of necessity ascend from level to level, and then when one wants to ascend from one's level to some slightly higher level, even though that level is still very deep within the earth, even so, the opposing forces spread out against one powerfully at each point.

Therefore, every person faces great wars and abundant obstacles every time he wants to approach some holy service, and sometimes in the intensity of the battle he stumbles and fails to stand in a test, G-d forbid, and then one needs to start anew. Thus one needs great and massive strengthening at every point, at every day and time, to have mercy on oneself and think about one's purpose and destiny at all times, for in the end, what will become of him? And no matter what, one is obligated and commanded to fight the war of G-d to whatever degree one can. For the effort itself, wherein one strains and struggles in any case, at all times, to emerge and ascend from one's lowly level, is also very precious in G-d's eyes. And if one strains and struggles and prays every day to G-d, that He should extract him from these places to where he fell, then certainly his end will be good, for in the end everything will be transformed to good, and all the descents will be transformed to great ascents, in the aspect of "descent for the purpose of ascent (as is brought in the holy books, see page () of this book) (**you will have to add page number after you paginate the book**). (*Likutey Halachot*, Law 4:2, 5.)

131.

One who is concerned about his true and eternal life, then to the degree that he sees the Other Side, the aspect of the Halls of Exchange, spreading out and rising up against him more and more – to that extent he arises and girds and hastens himself all the more to draw close to G-d, since he sees that the Other Side wants to expel him completely, G-d forbid. And this is the aspect of distancing for the sake of drawing close, descent for the sake of ascent. And this is the aspect of what the Rabbis said about Mamrei, who advised Avraham concerning circumcision [3]. Mamrei is the aspect of the Halls of Exchange, which arose and spread out against him, and precisely through this Avraham took counsel to fully circumcise his heart (*Likutey Halachot*, Laws of Sexual Conduct, Law 4:19).

132.

When a person wants to enter into holiness, the Other Side, which are the Halls of Exchange, arise and spread out against him intensely, and the closer he is to the Gate of Holiness, the more they arise and spread out against him, to a very great degree, until there are many who were already at the Gate and turned back, may G-d have mercy, because they did not know that they were already at the Gate, or because the forces of evil spread out against them so greatly that they found it too difficult to break them. But the truly upright person sits and waits and pauses for many days beside the Gate of Holiness, and even if during the time he waits there and hopes and expects to enter within, the heat of the evil inclination overwhelms him exceedingly, even so he does his part and sits and waits at the Gate of Holiness, and refuses to turn back under any circumstances.

And this is the aspect of "And he sat at the entrance of the tent (*Bereshit* 18:1)" – "sitting" in the sense of delay, as the Rabbis said (*Gemarrah Megillah*, 21-A). And "in the heat of the day (*ibid*)" hints at the mounting of the heat of the evil inclination, nevertheless he refuses to deceive himself, and thinks about his ultimate purpose in truth, and does not turn backward under any circumstances, whatever happens, and only sits and waits and pauses at the Gate of Holiness for many days, as long as is necessary. And even though he is not allowed to enter the gate, and the heat of the day, which is the evil inclination, burns in him intensely, even so he does not leave his place, and sits and waits at the gate of the tent of the tzaddikim and the upright, until he is granted mercy from Heaven. And this is also the aspect of Yehoshua ben Nun, the young man who would never leave the tent (*Shmot* 33:11), as is explained within (*ibid*).

133.

The main release from all the constrictions and harsh judgments is through intellect, and every constriction has its own specific aspect of intellect, which brings release from that particular constriction. However, there is also the aspect of the overall intellect, the aspect of upper wisdom, wherein there is release from all the constrictions and judgments. However, it is only possible to receive from there through an abundance of holy books of the Torah, as is explained within, and this is the aspect of the main connection between man and woman, who represent intellect and constriction, being made through a *ketubah* book (a holy wedding document expressing commitment between the partners). Likewise divorce of a couple is done through a *get* (bill of divorce) specifically, for neither marriage nor divorce is possible until one ascends to the aspect of the overall intellect, from where one is able to receive through the aspect of “book”. And from this sometimes emerges situations wherein a couple quarrels until they come to a rabbi who arranges a bill of divorce for them. And precisely at that point they often become pacified and appeased toward each other, and the love and bond between them becomes strengthened, and this is because an illumination is drawn upon them from the expansion emanating from the overall intellect, wherein all the harsh judgments and conflicts in the world are sweetened.

