

BS"D

Likutei Etzot

The compilations of the advice of our Teacher, HaRav Nahman of Uman, extracted from his holy teachings and listed chronologically for the benefit of all those seeking to fulfill the wondrous and amazing advice of the "overflowing river, the source of wisdom." (Proverbs)

Please read: In this translation, brackets, [], are used to insert text into the raw translation that is either necessary or helpful in understanding the intent of the text. It will always flow as part of the text, not as an outside explanation. Parentheses, (), on the other hand, are used only to add the translator's notes or explanations where the text within them does not flow as part of the translated text. Parentheses are also used, as will be apparent, to cite sources.

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Introduction

Who is the man who desires life? Who is the one who chooses eternal life? Who is the one who has mercy on his soul, truly? Who is for HaShem? [The one who is] should pay attention to this small book; small in quantity but great in quality. Gaze and see, and be very amazed, for He has done a great deed in their days (Psalm 44). The awesome and amazing ways and advice, both old and new, are founded upon ledges of fine gold (Song of Songs 5), planted by streams of water, flowing from the wellspring that comes out of the House of HaShem (Joel 4). Deep waters are the advice in the heart of a man, but a man of understanding draws it out (Proverbs 20).

Go and see the works of HaShem. Pay attention to these words, for they are things that stand at the pinnacle of the universe – words of the Living God, the Eternal King. Words that enliven all the souls from small to great, from the highest of all levels to the end of the lowest level. There is no holy advice hidden from you that you won't find in this book, and all that your soul will ask of you this small volume will not withhold from you.

Turn your ear and hear. Open your eyes and see. Understand and see the absolute truth. Remove from yourself a stubborn heart and the ways of jest and lies. And vain wisdom – distance it from yourself! Spare your soul and place your mind and your thoughts toward the absolute truth! For if, God forbid, you avert from the truth - who will you mislead? Won't you mislead only yourself? Scan this book and look in it: is there any injustice in its language, God forbid? Does it sway from the straight and true path which our Forefathers traveled down from immemorial?

In HaShem I have trusted, I won't be ashamed by these words - neither in this world nor in the world to come. I will thank HaShem very much with my mouth and among the masses I will praise him; He who stood to the right of a pauper (Psalm 109) like me and strengthened me and encouraged me to collect wondrous roses like these - precious charms and eternal remedies like these. The vitality of the soul like this, from the well of living water, from the wellsprings of salvation that all from which flows from them is founded upon the words of our Fathers and Sages of blessed memory in the written Torah and the oral. From the Torah, Prophets, and Writings, the Babylonian and Jerusalem Talmuds, the Midrashim, the books of the

holy Zohar, and the books of the Arizal. Upon them are based and founded the words of this amazing volume.

To expand the praise of their level is to decrease it manyfold. Only the one who looks at them with a truthful eye will see for himself the precious glory of their greatness. And the truth will testify for itself. May HaShem, the God of Truth, give truth to Jacob and send his light and his truth and place us in the path of truth always. May he turn our shoulder to serve him truly all the days of our lives, to love peace and truth until he will establish David's throne in mercy and sit upon it in truth - quickly in our days, amen.

Advice

1. It's necessary to greatly distance oneself from the advice of the common people, the majority of all of it being bad and very faulty advice. How much more so, then, is the advice of the wicked and those who raise dispute and oppose the truth – of whom it is necessary to distance oneself from more and more, for from them come all faults and blemishes, since their advice is the aspect of the original snake. And when their advice is received, God forbid, they cast filth into him, and it (their advice) is the aspect of blemishing the *brit*.

They distance [people] from the truth and the holy faith, and from prayer, and from coming to the Land of Israel. Therefore, it's necessary to distance oneself from going after their advice, God forbid, to the extreme. Rather, [one must] attach himself to the true *tzadikim* and their people who walk in their ways, because their advice is the aspect of *tikun habrit*; and through their advice, one attains complete good, truth and faith, prayer, the Land of Israel, and to do miracles in the world.

2. Being saved from the advice of the snake, which is bad advice as mentioned above, is attained by way of being careful with the commandment of *tzitzit*. [Also,] through this, the advice of the *tzadikim* is attained.

3. Through a blemish in believing in the Sages, one never has whole counsel, he's always in doubt, his counsel is divided, and he doesn't know how to give counsel to his soul regarding any matter. (See sec. *Tzadik*)

4. Through receiving the counsel of the true *tzadikim*, a sweetening of judgments is made. Also, salvation comes to him through this. Also, if he doesn't receive counsel from the *tzadikim*, then evil may come to him, God forbid, through himself – in the aspect of "A man's folly perverts his way..." (Proverbs 19). However, if one receives counsel from the *tzadikim*, even if afterwards he is unable [to do it] well, he [should] know that this is only from Above.

5. The remedy for advice is through the crying out of the heart, in that it's necessary to cry out to HaShem from the depth of the heart; and through this, deep counsel breaks through and is revealed. In turn, holy faith is repaired and grown, one attains healing, and many immense repairs are made. (See sec. Truth and Faith, #41, 42)

Anger

1. One must break anger with mercy. Meaning, when any anger comes, one shouldn't do any cruelty in his anger, rather, to the contrary: he should overcome with great mercy upon this, that he wanted to get angry, and [thereby] sweeten the anger with mercy. One will merit to receive from the *tzadik*, to grasp the end-goal in his mind – which is the bliss of the world to come. And [as a result of this,] in any matter in the world, one will be able to look upon this final end-goal, and to grasp it according to his root which is he has in the soul of the *tzadik*. (From Likutei Moharan I, 18)

2. Through the nullification of anger via mercy, the true *tzadikim* receive honor and greatness, and then a true leader is merited, [one] who will have mercy on the world and lead them properly, to bring everyone to the ultimate end-goal.

3. Anger and cruelty are from a lack of [divine] awareness/knowledge. The more [divine] knowledge is increased, anger is nullified, and mercy, kindness, and peace increase. Therefore, through busying in Torah, by which knowledge is drawn forth, anger is nullified and mercy and peace are drawn forth. (From Likutei Moharan I, 56)

4. And thus, immersion in a *mikve* nullifies anger, for through immersion in a *mikve*, [divine] knowledge is drawn forth. (There^)

5. Through anger, the great accuser is awakened, who is Esau, Edom, and from the upper accuser, [other] accusers are awakened and brought down, oppressing the angry person and ruling over him. Since through anger, one's wisdom leaves [him] and the image of God leaves his face, and [thus] he has no [longer] the face of a man; his enemies rule over him by this, for he seems to them like an animal, and they don't fear him. (Likutei Moharan I, 57)

6. A remedy for anger is fasting, and this is the main greatness of a fast. Therefore, on the day of fasting, the *ba`al davar* taunts the person and invites anger to him, in order to damage [the effects] of the fast. Therefore, an extra guard is needed for this, to guard oneself from the fire of anger on a fast day, because the main greatness of a fast is the suppression of anger. (There^)

7. Through eating on the Sabbath, anger is suppressed and annulled. (There^)

8. Anger damages wealth. When the [evil] inclination entices a person to anger, know that at this hour, some sum of money would be allotted to him, and the inclination wanted to damage this influx of wealth. (From Likutei Moharan I, 59)

9. Through damage in the abundance of wealth that comes via anger, one's name and soul are blemished. However, when he keeps himself from anger, and when he comes to some anger and overpowers his inclination, lengthening his patience and conquering his anger – through this he'll attain wealth and he'll greaten his name and soul and attain a good name. [Then], all souls will crave being incorporated in his soul, and he'll merit drawing many souls closer to HaShem, this being the main honor of HaShem. (There^)

10. Anger damages livelihood, as mentioned above. And through this [happening], one becomes far from the truth and is unable to pray. Also, he isn't able to finish and bring about from potentiality into actuality, that which he needs. (Likutei Moharan I, 66)

11. When one overpowers and breaks anger, through this the spirit of the Messiah is made and drawn forth, and it's considered as if the whole world and its fullness came into being and was created on his account. He merits a livelihood, and to pray to HaShem alone, without any appeal to (without regard for the sight of) human beings, God forbid; and he is able to bring all the commandments and all things of holiness that he must do, out from potentiality [and] into actuality. (There^)

12. Entirely breaking anger, depression, and lethargy is attained through the sanctity of the Land of Israel. Therefore, it's necessary to request from HaShem much, that one will merit to come to the Land of Israel quickly – for through the sanctity of the Land of Israel, the aspect of patience is attained; that is, to be patient about everything that happens to one, not getting angry and not being hard on any person, no matter what one has done to him.

Brit Kodesh

1. Through *shmirat habrit* one merits prayer. (From Likutei Moharan I, 2)

2. "The main evil inclination is for forbidden relations and that is the main spiritual defilement." (Zohar, VaYikra) Therefore, one must know that every

person's main test in this world is this lust - fortunate is the one who succeeds to win the war. (There^; see Sihot HaRan 115)

3. One who personally knows that he blemished the drops of the brain (meaning he wasted seed) must spare himself, that dispute and quarrel between the *tzadikim* does not enter his heart; but [me must] only believe in all of them (that is, in all of the true *tzadikim*; this doesn't apply to false leaders). For all the questions and crookedness [of heart] that fall on his mind about the *tzadikim* as a result of the dispute between them are all because he damaged the drops of his brain, for if his mind wasn't damaged, he wouldn't have any question about them at all; the [supposed] dispute is only for him. (From Likutei Moharan I, 5, 10; see sec. *Tzadik*, 8)

4. The counsel of the true *tzadikim* and their students corresponds to *tikun habit*, and the opposite: the advice of those who dispute, prevent, and speak slyly to incite and overthrow [people] from the point of truth - they correspond to blemish of the *brit* because advice that one receives from a person correlates to the drops of intellect. Therefore, one who blemishes his *brit* must keep himself very much from the opposing advice of those who dispute the truth, in order that he won't lose his world in an instant, God forbid. (From Likutei Moharan I, 7)

5. Essentially, promiscuity depends on the eyes, and the command of *tzitzit* is a defense for this. Through this, one is spared from bad advice as mentioned above, and one attains receiving the real advice of the true *tzadikim*. Therefore, one must be very careful with the command of *tzitzit* and to intend at the time of wrapping in holy *tzitzit* and in their blessing that he'll merit *shmirat habit* and truly good advice through them. One will merit faith and the Land of Israel through this, and to draw the redemption closer and to attain prayer and to work miracles and wonders in the world. He'll [also] merit a livelihood, for livelihood primarily depends on *tikun habit*, and through this he'll attain understanding at every place [in Torah books] he learns, and all the wisdom of *Shulhan Arukh* will be revealed to him. (There^)

6. Pride and promiscuity are interdependent, and [thus] when one has *shmirat habit* and is [thereby] saved from pride, he attains the light that shines for him unto repentance. (From Likutei Moharan I, 11)

7. The main bitterness and hassle of [earning a] livelihood and its weariness is via blemishing the *brit*. For one who has *shmirat habit*, even though he does work and business, they're the aspect of the work of the *Mishkan* and the aspect of the 39 lights. However, one who blemishes his *brit* - poverty

chases after him and he draws upon himself the burden of [making a] livelihood with great weariness and bitterness, corresponding to the 39 lashes, God forbid. (There^)

8. *Shmirat habrit* has two aspects: there is one whose marital relations is during the weekdays, and this is also called *shmirat habrit*, because his marital relations are permitted according to Torah - only [given] that he guards himself from transgression, God forbid. This is the aspect of 'the lower union', which through it, one merits to reach halakha in the Torah corresponding to hints.

However, there is one whose marital relations are only from Sabbath to Sabbath and this is the aspect of 'the upper union', and through this he reaches also *kabbalah* and hints within hints. However, even one whose marital relations are Sabbath to Sabbath also needs a great guarding that his marital relations will be with sanctity and that he'll be incorporated into the inclusion of those who have *shmirat habrit*. How much more do those small ones whose marital relations is also during the weekdays need an especially extra guarding that they won't blemish their *brit*, God forbid; nevertheless, they shouldn't transgress the Torah, God forbid [because they are still having marital relations according to Torah law].

Through *shmirat habrit* in both of these aspects, the honor of HaShem is [made] whole and one attains all of the above aspects until he attains coming to understand the depths of the Torah. (There^)

9. Speaking with one's friend about discipline and fearing Heaven, to arouse him to repentance, is a remedy for *keri*. (From Likutei Moharan I, 14)

10. The lust of promiscuity is the all-encompassing evil, and all the wickedness of the 70 [prototype] nations are incorporated within it. For every nation and language has a hold on a certain evil; that is, some bad characteristic or some bad lust that is particular to that nation, and they're sunken in that lust and that is their hold. However, the lust for promiscuity is the all-encompassing evil, that every evil [trait] of every nation, the evil of every urge, is gathered and assembled within this lust. All these evils burn together to make a fire, and this is the blazing furnace that burns in a person for the lust of promiscuity.

However, HaShem distinguished us from the nations and elevated us over every tongue. We need to be separate from all of their wickedness, from all lusts, since they don't belong to us at all - particularly the lust for promiscuity which is the all-encompassing evil of all the nations. For this is

the main separation and difference between us and the nations: that we separate ourselves from promiscuity. This is the main sanctity of Israel, for there is strength in a person to divert his mind from this lust and to break it - this is our main holiness. (From Likutei Moharan I, 19)

11. The main subduing and breaking of the lusts, particularly the lust for promiscuity which is the main thing one must break, is through wholeness of holy tongue; meaning, through a multitude of of holy speech which is [done by learning] Torah, [by] prayer, and [by] conversation between oneself and one's Creator. Even though one converses and speaks between himself and his Creator in the language of Ashkenaz (which is Yiddish), which people speak in our country, this is also included in [the category of] holy tongue. For on the contrary, [to speak] between oneself and his Creator, one specifically needs to speak in the [native] language that they speak (as is explained in sec. Hitbodedut, 13).

The principle is to just guard the tongue and to sanctify it with holy words, that this is the aspect of holy tongue; and to guard the tongue so as not to speak evil words and blemish the holy tongue. Through the holiness of speech, as above, one subdues the all-encompassing evil [which is promiscuity], as mentioned above. (From Likutei Moharan I, 19)

12. Tikun habit and wholeness of holy tongue depend on each other. According to [how much] one increases speaking holy words, which correspond to holy tongue, is [the amount] that one attains tikun habit. And according to [the amount of] tikun habit thus is the [amount that] one attains wholeness of holy tongue; and also [this is so] for the opposite, for the idea of blemishing [the brit and holy tongue], God forbid. (There^)

13. The lust for promiscuity, which is the all-encompassing evil, corresponds to the snake that seduced Eve and cast filth into her. This is the storm wind, the spirit of folly, the woman of foolishness (see Proverbs 14). He [the snake] goes and seduces *ruah hakodesh* which is holy speech, corresponding to *shmirat habit*, and he casts filth into her. This is the aspect of "sin crouches at the opening" (Genesis 4:7) - that this snake of sin waits to be nourished from it [from holy speech, etc] through blemish of the *brit*. For the evil inclination makes a person sin through this lust [for promiscuity]. (There^)

14. One needs to speak holy words which correspond to the wholeness of holy speech, until his heat is cooled by the holy speech, the aspect of "my heart is warm within me...I spoke with my tongue" (Psalm 39) - to cool his heat with speech of holy language and through this he'll be saved from a

nocturnal emission, God forbid; that the storm wind will not cool him [via] a nocturnal emission, God forbid. (There^)

15. All insults and shame that come upon a person are from a blemish in the *brit*, and the opposite: through *tikun habrit* one merits honor. (There^)

16. Through wholeness of the holy speech, which corresponds to *tikun habrit*, one can explain dreams like Joseph. (There^)

17. The essential wholeness of holy tongue, which is [also] the main *tikun habrit* that encompasses the rectification of all the lusts and traits, is impossible to receive except from the mouth of the true *tzadikim*. And for this, one must travel to the true *tzadik* to hear from his mouth specifically. It is not enough [to learn] a book of discipline [that the *tzadik* authored] or to hear from the mouth of another that heard from him [the *tzadik*] because the main wholeness of speech, which is the wholeness of holy speech, is impossible to receive except specifically through his sanctified mouth itself. For there [by the sanctified mouth] is [found] the source of fear [of Heaven] which is the wholeness of holy tongue, which is *tikun habrit*, and which includes all rectification. (There^)

18. For damaging the *brit*, the sword (war and/or destruction) comes, corresponding to "the sword [that] avenges the vengeance of the *brit*" (Leviticus 26). (From Likutei Moharan I, 20)

19. Shouting with the voice [in holy speech] is *tikun habrit*, and one merits to reveal knowledge [through this], because at the outset when the *brit* was damaged, the mind was [also] damaged. (There^)

20. For this reason we say the *hagada* with a loud voice, for the *hagada* is *tikun habrit* and through it the redemption happened. For the Egyptian exile was over blemishing the *brit*, as is explained. Also, the wine of the four cups [that are drunk as part of the Passover *hagada*] is a rectification of the mind, [which is] *tikun habrit*. (There^)

21. Through rectification of the holy *brit* one is spared from the face of the forces of evil which is the lust for money, which is idolatry, which is depression, melancholy, darkness, 'the dark face', death; and he is attached to Godliness and merits 'satiation of the joys of the face of HaShem' (alluding to Psalm 16:11), for the light of the face of the Living King shines and illuminates upon him. (From Likutei Moharan I, 23)

22. Also through *tikun habit* one merits to [be able to] look at the source of all influxes and money, since there at their source the abundance is a completely clear and polished light, that through this, the lust for money is of itself canceled out. (There^)

23. Through *tikun habit* one attains an illumination of the face, splendor of the face, meaning that his wisdom in the Torah is purified and [by which] he'll know how to explain it and teach it well, according to the 13 principles of Torah exegesis which correspond to splendor of the face. Through this, he attains purification of the voice of his shouting [wordless] praise, until through the voice of his shouting praise only, without speech (without actual words), the Holy One Blessed is He saves him in the time of his trouble. Through that, he merits peace and is able to draw the whole world to serve HaShem. (There^)

24. According to the negative commandments that one transgresses, God forbid, thus is aroused the aspect of the blood of *nida* by the Divine Presence [so-to-speak]; and it causes a separation between the Holy One Blessed is He and his Divine Presence. To repair all of the specific transgressions is very numerous and heavy on a person, and it's impossible to repair them [all], since there are many meticulous details in each negative commandment. Therefore, one must make the overall rectification which is *tikun habit*, and through this, all of the negative commandments he transgressed will be repaired [in and] of themselves. Even in the narrow and constricted places where it is impossible for a rectification to come - through the all-encompassing rectification [tikun habit], rectifications are thrown even there! (From Likutei Moharan I, 29)

25. Through the all-encompassing rectification, which is *tikun habit*, the mind is raised up, because the main rectification of knowledge is according to [the level of] *tikun habit*. Essentially, Israel drawing closer to their Father in Heaven is by *tikun habit*. (There^)

26. Through *tikun habit* one has a livelihood without bother, in the aspect of manna. (There^)

27. The whole time that one did not make the all-encompassing rectification [tikun habit], then speech is forbidden and it is impossible then to speak and reveal Torah. One who speaks then transgresses "don't go [as a] gossip among your people" (Leviticus 19), and he "goes [as a] gossip, revealing secret[s]" (Proverbs 11). However, through [having made] the all-encompassing rectification, speech is permitted and one can open his mouth with words that illuminate the Torah. (There^)

28. Through damaging the *brit* comes epilepsy, God forbid, and through *tikun habrit* one is healed of 'the falling sickness' (epilepsy). (There^)

29. When the all-encompassing rectification [*tikun habrit*] is incomplete, one must distance [himself] from drinking wine, because through it, the blood from which come all transgressions overpowers within him, God forbid, [and] it also harms [his] livelihood and he becomes a pauper. However, one who merits the all-encompassing rectification, then, on the other hand, he raises up his mind through drinking it (wine) and makes more of an all-encompassing rectification. (There^)

30. The main maintaining of faith is through *shmirat habrit*. (From Likutei Moharan I, 31)

31. The entire dominion of the planets, the entire dominion of the universe, and all the blessings and influxes - all is dependent on *shmirat habrit*. (From Likutei Moharan I, 31)

32. All of the hardships that a person has on the road (travelling) are all due to blemishing the *brit*, and through *shmirat habrit* one will not have trouble on the road. (There^)