However, since in most cases, the couple is not able to receive the sweetening in completeness, the divorce is usually carried through, for they do not have the power to sweeten the conflict between them fully. To the contrary, they ascend to that place to annul their bond at its upper root, which is the aspect of a *get* (see *Otzer ha Yirah*, Chapter on Soul Mates, Article 27, 28). But G-d desires kindness, and already chose us from among all the peoples when we stood at Mount Sinai, which is called the day of His wedding, as the Rabbis said: “On the day of His wedding (*Shir ha Shirim* 3:11)” – this refers to the giving of the Torah, and G-d has already sworn to our forefathers and to us that He would never reject us, G-d forbid.

Therefore, when G-d uses the language of rejection and separation in several cases, so to speak, His intention is only to draw us close, as the Rabbis said: “(Understand from) a parable of a king who was angry with his wife, and sent for a scribe to write a bill of divorce, and in the process became conciliated with her. He said to the scribe: ‘Go and double her *ketubah*.’” This is as above, for the distancing and separation, to annul the original bond between them, G-d forbid, is only possible through ascending to the aspect of upper wisdom, the aspect of the overall intellect, and G-d is filled with mercy. So immediately upon ascending there, G-d’s mercies are aroused, and the matter is reversed, and not only is the bond not annulled, G-d forbid. To the contrary, G-d grants a great illumination to annul all the constrictions and harsh judgments in the world, and all the anger and severity He had toward the Jewish People throughout history, on both the general and individual levels, is all sweetened and annulled through the aspect of the upper wisdom that is aroused to draw down illumination from there for the sake of the separation and bill of divorce, G-d forbid. For at that point the matter is reversed, until to the contrary a great sweetening is drawn from there, which is the aspect of what the king said to the scribe, “Go and double her *ketubah*” – that is, a great illumination is drawn from there to strengthen the bond and love and peace.

And this is the aspect of distancing for the sake of drawing close. For G-d’s entire intention in calling the scribe, so to speak, to write a bill of divorce, that is to say, His mention of distancing us, G-d forbid, all His intention was for a great good, for the sake of drawing us close. And this is the aspect of: “And it will be, in place of saying to them ‘You are not My People,’ it will be said to them ‘Children of the Living G-d’ (*Hoshea* 2:1),” “in place of” specifically, for specifically in the place of rejection, the aspect of the *get* that He wanted to write, G-d forbid, and draw down illumination from the Overall Wisdom in order to separate and reject, G-d forbid, specifically in this place will occur a transformation, and from there will be drawn a sweetening for everything, until it will be said to them, “(You are) children of the Living G-d,” for specifically from there is drawn all the sweetening in the world (*Likutey Halachot*, Laws of Divorce, Law 3:3; see also *Otzer ha Yirah*, Chapter on Torah, Article 112).

134.

In the intensity of exile, in the depth of the descent of the Jewish soul, when it falls very low, G-d forbid, to the realm of impurity, specifically then it cannot receive vitality from any particular

aspect of holiness, rather only from the aspect of the very lofty holiness which can be concealed and hidden even in completely impure places, and revive those who fell there, G-d forbid, in the aspect of "I will pass through the land of Egypt (*Shmot* 12:12)," and the Rabbis comment, "I and not an angel (Passover *Haggadah*; see also *Zohar*, Portion *Vayerah*)." Therefore, in truth, sometimes a descent is for the purpose of ascent, for since in any case, in the time of the descent and exile, one in truth receives from a very high holiness. Therefore despair does not exist at all, for from all the evil and impure places in the world, one can return to G-d. For to the contrary, specifically there a very high holiness is cloaked and hidden. Therefore if a person will remember this in the intensity of his descent and fall, and believe this with perfect faith, that precisely in his place G-d Himself is hiding, to revive him and hint to him from afar to return to Him simply by sitting and refraining from evil alone, then certainly one can merit drawing close to G-d from any place one might be, and transforming the descent into an ascent, as is explained elsewhere (see *Likutey Moharan*, Part II, Chapters 49 and 78). That is, one will merit complete repentance, which is the aspect of *Yom Kippur*, at which time we ascend to that place, to the aspect of the supernal holiness mentioned above, in ultimate ascent. For through complete repentance, one is fitting to ascend there, and to receive from there great wealth and abundant good for the Nation of Israel, and to sweeten all the constrictions and harsh judgments, until all sins are transformed to merits (*Likutey Halachot*, Laws of Divorce, Law 3:21, 22).

Footnotes

NOTE 1 (Part II, Chapter 16): This is difficult to understand, because “Ancient” is a name of G-d, and here G-d Himself is speaking. The meaning is that “Ancient” is the aspect of G-d which has created the world according to a fixed order which is not open to negotiation.

NOTE 2 (Part II, Chapter 85): According to the *Midrash*, when the King offered the staff to Esther, it miraculously lengthened and became many *amot* in length.

NOTE 3 (Part II, Chapter 131): The Rabbis disagreed as to what Mamrei advised Avraham, some portraying him positively and some negatively. According to the opinion used here, Mamrei told Avraham to do circumcision secretly, so as not to endanger himself to enemies, whereas the righteous choice was specifically to do it publicly, and trust in G-d’s protection.

Glossary

Adino the Etzi – One of King David’s warriors, who was famed for having slaughtered eight hundred men on one occasion.

Amah, Amot – Cubit. This measure was roughly the length of a man’s forearm.

Amalek – The nation which was the arch enemy of the Jewish People. They attacked the Jews immediately upon their leaving Egypt. According to Rabbinic belief, the spiritual power of the nation has remained in every generation, continually opposing the Jewish People.

Amos – One of the *Twelve Prophets*, who lived during the reign of King Yeravoam and King Uzziah, in the seventh century B.C.E.

Ari, Ari Zal – An abbreviated name for Rabbeinu Yitzchak Luria Ashkenazi, a major Kabbalist who lived in Tzfat in the 15th century.

Arlah – The outer foreskin of the male sexual organ, completely removed in circumcision.

Asav – The brother of Ya’akov. According to Jewish tradition, they are locked throughout history in a struggle for domination over the world, Ya’akov representing the spiritual aspect, and Asav, the material aspect.

Ayeh – Literally, “Where?” A kabbalistic concept denoting a level of G-d’s existence transcending all conception, which because of its supremacy is present on even the lowest levels.

Ba’al Shem Tov – The founder of Chassidism. He lived in 18th century Russia. Rebbe Nachman was his great-grandson.

Ba’al Teshuvah – Literally, one who repents. Today the term applies to Jews from non-religious backgrounds who adopt the Torah-observant lifestyle.

Baheret – A bright white spot on the skin indicating leprosy. The leprosy described in the Torah was a spiritual disease caused by evil speech.

Bila’am – An evil prophet who lived during the period of the Exodus from Egypt. He was summoned by the king of an enemy nation to curse the Jewish People as they were travelling in the desert, and attempted to do so without success.

Bamidbar – The fourth book of the *Chumash*.

Bar Mitzvah – The occasion wherein a Jewish male reaches the age of thirteen, at which time he becomes responsible to fulfill the commandments of the Torah.

Barchu – A recitation spoken by a prayer leader in the Morning Prayer service, meaning “Let us bless the L-rd who is blessed.” The congregation responds by saying “Blessed is the L-rd who is blessed forever and ever.

Beit Midrash – A large room which is dedicated to Torah study

Bereshit – The Book of Genesis. The first book of the Pentateuch.