33. Through *shmirat habrit* one merits freedom. (There^)

34. There are two aspects of the *brit*: one aspect is guarding the holy *brit* and it is an upper aspect. The second aspect is keeping [the laws of what is] permissible and forbidden. Therefore, one must learn the judgments of [what is] permissible and forbidden to also attain this second aspect. When one merits *shmirat habrit* in both of these aspects, then he is comparable to an angel of HaShem of Armies and he merits complete faith and draws all the blessings and influxes as stated above. [Also,] he merits love [of HaShem], and silence [together with] good yearnings for HaShem by which he merits to form the letters of the Torah for good, and then the letters of the Torah themselves request from him that he'll speak them with his mouth in order to form them for good. Through this, he merits that all his eating and feasting will be in the aspect of 'bread of the face/presence' (a special bread that was placed in the Mishkan and the Temple), and then his table will atone like an altar. Then all of the stars and constellations and all the nations [who are under their destiny as set by the stars] will toil entirely for his livelihood. (There^)

35. The main trial and refinement that a person is tested with is only in

promiscuity, which is the generality of the lusts of all 70 [prototype] nations. And when a person comes into this exile in trial, each according to his aspect [and level], then he needs to yell out many shouts to HaShem, exactly like a woman giving birth who screams several shouts as a result of the bitter pain of the birth pangs, which amount to 70 screams at least. Thus, one must yell out many shouts to HaShem until HaShem will have mercy on him and he'll merit overcoming and breaking this lust. Then, he attains giving birth to [divine] intellects, and then the secrets of the Torah are opened up to him, and hidden things are revealed to him. [For] everyone, according to the trial he stood in and broke his lust, is the [amount he] attains a major revelation in the Torah and serving [HaShem], and [how much] he attains the 70 faces of the Torah. (Likutei Moharan I, 36)

36. The remedy for thoughts of promiscuity that come to a person is to say "Shema`..." and "blessed be the name of the glory of His Kingdom forever", and then his soul will be incorporated into the twelve tribes of Yah and he separates his soul from the soul of the mixed multitude that come from a prostitute woman who is 'the wicked maidservant'; from where comes this lust which encompasses all bad characteristics. (There^)

37. When a person has a random thought at all, then to say these two verses [mentioned above] is enough for him. However, if he normally has thoughts of this all-encompassing evil lust and he is unable to separate himself from it, then he needs to shed tears, also, at the time he receives the yoke of the kingdom of Heaven (meaning when he says the Shema`). That is, that he should arouse himself [through saying the first two lines of the Shema`] until he cries and sheds tears at the time he says "shema` " and "blessed be the name of the glory, etc". (There^)

38. When one rectifies the sign of the holy *brit*, then his mind is whole and he is able to understand the speech of the *tzadik*. According to the [amount of] rectification of each one, thus [is the amount of] his attainment [of understanding the speech of the *tzadik*]. This is a major principle: that it is impossible for any person to reach and grasp the speech of the *tzadik* if one does not first rectify the sign of the holy *brit* properly. However, through blemishing the *brit*, one's knowledge and mind become damaged until he doesn't grasp or attain the words of the *tzadik* at all, and he can stumble by them if he goes after the wickedness in his heart and after the foolish questions that fall upon him in his mind. (There^)

39. Through the lust for promiscuity it is possible to come to insanity, to become literally crazy. Therefore, the expert doctors have written that castration is a remedy for a crazy person. (There^)

40. One who breaks this lust for promiscuity, then he can easily break the rest of the lusts - therefore it is *tikun haklali*. Everyone, according to his distance from this lust, is closer to a revelation of Torah - and thus [it is] for the opposite, God forbid. Therefore, before a person merits a revelation of Torah he needs to come to testing and refinement in this lust. This is the main testing and refinement. And when one prevails in the test and he breaks the shell that precedes the fruit, he'll merit the fruit; that is, a revelation of Torah as stated above. (There^)

41. When your marital relations are in holiness and you break your soul that lusts, that is, your animalistic soul, and it is like a demon forces you [to perform the act, since you've annulled your animalistic desire] - through this, you'll have surviving/healthy children because death of children, God forbid, is a result of the animalistic soul. (Likutei Moharan I, 39)

42. Also your marital relations need to be on the night of the Sabbath in order that you'll have living and surviving/healthy children. (There^)

43. One must be careful from hearing words of a wicked person who has knowledge, for his words give birth to promiscuity by the listener, because his words are venomous words of promiscuity and they enter the body of the listener. (Likutei Moharan I, 43)

44. One who blemishes his *brit* corresponds to the bitter water (the water used to test if a woman was adulterous or not), putrid water, impure seed - and then he is unable to pray, as corresponding to [the negative aspect of the verse] "all my bones will say..." (Psalm 35). That is, he is unable to taste the sweetness of the words of prayer, and then a dog comes to eat his sacrifice, meaning his prayer. This corresponds to bitterness, the aspect of a double-edged sword, *Geihinnom*. However, through *shmirat habrit* is the aspect of sweet water, clear water, holy seed - then his words are sweet and good and when they leave his mouth and are heard by his ears, then the sweetness of the words enter into his bones. Then his prayer corresponds to [the positive aspect of the verse] "all my bones will say [HaShem, who is like You?]" (Psalm 35), and then a lion comes to eat his sacrifice. (Likutei Moharan I, 50)

45. Know that the brazen-faced in the generation are the dogs, and they stand and dispute the prayer of the Israelite man who has not yet repaired his *brit* completely. (There^)

46. One who damages his *brit* should guard himself from [literal] dogs and from the sword [that is, literal weapons, warfare, and fighting]. (There^)

47. Through subduing the impure spiritual forces of `Amalek, which is blemish of the *brit*, and [by which] he attains *tikun habrit* - through this one merits double abundance which corresponds to the double [portion of] bread on the Sabbath (the Israelites were able to collect double the amount of manna on the sixth day so that they would have enough for the Sabbath without having to gather it on that day), corresponding to doubled/repetition/learning (all the same word in Hebrew) Torah. Through this one merits authoring new Torah insights on the Sabbath, doubled. The Sabbath provides abundance to the rest of the worlds, it sends its illuminations to all the levels, it heals the soul and the body, and the world is awoken to repentance out of love [for HaShem, through the Sabbath]. And then, all the good [people] in the generation are healed and made honorable in the eyes of people. Through this, everyone receives new Torah insights that the *tzadik* provided on the day of the Sabbath. (Likutei Moharan I, 58)

48. Through the vanity of beauty, that is, that one isn't protected from the beauty of women, one comes to deceitful charm. For there are several kinds of deceitful charm that people do while standing, eating, and speaking with people. For everything, there is another [kind of] specific charm. All these kinds of deceitful charm come through not being careful with the beauty of women. (Likutei Moharan I, 60)

49. Through the vanity of beauty comes poverty. (There^)

50. Through promiscuity, breath, which is the main vitality of a person, is stopped. Through this, the moisture of the body is dried up and through that the mind and intellect are damaged. For essentially, the intellect [is sustained] through the moisture and fats of the body. Therefore, all of those who are crazy become that way through promiscuity, as is known. Thus, the rest of people who aren't exactly crazy, yet they have a lot of lack and confusion of mind, all of it comes through promiscuity which dries the moisture and fats of the body since through that the intellect is damaged. (There^)

61. The mind and divine knowledge of a person shields him against the lust for promiscuity. For there are three brains in a person, and each is a spread partition against this lust. The essential increase of this lust is through the spirit of folly. Therefore, every person needs to know and remember this, that every time these thoughts want to overpower him, God forbid, he should run away immediately from this spirit of folly unto divine knowledge

and spread out the partitions of the mind against this lust because the true divine knowledge shields against this lust exactly like a partition. Understand this, because it is impossible to explain this, only each one will understand from himself how to run away from and deflect his mind from the spirit of folly, and to draw himself to divine knowledge which is the aspect of a spread partition against them [the thoughts]. (From Likutei Moharan II, 8)

62. Through anger and cruelty, the mind is damaged and through this comes the lust for promiscuity, God forbid. Then, prayer corresponds to judgment and the forces of evil nourish from it. And then, one of great strength is needed to pray a prayer corresponding to [the aspect of] judgment, and through this everything is rectified. (There^)

63. Everyone among Israel, according to his purity and holiness, thus has an aspect of the Messiah. He must guard well not to damage his aspect of the Messiah. The principle is that he should guard himself from promiscuity and he needs to guard himself much even from [even] the 'scent' of promiscuity because it damages his aspect of the Messiah. (From Likutei Moharan II, 32)

64. The spirit of the Messiah is made a spirit of zeal and it goes to zealously avenge every place where there is the blemish of promiscuity. Even in a place where there is no complete promiscuity, only a minuscule blemish, it also zealously avenges through this because the greatness of the holiness and purity of the aspect of the Messiah isn't able to suffer even a minuscule damage of promiscuity and it zealously avenges because of this, God forbid. (There^)

65. When relations, that is, [when] a fit man and woman without any unacceptable trace [engage in marital relations], and their marital relations are proper and in great holiness; then through their relations an upper union is made and their relations are extremely precious. (There^)

66. Through *tikun habrit* one can bring out the words of prayer like arrows from a bow. Then is the beginning of the beam of the Messiah, and then one comes to the sanctity of the Sabbath and he is made a free man who attains the utmost end of awareness. Then, he takes off his leprous body which is the skin of the snake, and he dons Sabbath garments; that is, a holy body from the Garden of Eden. Then his *mazal* is raised up and he merits riches, his good inclination is strengthened, and [his] sadness and clowning-jest are canceled out. Through this, he raises those who fall into bad love and bad fear, and he raises them to holy love and holy fear and removes the darkness from their eyes. Then their eyes will see wonders and it is considered as if he created the world. Through this he elevates the requests

and supplications that are prayed and the redemption that is dependent on the heart is aroused to cancel out the leavening of the evil heart of man that remains in him since his youth. Then he is able to become enthusiastic in learning Torah with a blaze of mercy. Mighty waters, which are the foreign love and fear, cannot extinguish this enthusiasm, and the Divine Presence, with its wings, covers over Israel's blood with this love, so that the seed of the wicked, who are the waters of the flood, will not control them. All this is attained through *tikun habrit*. (From Likutei Moharan II, 83)

67. Through blemishing the *brit*, it is difficult for a person to find his mate; and even if he finds his mate, she'll oppose him and won't go after his will. However, through the kavanot of [the month of] Elul damage in the *brit* is fixed and through that, one merits to find his mate and she'll go after his will. (From Likutei Moharan II, 87). See the secret of the *kavanot* of Elul inside: [Likutei Moharan I,] 6.

68. To say the ten chapters of Psalms is a great remedy for a nocturnal emission, God forbid. These are they: "Mikhtam of David" (16), "Maskil of David" (32), "Fortunate is one who considers the poor" (41), "As a deer yearns" (42), "For the leader, al-tashheth" (59), "For the leader, on the yeduthun" (77), "A prayer of Moses" (90), "Thank HaShem, call on His name" (105), "On the rivers of Babylon" (137), "Praise God in His holy place" (150). One who merits to recite them on the same day doesn't need to dread the great damage of the occurrence, God forbid, any longer because it is definitely rectified through this. (From Likutei Moharan II, 92)

69. When thoughts of promiscuity come upon one's mind and he breaks his lust and averts his mind from them, this is one's main repentance and rectification for one's previous blemishing of the *brit*, each according to his situation. For this is exactly the aspect of weighty repentance and by this one brings out the sparks of holiness that fell through the damage of the *brit* and through this he merits *tikun habrit*. Through this he'll attain purity of wisdom and the voice as brought above in 23, and he merits peace, by which one is able to draw the whole world to serving HaShem. (There^; see sec. Thoughts, 2)

70. The graves of the true *tzadikim* are holy with the exact sanctity of the Land of Israel, and the Land of Israel is a great remedy for blemishing the *brit*. (From Likutei Moharan II, 109)

71. Now, it is easier to withstand tests because there were already several *tzadikim* and decent men who withstood great and mighty tests in this lust, until that now, easily, even a simple man can withstand a test - if

he wants to spare his life in this world and in the next world forever. (From Sihot HaRan 114)

Charity

1. One must separate charity [to give] before praying, through which he'll be spared from foreign thoughts in the prayer, [thus] being able to pray properly, not veering to the right side nor to the left, only managing his affairs with justice. (From Likutei Moharan I, 2)

2. Through [giving] charity that one gives to a Torah scholar, he's spared from idle chatter, *lashon hara*, and pride and its derivatives. Also, through charity, one is saved from poverty and merits wealth. (From Likutei Moharan I, 4)

3. Through charity, the lust for money is broken, a complete [divine] providence is drawn forth, the blazing anger [of HaShem] is abated from the world, mercy is drawn into the world, and a revelation of the Messiah and the building of the Temple, which is the revelation of [divine] knowledge/awareness, are drawn forth. Through these, the souls of Israel can be elevated and renewed, and by this, a unification of the Holy One Blessed is He with His Divine Presence is made. A revelation of the Torah of the future is merited through this, and a rectification of the Upper and Lower Chariots is made, and it's also considered as the burning of the incense. (From Likutei Moharan I, 13)

4. Converts are made through [giving] charity to true *tzadikim* and [to] the poor [for whom it is] fitting [to receive charity]. Also, through this, the intellect is made complete, and one merits seeing the light of the *tzadikim*, and fear and love [of Hashem] is attained thereby. (From Likutei Moharan I, 17)

5. The charity that one gives to the true *tzadikim* and to the poor [for whom it is] fitting [to receive charity] is considered as if one gave [charity] to several souls of Israel. (There^)

6. Through the abovementioned charity, one recalls the good that is subjugated among the nations, meaning sparks of the souls of Israel that fell into exile, and as a result of the lengthened time of the exile, they forgot about their high level. However, through the abovementioned charity, they remember themselves, how they fell from Heaven to earth, and to begin to have mercy on themselves and to yearn – for are they not above all the

universes?! For Israel came up in thought first, and the Holy One Blessed is He is enthroned on the souls of Israel in the creation of the universe. And now, they're subjugated in an exile like this, and are able to come to destruction and loss, God forbid. As a result of this, that they remember all of this, they return and come back to holiness.

From this alone every person can understand by himself that he must have mercy on himself, and when he'll remember the greatness of his high level at his source and say in his heart: 'Am I not from the seed of Israel, who are above all the universes?! How am I now cast down, God forbid, God forbid! Who knows what will be in the coming days? For doesn't the *ba`al davar* want to destroy me, God forbid?' – through this, he should have mercy on himself and strive to return to HaShem. (There^)

7. Through the charity that's given to a fitting poor person, all of one's money is rectified. Then, 'upper hues' are revealed via his money, they being the main revelation of the greatness of the Creator. Through this are broken the *klipot*, imaginations, confusions, lusts, and obstacles that increase upon a person at every time he wants to go [up] from level to level, which spread out over him greatly and don't allow him to enter into holiness. Through charity to a fitting poor person, one breaks them and ascends from level to level. (From Likutei Moharan I, 25)

8. Charity is the overall rectification of doing business. One must intend at every going about and at every word that he transverses and speaks at the time of doing business, that his intention in his travel, speech, and fatigue in business is all in order that he'll [be able to] give charity from the income that he'll earn in this business dealing – and this is the main rectification of business dealings. (From Likutei Moharan I, 29)

9. Through charity, the mind is raised up, and he'll have a livelihood. (There^)

10. Through charity, one will be able to speak words that illuminate the Torah. (There^)

11. Through charity and [acts of] mercy, foreign 'wisdom' is suppressed and one is spared from the burden of the government, and he merits attainments of divine awareness. (From Likutei Moharan I, 30)

12. Through receiving reproof and discipline from the true reprovers, even if their reproof is by way of insult, one merits [giving] charity and doing mercy. (There^)

13. Charity drives all the planets in the sky, and they output all blessings by it. However, there is no completeness to the blessings except on the Sabbath, which is the aspect of faith, for the main importance of charity is the faith [that is to go with it]. Therefore, the main gleaming light of the charity and its completeness is only on the Sabbath, which is the aspect of faith. (Likutei Moharan I, 31)

14. Charity should be given before going out on the road, and through this, one will be spared, that there won't be any delay and grief on the road. (There^)

15. The essence of a fast is charity, and through fasting and [giving] charity, one merits to suppress the body in regard to the soul, the raw material to the creator, the foolishness to the intellect, leaving from darkness to light, from death to life, from animal to human. Foreign 'wisdoms' are nullified, and all the wisdoms of vanity and deceit [are nullified] before the wisdoms of the Torah, which is the true wisdom, and forgetfulness is nullified, meriting memory and cancelling out judgment and darkness, drawing forth mercies into the world. (From Likutei Moharan I, 37)

16. Charity that is given for the Land of Israel is greater than the charities of outside the Land, and through the charity of the Land of Israel, you'll incorporate yourself into the air of the Land of Israel, which is the aspect of 'holy breath in which is no sin'. The main cancellation of judgment, darkness, forgetfulness, and foolishness from the world is by way of this. (There^)

17. A person must have content: to be content with that which one needs in the necessities of this world, and even from this sufficiency of the body, one must separate charity from it, and through this, a great unification will be made Above, and all the good influxes will be drawn forth. (From Likutei Moharan I, 54)

18. One is saved from foreign thoughts during prayer through [giving] charity to the Land of Israel, and his mind and thought is purified, which is the aspect of *tikun habit*. (From Likutei Moharan I, 44)

19. Great peace is attained through charity. (From Likutei Moharan I, 57)

20. All mercies are drawn forth by charity, and the honor and kingdom of holiness are elevated from the *klipot* and the side of evil. The blemish of the urge for eating is corrected, and then the honor and kingship of the

brazenfaced of the generation are nullified and honor returns to the true leaders. (From Likutei Moharan I, 67)

21. Therefore, it's necessary to give charity by "You rule everything" (I Chronicles 29:12), as is explained, in order to raise honor and rulership up from the side of evil, returning it to holiness. (There^)

22. One's money is rectified via charity, and then his money is sustained in his hand, having a plentiful livelihood. (From Likutei Moharan I, 69; see sec. Money, #38)

23. When one gives charity to the *tzadik* who is very humble, he is blessed immediately. (From Likutei Moharan I, 70)

24. A gift in secret is a remedy for a nocturnal emission, God forbid. (From Likutei Moharan I, 83)

25. Charity saves one from sins. (From Likutei Moharan I, 116)

26. [Divine] knowledge/awareness is drawn forth through charity. (From Likutei Moharan I, 119)

27. Distributing charity to the poor is a *segula* for epilepsy (lit. 'the falling sickness'). *Pizzar Natan LaEvyonim* (Psalm 112, "He distributed, he gave to the poor...") the initials [of this verse spell] *'nefel'* (lit. 'falling', an allusion to epilepsy, 'the falling sickness' in Hebrew; the p and f sounds come from the same letter in Hebrew, and the vowels are not spelled with letters, since all Hebrew letters are consonants). (From Likutei Moharan I, 21)

28. The charity that is given to Torah scholars is very great and precious, and no sin can extinguish it. (From Likutei Moharan I, 24)

29. Through giving one's tithe, he's saved from enemies. (From Likutei Moharan I, 221)

30. Having enough is attained through tithing. (There^)

31. Charity saves from thoughts of promiscuity. (From Likutei Moharan I, 242; see sec. Thoughts, #13)

32. Charity is a rectification for blemishing the *brit*. However, one must be careful not to give to an unfitting poor person, because through this, it is blemished even more. Rather, [one should] request from HaShem that he'll

merit fitting poor folk to output charity to; it is a very great rectification for blemishing the *brit*. (From Likutei Moharan I, 264)

33. The merit of the supporters of Torah who give money to Torah scholars is very great, because through their money which strengthens the Torah scholars, the Torah scholars are able to busy themselves in Torah and to conceive new *halakhot* and Torah novelties. Hence, they (the supporters) have a share in the Torah that is conceived and revealed on their account, and all the money that they give to Torah scholars, and is [thereby] lacking from them for the time being, is made up to them afterwards through the *halakhot* that have been come up with on their account – that through this, mercy is output, it returns the fills the lack, and they (the supporters) merit yearning for the world to come and for the shining forth of the three lines of truth unto the four parts of speech, etc, as is written in sec. Truth and Faith #40. (From Likutei Moharan II, 2)

34. The category of human is [defined by] speech, and this speech is drawn forth from charity. For charity and mercy are the essential category of man, for the category of man is speech, [and] it [means] to do mercy with people, and one who doesn't do charity and mercy blemishes speech much, and he isn't included in [the category] of human at all. (From Likutei Moharan I, 225)

35. The main service of [HaShem by way of giving] charity is to break one's cruelty and to turn it around into the mercy of volunteering for [giving] charity. For one who is merciful by nature and gives charity from the mercy of his nature – this isn't service [of HaShem]. Therefore, all volunteering of heart that want to fulfill the commandment of charity properly must first go and cross the path of this aspect; meaning, that in the beginning they must break the cruelty they have in their nature, turning it into mercy to give charity – because this is the main service of charity. (Likutei Moharan II, 2)