Breaking of the Vessels – A kabbalistic concept describing a condition wherein spiritual light was bestowed upon the Creation beyond its capacity to receive, causing a collapse in its structure.

Breslov – The movement initiated by Rebbe Nachman, named after the town of Breslov in the Ukraine, where Rebbe Nachman lived.

Cavanot – Specific meditational thoughts corresponding to the traditional prayers, that the Rabbis designed to heighten the effectiveness of the prayers.

Cavanot of Elul – Specific meditations described in the Kabbalistic literature, meant to be used during the month of *Elul*.

Challah – Refers to a law demanding that a small portion be separated from any batch of dough a Jewish person desires to bake. This portion has a specific quantity, and in present times must be burned.

Challal ha Panui – The cosmic vacuum G-d created, removing His presence from it, so to speak, in order to make the Creation of our world possible.

Channah – The mother of Shmuel the Prophet. She was barren, prayed intensely for a child, and was answered.

Channukah – The Festival of Lights that commemorates the rededication of the Temple after it was profaned by the Greeks. It occurred in the year 165 B.C.E.

Chumash – The first five books of the Bible, the Pentateuch.

Circumcision – The Jewish ceremony, performed on the eighth day after birth, in which the male child's foreskin is removed.

Cohen, Cohanim – The priestly class of the Jewish People. *Cohanim* carried out the offering of the sacrifices in the Holy Temple.

Covenant – In Hebrew, *Brit*. G-d's command that the Jewish man guard his sexual purity, and specifically that he avoid spilling seed outside of marital relations.

Devarim – The book of Deuteronomy, the fifth book of the Pentateuch..

Divrei ha Yamim – The Book of Chronicles.

Eichah – A Biblical book which mourns the plight of the Jewish People at the time of the destruction of the First Temple.

Elul – The Jewish month roughly corresponding to the secular month of September. The holidays of *Rosh ha Shana*, *Yom Kippur* and *Sukkot* all fall in this month.

Esther – The heroine of the Book of Esther, who together with *Mordechai*, defeated Haman, the enemy of the Jews who attempted to annihilate them.

Evil Eye – An expression denoting a force of evil cause by jealousy, wherein one can cause harm to another simply by looking upon him with envious thoughts.

Evil One – A personalization of the forces of evil.

Four Monarchies – Refers to four nations, each of which had dominion during one of the four exiles in Jewish history. They are, in chronological order: Egypt, Babylon, Persia and Rome.

Gemarah – The compendium of commentaries and Rabbinic discussions that were centered around the *Mishnah*, which is itself a collection of Rabbinic debates to determine the religious laws derived from the written Torah.

Gematriah – A numbering system in which each Hebrew letter is assigned a numerical equivalent. Using this system, one derives number values for Hebrew words, by adding together the numbers corresponding to each letter in a word.

Get – A certificate of divorce required by Torah law.

Gevald – A term in Yiddish, with the approximate meaning of "Amazing!"

Gris – An ancient measure used with relation to Biblical leprosy. The *Mishnah* of *Negaim* specifies its size as being the width of thirty-six hairs.

Haggadah – The story of the Exodus from Egypt traditionally recited at the Passover Seder.

Halachah, halachic – Term for Jewish religious law.

Halls of Exchange – An expression denoting the tendency of this world to deceive, and cause one to perceive reality as being the opposite of what it is in truth.

Haviah – A euphemistic term signifying the true Name of G-d, which is forbidden to say.

Hitbodedut – The practice of going to an isolated location and speaking to G-d in one's own words.

Hoshea – The Book of Hosea. One of the *Twelve Prophets*.

Iyov – The Book of Job. A book of the Bible which tells the story of a man whom G-d tested by bringing innumerable afflictions upon him.

Kabbalah, Kabbalists – The mystical tradition of Judaism, which describes the spiritual configuration of the Universe, and offers a path for reaching high spiritual levels.

Kaddish – A short prayer said in Aramaic, recited either by the leader of a prayer service, or by one mourning the death of a parent. Certain lines are recited by the entire congregation in unison.

Kedushah – A prayer with three primary sentences, recited together by the prayer leader and the congregation, expressing the holiness of G-d in Heaven and on earth.

Ketubah – A certificate of marriage required by Torah law.

Kiddush Levanah – The Sanctification of the Moon. A prayer said during the first half of every month, wherein we pray that the moon's light should reach a permanent state of fullness.

Kinot – Prayers of lamentation over the destruction of the Temple, traditionally said on the day of *Tisha b'Av*.

Kohelet – The Book of Ecclesiastes. One of the three books written by King Shlomo, in which he espouses his overall wisdom about life.

Lavan ha Arami – The father of Rachel and Leah. Ya'akov worked for him for many years to earn his two daughters in marriage. He tried to deceive and rob Ya'akov at every opportunity.

Levi, Leviim – The tribe within the Jewish Nation that G-d set apart to serve in the Holy Temple. The *Cohanim*, who were designated to perform the holiest services, are a subdivision within the tribe of the *Leviim*.

Mah -- Literally, 'What'. Part of a concept in *Kabbalah*, addressing the issue of free will. The name *Mah* signifies the power of the Torah, which helps man to choose good over evil.

Makifim – Concepts that are beyond a given person's understanding. When one reaches the point of understanding the concepts, they are no longer considered *makifim* for him.

Malachim – The Book of Kings, one of the books of the Bible.

Malchut – 'Kingship'. A concept of *Kabbalah*, referring to the lowest of the Ten Spheres. It is like a transformer that receives all the influences from the nine higher Spheres, and distributes them down in our physical world. It is compared to the moon, which has no light of its own, but reflects the light of the sun and transmits it to the earth.

Mamrei – An acquaintance of Avraham. When G-d commanded Avraham to do circumcision, Mamrei advised him righteously to perform it in public.

Masechet – The name for a tractate of *Gemarah*.

Mashiach – Messiah, the legendary figure who will come to redeem the Jewish People from exile at the end of history.

Mashiach ben David, Mashiach ben Yoseph – According to prophesy, there will be two Messiahs – one descending from King David and one from Yoseph the son of Ya'akov.

Menorah – The candelabra that stood in the Temple. Also refers to the lamps used on Channukah which represent the original candelabra.

Micah – One of the *Twelve Prophets*. Lived during the sixth century B.C.E.

Midrash – Legends about Biblical characters and stories that do not appear in the Bible itself.

Midrash Rabbah – One of the collections of the *Midrash* which is based on the *Chumash* and other books of the Bible, and serves as a commentary to them. Typically, a volume of *Midrash Rabbah* is called by the name of the book on which it comments, followed by the word *Rabbah*.

Minyan – A group of at least ten men who assemble to pray together. A *minyan* is considered to have much more potency than prayers of individuals, and there are many sections of the prayers which may only be recited in the presence of a *minyan*.

Mishlei – The Book of Proverbs. One of the three books written by King Shlomo, a compilation of bits of wisdom and advice.

Mishnah, Mishnayot – The core of the Oral Law. Sets of ancient Rabbinic debates aimed at determining and fixing religious law, using the *Chumash* as a basis.

Mitzvah, Mitzvot – The 613 Commandments given to the Jewish People, enumerated in the Torah.

Mordechai the Tzaddik – The hero of the Book of Esther, who together with *Esther*, defeated Haman, the enemy of the Jews who attempted to annihilate them.

Moshe Rabbeinu – Led the Jewish People out of slavery in Egypt, and served as their leader during the forty years of wandering in the desert.

Musaf – An added prayer service following the Morning Prayer, said only on Shabbat, the Festivals, and on *Rosh Chodesh*.

Mussar – A movement in Torah Judaism that developed among Lithuanian Jews in the mid-1800s. It emphasized working on character development.

Nechemiah – One of the Biblical prophets. He had a part in leading the Jewish People back to Israel after the Babylonian Exile in the fourth century B.C.E.