36. Charity widens all the openings of sanctity, that when a person enters a certain way of service [among the various ways of] serving HaShem, then he must open the opening there [in order] to enter into that path. And because of this, all beginnings are difficult, and through charity, one widens the opening, because charity widens and opens up all the openings of holiness more. (There^)

37. The beginning of charity is very difficult and heavy; but the benefit of charity is extremely great, for the needs of the body are very many and even the [basic] necessities are very great: food, drink, clothing, and housing. They (the bother of them) greatly prevent(s) a person from serving

HaShem, but through charity, all these inhibitions are nullified! For through charity one merits that HaShem will output His mercy, until he no longer needs to do any business or work for a livelihood – rather, his work will be done by others, and he'll busy himself in serving Him, may He be blessed. (There^)

38. The blemish of the old-aged who aren't fitting (see sec. Fear, #25) is repaired by way of charity, and through this the source of the 'wisdom' of nature (that is, the ascribing of all miracles to natural causes) is nullified and hearing the voice of the call of the Holy Days, which calls and reveals the will that all is by His will, may He be blessed, is merited. As we've seen that HaShem has done with us immense miracles on all the Holy Days, and nullified nature. Through this, the joy of the Holy Days and fear [of HaShem] are attained. Through the fear is mercy output until there is no need to do any business for a livelihood. (There^)

39. Charity is healing for all wounds. (From Likutei Moharan I, 12)

40. The true *tzadik* receives the speech of his holy mouth from those who give charity. (From Likutei II, 15)

41. When the zeal of HaShem of Armies is carried out, it's considered as charity. (From Likutei Moharan I, 65)

42. Through charity, particularly through charity for the Land of Israel, the upper impact of pleasantness, which is an aspect of the holy mind of the Land of Israel, an aspect of peace, is merited to be received. And one merits mto feel the pleasantness of the Torah, and through this merits proper children, and to greaten the honor of HaShem, which is the main rectification of the sustaining of the world. Through this, it's possible to also repair the blemished mind of outside the Land and to nullify dispute. (From Likutei Moharan I, 71; see sec. Land of Israel, #19)

43. It's necessary to learn to do and fulfill the 13 attributes of [HaShem's] mercy and kindness, meaning to have kindness and increase doing mercy, fulfilling all 13 attributes of mercy, and through this awakening all the 13 attributes of mercy Above. Through this, one suppresses and nullifies the destroyers that are made via sins, for the Holy One Blessed is He forgives his sin through this and removes the "first, first" (the first two sins). (From Sihot HaRan 89)

Children

1. Praying with power is a *segula* for children. (From Likutei Moharan I, 48)
2. A *suka* is a *segula* for children. (There^)
3. The Land of Israel is a *segula* for children. (There^)
4. Through the effort of drawing people closer to HaShem and to the true *tzadikim*, one merits children. (From Likutei Moharan I, 53)
5. When your marital relations are in holiness and you break your soul that lusts, that is, your animalistic soul, and it will be for you as if a demon forced you - through this you'll have thriving (healthy and living) children. (From Likutei Moharan I, 39)
6. You also must have your marital relations mainly on the night of the Sabbath in order that you'll have living and thriving children. (There^)
7. Through [having] an evil eye you won't merit to have a male child. (From Likutei Moharan I, 54)
8. Through *lashon hara* one does not merit having a male child. (There^)
9. A *segula* for sustained (healthy and living) offspring is for both the man and his wife to say before their marital relations the section [of Torah] "On the new moon...". (From Likutei Moharan I, 151)
10. Through praising and thanking HaShem, and also through learning *halakhot* - and even more so, if he merits making new insights into them, through this [his wife's giving] birth comes easily. Also, through supporting learning by strengthening Torah scholars monetarily, through this the birth will [also] be easy. (From Likutei Moharan II, 2)
11. A *segula* for a woman who gives birth in difficulty is to say "Mizmor of thanks..." (Psalm 100). (There^)
12. Another *segula* for a woman who gives birth difficultly is to do a lot of [acts of] mercy, that is, to increase in [giving] charity and acts of mercy. (From Likutei Moharan II, 4)
13. One who does not have children should habituate himself to become happy in the joy of commandments, and to learn Torah and do all the

commandments with joy [to the point that] the joy is so great that he dances as a result of the joy. Through this he'll merit children. (From Likutei Moharan II, 81)

14. Through faith one merits children. The numerical value of 'faith' [in Hebrew] is [the same as that of the word] 'children'. (From Sihot HaRan 34)

15. It is more of a *segula* for [one's] children to live by him and [for him] to be distant from them; that is, not to be very bound to them or to have fun [with them] all the time. [Rather,] only to not look upon them except with what is necessary to educate them in serving HaShem when they begin growing up, but not to amuse oneself with them too much. (From Sihot HaRan 59)

16. Through joy, one is spared from the death of [his] children, God forbid. (From Sihot HaRan 65)

Clothing

1. One must guard his clothing very much [so as] not to disgrace them but to keep them well from stains and dirtiness, because the clothes themselves judge the person if he does not respect them properly. The greater one is, the more he needs to guard his clothes, for the greater one is, the more meticulously scrutinized he is. (From Likutei Moharan I, 29)

2. Through not keeping one's clothes from stains, one makes a separation between the Holy One Blessed is He and his Divine Presence; and then the 'bad maidservant' rules, which is the evil kingdom, and he [the person not keeping his clothes] is like a rebel against the kingdom [of HaShem]. Through this, his livelihood [comes] with hassle and difficulty. (There^)

3. Through making nice clothing for the *tzadik*, one clothes the divine presence with shining garments and all judgments are sweetened. (From Likutei Moharan I, 42)

4. Clothes should be whole constantly and not torn, because when clothes are torn, God forbid, it is a blemish in [spiritual] protection, for the clothes are the secret of *hashmal* which is [spiritual] protection. (From Likutei Moharan I, 127)

5. The *ba`al davar* and the forces of evil grab a person by his clothes, that is, that they bother a person with the hassle of his clothes and garments; for the hassle of the need for garments and clothing of a person mixes the

person up a lot and prevents him from serving HaShem. However, one whose heart is strong in HaShem doesn't pay attention to this - even though he doesn't have [decent] clothes to wear, he does his [duty] in serving HaShem according to his ability, until HaShem looks down and sees from Heaven. (From Sihot HaRan 100)

Confession

1. Through confession before a true Torah scholar, the aspect of the kingdom of holiness is elevated to its source, and the rulership of the idolatrous nations is annulled. Through this, one merits knowing that all the things that happen to him are for his good, and he'll bless 'the Good and the One who does good' on everything, which is the aspect of a quasi world to come. (From Likutei Moharan I, 4)

2. The sins of a person are engraved on his bones. By confession before a Torah scholar, the bad letter combinations of the sins that were engraved on them leave his bones, and all of his sins are forgiven and atoned for. (There^; see sec. Repentance, #1)

3. Before confessing and expressing his whole heart before the Torah scholar, even though he was by the Torah scholar and gave him money, he still doesn't know in which way he'll walk, for "there is a straight path before a man, the end of which are the paths of death" (Proverbs 14). However, through confessing before the Torah scholar, the Torah scholar guides him in the straight path and according to the source of his soul - and everything is repaired. (There^)

4. At every time that one comes before a Torah scholar, he should express his heart before him, and through this he becomes incorporated into *Ein Sof*. (There^)

5. One must specify [his] sin, for he must confess with specific words, at every instance, all he has done. There are many obstacles to this: sometimes he forgets the sin, while another [time] he remembers the sin and it weighs on him a lot, being difficult for him to bring out the words and confess. There are [also] many other obstacles.

The remedy for this is to be very happy in the joy of the commandments. For example, the commandment of a wedding or another joyous event of a commandment - one should break through and be joyous with great joy to the point that he dances much because of the joy. Through this, he merits confessing by words, and through this he repairs the blemish of his sins.

Desire and Yearning

1. The main existence of the soul is through the longing, yearning, and the good desires of the man of Israel after HaShem, each according to his level wherein he yearns, craves, and longs to arrive at the next level higher. A holy soul is made through these yearnings. (From Likutei Moharan I, 31)

2. Only, in order that one's soul goes out from potential to actual, one must speak forth one's desires and cravings [for HaShem and for sanctity] by mouth. Through this, it makes for one's request to be completed, that he merits to arrive at that which he yearned for. This is the great level of conversation between one and his Creator, which one must have conversation and speak with his Creator every day, speaking with a mouth filled with one's good desires and yearnings. That is, [to speak about] that which he lacks in serving HaShem, that he wants and craves that HaShem will fill for him; requesting, praying, and supplicating before Hashem over this, that He should have mercy on him and fulfill his good desires and yearnings. Through this, he'll attain leaving from potentiality into actuality, for what is needed to be done. (There^)

3. Through the good yearnings for HaShem, one forms the letters of the Torah for good, and it (the Torah) is made into an elixir of life, and he [thus] brings good too the world. Thus to the opposite: through bad yearnings, God forbid, he forms the letters of the Torah to the opposite, and it's made into an elixir of death for him – the aspect of "and the wicked will stumble in them" (Hosea 14), and he brings evil into the world, God forbid. (There^)

4. The principle of the matter is that yearnings and cravings for a thing in holiness is very precious, because by them, a soul comes to be and is finished through the abovementioned speech. This soul is able to incarnate into a wicked person and turn him to repentance. Thus to the opposite, several evils cause yearning for a thing that isn't good, God forbid, for a soul [also] comes to be through bad yearning, and [can] sometimes incarnate into a *tzadik*, being able to make him sin, God forbid. (There^)

5. Someone who isn't able to learn at all, for example, a simpleton, or someone who doesn't have any book, or someone on the road or in the wilderness, and the like – yet his heart burns within him and he yearns for and craves learning Torah greatly – then that which the heart desires to learn is itself the aspect of learning from a book. (From Likutei Moharan I, 142)

6. Through a person having another will besides the will of HaShem, a kingship of the side of evil is made. A person must annul his will, in order that he won't have one besides what HaShem wants – whether that [HaShem desires] that he have money and children [for example], or not, God forbid. And thus, one shouldn't have the remaining (other kinds of) desires, besides what HaShem wants. Then, one crowns His kingdom, may He be blessed, alone. (From Likutei Moharan I, 172)

7. About the matter of an extreme desire [wherein] one doesn't [even] know what he wants – see sec. Truth and Faith #55, and sec. Eating #17. (From Likutei Moharan II, 7)

8. The principle is desire, and even though all desire and want to serve Him, may He be blessed, even so, not all desires are equal. There are huge differences in [the matter of] desire. Even by one person, by himself, at every instance and every moment there are big differences among the desires [that he has from each moment to the next]. The principle is that desire and yearning are essential - to yearn for Him, may He be blessed, and out of which one should pray, learn, and do the commandments. See sec. Money, #50. (From Sihot HaRan, #51)

Discipline

In it includes all which each one must speak with his friend about, of fear of Heaven and more.

1. The discipliners of the generation that go and reprove the generation in order to return them to good – they sweeten judgments and increase peace in the world. However, when, God forbid, the wickedness of the generation overcomes to the point that it breaches the reproof and discipline, the peace of the world is damaged, and disassociation and dispute are created in the world, God forbid. (From Likutei Moharan I, 22)

2. It's impossible to receive reproof and discipline from the true discipliners, except through faith. For faith is the aspect of hands, to receive the discipline by them. However, through a breach in faith, God forbid, one comes to heresies and false beliefs, and to several kinds of mockery, and [as a result,] one doesn't hear the discipline of the true discipliners at all. Therefore, faith must be guarded well, that it not become damaged, God forbid, because the main point is faith, and it is the generality of sanctity. Then, [by guarding faith in HaShem and the *tzadikim*,] one will hear and receive true discipline and return to HaShem who will have mercy on him. (There^)

3. One must receive the reproof of men of truth, even if their reproof is sometimes by way of insult, because they suffer great sorrow from us. (From Likutei Moharan I, 30; see sec. *Tzadik*, #39)

4. Through [receiving] reproof, one merits doing charity and mercy. And through that, one merits suppressing the foreign 'wisdoms' and their authority, elevating and vitalizing the holy intellect. One merits attainments of divine [awareness/knowledge] by this. (From Likutei Moharan I, 30)

5. Every person must speak with his friend about fear of Heaven, because within everyone among Israel is a precious thing which is the aspect of a good point that isn't in one's friend. Therefore, everyone must receive from the good point of his friend by speaking together about fear of Heaven. Also, sometimes it's possible to receive the good point from his friend through concealment, that is, through mundane conversation which he speaks with him. For sometimes, it's possible to get hints and awakenings towards HaShem from one's friend, via mundane conversation; because sometimes the point must be dressed up, and it dresses up in these [kinds of] words. One [then] gets from it [that he should] arouse himself towards HaShem.

However, the main thing is to see to it to speak with one's friend about fear of Heaven each time, in order for each to receive the good points from the other. Through this, the foreskin of the heart, which is all the lusts, which are fallen [types of] love, which is the disgrace of the heart which breaks the heart of a person, is annulled; and he attains holy love. (From Likutei Moharan I, 34)

6. Through trying and busying to draw people close to HaShem, one's mind is made whole with great wholeness to the point that he attains [divine] knowledge/awareness and to perceive all which is possible for a human to know and perceive – [until] which it's impossible for a human being to know more. Through this, he merits children and [the ability] to make barren women fertile. (From Likutei Moharan I, 53)

7. Everyone among Israel has an aspect of kingship and dominion according to his facet. There is one [type] who rules in his home, and there is [another] that rules over more, and on and on. Everyone must be exceedingly careful to not use the kingship and dominion that he has for his own benefit and needs – only for serving HaShem alone. Meaning to warn and reprove all who are subservient to him, to return them to HaShem. If one rules in his home only, he must warn and reprove the members of his household in service of HaShem. If one has a greater dominion, each

according to his facet has it incumbent upon him to warn and reprove more and more people, each according to the dominion he has.

When one isn't careful to reprove and warn them properly, he is punished over them, and his days are shortened, God forbid. It's stated about him "woe to leadership, that it buries those who hold it" [as our Sages said]. However, when he reproves them and warns them in the service of HaShem, properly, through this he draws life and length of days. (From Likutei Moharan I, 56)

8. It is impossible to reprove and warn them properly, however, except through busying in Torah, that through this, it's possible to reprove all – even those extremely distant from him, and even if he doesn't know what they need. For through busying in Torah, one attains that even the very distant will hear the voice of the Torah's announcement, which announces and cries out always: "Until when will fools..." (Proverbs 1:22), and through this all will return to HaShem. (There^)

9. One who always tries to bring people closer to serving HaShem must guard himself, that the *klipot* and the evil of these people don't grab hold of him. And the advice for this is: the aspect of justice; meaning to see to it to judge oneself always, over everything he's done – if he's [acting] suitably or not, reproving and chastising himself over all that he's done that isn't right.

Through this aspect of justice, the heart is enthused, and this fire of enthusiasm burns up the *klipot* from [having a chance] to attach to him; and then, he suppresses them from attaching themselves to these souls which he was drawn closer to serving HaShem, may He be blessed. (From Likutei Moharan I, 59)

10. This man who tries bringing [people] closer and making souls [to serve HaShem], he builds the aspect of the Holy Sanctuary. Even though there are many that fall from their sanctity and don't maintain – even so, from these that remain attached to fear [of HaShem] on his account, 'holy' shall be said of him, and HaShem is honored greatly through drawing close these ones far away, to serving HaShem. For this is the essence of the honor of HaShem, that those very far away would be drawn closer to Him. (There^)

11. Through drawing souls closer to HaShem, and through the abovementioned [aspect of] justice (see #9), that one judges himself, through this, keeping the Sabbath, which is the aspect of the nullification of evil, the forbidden, and the *klipot*, is attained. (There^)

12. One must guard his name and soul, and this [done] through guarding himself from anger. When one comes to anger and [instead] becomes patient and subdues his anger, through this he attains [true] wealth by which he greatens his name and his soul and merits a good name, all souls craving to be incorporated into his soul. He [thus] merits drawing many souls to HaShem and to raise many students. (There^)

13. This, that one merited drawing souls close to HaShem, is better than sons and daughters. For sons and daughters are lesser [in number] and these are greater [in number] – and all of them receive vitality from him, as if he gave birth to them. (There^)

14. Know that there are several wicked ones whom it is forbidden to draw closer, under the wings of serving Him – for they bring down the one who drew them near from his level, and the abovementioned justice doesn't have the power to suppress their evil, and then comes a great breach in several aspects, as is written inside [the quoted section of Likutei Moharan].

Therefore, this one who tries to draw souls closer to HaShem must pray much to HaShem, that he'll merit knowing who to distance and who to drawn near. (There^)

15. Everyone must speak with his friend about fear of Heaven, and through this a straight and returning light is made. Even if his friend doesn't receive from him, this is a great benefit to himself, because he who speaks [in order] to awaken the heart of his friend is able to become aroused, himself, exceedingly, [just] through speaking to his friend.

For if he had spoken the words to himself, it would be possible that he wouldn't become aroused from them at all, and through this, having spoken them to his friend, he himself is aroused from them, even if his friend isn't. (From Likutei Moharan I, 184)

16. One must judge everyone favorably, even one who seems completely wicked, God forbid. One must search and find within him some little good, that in that little bit, he isn't wicked. Through this, finding in him a little good and judging him favorably, he truly elevates him to favor, and he can turn him in repentance by this. (From Likutei Moharan I, 282)

17. The greatest out of all pities is when one among Israel falls in transgressions, God forbid, for this is the greatest load out of all hardships in the world, since it is impossible for the man of Israel to carry upon himself this heavy burden of transgressions at all, God forbid. For according to the

greatness of the holiness of Israel at their source, from the place they (their souls) are taken from, they are totally distant from transgression, and sin isn't befitting of them at all – according to the greatness of their fineness and spirituality.

Therefore, each and every one must have mercy on Israel [collectively], to take them out from under the heavy burden of transgression. Thus, each must speak with his friend about fear of Heaven, to attempt to have mercy on him and take him out of transgression – for every person is able to fulfill this, even a simple person. Since when one speaks with his friend about fear of Heaven, and enlightens within him his knowledge, by some word that he speaks to his heart to return him from sin – then, his friend is considered as a student in regard to him.

Then, when it comes his time to pass away from the world, then he becomes clothed within speech that enlightened his friend, and it will be considered as if he, himself, exists in the world. This is the main wholeness of the soul after its passing, when there is a son and (or) student left after it, that it (the soul) enlightened within them it's holy knowledge that they received from their master.

Everyone is obligated to make an effort in this. This is called busying in the settlement of the world, because this is the essence of civilization – that the world should be settled with human beings who have [divine] knowledge, who know of Him, may He be blessed, and serve Him. For without this, one isn't at all human. Rather, he is a beast in the form of a human. Therefore, everyone needs to know, to make known, to find out, and to always speak with his friend about this, every day, that there is a God who rules the earth, and that there is no ultimate goal to this world besides doing His will, may He be blessed. For there is nothing remaining of a person after his passing, except this knowledge that he shone to his friends and students. (From Likutei Moharan II, 7)

18. When one wants to speak with his friend about fear of Heaven, he must have fear of Heaven in order for his words to be heard, and also in order that his words will be sustained by his friend – that the speech won't pass out of his friend's heart immediately. (There^)

19. Through working on speaking with one's friend about fear of Heaven is attaining the lights of the *makifin* merited. That is, that he merits attaining and understanding that which he hadn't attained and understood beforehand. Thus, one merits to attain very high *makifin*, which are the main

pleasure and delight of the world to come. Fortunate is he who merits attaining them! (There^)

20. Even though reproof is a great thing, and [that] it is incumbent on everyone among Israel to reprove his friend when he sees that he's not acting appropriately – even so, not every person is fitting to reprove. For through the reproof of one who isn't fitting, not only doesn't his reproof benefit, it also makes putrid the smell of these souls that hear his reproof. Through this, he weakens their souls and stops up the influx from all the universes that are dependent on them.

For one is unable to [properly] reprove Israel over their sins, besides for one who is able to give and add good fragrance to the souls through his reproving them. This is impossible except if one merits the aspect of 'the voice that waters the Garden of Eden', since from there are grown all 'smells' ('rehot', related to the word 'ruhot', spirits/souls) and all [holy] fears (fear, smell, and souls are linked, as it says of the Messiah that he will be able to judge through scent), which is the sound of the song that will be awoken in the future. (See inside, Likutei Moharan II, 8)

21. You, the reader: let your thoughts not confound you, since above, it warns much that everyone should speak with his friend about fear of Heaven, and it is explained in detail that everyone must engage in this, as it says above in #17. And here (in #20), he says that not every person is fitting to reprove (thus, a seeming contradiction). However, the matter is explained well to one who understands the explanation of the matters well, in simplicity.