Omer – An offering of barley that was offered yearly in the Temple, on the second day of the Passover Festival. From that day until the Festival of *Shavuot*, Jews are commanded to count each day, and this is called *Sefirat ha Omer*.

Orach Chaim – One of the four divisions of the *Shulchan Aruch*.

Other Side – A name referring to the forces of evil. The name suggests the Jewish concept of holiness as a realm with borders. All that fall outside of these borders is considered as "other", foreign.

Pirkei Avot – Literally, 'Chapters of the Fathers'. A set of *Mishnayot* which are aimed at moral edification.

Prastik – A simple, unsophisticated person.

Rabbeinu – Literally, "Our Rabbi". A term which became a customary way of referring to Rebbe Nachman.

Rabbi Natan – The unparalleled student of Rebbe Nachman. Most of the works of Rebbe Nachman were transcribed and preserved by him.

Rashi – A giant of Rabbinic scholarship, who wrote the primary commentaries on the *Chumash* and the *Gemarah*. Lived approximately 1000 C.E..

Redemption – The conclusion of history, according to the prophecies of the Biblical prophets. These prophecies attest that the Temple will be rebuilt permanently, and the whole world will accept the sovereignty of G-d and the chosen status of the Jewish People.

Rosh Chodesh – The first day of each Jewish month.

Rosh ha Shana – The Jewish New Year, celebrated on the first two days of *Elul*.

Rut – A Moabite woman who converted to Judaism and showed extraordinary dedication to the Jewish People. One of the books of the Bible tells her story and is called by her name. begin with the words “And G-d said”. These are counted as the above sayings. The tenth

Sealed Word of Creation – According to the Torah, the world was created with sentences, each starting with the words “And G-d said,” as told in the Creation story (*Bereshit*, Chapter 1). The Rabbis say there were ten sentences. However there are only nine sentences starting with “And G-d said” in the Creation narrative. The Rabbis explain that the tenth sentence was the sentence with which the Torah begins: “In the beginning, G-d created.....” That the words “And G-d said” do not appear in it indicates a level of Creation that has a hidden aspect, and is higher than all the other nine sentences.

Segulah – A specific action one can take, that will have heavenly influence in bringing about a specific desired result.

Sha’arei Tzion – A large classic prayerbook published in the early 1700s. Includes many additional prayers and a very lengthy version of *Tikkun Chatzot* (the Midnight Lament).

Shabbat – The ‘Sabbath’, the seventh day of the week, on which religious Jews refrain from ‘work’ according to the definition given by the Rabbis.

Shavuot – The festival that commemorates the giving of the Torah on Mount Sinai.

Shir ha Shirim – One of the three books written by King Shlomo. This is a passionate poem, understood on the literal level as a song of profane romantic love, but on a deeper level, describing the relationship between G-d and the Jewish People.

Shlomo, King – The son of King David. The fourth King of Israel.

Shma Israel (Shma) – A prayer consisting of three paragraphs taken from the Pentateuch, attesting to the oneness of G-d, to His having brought the Jewish People out of Egypt, and detailing several primary commandments. The paragraphs are: *Devarim* 6:4-9, *Devarim* 11:13-21, and *Bamidbar* 15:37-41.

Shmonei Esrei – The Standing Prayer. It is recited daily as part of the Morning Prayer. It consists of nineteen blessings, wherein Jews ask G-d concerning all the basic needs of life.

Shmot – The second book of the *Chumash*.

Shmuel – Samuel. One of the Biblical prophets. He anointed both King Shaul and King David.

Shulchan Aruch – The main compendium of Jewish religious law, instructing Jews how to fulfill the Commandments in detail.

Sukkah, Sukkot – The holiday occurring at the time of harvest, which commemorates the Clouds of Glory that protected the Jewish People in the desert. During the seven days of the festival, A Jew eats and sleeps in a *Sukkah*, a temporary outdoor booth covered by plant materials.