To speak with one's friend about fear of Heaven, one to speak with his friend every day about the ultimate goal, and what the end will be with us, and so on – this must definitely be carried out by everyone, even a completely simple person, as stated above. However, the reproof that is warned of here (in #20) is an entirely different matter, because it is when one reproves the person and recalls his sins to him, saying to him, 'why have you done this sin' or 'this wicked deed', God forbid – this is what a person must be careful about; not to remind a person of their evil deeds, because he could weaken their soul through this, by awakening the bad smell [of the soul] via reminding of their sins.

This is the essential explanation of reproof, as we've found by Rashi on the verse "the words of Koheleth" (Ecclesiastes 1) who wrote: "Every place we've found [the word] "words", it refers only to words of reproof..." (Rashi

on Ecclesiastes 1:1). Also, we've found by several *tzadikim*, that they didn't reprove [in this way] except close to death, including Moses and others.

Thus, as it seems, the matter is peculiar – didn't Moses reprove and speak much discipline to Israel before, and warned them to guard the words of the Torah? However, the essential definition of [#20's type of] reproof is [referring to] that in which he mentioned their sins, as it's written there, "In the desert, in the `Arava...", which Rashi explains are the places where they aggravated – this is the essential meaning of reproof. And he never reproved them with reproof like this except shortly before his death – even though he would reprove them in the aspect of 'the voice...' (see above), that through this he would awaken the good smell, as is written inside [the source in Likutei Moharan]. Even so, he didn't reprove them except before his death. See more about this in another place.

Dispute and Discord

1. One must be careful not to be confused by the dispute between the [true] *tzadikim*; only to believe in all of them (in all true *tzadikim*), because all of the confusions that come to one's mind about the [true] *tzadikim* because of dispute between them and/or other questions about them that are puzzling to him – it all comes upon him as a result of having blemished the drops of his brain (having blemished the *brit*), that because of this, it's desired that he be divorced from true and eternal life, which is [attained through drawing closer and connecting oneself to] the true *tzadikim* and those associated with them.

One must spare himself and take for himself reproof and discipline from this itself, that difficult questions are falling on his heart regarding the true *tzadikim*; and through this, he'll return to the truth. (From Likutei Moharan I, 5; see sec. *Tzadik*, #8)

2. One must constantly put forth effort after [finding] any merit and good thing that is possible to find in [the people of] Israel, and to judge every person favorable, even those who dispute and insult him. Then, one will be saved from dispute, and through this he makes a precious crown for HaShem with several kinds of precious gems. (From Likutei Moharan I, 6)

3. When there is dispute and discord on someone, and he remains silent and disregards the dispute and insults [with which] they degrade him, and he hears his disgrace and doesn't reply – this is the main repentance and rectification for all his transgressions, and he is truly wise, attaining Godly honor and a good portion in the world to come, and he merits being included

in the man sitting on the throne (from Ezekiel 1) from which comes justice upon all those who come into the world. (There^)

4. It's forbidden to taunt the wicked and those who raise dispute, except for one who is a complete *tzadik*, meaning that he's already sent away and nullified the evil within each of the four elements, which include all traits, until [the point] that he's sure that no stumbling of sin will occur to him.

A *tzadik* like this and those associated with him are especially able to taunt the wicked. However, anyone who hasn't completely nullified the evil completely and the evil is still in potentiality, even though there's no sin in him, this isn't a complete *tzadik* and it's forbidden for him to taunt the wicked because their lengthening of breath (see inside Likutei Moharan) is able to harm him, God forbid, which they receive from the side of evil, which [is the 'storm wind] which is great for its time [but dies out afterward], God forbid.

However, the complete *tzadik* is able to bring himself down into the pipeline from which the wicked receive their vitalizing spirit, breaking it and suppressing it, and "toppling the wicked to the ground" (Psalm 147). (From Likutei Moharan I, 8)

5. Through being careful with the commandment of *tzitzit*, one can stand against those who raise dispute and topple them. (There^)

6. The wicked and those who raise dispute about the [true] *tzadikim* are called dead [even] in their lifetime, for they have no vitalizing spirit of holiness which is drawn forth only by the true *tzadikim*. (There^)

7. That which the learners generally dispute the *tzadikim* is a result of learning oral Torah, that is, *Gemara*, *poskim*, etc, with great arrogance. Thus is made out of the oral Torah a mouth for them to 'speak about the *tzadikim* haughtily, with arrogance and disdain' (see Psalm 31:19, "deceitful lips that speak of the *tzadik* haughtily, with arrogance and disdain").

However, the true *tzadikim* elevate and rectify their evil words, coming back and making *halakhot* out of them, raising up great delight to HaShem through this specifically. (From Likutei Moharan I, 12)

8. When one suffers hardships from those who raise dispute and [from] the wicked who hold [people] back from holiness, and he has no power to defer them and suppress them except in their judgments/courts, it's a great deed to go to their judgments/courts and to put forth effort with all strength to

topple them in their judgments/courts, specifically; and also to put out financial expenses for this. Through thus, he elevates holy judgment from [out of] the *klipot* and the side of evil.

Sometimes HaShem will cause all the disputes for this, that there will be those who dispute and stand against the proper men of truth, with no ability in the hand of the proper [men] to stand against them except in their judgments/courts, in order that through this the holy judgment will be elevated from the *klipot*. (From Likutei Moharan I, 20)

9. The discipliners of the generation who go out and reprove the generation in order to bring them back to good sweeten the judgments and increase peace in the world. They make peace between Israel and their Father in Heaven. However, when the evil of the generation overcomes, God forbid, to the point that it damages the reproof and discipline, through this peace in the world is damaged. Through that, disassociation and dispute are made in the world. (From Likutei Moharan I, 22)

10. When people dispute the true *tzadikim* and their people, the Holy One Blessed is He desires to remove their enemies from their midst. He brings down their enemies into greed, which is apostasy, idolatry, 'the dark faces', anxiety and depression, and death – for there is no greater fall than this because the lust for money embitters their lives and consumes them.

The principle when there are disputes is this: everyone who guards the *brit* more than his fellow is able to topple his fellow from his level, and the fall is that he falls into greed. Therefore, a person must be exceedingly careful when there is a dispute about him, that he doesn't fall into greed. (From Likutei Moharan I, 23)

11. The opponents, the degraders, and the insulters of those who fear HaShem [do this] as a result of receiving teaching from improper Torah scholars, who are called 'Jewish demons' (source in the Holy Zohar), who receive a fallen Torah that has no power to lead a person in the truly good path. No benefit is attained through these kinds of Torah scholars – to the contrary, people fall into heresies and opposition [to the true *tzadikim*] by them. (From Likutei Moharan I, 28)

12. Through bringing in true Torah scholars as guests, faith is merited, and one overcomes the opposition [against the true *tzadikim*] by this. (There^)

13. The people who judge everyone unfavorably and always investigate people's debts are of the strength of the side of evil, of the aspect of "the

end of all flesh" (Genesis 6:13), since he constantly seeks out making an end and destruction, God forbid, awakening judgment, snitching and accusing. Their main power is drawn through a blemish in speech, and main subjugation and nullification of them is through the rectification of speech. (From Likutei Moharan I, 38; see sec. Speech, #6 & #7)

14. Through clapping the hands in prayer, dispute becomes nullified, and death and destruction are annulled from the world, meriting peace. (From Likutei Moharan I, 44)

15. One who has [holy] knowledge exceedingly distances himself from dispute because the essence of dispute and anger is from a lack of knowledge, and the more knowledge is increased, the more that dispute is nullified. Therefore, through busying in Torah, which is [holy] knowledge, dispute is canceled out and peace is increased. (From Likutei Moharan I, 56)

16. Thus, through immersion in the *mikve*, [holy] knowledge is drawn forth and disputes are nullified. (There^)

17. The haters and accusers of a person are aroused via [his own] anger, and they raise dispute about him. The remedy for this is fasting or the enjoyment of the Sabbath. (From Likutei Moharan I, 57)

18. The essence of disputes comes by way of a blemish of faith in the Sages. Therefore, when there is a dispute over someone, wherein they pry and ask difficult questions about him, he must contemplate the dispute and repent through it over [his] blemish of faith in the Sages. Through this, faith in the Sages is repaired. (From Likutei Moharan I, 61; see sec. *Tzadik*)

19. There are several books [in existence] now and in the future there will be more books, as well. The world needs all of them, and it's forbidden to dispute and scoff at any book that goes according to our holy Torah. Any who would scoff at them is judged in boiling excrement. [This applies] save for [books] that go according to 'their' (foreign) philosophies, of which it is forbidden to [even] look into them at all, as is explained in another place. (There^; see sec. Torah Learning)

20. There are true *tzadikim* whose faith is definitely whole, but even so, they have dispute raised about them. This is the aspect of "and he took up the sin of many" (Isaiah 53:12), that he suffers the sorrow of the disputes over the world's blemishing the faith in the Sages – and through the dispute that's over him, he rectifies the blemish in faith of the Sages [that exists] by the common folk. (There^)

21. There are those who have dispute raised about them as a result of them not having faith in themselves, and not believing the Torah novelties that they come up with – which HaShem derives great pleasures from. Through this, they neglect their Torah novelties. Therefore, disputes come up against them, in order that they'll turn in repentance over this. For this, that they don't believe in their own Torah novelties, is also the aspect of a blemish in faith in the Sages, and through the disputes they return in repentance over this, returning to and accelerating their new Torah insights, making books out of them. Holy books are added to the holy Torah, and dispute is nullified and all judgments are sweetened. (There^)

22. That which there is a dispute between true *tzadikim* is drawn from the aspect of 'the open space', see inside [the source in Likutei Moharan]. It is impossible to understand with the intellect. Therefore, it is forbidden to think about these disputes, but instead to believe that 'these are both words of the Living God', but that it's impossible for us to understand this and [that] we must strengthen ourselves in faith alone. (From Likutei Moharan I, 64)

23. Through the split that exists between the hateful [opponents], the more they thrive. However, when the hateful [opponents] group together, then they quickly feed off of the excesses of the mind, from which is their vitality, and they fall quickly. (From Likutei Moharan I, 67)

24. The characteristic of winning, argument, and war is drawn forth from the blood which still hasn't [been used] to serve HaShem, may He be blessed. For every person must see to it that he serves HaShem with every drop of blood found in him, meaning to speak much Torah and prayer until words of Torah and prayer will be made out of all the blood. Then one attains peace and to cancel out the characteristic of [wanting to] win [every argument, even if he knows he's wrong] and dispute. (From Likutei Moharan I, 75)

25. Through hearing one's disgrace and not answering, and doing this from love and not in order to anger his friend more through the silence – through this, he repels the *klipot* and impurities, that they won't attach to holiness. (From Likutei Moharan I, 82)

26. One must judge every person favorable, even those who raise dispute about him, he must search out to find merit in them, in that which they're disputing about him. Through this, he's able to nullify the dispute entirely, or that there would be a toppling of the disputers. (From Likutei Moharan I, 136)

27. One who holds back his urge for dispute merits that a *halakhic* matter will be said in his name. Then, he lives in two worlds, and it's as if he's not dead. (From Likutei Moharan I, 145)

28. Via dispute, it's hard to pray and speak holy words. Therefore, before prayer, one should receive upon himself the positive commandment of "and you shall love your fellow [Jew] as yourself" (Leviticus 19:18), in order to draw forth love and peace, because the essence of speech is from peace. (From Likutei Moharan I, 239)

29. Thoughts of heresy fall on good people via dispute. (From Likutei Moharan I, 251)

30. When there is dispute about a person, he's able to be toppled from his level, God forbid. He [thus] needs to become greatly strengthened and pray and supplicate much before HaShem that he won't be swayed from the path, God forbid, via the dispute. (From Likutei Moharan I, 258)

31. When there is dispute about a person, the person shouldn't stand himself against the hateful [opponents] and say: "I'll do to you what you've done to me!", because this causes the hater to arrive to what he wanted, to see in him that which he wants to see in him. Rather, to the contrary, it's fitting to judge them favorably and to do to them all well, and through this he foils the plans of the hateful [opponent]. Then, instead, the wicked plan will return on his [own] head. (From Likutei Moharan I, 277)

32. All of this is when those raising dispute are wicked. However, when those raising dispute about him are *tzadikim*, their intention is definitely only for the good – to raise and take him up through it, sweetening the judgments upon him through this raising dispute about him.

This, a person must know when there is a dispute about him from *tzadikim*: that it's only for the good. He must request from HaShem that he not cause himself to err by this, to say it's a complete dispute, God forbid, in order that a complete dispute of the side of evil won't come to be through this. (There^)

33. Through dispute comes poverty and not [being able to] attain healing. However, through peace comes healing and livelihood. (There^)

34. When there is war and bloodshed in the world, through this comes a ceasing of rain, God forbid, and things become expensive. (From Likutei Moharan II, 60)

35. Through blemishing the honor of Hashem comes dispute. (From Likutei Moharan II, 71; see sec. Land of Israel, #18 and sec. Honor, #32)

36. The whole world is full of dispute – whether between the nations of the world and also within every city, every house, between neighbors, between everyone and his wife and the rest of his household: his servants, children, and the like. And there is no one who pays attention to the main goal, that every day the person dies, because the day that passes will be no more and every day one gets closer to death – and how is he permitted to spend time on dispute/argument?

Therefore, one who is a little bit knowledgeable needs to pay attention to this, to draw patience upon himself, not to lose his days by either small or great disputes, only to stop his spirit and his anger, having peace with everyone. (From Sihot HaRan, 77)

Eating

1. Through eating properly, as is fitting, which is to eat in moderation and not in a forceful manner, the intellect is repaired and foolishness is suppressed. However, when one eats like a glutton and drunkard, through this, foolishness overpowers the intellect and through that, the light of the *tzadik* becomes darkened and one is not able to receive from him fear and love [of HaShem]. (From Likutei Moharan I, 17)

2. Through [giving] charity to the true *tzadikim* and to fitting poor people (meaning poor people who are worthy of receiving charity), through this, converts are made and blemish in eating is repaired. Through that, the intellect is made whole and one attains seeing the light of the *tzadik*, meriting receiving fear and love from him. (There^)

3. One who has a wholeness of holy tongue (holy tongue means speaking words of Torah, prayer, *hitbodedut* with sincerity) and has *shmirat habit* is able to arouse the sparks of the [Hebrew] letters that are in everything [, from which everything was created by HaShem's utterance], and then his eating and drinking and all his enjoyments are only from the sparks of the letters and his heart shines from this. Through this, his face shines and he attains the purification of his face so much so that he is able to arouse others to repentance from them looking at his face alone. For everyone will see their own face in his like a mirror, and they'll see how sunken in darkness they are, until [the point that] without rebuke and without

reprimand he'll arouse is friend to repentance only from him looking at his face alone. (From Likutei Moharan I, 19)

4. When a person feels some hunger, that the desire for eating overpowers him, he should know that he has enemies. Therefore, he should rob and break his animalistic [instinct] that craves eating, for the essence of hunger is for the animalistic, and through that he is saved from his enemies. (From Likutei Moharan I, 39)

5. Through the urge for eating comes dispute, that people will insult and degrade him. And when one breaks the urge for eating he merits peace, and then there is also peace in His heights above and thus great satiation is revealed and increased in the world. (There^)

6. It is definite that one who is sunken in the urge for eating is far from the truth and it is definite that judgments are out over him. Also, this is a sign of poverty and he will also come to disgrace and shame. (From Likutei Moharan I, 47)

7. The Holy One Blessed is He will do wonders through the hand of one who breaks the urge for eating. (There^)

8. There are two [kinds of] people who sleep [away] their days and there are those who fell into the aspect of sleep through lusts and bad deeds. There are those who are good and pleasant people, only that their fall is through eating, for sometimes when a person eats a food that isn't clarified yet to [the category of] human food (in other words, that he did not eat the food the proper way, see above), his mind falls because of this, into the aspect of sleep, for when one eats in holiness and purity, then it illuminates his face, that is, his intellect, through his eating. However, when his eating is not in sanctity, then the food brings wickedness to the heart and through that he loses [the illumination of] his face and falls into the category of sleep. Even if it seems to the world that he is serving HaShem and busying in Torah and prayer, even so, he is in the aspect of sleep, for all his service remains below and HaShem has no satisfaction from it. One must awaken him from his sleep, but it is impossible to awaken him except if he awakens himself a little bit at first. Through the tales of the tzadikim of truth one attains an awakening from sleep, to not spend one's days, God forbid, in [this kind of] sleep. Fortunate is the one who merits to come to a *tzadik* like this who is able to awaken him from his sleep, so he won't sleep his days [away], God forbid. (From Likutei Moharan I, 60)

9. The food of the man of Israel needs to be food after [the stage that] it has been clarified (meaning separated from bad) and has no mixture from the forces of evil, because through food that has a mixture in it, a person can [come to] sin. The clarification of foods is through faith that one merits through fasting. Then, through his eating, a face to face unification between the Holy One Blessed is He and His Divine Presence is made. (From Likutei Moharan I, 62)

10. All lusts are the aspect of 'shells' and 'extras' (these two terms are used to denote bad spiritual forces), for without lusts, the body would [still] be able to exist. And when the lusts overpower a person, it is the overpowering of the 'shells' over holiness. The head of the lusts are the urge for eating and drinking. All lusts are drawn after them and when they overpower, they draw speech into exile and then one becomes in the aspect of "their throats are parched" (Psalm 69), and one is unable to speak a word before HaShem. The remedy for this is fasting, and then one can speak. Through this, one can bring distant ones closer to HaShem which is the essential completeness of faith, and then one's eating will be very precious because a great unification is made through his eating. (There^)

11. Through the urge for eating, holy honor is damaged and then the brazen-faced of the generation overpower because the honor falls to the wicked nations and the brazen-faced of the generation who take up all honor and dominion. Thus, the aspect of 'the hiding of the face', corresponding to the increase of judgment, becomes [active], God forbid. However, when one breaks the urge for eating, through this is 'the elevation of the face' corresponding to the cancelling out of judgments - and then holy honor is whole and there is no authority and honor for the brazen-faced. (From Likutei Moharan I, 67)

12. One must be exact in not eating more than his need because when one eats more than his need, it harms him a lot. For even the remaining food (meaning all that which was eaten before one exceeded the amount necessary) joins together with this food (meaning all the food one ate after he exceeded what he needed) and they[, together,] harm him much. (From Likutei Moharan I, 257)

13. When a person eats excessive food, he is like an animal because the category of human [includes eating] only according to what is necessary; and when one eats more [than this], it is exactly the behavior of an animal. Through eating excessive food comes the sickness of the fever, God forbid. Also, through not yet clarified food occurring within one's food (meaning when a person doesn't eat all of his food in sanctity), comes the sickness of

the fever, God forbid. (From Likutei Moharan I, 263)

14. The urge for food is one of the three lusts that damage and cause the loss of the fear [of HaShem] that is in the heart. Through receiving the festival of *Sukot* properly, knowledge is drawn, repairing the lust for food and then one merits fear and prayer. (From Likutei Moharan II, 1; see sec. Fear, 19-21)

15. Sometimes through the food that is eaten a dream is damaged, corresponding to a dream that is through a demon, God forbid, and one can come to a nocturnal emission through this, God forbid. The remedy for this is joy and to strengthen oneself to be joyous always. (From Likutei Moharan II, 5)

16. One who merits a true Rabbi that knows how to properly illuminate the holy knowledge in Israel, and he is a man of valor and not the opposite, through this one is able to receive an enormous illumination of desire at the time of eating; that the desire will illuminate for him at the time of eating and he will become silent and yearn much for HaShem with an enormous desire without measure and without knowledge. He won't know at all what he wants, [he will] just [have] a plain soul consuming desire for HaShem. (From Likutei Moharan II, 7)

17. Through nourishment of the body, meaning the urge for eating and drinking, the nourishment of the soul is weakened, and fear, which corresponds to good smell and is the sustenance of the soul, is damaged. (From Likutei Moharan II, 8)

18. Through receiving reprimand from the true *tzadik* who is able to reprimand Israel properly, the sustenance of the soul overpowers the sustenance of the body.