Talit – A four-cornered garment with sets of threads suspended from each corner. Jewish males traditionally wear this garment during the Morning Prayers.

Talmud Bavli – The body of *Gemarah* tractates that were written in Babylon, where there was a major Jewish community during the time of the Second Exile.

Talmud Yerushalmi – The body of *Gemarah* tractates written in the land of Israel, roughly 300 years before the *Talmud Bavli*.

Tefilin – ‘Phylacteries’ – Compartments made of leather containing several centrally important passages from the Pentateuch, which Jews are commanded to wear during the daily Morning Prayers.

Tehillim – The Book of Psalms composed by King David, which form an immense all-encompassing and passionate expression of relationship with G-d.

Temple – The structure that was the spiritual center of the Jewish People, where the Priests offered the sacrifices commanded and described in the written Torah. It was located in what is now the Old City of Jerusalem.

Ten Days of Repentance – The days beginning with *Rosh ha Shana* and ending with *Yom Kippur*, during which the Jewish People traditionally make a special effort to return in repentance.

Thirteen Attributes of Mercy – A list of thirteen qualities G-d revealed to Moshe concerning Himself

after the Sin of the Golden Calf, which describe His infinite love for His People and willingness to forgive them at all times.

- Thirteen Principles** – Thirteen rules that the Rabbis established for interpreting the Torah. Used extensively in the *Gemarah*.
- Thirteen Rectifications of the Beard** – In this concept, the Thirteen Attributes of Mercy are correlated to the “beard” of G-d, each attribute being assigned to a different part of the beard. These various points on the beard are believed to indicate different shades of meaning relevant to each attribute.
- Tikkun** – This word, in a general sense, denotes rectification and repair. It also refers to divisions in the *Zohar*, discussed in the following entry.
- Tikkuney Zohar, Tikkunim** – A section of the *Zohar*, written by Shimon bar Yochai himself. It consists of seventy mystical discourses on the first word of the Torah – *Bereshit*.
- Tisha b’Av** – The most bitter day in the Jewish calendar. On this day the Temple was destroyed, as well as several other national tragedies.
- Trumot and Ma’aserot** – Fixed portions which Jews are required by Torah law to separate from all their agricultural produce. During times when the Temple was standing, these portions were given to the *Cohanim* and *Leviim*. Today, they must be disposed of.
- Twelve Prophets** – A group of prophets whose writings were arranged in one book of the Bible. They lived during the period spanning approximately from 700 until 350 B.C.E.
- Tzaddik, tzaddikim** – A Jew who has reached an extremely high level of piety and devotion to G-d. Tzaddikim have a great degree of merit, so that one who draws close to them receives blessing and salvation on their behalf.
- Tzitzit** – ‘Fringes’. The sets of strings fastened to the four corners of the *talit*. They constitute the primary command given by the Torah. The *talit* is simply a means to enable wearing them.
- Vayikra** – The third book of the *Chumash*.
- Yehezkel** – One of the Biblical prophets. He lived at the onset of the Babylonian Exile (fifth century B.C.E.).
- Yehoshua** – Joshua. The primary disciple of Moshe Rabbeinu, who brought the Jews into the Land of Israel after Moshe’s passing. Also the book from the Bible written in his name.
- Yeshayah** – Isaiah. One of the Biblical prophets. He lived approximately 600 years before the Common Era. His prophecies stressed the problem of serving G-d without sincere intent.
- Yirmiyahu** – Jeremiah. One of the Biblical prophets. He lived at the time of the destruction of the First Temple, and direly warned the Jewish People of this impending tragedy beforehand, without success.
- Yissachar** – One of the twelve sons of Ya’akov. Of all the brothers, he was particularly devoted to Torah study.
- Yitro** – A righteous non-Jew, Moshe Rabbeinu’s father-in-law. Upon hearing of the splitting of the Red Sea, he went out to the desert to congratulate the Jews, and converted to Judaism.
- Yom Kippur** – The Day of Atonement. This is an extremely important day in the Jewish year, on which the world as a whole, and each individual, is granted a final judgment for the coming year.
- Yom Kippur Katan** – The day preceding the first day of every Jewish month. Just *Yom Kippur* is a time to repent as one commences the new year, so on a smaller scale, one repents on *Yom Kippur Katan* as one begins each new month.
- Yonah** – Jonah. One of the *Twelve Prophets*.
- Yud Hey Vav Hey** – The four-letter name which is the most personal of all G-d’s names, expressing His ultimate essence. This name is forbidden to pronounce.
- Zechariah** – One of the *Twelve Prophets*.
- Zohar** – The mystical tractate written by the group that studied together with Shimon bar Yochai, which serves as the basis of the tradition of *Kabbalah*, or Jewish Mysticism. It is arranged according to the weekly Torah portions.