19. The main point of eating is for separations, [that is,] in order that the food will be clarified and that pleasant words will be made from it, which are the blessings that are blessed over it, [as well as] prayer, learning, serving HaShem by the power of the food. Everyone needs to intend this at the time of eating, and then the food becomes the aspect of the incense and one merits joy. From this is made a crown of mercy and loving-kindness for King Solomon, about which is said, "go out and see...the crown..." (from Song of Songs), and through this one attains an easy livelihood. (From Likutei Moharan II, 16)

20. Everyone among Israel, even a great tzadik needs to have some kind of sorrow every day. And the more one has knowledge, his sorrow is all the much greater; but through eating in holiness and in fear of Heaven, the sorrow is sweetened so it won't overpower, God forbid. (From Likutei Moharan II, 77)

21. Through eating in sanctity and in fear of Heaven the mouth is made into the aspect of the human level [instead of the animal], and one attains coming through this to the aspect of the divine presence speaking from his throat. However, one whose eating isn't in sanctity, then his mouth that eats is in the category of an animal, and he is really an animal, God forbid. (There^)

22. The main fear [of God] comes and meets a person at the time of eating. Therefore, one must be very careful to eat in sanctity and to draw upon himself the fear that comes upon himself then. Through that, he'll attain everything mentioned in 20 and 21 above.

23. One must be very careful not to eat fruit before it ripens entirely on the tree because one can lose his soul over this. It is also forbidden to pluck fruit before its ripening, [just] as it is forbidden to cut a tree before its time. (From Likutei Moharan II, 88)

24. When one properly blesses the blessing over fruit with great intention and with fear of Heaven, through this he merits to be saved from losing his soul over an unripened fruit. All must be very careful with the blessings of enjoyment (meaning all the blessings said on food, drink, pleasant smells, etc), particularly in the blessings on fruit, for they have many lost things in them which must be clarified and elevated. (There^)

25. Also when fruit ripens inside one's house, it doesn't help in making unripened fruit that didn't ripen on the tree permissible to eat. However, if the fruit that didn't finish [ripening] are left detached [from the tree] for some time until they are made ripe by themselves - this helps and it's permissible to eat them. (There^)

26. Be careful not to eat forcefully, meaning to eat quickly like a glutton, because this corresponds to "pour me, please [some of this pottage]..." (Genesis 25), only [one should] regulate himself to eat in moderation, in a settled mind, and with manners; like how people eat with manners when an important person is sitting at the table - thus should a person eat always, even when he eats alone. (From Hayyei Moharan 69)

See 3, above, fortunate is one who merits this.

Hitbodedut

1. One who wants to taste a taste of the hidden light, that is, the secrets of the Torah that will be revealed in the future, he should increase *hitbodedut* between himself and his Creator and judge and adjudicate himself all the time regarding all his actions and affairs, whether or not such [a deed or affair] is proper and decent for him to do and to act accordingly before [the sight of] HaShem who rewards him all the time and at every instance with goodness.

One should manage his affairs with justice and come to justice with himself regarding everything. He himself should judge and adjudicate himself regarding all his deeds and affairs. By this, he will remove from himself all fright and be saved from fallen fears, meaning that he'll not fear any prince or lord, or dangerous beast, or bandits - or from anything in the world. Only HaShem alone will he fear and be frightened of.

By this, one will raise fear to its source, which is [divine] knowledge/awareness. He'll attain a whole knowledge/awareness, knowing Whom he fears, fearing the Honorable Name alone, [with a] fear of [His] loftiness. Through this, he'll merit an attainment [of an understanding] of the revealed Torah and [he'll also merit] true humility. By this, he'll merit prayer [on the level of] giving over of the soul, annulling all of his existence and physicality at the time of prayer. He'll pray without any intentions of self-benefit, not thinking of himself as anything - just annulling his essence and his physicality, becoming annulled as if he isn't even in the world. By that, he'll come to the attainment [of an understanding] of the secrets of the Torah, which is the hidden light that will be revealed in the future.

[All of] this is attained via *hitbodedut*. (From Likutei Moharan I, 15)

2. The words of conversation that a person speaks between himself and his Creator are an aspect of *ruah hakodesh*. For through entering into this and compelling and preparing oneself to speak before HaShem, HaShem sends words into his mouth, which are an aspect of *ruah hakodesh*. All must see to it to put forth effort to always renew [the words of prayer], constantly requesting with pleasing words and new supplications. This is attained through purity of heart which is merited through the motion of the intellect in sanctity (as is brought in sec. Knowledge, #3). (From Likutei Moharan I, 21 and 156).

3. Through the conversation that one converses and speaks between himself

and his Creator, bringing one's good desires and yearning up to the mouth, [meaning] that which he yearns, craves, and longs for, to leave his evil inclination and attain true goodness; praying and supplicating before HaShem for this.

Through this, he brings out good souls from potentiality to actuality. For through the longing alone, souls are made in potentiality. And through the above stated speech, they (the souls) are completed and go out from potentiality into actuality. By this, one attains making his request and merits forming the letters of the Torah (the Hebrew letters) for good, giving vitality and sustenance to everything and drawing goodness and blessing into all of the universes, and one awakes several souls to repentance via these words he speaks between himself and his Creator.

This matter of bringing up yearning and good desires, fully, to the mouth, is very precious and all must accustom themselves to engage in this much, every day. By this, it is possible to return the world to good. (From Likutei Moharan I, 31)

4. Within everyone is a very precious good point, the desire of which is always very strong to do only the will of its Creator. However, the lusts break one's heart, and through this, one's heart is far from this [good] point. Therefore, one must speak between himself and his Creator in order to illuminate the aspect of the [good] point within him, to his heart. Through this, he'll nullify the foreskin of his heart, that is, evil love which is the disgrace of the heart, which breaks the heart of a man (see sec. *Tzadik*, #42). (From Likutei Moharan I, 34)

5. One must habituate himself to speak between him and his Creator with great truth to the fullest, until he starts speaking words of truth from the heart that is within his heart, until he becomes very ashamed before HaShem over the greatness of his transgressions before the Master and Ruler, Essence and Source of all the universes (see sec. *Shame*, #2 and sec. *Speech*, #7). (From Likutei Moharan I, 38)

6. Everyone must see to it to become incorporated into their source. And to become incorporated into one's source requires having [self] nullification. And it is impossible to have [self] nullification except through *hitbodedut*. For through doing *hitbodedut* between himself and HaShem, he can annul everything and cling to HaShem and [thus] be incorporated into his source. (From Likutei Moharan I, 52)

7. *Hitbodedut* [should] essentially [be done] at night, because then all are

sleeping. It is also good that the place [where *hitbodedut* is done] is outside of the city; that one will walk on a lonesome path, a place where no one goes even during the day. Doing this *hitbodedut* at night on a lonesome path, turning his heart and mind away from the matters of this world and annulling everything, until annulling himself completely - meaning, that at the beginning he prays a lot until he annuls one trait and afterwards annuls another trait, then afterwards annuls himself completely, that no pride and no substance remain within him until he makes himself as completely nothing, attaining the aspect of true [self] nullification and through this becoming incorporated into his source. By this, the whole world is incorporated with him into his source, meaning that all is incorporated with him into the oneness of HaShem. (There^)

8. Night is the main time for *hitbodedut*. That is, to do *hitbodedut* between oneself and his Creator, to elucidate one's conversation before HaShem. To meditate with his heart and to search for the good spirit, that is, the good points within him yet, to separate them from the evil spirit until he pours out his heart like water before the face of HaShem. By this, he'll attain joy and the suppression of the *medame* from which [derive] all urges. Through this, he'll attain memory, to remember the world to come and constantly think about his purpose and final end for the world to come, until he merits truly returning to HaShem. (From Likutei Moharan I, 54)

9. When a person prays with *devekut* or does *hitbodedut* properly, and then in the middle [of it] he falls from his level - this is drawn from a blemish in faith. And then, he needs to break his heart within himself and become ashamed of himself from having fallen from Heaven to earth. He should have mercy on himself until he sighs, and through that sigh he'll return to his level. (From Likutei Moharan I, 108)

10. When one speaks before the Holy One Blessed is He and elucidates his conversation with reasoning/claims and requests, and wants to win [against] the Holy One Blessed is He, as if it were possible, that He should fulfill his request, the Holy One Blessed is He has pleasure and joy from this, that one 'wins [against]' Him. Therefore, He sends words to his mouth [wherewith] he [is able to] 'win [against]' Him. For without this, it definitely wouldn't be possible for flesh and blood to 'win [against]' the Holy One Blessed is He, rather, HaShem helps him with it. (From Likutei Moharan I, 124)

11. When a person does *hitbodedut* and elucidates his conversation and his sorrow before HaShem, confessing and regretting the greatness of the blemishes he has done - then the Divine Presence is as across from him elucidating its conversation and sorrow; because every single blemish that

one has done to his soul, he has blemished also by it [the Divine Presence], as if you could say. [The Divine Presence] comforts him to request stratagems for repairing the blemishes. (From Likutei Moharan I, 259)

[this section to be continued]

Hospitality

1. Through bringing in true Torah scholars as guests into one's home, one attains faith and breaking denial. Through that, the fallen Torah of the unfit Torah scholars, who are the aspect of Jewish demons (see Zohar, Pinhas), is fixed; all the opposition against those who fear HaShem comes from them, so through this, [inviting true Torah scholars,] one merits to overpower the opponents. (From Likutei Moharan I, 28)

2. Bringing in Torah scholars as guests [in one's home] is a rectification for prayer. For everyone has bad prayers which confuse him when he stands to pray a prayer that is proper to pray. Bringing in a Torah scholar is a rectification for this. (From Likutei Moharan I, 209)

Knowledge

1. Knowledge is mainly in the heart. For also the idolatrous nations have knowledge, but it is without heart; rather, knowledge is mainly when it is in the heart. And there in the heart is the place of fear, that is, to know HaShem in one's heart and not in his mind alone. Meaning that one should draw and attach his mind into his heart, until terror, fear, and fright fall upon him from (as a result of) the greatness of HaShem - until he awakens to serve Him in truth, until he merits to fear of the loftiness [of HaShem, as opposed of fearing His punishment], that he'll know Whom he should fear. And this is merited through *hitbodedut*, through self-judging oneself, and by this the hidden light is attained. (From Likutei Moharan I, 15)

2. All of the sorrows, troubles, exiles, and lacking that a person has - be it [in] livelihood, children, or health of the body - all is only according to the measure of lack of divine knowledge; and when the divine knowledge is made whole, then the lack is made whole (meaning there is no more lack). The eternal life in the future will be mainly because of knowledge, that knowledge will increase and everyone will know HaShem and through this will be included in His oneness and then they'll live eternal life like Him. For through the knowledge of Him are [people] included within Him, which is the

main yearning of the world to come. Therefore, it is necessary to guard knowledge and [one's] thoughts very well, that they'll be in sanctity, to guard from the evil thoughts and to always dwell on thoughts of Torah and service [of HaShem] and to endeavor to arrive to holy knowledge, upon which everything depends. (From Likutei Moharan I, 21)

3. To arrive to a wholeness of knowledge is impossible except by sanctifying the mouth, nostrils, eyes, and ears (seven openings of the face which correspond to the seven lights of the *menorah*). Meaning to guard himself from bringing deceit out of his mouth; having have fear of Heaven, which is the holiness of the nostrils; having faith in the Sages, which is the holiness of the ears: to believe in them and to listen to their words; and closing his eyes from seeing evil. And through this, he'll merit whole knowledge upon which all depends. And through that, he'll merit holy enthusiasm of the heart, for enthusiasm of the heart is born from movement of the intellect.

Therefore, when a person thinks of Torah and service [to HaShem], through this his heart becomes enthused for HaShem. And all the more one grows his mind and moves his intellect in sanctity, thus his heart is heated and enthused more. And through holy enthusiasm of the heart, one purifies his heart, for opposite of [the heart] being enthused and burning for a transgression or an evil lust, God forbid, that from this the heart is made impure - opposite this, one's heart must be enthusiastic and burn for HaShem in Torah and prayer through that, his heart is purified and he attains a pure heart through which he attains speaking between himself and his Creator with new words each time, which is the aspect of *ruah hakodesh*. (There^)

4. Also, through a person being humble, lowly, and patient, and not raging his anger over his humiliation, he sanctifies the nose completely. Through him being the "faithful of spirit covers up a matter" (Proverbs 11), and when he has a secret revealed to him and he is careful to keep it and not reveal it to another - through these he sanctifies the ears and through all of this one draws influx of [divine] knowledge. (There^)

5. Through the sanctification of the mouth and the ears, [eyes, and the nose], which are the seven candles, through this one attains drawing wondrous intellect which is the Godly influx, which is the wholeness of divine knowledge that one reaches without any previous parable (which would help him understand the concept; meaning without this he simply merits to receive an influx of divine knowledge directly to his mind without any introductions explaining it), rather [it is received] through Godly influx [alone], which is the aspect of *ruah hakodesh*. (There^)

6. The paradoxical matters by which we're confounded, like knowledge and choice (meaning how free choice can exist even though HaShem ultimately knows beforehand what we will choose) - know that the human brain cannot understand this knowledge. For this intellect is the aspect of a *makif* that this intellect is very, very great until [the point that] the brain cannot handle it, and it doesn't enter into the mind except that it is a *makif* (literally: it surrounds the mind) from the outside; and if he would know this intellect, he would be in the category of an angel and not [any longer] in the category of human.

Know, that this is the main power of choice (free will): that which isn't the awareness of [foreknown] knowledge [of HaShem] and (as opposed to) [our own free will and] choice. And in the future, when the human intellect will become greater and [then] it will be revealed to the human [mind the reason of how HaShem can have fore-]knowledge and [yet, we still had] choice - then, truly, choice will be nullified because then through the greatness of the intellect one will exit the category of human and go up to the category of angel and choice will be annulled. From this, understand that your ideas about the matters of this paradox of knowledge and choice, and things like it, shouldn't confound you, because now it is impossible to understand this awareness of knowledge and free choice in any way; for all of these [paradoxes] correspond to a *makif* that is impossible to bring into the mind in this world which is the world of choice. For this is the main power of choice, not knowing the awareness of [HaShem's fore-]knowledge and choice. (There^)

7. One who blemishes the honor of the true *tzadik* has the light of the intellect and knowledge closed and he is unable to attain new insights in the Torah. He is also considered a dead man. (From Likutei Moharan I, 21)

8. Sometimes the mind and knowledge become hidden, and then crying out [works] well for a person, whether during prayer or [learning] Torah. Through this he births forth mind and knowledge. (There^)

9. A person is essentially intellect and knowledge. Therefore, wherever the intellect ponders is where that person is. Therefore, one must very much run away from evil thoughts, in order to not set one's place there, God forbid. One must bend and force himself to [think] good thoughts, in order that he'll merit to know and to reach awareness of HaShem. Hence, that he'll be there, exactly, and incorporated in HaShem. All the more one knows, the more he is incorporated into Him and merits eternal life and merits to wholeness of knowledge and is saved from all lack. (There^)

10. All of the judgments, God forbid, are drawn from a lack of knowledge, causing anger and cruelty. Therefore, one who is sick [is one whom] judgments are out upon him and his mind is detracted; therefore, he is angry. However, through greatness of knowledge are all judgments sweetened and canceled out [as well as] anger and cruelty being canceled out, attaining great mercy and knowing that all that comes across a person is all for good because it is entirely good. (There^)

11. All of the greatness and good that the nations of the world have now - it is all for our good and greatness. Even though now it is impossible to understand all this, for one cannot deny the reality - even so, in the future, knowledge will increase until even the nations of the world themselves will know and understand that all their greatness and good - all of it was for our good. (There^)

12. The main comfort of all sorrows and the main hope and the main life of the world to come and it's delight not but an attainment of holy knowledge, which is to know HaShem truly. All will become pure and attain this in the future, even the nations of the world, as it is written "for the world will be filled with knowledge of HaShem..." (Isaiah 11). However, there will be a great difference and distinction between their [the nations'] awareness and our awareness, because that which will be considered a great and wondrous attainment [of knowledge] by them will be a joke and a simple matter by us. Also, between Israel themselves there will be a great distinction between each *tzadik*, and especially so between a *tzadik* and a wicked one; for everyone will attain [awareness] according to his service [of HaShem] and his strain and bother which he hassled, strained, and suffered the bitterness of this world for Hashem.

Even great *tzadikim*, when they will arrive to the world to come on the attainments that a *tzadik* great than them attained in this world, they will be amazing things by them and they'll blaze and be enthused by them. And by this great *tzadik*, from them, it will be a simple thing, for even in this world he attained these attainments; and that which he will attain in the world to come will be much, much greater, and thus [it will be] between a person and his friend. Understand well and pay good attention to these matters, that you'll see to it to prepare for yourself life for eternity, and if you'll have been wise, you'll have been wise for yourself. (There^)

13. When a person thinks good thoughts about Torah and service [of HaShem], through this he attains more understanding each time. Through

that, he is saved from ambush and assault, and all of the destructive [forces] will run from him and he won't fear them at all. (There^)

14. The month of Elul is an auspicious time for knowledge; that is, that one will merit to attain the *makifin* of the intellect and to make the *makif* internal, until he will have other *makifin* and through this he makes garments for this soul and is spared from every ambush and assault, as stated above. (There^)

15. When a person does some commandment (or good deed), there is power in the deed to go out and awaken all the worlds for the service of HaShem, and [then] blessing is drawn to all the worlds through this. The blessing that is effected from above is essentially intellect. And when it comes below it is made for each and every one according to his desire. Therefore, one who cares about his soul must direct his desire, that he'll draw the blessing of the intellect, and he must draw faith into the blessing of the intellect, for there is no relying on the intellect itself, as is known.

Also, through the inner workings of the blessings which are drawn through the commandments, the one who settles and brings order to the mind is blessed.

Through all of this, one merits attaining the light which is above [the three levels of the soul which are] *nefesh*, *ruah*, and *neschama*; [that light] which is the light of *Ein Sof* which is impossible to attain with any intellect, except through doing the commandments with joy, one merits it in the aspect of "there but not there". (From Likutei Moharan I, 24)

16. Everyone must see to it to take oneself out of the *medame* and to go up to the intellect; to not walk after the lusts of the instinctive nature (lit. of the *medame*), [which is] the animalistic lust (or urge) - only to walk after the intellect. The intellect pushes away all lusts, entirely. All lusts are the opposite of the intellect and are only by the force of the *medame* which is the animalistic force. For, also an animal has this force and it also lusts after these things.

When one is drawn after the *medame* in the heart, this is the aspect of the arbitrariness of the heart which goes after the *medame* in the heart, and does an act of an animal exactly. One [therefore] must get out of the arbitrariness of the heart, and to break his heart of stone, going after the intellect. (From Likutei Moharan I, 25).

17. Even if one already broke the *medame* and by this raised the attribute of the intellect, [even] with all this, the intellect is still in potentiality. One must use his intellect, to investigate and think of serving HaShem. And then,

when one researches with his intellect and uses it, then he brings out the intellect from potential into actual. Then afterwards, when he attains with his intellect all that is in the capability of a man to attain, this is what remains for him after death.

The main existence of a person after his death is only this intellect of holiness that he acquired and reached in [the study of] Torah and serving [HaShem]. (There*)

18. When speech is without knowledge, then there is no good in it. And then, the speech is not heard or received. And then, it is not called speech at all, because speech which is not heard or received is not called speech. (From Likutei Moharan I, 29)

19. Fixing speech is [done] through praise of the *tzadikim*, for through praise of the *tzadikim*, knowledge is elevated. Then, speech is received from knowledge and it [thereby] has good in it; thus, the speech is heard and received - and this is the overall rectification for speech. (There^)

20. One must know that the whole earth is filled with His glory, and there is no place void of Him, and He fills all the universes and surrounds all the universes. Even one who does business among the gentiles cannot apologize and say that it is impossible to serve HaShem because of the density and worldliness that always falls upon him as a result of the business that he always does among them. For in all worldly things and in all the languages of the nations, one can find Godliness in them. For without Godliness, they have no source of life and existence at all, rather, that which is on a lower level has its [source of] Godliness in greater contraction and it (the Godliness) is clothed in many more garments. (From Likutei Moharan I, 33)

21. You also must know, that even if you are sunken in the realm of the *kliptot*, and you're on a very low level to the point that it seems to you that you're no longer able to draw closer to HaShem since you became so distanced from Him - even so, know that even in the place you are, you can also find His Godliness there; and you can attach yourself to Him from there and turn in complete repentance. It is not far from you, rather, in your place the clothing (the concealment) [of Godliness] is great. (From Likutei Moharan I, 33)

22. The one who overpowers his inclination and forces his evil inclination [to subside and conform to his good inclination] is very much comparable to an angel of HaShem of Legions, and even in worldly things he can collect letters of the Torah. Even when he speaks with gentiles or sees their traits, he

knows [their] vitality [from] Godliness; that is, the [Hebrew] letters of the Torah clothed there. And he merits that they (the Hebrew letters) will reveal secrets of the Torah to him. That is, the Hidden and Ancient Torah, and he merits to taste a taste of the light of love within [divine] knowledge. This 'love' is above time and above dimensions. And he will see and attain this good and hidden light, that being the Hidden Torah and the hidden *tzadikim*. (There^)

23. The more one goes from level to level, the more he draws closer to HaShem and is able to know HaShem with an exceeding understanding. He is able to love himself with HaShem with exceeding love. (There^)

24. Everyone must attach his heart to his [divine] knowledge; for every one among Israel knows that there is a God, in general, and according to this knowledge, it would definitely be proper to annul all his bad desires and traits. However, the wicked are under the authority of their heart, and all desires and traits are in the heart. Therefore, everyone must see to it to attach their hearts to their [divine] knowledge; that the heart will be under the authority of their knowledge and that one will force his heart and desires to [conform to] this general knowledge of HaShem, that the whole earth is filled with His glory, until he breaks and annuls all his desires via this awareness.

Through this, one merits the light of the love of [divine] awareness, which is the hidden light, the Hidden Torah and the hidden *tzadikim*. (There^)

25. Wisdom is the source of all things. Therefore, all must guard their intellects from foreign intellects. For essentially, the wisdom to acquire wholeness is only Godly wisdom, and the other wisdom is only void wisdom and not wisdom at all. (From Likutei Moharan I, 35)

26. At the time of birth, everyone's intellect is contracted; and when one begins to use it in contemplating serving HaShem, then his intellect grows greater. However, when one puts foreign thoughts into his mind, which are foreign wisdoms, then the holiness of his intellect decreases according to the place [that] the foreign wisdom [takes up]. Upon this foreign intellect, all the bad and obscene traits come together and connect. (There^)

27. Therefore, one must guard his intellect and thought very well, that no foreign thought or foreign wisdom will enter into his mind. This is mainly what repentance and rectification for all sins is - when one overcomes, casting all foreign thoughts out of his mind and intellect. For the intellect is the soul (translator's note: "the *neshama*", which is the specific aspect of a person's soul correlating to the realm of thought), and when he sanctifies his

intellect, his soul, through this he elevates and returns everything to its source. That is essentially what repentance is. (There^)

28. When a person guards himself from foreign intellects, he furthermore must renew his intellect all the time. By this, his soul is renewed; for the intellect is the soul.

29. The overpowering of the evil inclination, which is the original snake, is mainly upon the Torah scholars and learners who have especially great knowledge. For he (the original snake) is always coiled against them because they have a higher intellect/soul. The main thing is to guard one's mind against bad thoughts very well, for upon them is the whole construct of the evil inclination, God forbid. (There^)

30. The renewal of the intellect, which is renewal of the soul, is through sleep. For when the mind wearies, then through sleep it is renewed. And at the time of sleep, the mind, which is the soul, comes into faith; in the aspect of, "new things of the mornings, great is Your faithfulness" (Lamentations 3). (There^)

31. There are several aspects of sleep. There is physical sleep which is rest for the mind. There is also the aspect of learning which is an aspect of sleep in terms of *devekut* to the Creator - and this is learning the plain meaning of Torah. There is also sleep which is the aspect of faithful business dealings, and when a person deals faithfully in business, then the mind, which is the soul, enters the aspect of faith and is renewed there and strengthened from its tiredness, and it draws new intellect from the Light of the Face [of HaShem].

The main thing here is faith, that one must guard faith well. Then, when one's mind is weary, he renews it within the faith, through the aspect of sleep; whether by simply physical sleep, that then the mind is renewed, as is apparent in reality. However, the main thing is faith, and that is the recitation of Shema in bed which is read before sleeping. And it must be said with intent, in order to attach and place one's soul within faith at the time of sleeping. There, it will be renewed in the aspect of "new things of the mornings, great is Your faithfulness" (Lamentations 3). Through this sleep, one will merit receiving a new intellect and soul from the Light of the Face.

And thus, one who has the aspect *devekut* [to HaShem], and his mind wearies by this, he then needs to learn the plain meaning of Torah and also to enter into faith at that time. That is, after his mind begins to become confused and he is unable to cling to HaShem anymore in the aspect of mind

and knowledge, then he needs to 'remove' his knowledge and mind completely and attach himself to faith in simplicity and learn the plain meaning of Torah in innocence and complete faith.

For truly, at the time the mind exists in attachment [to HaShem] or whatever level it's at (meaning, when it is not in the aspect of sleep), even then the main sustenance of the knowledge and mind is via faith - for there is no relying on the intellect alone, as is clarified above, in #15. However, when knowledge departs, then one must place it into faith alone, through one of the aspects of sleep as stated above. And there, the main thing is also faith. When one does business with faith, then his soul, which is his intellect, comes within the faith and is renewed there. (From Likutei Moharan I, 35)

32. Guarding faith is through fulfilling, "he speaks truth in his heart" (Psalm 15) while doing business (see also sec. Money, #21). (There^)

33. Before it has a revelation in Torah and serving [HaShem], every soul from among Israel is tested and refined in the exile of [all] 70 [prototype] nations; that is, in their [specific] lusts. For each of the 70 nations has its own bad trait of its own, which another doesn't have. And as a result of these traits, they (the 70 nations) are distanced from the 70 interfaces of the Torah.

And the shell/peel precedes the fruit. One who wants to eat the fruit needs to first break the shell/peel (Translator's note: the Hebrew term for "shell" also refers to the spiritual forces of evil and impurity). Therefore, before [a soul receives] a revelation of [divine] knowledge, which is a revelation of Torah, which is the essence of knowledge, wisdom, and truth - the soul must go through an 'exile'. That is, through the traits and lusts of the nations, in order to break them and to afterwards come to a revelation in Torah and serving [HaShem].

The main thing is to break the lust for promiscuity which is the summation/all-encompassment of all bad lusts and bad traits, and it is the main test and refinement. And when a person's soul comes into this test, exile, and refinement, which is essentially the lust for promiscuity, then he needs to raise his voice and cry out many cries that include at least 70. Just as the woman giving birth actually cries out 70 cries. Through this, one attains breaking this lust [along] with all the other lusts, and will attain a great revelation. And according to his rectification [of this lust], thus will be [the amount or which of] the revelation of the 70 interfaces of the Torah. (From Likutei Moharan I, 36)

34. A person must put forth effort to come to a wholeness of [divine] knowledge. That is, that he'll attain holy knowledge as much as possible for a person to know and attain [until the amount that] it is impossible for a person to know more. It is impossible to come to this except through engaging in drawing people closer to serving HaShem. Through this, his mind becomes complete. [Also,] through this, he merits children and is able to heal barren women. (From Likutei Moharan I, 53)

35. This is the reason *tzadikim* weary themselves to go after people [in order] to draw them closer to serving HaShem. It isn't to increase their honor, God forbid, rather it's in order to complete their [divine] knowledge. (There^)

36. One must really look upon his ways, to see and contemplate well all of the matters and reasons that HaShem sets up and brings to him every single day. Each day holds different thoughts, words, and actions from one's acquaintances, and he must know that HaShem contracts His Godliness from infinity into finitude, to the very center point of the physical world which the person stands in.

And He sets for each person thoughts, words, and actions according to the day, according to the person, and according to the place. And He clothes up hints [within those thoughts, words, and actions] in order to draw one closer to serving Him. Therefore, a person must look at all of this and expand his mind and intellect, to look upon and contemplate every thought, word, and action that HaShem sets for him each day; to understand from them the hints that HaShem provides him, and to draw closer to Him each time from whatever place he is at.

In all matters, in business, and in all the things in the world that HaShem sets for a person each day - in all of them there are specific hints that HaShem hints to him each time, to draw closer to Him. One must expand one's awareness and look upon this well. (From Likutei Moharan I, 54)

37. However, one must be careful to contract his mind so as not to delve his thought too much into this; not to exit the bounds of sanctity. That is, that one's thought shouldn't shoot out as a result of this, into philosophical inquisition and confusions, God forbid. Rather, [one should think] according to [normal] human intellect, such should he expand his thought in this. And also, one shouldn't look beyond his level, for "that which is beyond you, don't inquire". (There^)

38. 'Big shots' are usually fools. (From Likutei Moharan I, 55)

39. One must be careful of the proliferation of wisdom, that his wisdom should not be greater than his deeds. For the main strengthening of the heart, to draw closer to the truth, to HaShem and His holy Torah, is only through good deeds. However, one whose intellect is greater than his good deeds, his heart has no strength to properly prepare the intellect in holiness. Then, through this, his intellect causes him to sin more. Therefore, one must distance himself from the proliferation of vain wisdom, which is the wisdom of the world. Greater yet should one distance himself from the 'wisdom' of philosophy, [instead he should] only annul his intellect to the men of truth who walk in the path of truth, according to what we received from our Sages of blessed memory (see sec. Philosophy, #6). (There^)

40. All must know that HaShem is hidden (so-to-speak) within all the concealments that are in the world. For there are two kinds of concealments. There is a concealment and a concealment within a concealment. When HaShem is hidden within [only] one concealment, it's still hard to find him. However, even so, it's possible to weary and strive until finding Him, since one knows HaShem is hidden from him.

However, when HaShem is hidden in a concealment within a concealment; that is, that the concealment itself is concealed from one, to the point that he doesn't know HaShem is concealed from him - then it is very hard to find Him. This is drawn from a multitude of sins, God forbid.

When one sins and repeats it, and it is made to seem as if permissible [to the person] - this is one concealment. However, when one who sins more, God forbid, he falls into the aspect of concealment within a concealment. But truly, even there in the concealment within a concealment, He is hidden. For without His vitality, nothing in the world could exist.

Therefore, via the power of learning Torah, it's possible to change the concealments to awareness. To know that HaShem is even hidden there - even in the force of a concealment within a concealment. [This, one becomes aware of] until he hears, wherever he is, the proclaiming voice of the Torah, which proclaims and cries out: "Until when, fools, will you [continue to] love foolishness?" (Proverbs 1). (From Likutei Moharan I, 56)

41. According to the expansion of [divine] awareness/knowledge, is how easy one's livelihood is. The more one lacks knowledge, the more he wearies and toils after a livelihood. (There^)

42. According to the expansion of [divine] awareness/knowledge is how

much peace increases. For dispute, anger, and cruelty is from a lack of knowledge. All the more that knowledge increases, mercy, kindness, and peace increase. Through this, one attains healing. (There[^])

43. Via anger, one's wisdom leaves him and the image of God leaves his face and he no longer has the face of a human (see sec. Anger, #5). (From Likutei Moharan I, 57).

44. The main sustenance of [divine] knowledge is by three aspects, they are:

a. One must teach his wisdom to others and to draw them under the wings of the Divine Presence.

b. One must precede fear of sin to his wisdom.

c. One must also be exacting in how to present his wisdom, that his words will be the words of the mouth of a pleasing sage and not be contemptible [words].

Then, through the knowledge one attains drawing three influxes: food, drink, and clothing. (From Likutei Moharan I, 58)

45. When wisdom is in its fullness and wholeness, then one is able to subdue all of the oppressors who chase after the weak-of-strength among Israel, and to draw them (the latter) into the service of HaShem. Through this, one merits to conceive new Torah insights on the Sabbath, doubly.

46. The main pleasure of the world to come is to give thanks and praise to His Great Name, and to know and recognize Him, for through this is one close and right next to Him. For the more one knows and recognizes Him, the more one is right next to Him; because everything else will be annulled in the future, and nothing will be left in the future besides this thing: to thank, praise, and know Him - and this is the whole delight of the world to come. (From Likutei Moharan II, 2)

47. The essence of a person is his [divine] knowledge. One who does not have [divine] knowledge is not among civilization and he is not called 'human' at all. Rather, he is an animal in the form of a human. Knowledge is mainly holy knowledge, the knowledge of our holy Torah, to know that there is a God who rules and oversees the earth, and to do His will and His commandments. When a person merits this [kind of] knowledge in wholeness, he is saved from all sins and transgressions. For [as our Sages said], "a person does not sin unless a spirit of folly enters into him". However, when a person draws upon himself this holy knowledge, remembering HaShem at all times, he will definitely be spared from sinning. (From Likutei Moharan II, 7)

48. That which the world is far away from HaShem and don't draw closer to Him is only a result of them not having a settled mind, and [that] they don't settle themselves. The main thing is to try to settle one's mind well, [on] what is the purpose of all lusts and all the matters of this world; whether they be the lusts that enter the body or lusts that are in the body like, like honor and the like, for example. Then, [when a person looks at the purpose and end to all of these, he will realize they are all vanity and] he will definitely return to HaShem. (Likutei Moharan II, 10)

49. The main settling of the mind is via joy, because by joy, the mind is settled and one can lead the mind according to his will, to think about his eternal purpose. However, by depression and melancholy, the mind and knowledge are in exile and it's hard for one to settle his mind. Hence, depression is a major obstacle in serving HaShem. (There^)

50. One who has whole knowledge knows that all the time in the world is nothing, for time is essentially [a byproduct] of lack of knowledge. However, the more the intellect is grown, the more one sees and understands the nullification of time (see inside Likutei Moharan II, 62 which explains this well).

Also, in reality we very much see the sprouting of time as a passing shadow and like a disappearing cloud, very much. If you pay attention to this, you will be immensely spared from the worry of this world and you'll be strengthened to snatch up whatever you can at any time, that which will cause you to succeed for eternity, for there it is above time completely, because it is the eternal world. (Likutei Moharan II, 61)

51. There are several idiocies that cling and attach to the mind, particularly confusions in faith. Through sleep, they are separated from the mind, and sleep exceedingly benefits faith. (From Sihot HaRan 110)

52. Via seeing oneself with the true *Tzadik*, one's mind and knowledge shines. Through this, one receives greatness and authority according to [the amount] his mind shined. [Also] through this, one merits to attain new Torah insights appropriate to him, and through that one merits shame, repentance, and true humility, which is the aspect of the eternal life of the world to come (see sec. Pride and Humility, #30). (From Likutei Moharan II, 72)

53. Wisdom is essentially when one determines that wisdom is far from him. And it is a great wisdom and a great work to make oneself as an animal [in a

certain kind of good way, not as brought above in #47], see sec. Innocence. (From Likutei Moharan II, 83 and Sihot HaRan 15)

54. One needs a great merit to be able to sit oneself down for one hour each day and to be remorseful for that which is necessary to regret - for not every person merits settling their mind. Therefore, all must greatly strengthen to see to it to settle oneself well, in regard to all one's actions and deeds, [to determine] if it is fitting to spend one's days with actions like these. (From Sihot HaRan 47)

The Land of Israel

1. The essence of faith which corresponds to prayer and miracles is only in Israel. There, is the main elevation of prayers and one can do with his prayer what is needed and to do true miracles and wonders in the world. (From Likutei Moharan I, 7)

2. When some blemish of [the concept of] the Land of Israel which corresponds to faith and prayer, then they descend into exile; the principle is that prayer descends into exile and it is impossible to pray and do miracles in the world. (There^)

3. One who wants to be true man of Israel, meaning to walk from level to level [in sanctity], it is impossible except through the sanctity of the Land of Israel, for all the ascents that need to rise to holiness is only through the Land of Israel. Thus, all ascent of prayer is only in the Land of Israel. (From Likutei Moharan I, 20)

4. In the merit of the Torah that one draws, he merits the Land of Israel. Also, through being present by the *tzadik* at the time he draws forth Torah and teaches in public - then one will also have a portion in the Torah that the *tzadik* draws. Through this, he also merits to come to the Land of Israel. (There^)

5. It is impossible to come to the Land of Israel except through hardships. The main part of the hardships are the wicked ones who prevent, who raise slander about the Land; but through the drawing forth of the Torah as stated above, one merits to subdue all the obstacles and the hardships. According to the wholeness of the Torah that one merits to draw forth is the amount of rectification made. As such, one merits to subdue those who prevent coming to the Land of Israel. (There^)

6. When a person comes to the aspect of the Land of Israel, then he is called a firm warrior. For before coming to the aspect of the Land of Israel, then "One who girds [the sword] (i.e. one who goes down to war) shall not boast as one who ungirds [it] (one who wins the war)" (I Kings 20:11), but afterward, when he succeeds, then he's called a man of war. (There^)

7. Through giving charity to the Land of Israel one becomes included in the air of the Land of Israel, which corresponds to holy breath in which is no sin. Through this, one cancels out judgment and darkness from the world. Also, through this one is spared from foreign thoughts during prayer and his mind and thought becomes pure, which corresponds to *tikun habrit*. (From Likutei Moharan I, 44)

8. The Land of Israel is a *segula* for [having] children, and it saves from argument and dispute. Also, through the holiness of the Land of Israel one merits to know the true Rabbi in the generation and the truth will be revealed in the world. All return to HaShem, even the nations of the world, to serve him in one accord. (From Likutei Moharan I, 48)

9. Through powerful prayer, one merits to come to the Land of Israel, and also through the command of the *suka*. For the *suka*, powerful prayer, and the Land of Israel are one aspect and each is dependent on the other. (There^)

10. It is impossible to see the fall of the wicked except through the aspect of the Land of Israel. (From Likutei Moharan I, 55)

11. Through rectified prayer (as is explained in sec. Prayer, 51-56) the light of the merit of the Forefathers shines, and through this is drawn the aspect of the sanctity of the Land of Israel even now in exile when it is under the power of the forces of evil when it's holiness cannot be revealed. Although this is so, one can reveal and draw its holiness even in this bitter exile via the gleaming light of the merit of the Forefathers. Through the sanctity of the Land of Israel becoming revealed, one merits to see the fall of the wicked. It is not enough that the person is saved from the wicked, but even that he'll also see of the wicked what the wicked wanted to see of him. All this is done through learning merit out of [the good points of] the wicked. Also, through this, *tzadikim* who do good are meritorious before HaShem. (There^)

12. The commandment of *halla* corresponds to inheriting the Land of Israel because through *halla* one merits to draw the light of the merit of the Forefathers, and through that, one merits to reveal the holiness of the Land

of Israel and to all that is stated above. (There^)

13. One whose intent is truly for Heaven, in that he travels to the Land of Israel in order to return to HaShem through it - the Land of Israel will definitely benefit him very much. For through entering the Land of Israel alone one is consumed by her and is changed into her holy essence. Therefore, even "walking four cubits in the Land of Israel [one is assured to have a place in the world to come]"; but if his will is not at all for serving HaShem, to annul his evil - what will settling the Land of Israel benefit him? For she spews him out in the aspect of "which spewed...". (From Likutei Moharan I, 129)

14. Through the sanctity of the Land of Israel one attains faith, and through that, one attains patience; meaning to break anger, depression, laziness, heaviness, and he will quicken himself a lot in serving HaShem and no obstacle or delay can confuse him, for he becomes patient to suffer everything. (From Likutei Moharan I, 155; see sec. Faith, 35)

15. One must request from HaShem that he'll have longing and yearning for the Land of Israel until he merits to go there; and also [he must request] to have longing for the *tzadikim* of the Land of Israel, which is a *segula* to cancel out anger and depression. (There^)

16. How HaShem pays a person measure for measure is a great mercy, in order that he can scrutinize his deeds through this, and this idea is essentially in the Land of Israel. (From Likutei Moharan I, 187)

17. The Land of Israel is the summation of holiness of all [kinds of] holiness and there can one merit to leave the natural and know and believe that everything is of [divine] providence alone. This is the summation of holiness whereby one can be able to imitate HaShem and to distinguish between light and darkness. Then one merits to tell tales of true *tzadikim*, for he knows to distinguish between the deeds of the true *tzadikim* and the opposite. Then he attains purification of thought via the tales of the *tzadikim* and to sweeten judgments. Through this one is saved from all troubles. (From Likutei Moharan I, 234)

18. The essence of the [holy] mind and [holy] wisdom is only in the Land of Israel. Even [the people of] Israel outside the Land receive and feed all their mind and wisdom from the Land of Israel. Everyone among Israel has a portion in the Land of Israel and according to his portion thus he sustains and receives his wisdom from the Land of Israel. However, when one blemishes the honor of HaShem, God forbid, through this he falls from the

mind of the Land of Israel to the mind of outside the Land and by this dispute and quarrel are made, because the mind of outside the Land corresponds to dispute. (From Likutei Moharan II, 71)