Breslov Books Mentioned

Chai Moharan -- The biography of Rebbe Nachman.

Likutey Aitzot -- **Likutey Aitzot** – A concise book of pieces of practical advice, culled from the writings of Rabbi Nachman.

Likutey Halachot -- **Likutey Halachot** – The crowning achievement of Rabbi Natan, in which he gives an in-depth interpretation of Jewish laws according to the teachings of Rebbe Nachman, arranged according to the subject headings of the *Shulchan Aruch*.

Likutey Moharan -- The masterwork of Rebbe Nachman, in which all of his teachings are described in detail.

Likutey Tefilot – A volume of lengthy prayers, written by Rabbi Natan, relating to all aspects of Jewish life. They were written correlation with *Likutey Moharan*, so that one could study a teaching and then pray the prayer relevant to it.

Otzer ha Yirah – An abbreviated version of *Likutey Halachot*, following the alphabetical structure of *Likutey Aitzot*. Written by R. Nachman of Tsherin.

Sefer ha Midot -- A book directed at improving character traits, arranged alphabetically according to subject, in which Rebbe Nachman brings numerous Rabbinic sources dealing with each subject.

Sichot ha Ran – Collection of discourses given by Rebbe Nachman. Presents many of his primary ideas in a simple form.

Sippurei Ma'asiot -- The Thirteen Stories of Rebbe Nachman, in which many of his major ideas appear in story form.

Rabbinic Sources

Aitz Chaim – The primary book of the Ari Zal (Isaac Luria), a foundation book of Kabbalah.

Bechinat Olam – One of the books of the *Mussar* Movement.

Degel Machane Ephraim – A book of Chassidism by a grandson of the Ba'al Shem Tov.

Makor Mayim Chaim – A commentary included in the book of the Ba'al Shem Tov. The book is based on the weekly Torah portions.

Mechiltah – A collection of writings similar to the *Mishnah*, but written sometime later and having less authority.

Midrash Rabbah – A collection of *Midrash* (legends) based on the *Chumash* and also on several other books of the Biblical canon.

Midrash Tanchumah – A collection of *Midrash* (legends) based on the *Chumash*.

Mishnat Chassidim – A book of Kabbalah written two generations after the Ari, by Emanuel Chai Riki, one of the students who received in the chain of transmission from the Ari.

Pri Aitz Chaim – A mystical explanation of the commandments of the Torah and of the

standard prayers, written by the Ari Zal.

Rayah Mehemnah – Revelations granted to Rabbi Shimon bar Yochai miraculously by the soul of Moshe Rabbeinu. A section of the *Zohar*.

Sifri – A collection of *Midrash* commenting on *Bamidbar* and *Devarim* (the last two books of the *Chumash*).

Shevet Mussar – A *Mussar* book, written by R. Eliyahu ha Cohen, who lived in Turkey in the early 1700s.

Tomer Devorah – A book of *Mussar* according to Kabbalistic ideas. Written by R. Moshe Cordevero, approximately 500 years ago.

Zohar – See entry in Glossary.

Be Strong, Be Strong, and May We Be Strengthened

Blessed is He who gives strength to the weary,
and to the weak ones increases power.
Completed with praise to G-d, Creator of the World

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