19. The mind of the Land of Israel corresponds to pleasantry, corresponding to the pleasantness of the Torah, corresponding to peace. Through charity, particularly charity for the Land of Israel, a vessel is created to receive the impacts of this pleasantry. Then one is able to repair even the mind of outside the Land. However, when the mind of outside the Land is very blemished, through people having blemished the honor of HaShem, then they can't repair it. Rather, this mind of outside the Land also damages the mind of the Land of Israel which corresponds to peace. Thus, dispute is also made in the Land of Israel. This is the matter, that now there is dispute in the Land of Israel and abroad. (There^)

20. The graves of the true *tzadikim* are holy with the exact holiness of the Land of Israel. As it is written, "*tzadikim* will inherit the Land", and the Land of Israel is a great remedy for damaging the *brit*. Therefore, one must make an effort to come to their graves, for the place of their graves is holy and it is a great remedy for a damage of the *brit*. (From Likutei Moharan II, 109)

Pride and Humility

1. Through the humility of the true *tzadikim* until [the point that it reaches] the aspect of 'nothingness', through this he (the true *tzadik*) can atone sins. (From Likutei Moharan I, 4)

2. Through humility one attains the expansion of physicality and is incorporated into *Ein Sof* and he [comes to] know that all that all the events [that occur to him] are all for his good; this is the aspect of a glimpse of the world to come. (There^)

3. Through pride comes poverty, God forbid. (There^)

4. Through humility one merits repentance, because the essence of repentance is through feeling one's [own] lowliness, smallness, and his many blemishes; and he understands that it is definitely proper for him to suffer insults and 'bloodshed' (embarrassment) in order to draw closer to the truth. This is the essence of repentance. (From Likutei Moharan I, 6)

5. Even one who fasted and mortified himself shouldn't become proud and think that he's already a *tzadik* and can do *pidyonot* and pray prayers [to

cause things that only *tzadikim* can accomplish]. For he must contemplate himself and see that after all the fasts and mortifications, all his lusts remain attached to his body, and also, the filth of the lust of his father at the time of conception - this is also attached to his body still. When he looks at this, great dread will definitely fall upon him and he won't err [in believing] that he is a *tzadik*; and he will endeavor to bring and return all the prayers to the true *tzadikim* because only they know how to pray and to raise up prayer properly, and the Holy One Blessed is He desires their prayers and sends an ordered prayer to their mouths. (From Likutei Moharan I, 10)

6. These arrogant ones who prevent themselves and others from going to the *tzadikim* for [the *tzadikim*] to pray for them - they delay HaShem's will. (There^)

7. To annul pride, which is idolatry, is mainly through drawing closer to the *tzadikim*. (There^)

8. Through annulling pride, wisdom is in its rectification, and one merits life and length of days, and judgments are sweetened; and one merits faith and great joy and to attain Torah [both in its] revealed and hidden [states], and [one merits] the aspect of *ruah hakodesh*. (There^)

9. Pride corresponds to idolatry. Through pride, one cannot open his mouth and he doesn't have strength of speech to speak illuminating words. And when Torah comes into his mouth, it isn't only that the words of Torah don't shine for him to return him to good, rather that even the Torah itself becomes physical and darkened there in his mouth. (From Likutei Moharan I, 11)

10. Pride and promiscuity are interdependent, and when one guards his *brit*, he is saved from pride and merits the light that shines for him to repentance - until he attains arriving to contemplation of the Torah in its depth.

11. There is humility that is arrogance to the utmost, that is, that one is humble as a result of him knowing that arrogance is very despised; therefore he is humble in order to become valued and honored. Hence, he is humble for greatness and honor. Therefore, one must be wise over his matters and distance himself from pride to the ultimate end, until the other end [of the spectrum as pride], as our Sages of blessed memory said, "be very, very low of spirit", for pride is an aspect of the seven houses of idolatry, that through this Israel was exiled from their Land and through this we haven't yet returned; as a result of running after honor through pride. (There^)

12. A person does not merit Torah except through lowliness – in that he breaks his pride from (by) the four aspects of lowliness. He must make himself smaller before those greater than him, and before people of his [same] worth, and [even] before those lesser than him. Sometimes - when he himself is the smallest of the small, he needs to make himself small according to his own level, and it will seem in his eyes that he is below his level. (From Likutei Moharan I, 14)

13. One must guard himself from all the things that people make themselves great in, and they are three things: wisdom, might, and wealth. That is, he needs to break [any of] his pride that he has in all these things and be humble and lowly in all of them. (There^)

14. According to [the amount] that one breaks his pride, thus is the [amount] that he attains Torah. Through this he merits to draw those far away closer to HaShem, and through this HaShem's honor is made great and elevated, and [thus] he raises honor to its source and [through that] he merits fear. Through this, he attains peace [in his] home, peace in his bones, and through that he attains prayer and through that he merits all-encompassing peace, peace in all the worlds. (There^)

15. Through arrogance one falls into arrest [that is, being arrested by authorities]. (From Likutei Moharan I, 22)

16. When [those of] the generation don't watch their mouths, through this the good people of the generation stumble, God forbid, into pride. Therefore these good people of the generation must contemplate well the greatness, splendor, and importance that comes to them, to each according to his worth, little or much, to contemplate and to look upon himself that he doesn't stumble by pride which is the exile of the Divine Presence, God forbid. (From Likutei Moharan I, 58)

17. The more a person makes himself small (insignificant), the more he has a gravitational pull; meaning, to draw the Divine Presence of Godliness to those on the lower levels, that He (God) will dwell among us - which is HaShem's desire from the day he created his world – thereby drawing people to Him and to draw them near to serving HaShem, and also drawing good influxes and blessings to Israel. As such, he merits to be drawn to and to come closer to the true *tzadik*. (From Likutei Moharan I, 70)

18. Through the holiness of the Sabbath one attains true humility. That is, to see one's [own] lowliness and to recognize the importance of Israel and to

give over one's life for their sake, like Moses our teacher, peace be upon him. (From Likutei Moharan I, 79)

19. Humility is mainly that one holds himself below his [actual] level, lower than what he [truly] is. But in any case, he should never go out of his place to hold himself above his [actual] level. (There^)

20. Through humility and lowliness, no one can take one out of and defer him from his place, that is, to infringe on his livelihood, God forbid. (There^)

21. Through humility one is spared from promiscuity. However, through arrogance, the evil inclination for this lust overpowers him. (From Likutei Moharan I, 130)

22. A *segula* for being spared from arrogance is to honor the holy days and receive them with joy and in wideness of heart (liberally) according to one's ability. (From Likutei Moharan I, 135)

23. Being close to the *tzadik* annuls arrogance. Therefore, this is a sign whether one is attached to the true *tzadik*, if he has [true] humility. (There^)

24. Through humility [to the point that] one is literally nothingness, this one merits Torah and greatness [together] in one place. However, without this it is hard for them, Torah and greatness, to be together [in one place]. (From Likutei Moharan I, 162)

25. When a person has arrogance, it is a sign that trouble will come to him, God forbid. And thus to the opposite, when he is humble and lowly, he'll come to great honor. (From Likutei Moharan I, 168)

26. Of the idea of the sword of pride that comes through converts, see [the section] Honor, [number] 28. (From Likutei Moharan II, 5)

27. The main honor and greatness of kingship of a leader or ruler is through humility. The more the king or ruler has humility, his kingdom and rule spread more. (From Likutei Moharan II, 16)

28. In the idea of submission, the world errs much, see inside [the quoted section in Likutei Moharan]. And one must guard himself from invalid humility, and to pray to HaShem much about this, that he'll attain true humility as is HaShem's will. (From Likutei Moharan II, 22)

29. The main resurrection [of the dead] in the future, that [the dead] will live and arise at the resurrection, will be only for the lowliness of each one. That is, that only the lowliness of each and every one will be made living and will arise at the resurrection. For the wondrous pleasure which is eternal life of the world to come is impossible for a person to receive except for the lowliness and humility of everyone - that [aspect of the person] itself will merit living, the pleasure, and the eternal life of the world to come. (From Likutei Moharan II, 72)

30. The lowliness and humility of Moses our teacher is rooted within each and every one among Israel, in each and every limb. However, this humility and lowliness is hidden from everyone in an aspect of death. Therefore he doesn't himself feel this lowliness and he is therefore far from this lowliness and humility. However, through drawing himself closer to the true *tzadik* and seeing him, and all the more so when he merits to hear Torah from his mouth, through this he merits shame and repentance. And through this, he merits that this lowliness and humility will be living by/in him and he thereby attains true humility which is the aspect of eternal life of the world to come. (There^)

31. One must pray and request from HaShem a lot, that he'll merit true lowliness and humility, for we do not know, at all, what true lowliness and humility is. For it is definitely not the ultimate end to be despised and be a sluggard, which they call a *shleimazelnik*. For humility is the main vitality of each limb, it's all the pleasure of the world to come; and it's definitely not the main goal of the world to come to be despised and be a sluggard, etc, God forbid. Therefore, one needs to just request from HaShem that he'll help him merit true humility and lowliness which is the main life and main pleasure of the world to come. (There^)

32. When a person himself sees that things are not going for him the right way, he should know that he has arrogance and he should repent and throw himself down [so that] he'll be the aspect of 'what' (nothingness), and then it will go back to going the right way for him. (From Likutei Moharan II, 82)

Shame and Brazenness

1. Everyone needs to be very ashamed before HaShem, that he won't do [something] against His will, God forbid, and that all the more so he won't commit some sin or transgression, God forbid. Shame is an extremely high level, for the essence of fear is shame, and if one doesn't draw upon himself

holy shame in this world - he will be ashamed in the world to come, which is the most difficult of all punishments. For the sorrow of shame in the future is very, very difficult and it is even more harsh than [the punishment of] bitter *Geihinnom*. Even every *tzadik* will be ashamed before his friend who of a greater level than him. Our Sages of blessed memory said about this: woe to that shame, woe to that disgrace; and all the more so how the sinners will be ashamed, God forbid, that it is impossible to measure in this world the greatness of the sorrow and bitterness of this shame in the world to come, God forbid. And when a person merits holy shame [in order] not to sin, through this he merits prayer, joy, and holy brazenness and to draw closer to and be incorporated into the true *tzadikim* and to receive from them faith to the ultimate finality of completion. (From Likutei Moharan I, 22)

2. One must habituate himself to speak between himself and his Creator with great sincerity until he begins to speak words of truth [that are] in his heart, with the heat that is in the heart, in an arousal of repentance. [He should do this] until he sees his [own] insignificance and [sees] the greatness of the Creator, until he becomes very ashamed before HaShem. For until now, he threw his sins over his shoulder and didn't look at them; and now that he knows them, great shame then enters him over the greatness of his transgressions against the Mighty One, the Ruler, the Core and Source of all the universes.

And at the beginning, the shame is not yet in actuality on his face, because his sins have stupefied his mind and awareness via the spirit of folly within him. Therefore, before he merits complete repentance, he doesn't have much divine knowledge to become ashamed properly, to be ashamed according to the vastness of his transgressions and according to the greatness of the Creator, Whom he sinned against. However, afterwards, when he repents and removes the foolishness from him and adds intellect into himself, then he will become exceedingly ashamed and the shame will be revealed on his face. This shame is the aspect of the light of the *tefillin* which are the sign of clinging to the Creator, the aspect of beaming light of the face, and through this shame all his transgressions are forgiven and he clings himself to the Tree of Life. (From Likutei Moharan I, 38; see sec. Speech 7)

3. One who has brazenness of the side of evil and doesn't become ashamed from the true *tzadikim* nor from [God-]fearers, nor from [truly] good men - it is definite that the feet of his fathers did not stand at Mount Sinai, and he blemishes the holiness of *tefillin*, which correspond to the Tree of Life, and he clings himself to the Tree of Death and [thus] he is banished from the Garden of Eden and he descends into *Geihinnom*. When he repents and is

ashamed about his transgressions, through that, he is immediately forgiven and he returns to himself divine knowledge and mind and he divorces the spirit of folly from his midst; he merits the aspect of the light of *tefillin* which corresponds to the beaming light of the face/presence, the aspect of the Tree of Life. (There^)

4. Repentance is mainly through shame, because a person must be very, very ashamed of himself [over what he's done]. For a transgression is definitely a shame, God forbid, because a transgression doesn't belong to and isn't appropriate for [the people of] Israel at all. For the man of Israel, at his source, is far from transgression, completely. And it definitely isn't pleasing for the man of Israel to have transgressions, God forbid. However, when he also wants to do a commandment (or good deed in general), it is proper that he should have great shame - because what merit does he have that he should attain doing this commandment? And how could he brazen his face to enter into the chamber of the King to do a commandment? He should weigh in his mind before Who he is doing the commandment, and [he should also weigh] the degree of the commandment because the vastness of the preciousness of the level of the commandment itself has no measure.

It is definitely proper that great shame should fall on him when he comes to do some commandment. How [can he] come to snatch *tefillin*, which are the crowns of the King, and place them on his head all of the sudden? It is definitely proper that great shame should fall upon him. If a person had shame, he would be ashamed before HaShem even to take food into his mouth, for what merit does he have that he should have food? Yet, the main part of shame is merited through seeing oneself with the true *tzadik*, and through that, repentance is merited - for repentance is essentially through shame. Through it, true humility is merited, which corresponds to the humility of Moses our teacher, which is the essence of life; [that is,] the aspect of eternal life of the world to come. (From Likutei Moharan II, 72)

Sighing

1. The sighing and groaning of a man of Israel is very precious, for it is the making whole of all that lacks. However, it is impossible to make a lack whole through sighing except through drawing closer to the [particular] *tzadik* who is the true Rabbi of the generation. For from him the spirit of life is received to make whole any lack through sighing. (From Likutei Moharan I, 8; see sec. Tzadik, 11)

2. When a person prays properly, with *devekut*, or one who does

hitbodedut properly, but in the middle [of it] he falls from his level - that is a result of blemished faith. Thus, he needs to break his heart within him and become ashamed of himself for having fallen and been thrown down from Heaven to earth; and he should have mercy on himself until he sighs/groans [over the situation]. Through the sigh he will return to his level. (From Likutei Moharan I, 108)

3. The sighing of holiness is very precious because through one sighing over being far from holiness, one is released from the cord of impurity and is hooked up to the cord of purity. Also [to the opposite], when one sighs for some lust that he yearns for - the opposite [happens], God forbid. (From Likutei Moharan I, 109)

4. The sighing that a person sighs over his sins or over the littleness of his [divine] attainments - this is better than several mortifications and fasts. (there^)

See more about the idea of sighing in sec. Brazenness, 2 and 3 that through the sighing of holiness, one breaks the brazenness of the body and then the soul can draw closer to the body and make known to it the attainments [of Heavenly wisdom] that it reaches, and more; see there.

Speech

The greatness of its power for good, and the opposite, God forbid.

1. Poverty comes through *lashon hara* and idle talk, but through [giving] charity to a Torah scholar, this is fixed and one attains wealth. (From Likutei Moharan I, 4)

2. By speaking out Torah in words, the speech enlightens the person in all the places he needs to repent, until he attains complete repentance. By this, one attains coming to understandings of the Torah in its depth (see sec. Torah Learning, #1-11). (From Likutei Moharan I, 11)

3. Via wholeness of holy tongue, meaning sanctity of speech, wherein one increases the speaking out of words of Torah, prayer, supplications, requests, and conversations between himself and his Creator, and he is careful not to speak defective words which include *lashon hara*, lies, etc - through this, one merits *tikun habrit*. Also, to the opposite: through *tikun habrit* one merits wholeness of holy speech. (From Likutei Moharan I, 19)

4. Speech that isn't listened to and received isn't called speech at all. The

rectification for speech, that it will be listened to and received, is through praise of the true *tzadikim* - this is [in fact] the overall rectification of speech. (From Likutei Moharan I, 29)

5. Words are the vessels of abundance [from HaShem]; abundance is received by them. According to speech, thus is the abundance [received] - if speech is whole and in its fullness [in sanctity], then one can receive much abundance through it. For this reason is it necessary to speak prayer [and not merely think it]. (From Likutei Moharan I, 34)

6. When one blemishes speech, which is the breath of the mouth of the Holy One Blessed is He, then through the blemish, the breath (*ruah*) of his mouth is made into a storm wind (*ruah*). The storm wind is the great Accuser, that from him come all the prosecutions and tests [that a person goes through], and he "assaults the bodies of human beings" (Tikunei HaZohar, Tikun 18). All the bad informing (tattling) that people speak about a person comes from this storm wind, because it is the aspect of "the end of all flesh" (Genesis 6), since he makes an end and finality to all flesh. All of this comes from a blemish in speech. (From Likutei Moharan I, 38)

7. The rectification of speech is through the Torah learned in poverty and hardship at a time when a person is pressed. A cord of mercy is drawn over a person from this, and all prosecutors and the whole side of impurity (of evil) are banished from him. [Also] through this, speech is rectified and elevated to its source. Then, the speech comes out in song, praise, and glorification of the Holy One Blessed is He, [and one] merits to pray to, thank, and praise HaShem. By this, one will merit to speak between himself and his Creator with a blaze of power, arousing himself to [true] service of HaShem, until he'll attain true speech - the choicest truth within the speech, meaning he'll speak before HaShem with great and full truth, and he'll elucidate all of his conversation and speak with the heat (passion) of the heart words of truth within the heart, with great arousal to repentance, until he'll see his [own] insignificance and the greatness of the Creator, until he comes to great shame from this, becoming ashamed from before Him over the greatness of his sins.

Through this, one merits the light of *tefillin*, which are an aspect of *devekut* to HaShem, the aspect of the radiating skin of the face (Exodus 34). By [attaining all of] this, all of one's transgressions are forgiven and one clings himself to the Tree of Life (see Shame and Brazenness, #2). (There^)

8. One must be careful not to hear words from a knowledgeable wicked person because his words are venomous air of promiscuity and they give

birth to promiscuity in the listener. (From Likutei Moharan I, 43)

9. Words that are not holy words, cause the awakening of the *sukot* of the Christians, the *suka* of the nations of the world, and the right hand of falsehood overpowers, the exile increases, and [the Jewish people] are distanced from the sanctity of the Land of Israel. And [also] through this, the Rabbi of truth is ignored, and conflict and dispute increase, and the Divine Presence comes into dispute with her children (Israel) in exile (Tikunei HaZohar) who had been exiled from their Father's table and had left their Land.

However, through holy speech, which is powerful prayer, the truth overcomes (see sec. Prayer, #45). (From Likutei Moharan I, 48)

[this section to be continued]

Trust

1. Those in the generation who trust [HaShem] are the aspect of vessels of 'birth', for all 'birthing' and influxes are drawn forth through trust. One attains this through hearing stories from true *tzadikim* who have the power to awaken [people] from sleep via their stories; that through this, speech comes out with great power and those that were in the aspect of sleep, who were completely like mutes and were unable to speak any word of holiness at all - they are awakened now from their sleep and they begin to speak with great power, and through the speech, trust [in HaShem] is strengthened. [Also,] through this, barren women become fertile and fear [of HaShem] is attained. (From Likutei Moharan I, 60; see sec. Fear)

2. Through trust in HaShem, [that is,] when one looks and gazes at HaShem only and trusts in Him - through this he makes a vessel to output abundance and the livelihood at the right time and instance, as needed. (There^)

3. There are several steps and levels in trusting [HaShem] - until infinity, and all the greater the [holy] intellect is, the more trust one has. Thus, he merits [giving] increasing charity and through this he attains perfecting and repairing speech which is the [determining] classification of the human (meaning only humans have true speech, and it is the defining characteristic of a human being). (There^)

4. There is trust of the side of evil, corresponding to "trust in a traitor" (Proverbs 25:19). Through the attachment of marital relations in holiness, this [false] trust is broken like a shattered ceramic. This is what is hinted at

when a ceramic [or glass] vessel is broken at the connecting of matches (that is, when two people get married).

To clarify the matter a bit:

The main levels of trust are to trust in HaShem and to do good, as it says "trust in HaShem and do good" (Psalm 37:3), meaning to not be confused from Torah and serving [HaShem] because of the worry and hassle of [making a] livelihood - only to engage in Torah and serving [HaShem] and to trust in HaShem, that he will give livelihood all the days of one's life. If one does not hold to trust like this, in that he will remove himself from the business of this world completely, but he wants [instead] to also engage in the way of the world in business or in labor - in any case he should set times for Torah and pray at [the set] time [for each prayer], and so on. He shouldn't worry or be confused by the worry for [making a] livelihood - he should just trust HaShem.

Also, as for the idea of charity and good deeds and taking out money for the needs of [doing Torah] commandments: one should have trust in HaShem, that HaShem will fill his lack, and on account of this thing [that is, the charity, good deeds, or money for commandments] HaShem will bless him. Even if he knows himself that his actions aren't [so] properly nice - he shouldn't fall from his trust because of this saying, 'who am I to trust and rely on HaShem since I have made my actions so wicked', he should just trust in the mercies of HaShem which haven't worn off, and [trust] in his loving-kindness which hasn't run out; [to trust] that He will have mercy on him also and will provide and make a livelihood for him, because HaShem is good to all. He shouldn't hassle himself with the worry and bother of [making a] livelihood because of his insignificance in his own eyes, [rather] he should only be strong in trust as it is, because his intention is for Heaven. This and all like it is holy trust.

However, to do some injustice, God forbid, and all the more so [to do] some highhanded theft and swindle, or to engage in some counterfeiting or deceptions or to trade in some trading outside the country which the kingdom/country has forbade, and to trust that HaShem will save one and help him finish the job and the matter won't be known - this is the trust of the side of evil, corresponding to "trust in a traitor" (Proverbs 25:19), corresponding to "you'll trust in exploitation and crookedness" (referring to Psalm 62), and trust like this is like a broken ceramic which has no repair.

Even one who engages in business much greater than him (meaning, much greater than he is capable of engaging in), and he increases borrowing from several people and trusts that HaShem will help him finish the deal - this is

also the aspect of the trust of the side of evil. On the contrary, he needs to have a strong trust, that even if he doesn't make big business deals, even so, HaShem will provide a livelihood for him properly. The wise one will understand many things from our words - how to run from the trust of the side of evil, which is against the Torah, and to strengthen himself in holy trust, even if he is as [imperfect as] he is. (There^)

Truth and Faith

1. The redemption is mainly based upon faith, for the exile isn't essentially for anything other than a lack of faith. (From Likutei Moharan I, 7).
2. Faith, prayer, miracles, and the Land of Israel all correspond [to each other] and each rely upon one another. (There^)
3. There are people who cover up all miracles by way of nature. And when these *apikorsim* who have no belief in miracles expire, and when faith will increase in the world - then the Messiah will come, for the redemption is based upon faith. (There^)
4. It is impossible to come to faith except through truth. In other words, faith is essentially only for that which the intellect doesn't comprehend, for in the place where the intellect understands, faith doesn't apply. If so, when the intellect doesn't understand, how will it come to believe in that which it needs to believe? Therefore, the faith essentially relies on truth; that if a person wants to look upon the absolute truth, he will understand from it that one must believe the holy faith in HaShem, in the true *tzadikim*, and in His holy Torah even though it is impossible for our physical minds to understand this. For through looking upon the truth with a truthful eye, one will understand from a distance that the truth is such - only it is impossible to understand it with the intellect [alone]. One must only strengthen himself in complete faith. Understand well. (There^)
5. It is impossible to come to the truth except through drawing closer to the true *tzadikim* and to walk in the way of their advice; neither to turn to the right or to the left of their words. Through this one engraves truth in himself and merits faith. Also, one needs to distance himself from the advice of the wicked and of those who oppose and dispute the truth. One can succeed to all this through the commandment of *tzitzit* which corresponds to guarding against promiscuity, which corresponds to the advice of the wicked; [thus, through this] one merits *tikun habit*, which corresponds to the advice of *tzadikim*. (There^)

6. Through praying with might and putting all one's strength into the letters of the prayer, through this one attains faith. (From Likutei Moharan I, 9)

7. These people who deny all miracles and say that all goes according to nature and if they see some miracle, they cover the miracle up with 'according to nature' and say that this is all by way of natural course - they damage faith very much and they damage prayer and the Land of Israel, as well as lengthening the exile. (There^)

8. According to the lessening of faith is the [level of] the hiding of HaShem's face/presence and [the revealing of] his blazing anger, God forbid, and thence the *tzadikim* run away from authority and honor, and the world lacks a true leader. Through breaking anger via mercy, the blazing anger is sweetened and thereby true *tzadikim* receive honor and leadership and [the world] merits a true leader, that all should come to the true end goal. (From Likutei Moharan I, 18)

9. A man should not accept leadership and authority unless his faith is so complete there is no completeness beyond it. Even one who believes in something of *way of the Amorites*, for example if a deer stops in the path [he believes it is an omen of something] - even though he believes in HaShem, he should not accept leadership. Even when a person thinks about himself that he has mercy on the world and therefore wants to lead them - truly, he is running after honor and he excuses his running [after honor] on [his having] mercy. Through this, one can come to apostasy and heresy, God forbid, but from Heaven they have mercy on him and don't place leadership in his hands. (There^)

10. One must guard faith very well, that it not become damaged, God forbid. For through a breach in faith one cannot receive correction from those who reprimand in truth. Peace is [then] damaged while disassociation and dispute are formed, God forbid, and one comes to denial, idolatry, and false beliefs. For faith is the main upper seal of holiness and one must guard it very much since by [guarding] it, all holiness is [also] guarded. (From Likutei Moharan I, 22)

11. It is impossible to merit complete faith except through coming to the true *tzadikim* of the generation, for they draw the essence of the faith of Israel to the generation, for they are the generality of holiness. (There^)

12. Truth and faith correspond to 'the shining face', joy, life, and thereby one merits length of days. Also to the opposite: deceit shortens days, for

deceit corresponds to death, 'the dark face', idolatry, God forbid. (From Likutei Moharan I, 23)

13. Faith is the latter days, for upon her stands all traits, for faith is the foundation and source of all holiness. It has already been clarified above that through truth one comes to faith. (There^)

14. Even one who merits to draw forth some holy intellect needs to draw faith into the intellect, because one shouldn't rely on the intellect itself. (From Likutei Moharan I, 24)

15. Through [the existence of] improper Torah scholars who speak fallen Torahs come denial, contempt of, and opposition to those who fear HaShem. The remedy for this is bringing in true Torah scholars as guests. Through that, one merits faith and to break the denial and contempt and to overpower the opponents. (From Likutei Moharan I, 28)

16. The main importance of charity and its completeness is through faith. All the blessings and bounties that come with charity do not have completeness except through faith which is the source of all blessings. The essence of faith is merited through keeping the holy Sabbath. (From Likutei Moharan I, 31)

17. Also, the completeness of all things is faith. Without faith all things are lacking. Also, the completeness of the Torah, which is knowledge, is only through faith, for the whole Torah is founded upon faith, for the main point is faith. (There^)

18. The main sustaining of faith is through *shmirat habitit*. (There^)

19. Through faith one renews the mind, which is the *neshama*, during the time of sleep. And through the sleep, one attains a new intellect and a new *neshama* from the light of the face/presence [of HaShem]. (From Likutei Moharan I, 35)

20. A breach in faith, God forbid, corresponds to idolatry and through it rain is held back and there is no satiation, no peace, a man does not help his friend, and everyone needs to travel and journey from place to place for their livelihood. (From Likutei Moharan I, 40)

21. The essence of wealth comes from truth, and when one blemishes truth, poverty comes upon him, along with contempt and shame. However, one who holds to the aspect of truth - his livelihood is expansive. (From Likutei Moharan I, 47)

22. Deceit harms the eyes physically and spiritually. (From Likutei Moharan I, 51)

23. When one tells a lie, the fouling of blood grows stronger from which comes the black bile and the tears that damage the eyes. For it is impossible to speak lies without one's blood spoiling. Also, it is impossible to speak truth except through purifying the blood beforehand. (There^).

24. Deceit is evil, impure, and through it the supervision of HaShem is removed from a person. However, through truth, the supervision of HaShem is upon him wholly. (There^).

25. Truth is one and deceit is many, for it is impossible to speak truth about a thing unless it is one, in other words [to say it] like it is, specifically. For example, silver - it is silver. Gold is gold. However, deceit is many for one can tell lies without end. For example, about silver that it is copper, tin, or lead - or other names without measure. Therefore, at the final end, the truth will definitely be revealed and opposition will be nullified because all opposition is a result of the increase of deceit without measure, that from there comes all opposition because with regard to oneness, opposition does not belong. Therefore the truth which is definitely one will stay and thrive forever, because the truth is HaShem's oneness. All lies, from which opposition comes, will be lost and it [truth] will stand forever, for the truth of HaShem is forever. (There^)

26. When you want to be incorporated into one, until after-creation will be incorporated into before-creation, wherein it is all one, all good, all holy, as it was before creation - guard yourself from deceit and speak truth. Be a man of complete truth and through this you'll be incorporated into oneness, for truth is one as we have already stated. (There^)

27. Through faith, the gates of holiness are opened up. The initial letters of the verse "the heavens were opened and I saw visions of God" spell faith[, in Hebrew].

28. Faith doesn't apply, except to a thing that one doesn't know the reason [for]. Even though this is so, by the believer the thing seems revealed as if he sees the thing he believes in with his [own] eyes, as a result of the greatness of his complete faith. (From Likutei Moharan I, 62)

29. The main completion of faith is through drawing distant people closer to HaShem. One merits this through fasting, because then[, after fasting,] one

merits that through his eating, the Holy One Blessed is He becomes unified with his Divine Presence, face to face. (There^)

30. As a result of faith not being complete, through this many stumble in error and make intermediary means between them and HaShem. In other words, that they believe in HaShem but they believe also in an intermediary and say they need the means. Meaning they believe, for example, in the means of livelihood which is doing business. They say, "The means of doing business is the main point", as if, God forbid, that without the means of doing business, the hand of HaShem is unable to give them a livelihood. Or that the means of healing is through medicine, and they make it the main point. As if, God forbid, that without medicine, the hand of HaShem is unable to heal. But the matter is not so! For HaShem is the means of all means and he is the grounds for all grounds and no one needs [other] means. And our business with these means needs faith in HaShem only and not to make the means the main point. (From Likutei Moharan I, 62)

31. The principle is that everything we do, whether it be prayer, learning Torah, doing commandments - everything is in order to reveal HaShem's kingdom and faith. (From Likutei Moharan I, 77)

32. When one is very strong in faith, he merits afterward to arrive to intellect. All the more he strengthens in faith, he comes to greater intellect. Because the thing that was necessary to be understood first, because he didn't understand it [and thus had faith that it is so], afterwards he merits to understand it with the intellect through strong faith. Even afterwards, there are higher things that are hidden from him and he is not able to understand them with his intellect. Thus, he needs to strengthen himself more in faith and to believe in that which is hidden from him now, which he can't understand with his intellect, until he attains understanding these things also with the intellect; thus it [repeats like this] forever. However, the faith needs to very, very strong until the faith spreads to all of his limbs. Then he will be able to merit to come to the intellect via the faith. (From Likutei Moharan I, 91)

33. The [urge for] winning doesn't tolerate the truth. And even if a true matter will be clarified before him, he pushes it away because of [his will for] winning. Therefore, one who wants the ultimate truth must remove from himself the trait of [wanting to] win first; then he'll be able to see the truth if he wants to. (From Likutei Moharan I, 122)

34. Faith is correlated to the power of growth and the power of sprouting forth, and this is the aspect of patience. In other words, when faith is

complete, one grows and sprouts forth in serving HaShem, no matter what happens, because no confusion or obstacle can confuse him. Rather, he makes himself patient to suffer whatever will come upon him, for all the obstacles and confusions in serving HaShem, in which he doesn't draw closer to those who fear HaShem, is all a result of laziness and depression and the heaviness that comes from a lack of faith. Because if his faith in the truth were properly complete, he certainly would run and be very speedy to draw closer to them. Thus, that he does not pray properly is also a result of laziness and heaviness that comes from a lack of faith. Certainly, if he had complete faith and he would believe that HaShem was standing over him and listening to every word by word that comes out of his mouth and heard the sound of his prayer, he would definitely pray properly, with enthusiasm and great desire. Rather, the main confusion of prayer is from a lack of faith and thus, all of the distancing from *tzadikim*, God-fearers, and from truly serving HaShem - all of it is from a lack of faith through which laziness, depression, and heaviness come upon him. However, when he has complete faith, nothing can hold him back. Rather, he becomes patient to suffer anything, and he grows and sprouts forth in serving HaShem, as it should be. (From Likutei Moharan I, 155)

35. To attain faith and patience is through the Land of Israel. Everyone needs to request from HaShem to have a longing and yearning for the Land of Israel, until he merits to go there. Also, to have yearnings for all the *tzadikim* of the Land of Israel, which is a *segula* to cancel out anger and depression; for the faith and patience that one merits in the Land of Israel are the opposite of anger and depression. (There^)

36. The main completeness of faith is to strengthen oneself in strong faith so much so that it will be very pure and clear. Until it seems to him that he actually sees with his eyes the thing that he believes, as is explained above.

37. Through dispute, the thoughts of the wicked, which are thoughts of denial, fall upon good people. The remedy for this is to be silent and give over the battle to HaShem. (From Likutei Moharan I, 251)

38. A man of truth that does all the commandments with precision between himself and his Creator, just as he would before people - there is no division by him at all. For he has no amount of deceit [that he would] do, God forbid, some action in serving HaShem that is for [the sight of] people. He draws to himself the power of all righteousness (or charity) and through that cancels out thoughts of denial. (There^)

39. When a person is in some sort of trouble, God forbid, then the truth is damaged. Therefore, he needs to guard himself exceedingly well, that he won't be trapped in some mistake or lie by way of the trouble, God forbid. (From Likutei Moharan II, 2)

40. Through thanking HaShem at every time for everything that happens to him, particularly when he leaves some trouble, God forbid - and also through learning *halakhot* - the truth illuminates his speech and makes all the parts of speech whole. For the main existence and wholeness of speech is only through truth. He will also attain praying in truth, which is the main wholeness of prayer; and he attains receiving the Torah of truth from a true Rabbi that will teach him the path of truth in his real Torah. He also merits to make true *shidukhim*, that HaShem will order for him and for his children their true mates. One attains all this through praising and thanking HaShem and through learning *halakhot*, as stated above. Through this, one attains drawing the blessing, sanctity, and joy of the Sabbath to the six days of the week and through that, the simple oneness of HaShem is revealed through various works; to believe and to know truly that all the various works are drawn from the simple oneness of HaShem. This is a very precious aspect above, in all the worlds, and even by HaShem it is an amazing thing and very precious and important. (There^)

41. The main principle is faith. And everyone needs to search themselves [to determine] if their faith is whole and to strengthen themselves in faith, always. Because through a blemish in faith come incredible blows which nothing can help - not medicine, not prayer, and not the merit of the Forefathers. Also, crying out of moaning and groaning will not benefit the sick, because sometimes these sounds can benefit the sick, that [Heaven] has mercy on him by this - but through a fall in faith, even these sounds don't help. (From Likutei Moharan II, 5)

42. When a person falls from faith, God forbid, then even crying out without speaking doesn't help. Then one must cry out from the depth of the heart, in the aspect of "from the depths I have called you, HaShem" (Psalm 130), from the depths of the heart. Through that, deep advice is revealed, and by it, faith grows and is repaired. Further through this, everything we mentioned above returns and is fixed, namely: healing, prayer, and merit of the Forefathers. (There^)

43. Through a fall of holy faith, false beliefs are made and strengthened. Also to the opposite: when the holy faith is elevated and fixed, false beliefs are weakened and they fall; then, the idolatrous nations come back and return from their false faiths to our holy faith and converts are made.

Sometimes potential converts are made, meaning that even though they don't come to actually convert, they recognize HaShem from the place they are at and they know and believe that there is a Single, Original One. Other times, actual converts are made who come and convert. These converts harm Israel and bring pride and promiscuity in Israel; they yet need many remedies for these. (There^, also see below sec. Tefillin 6)

44. The essence of complete faith is merited by drawing closer to the true *tzadik* who has *ruah hakodesh*, that through this, the *medame* is fixed. Through that is the main completeness of faith that one merits to believe in HaShem and in the renewal of the world which is the foundation of everything - and the whole universe depends on it. (From Likutei Moharan II, 8, also see below in sec. Tzadik 98)

45. Faith depends on the mouth of a person, [meaning] that one needs to speak faith with the mouth, as it is written: "I will make known your faith with my mouth" (Psalm 89). Therefore, when a person falls from faith, God forbid, the advice for that is to speak the belief with his mouth, that he should say with a fullness of mouth that he believes, etc. The person himself that speaks words of faith with his mouth, he himself is the aspect of faith. Also, through this he attains arriving to complete faith, for faith depends on the mouth of a person as we've explained. (There^)

46. Also to the opposite, God forbid, one needs to be very careful not to bring upon his lips any statement of denial or heresy, God forbid, even by way of jest. In other words, that his heart believes, but he is saying a statement of denial in the name of someone else and is mocking it - even this is greatly forbidden, for it harms faith. For it is forbidden to say jesting matters about HaShem, even by way of joking [about the unbelievers]. (There^)

47. One needs to be very careful not to glance at all at books that talk about philosophy, because they're very harmful and damage the holy faith. It's already been explained in several places, but one must repeat this warning several times, so as not to lose one's world (i.e. his eternal life) for a moment, God forbid. (There^)

48. It is better to believe even in idiocies and lies in order to also believe in the truth, rather than to deny everything, God forbid. Meaning to deny the idiocies and lies and through that everything becomes jest to him and he [ends up] denying also the truth. (From Sihot HaRan, 103)

49. Completeness of faith is only through believing in HaShem without any 'wisdom' at all, nor [with] any sign or wonder at all, nor [with] any philosophy at all - only to believe with simplicity and innocence, as the women and common folk of Israel believe. (From Sihot HaRan, 33)

50. There are sages which are sages even in the wisdom of Torah, but they have no faith. These 'sages' are called *ba`alei rathan*, and one needs to distance himself from them and from their dwellings with every kind of distancing, as our Sages of blessed memory warned to distance oneself from *ba`alei rathan* because the breath of their mouths harms an acceptable person very much. Also, one can fall into the lust for promiscuity, God forbid, through the breath of their mouth. These 'sages' are, by and large, greatly promiscuous. (From Likutei Moharan II, 81)

51. Through the joy of Torah and commandments until one dances as a result of the joy, the holy faith is elevated. (From Likutei Moharan II, 80)

52. When there is constriction of and damage of faith, one must do difficult service, for example fasting and the like; however, when the faith is whole, one can serve HaShem in everything, for the Holy One Blessed is He does not come to complaint with his creations. (From Likutei Moharan II, 86)

53. Faith is considered as charity/righteousness. (From Sihot HaRan , 34)

54. Through faith one merits children/sons. Faith is the same [Hebrew] numerical value as children. (There^)

55. Faith is a very strong thing. Through faith and innocence without any wisdom one attains the aspect of [holy] desire which is above even holy wisdom, in other words that one will attain an extreme desire for HaShem with a great, intense craving to the point that he won't know what to do from the greatness of the urge, and he will cry out with longing of the soul. (From Sihot HaRan, 32)

56. There are some who have [negative] thoughts about the holy faith come upon them as a result of not having been conceived properly in holiness. There are some whose bad deeds added [these thoughts] themselves, for there are sins which bring on thoughts of denial in a person. Therefore, this person needs [to feel] shame and [have] a broken heart, since one who has philosophies and thoughts like these, God forbid, that are against our holy faith - it is fitting for him to be very, very ashamed for having come to this by his sins. And through shame and a broken heart, these denials are

broken and cut off. Also, a great advice has already been explained for faith - to say and speak the faith with the mouth. (There^, see 45 above)

57. One who has faith, his life is life! However, one without faith, God forbid, does not have life at all. For there is no one who won't have great hardships, journeys, and troubles; for a man was born for toil. But when he has faith, then even when hardships and troubles come upon him, God forbid, he can comfort himself [in knowing] that HaShem will have mercy on him and will make his end good; and that the hardships are for his good and his atonement, for all that HaShem does is definitely a great good! However, a philosopher who that doesn't have faith - when some difficulty comes upon him, he has no one to turn to and nothing to enliven himself or to console himself with. Therefore, he has no life whatsoever, since he walks without HaShem and without [divine] supervision, God forbid. Through faith, however, one's life is always good. (From Sihot HaRan, 53)

58. The main belief in the Oneness [of HaShem] is through the true *tzadikim* who are the edge of the letter dalet of "one" (in the Shema`. That is, the edge of the dalet distinguishes the letter dalet from a resh. If the word "one", "ehad" is spelled with a resh (ר) instead of dalet (ד), it reads "another", "aher" - in other words, the *tzadikim* who are likened to the edge of the dalet, make HaShem "one" in the world, removing idolatry which is "another" god -translator's note). As it is brought in the holy Zohar that the *tzadik* is the edge of the letter dalet. (Sihot HaRan, 280)