

**RABBI NACHMAN'S
WISDOM**

RABBI NACHMAN'S WISDOM



Shevachay HaRan
Sichos HaRan



By **RABBI NATHAN OF NEMIROV**
A Disciple of Rabbi Nachman

Translated and Annotated by
RABBI ARYEH KAPLAN

Edited by **RABBI ZVI ARYEH ROSENFELD**

הועתק והוכנס לאינטרנט
www.hebrewbooks.org
ע"י חיים תשס"ח

TABLE OF CONTENTS

Translator's Preface	i
--------------------------------	---

PART ONE:

	<i>Page</i>
Compiler's Introduction	1
The Praise of Rabbi Nachman (<i>Shevachay HaRan</i>)	5
The Account of Rabbi Nachman's Pilgrimage to the Land of Israel	31

PART TWO:

The Wisdom of Rabbi Nachman (<i>Sichos HaRan</i>)	103
Conversations Previously Existing Only in Manuscript	254
Conversations Relating to the Rebbe's Lessons	259
The Tales	284
Other Teachings	293
The Rebbe's Devotion	303
His Attainment	314
His Opposition	347
On Avoiding Speculation	351
Meditation	364
Conversations	370

APPENDIXES:

A. The Life of Rabbi Nachman	429
B. A History of This Work	449
C. On Breslov	455

INDEX	457
-----------------	-----

*Facing
Page*

MAPS, CHARTS AND ILLUSTRATIONS:

The Ukraine: Where Rabbi Nachman Lived	
A Map of Rabbi Nachman's Pilgrimage	33
Rabbi Nachman's Family Tree	431
Rabbi Nachman's Chair	446
His Burial Place	447

TRANSLATOR'S PREFACE

It seems that it is more than coincidence that I am writing this introduction on the 200th anniversary of Rabbi Nachman's birth. The more one studies his life, the more one realizes that everything he touched was filled with significance.

Rabbi Nachman is one of the best known and most often quoted of the Chassidic masters. A great-grandson of the Baal Shem Tov, he added an entirely new dimension to Chassidic teachings. Even after two centuries, his teachings have a meaningful message. Now, as before, he speaks to seeking generations.

To some, Rabbi Nachman is best known by his stories. These may be counted among the great classics of world literature, possessing profound depth that speaks to the very soul.

To others, Rabbi Nachman is the Great Kabbalist. His teachings shed light on some of the deepest mysteries, while at the same time enhancing them with meaning for the most average individual.

Still others know Rabbi Nachman through his main teachings. He stresses *Hisbodidus*—secluded prayer before G-d. He taught that one should never lose hope, and that good points are to be found in even the most debased individuals. His doctrine was one of joy, stressing that a man must find cause for happiness in everything that befalls him.

To his followers, however, Rabbi Nachman is more than all this. He is "the Rebbe"—the teacher, the guide, the master. His teachings are not the abstract thoughts of a past generation, but living words of inspiration and wisdom for life today.

This work is a translation of *Shevachay HaRan* and *Sichos HaRan*, a combined work that was first published several years after his passing. It contains his most often quoted teachings, its subjects ranging from simple everyday advice to the most esoteric Kabbalistic mysteries. It is where the Rebbe presents a way of life that has both depth and meaning.

*Herein is told
an infinitesimal portion
of the awesome holiness of our Rebbe;
may a Tzadik's memory be a blessing,
his goodness, his piety,
and his holy ways in serving G-d.*

*Also recounted is his pilgrimage
to the Holy Land.*

*He is the Rebbe, the sainted Gaon,
the holy Tzadik, foundation of the world,
his eminence, our lord and master,
the precious exalted lamp,
the treasured concealed light —
his glorious holy name is
RABBI NACHMAN OF BRESLOV,
may the memory of the holy Tzadik be a blessing;
his praise is hushed —
Author of the Likutey Moharan
and other sacred works.*

ב"ה.

ספר

שבחי הר"ן

בו יסופר מעט מזעיר קדושת רבינו הקדוש הנורא
זצ"ל. וחסידתו ופרישתו והנהגותיו הקדושות
בעבודת ה':

גם סדר נסיעתו לארץ הקדושה

מאת הרב הה"ג הקדוש צדיק יסוד עולם כבוד
אדונינו מו"ר בוצינא עילאה רבא ויקירא אור הגנוח
הנעלם כק"ש מתהרר נחמן זצוק"ל לו זמיה
תהלה בעל המחבר ספר לקוטי מוהר"ן ושאר
ספריו הקדושים:

•

הובא לדפוס

ע"י חסידי ברסלב

שנת תשל"ו לפ"ק

INTRODUCTION

I, Rabbi Nathan, son of Rabbi Naftali Hertz of Nemerov, fully realize than an account of our awesome holy Rebbe's life should be written.

I have therefore recorded a small portion of his saintly ways, from his earliest perception until his departure from this world in peace. I myself heard some of these accounts from the Rebbe's holy lips. Others were gleaned from those who knew him during his lifetime. Much of what is written here was seen with my own eyes.

The Rebbe had much opposition, and I know fully well that many will not believe these accounts. I will not let this deter me. Many people yearn for these words and have urged me to publish this volume.

Deep inside, my heart tells me that these words should be published for the sake of those who would follow them. It does not matter who initiated them—they are obviously pure and holy ways. How can I withhold this volume from those who sincerely thirst for it?

The truth is its own witness. Look at the Rebbe's writings with an unprejudiced eye and you yourself will see that he revealed concepts that cannot be perceived with the unaided human intellect. These teachings could only be attained from the highest source through holiness and purity.

It is impossible to go into further detail. Anything more would only be superfluous. As people say, "It is either unnecessary, or else it is futile."

At first my heart beat with uncertainty and I did not know which path to follow. Then I resolved that I would write freely, no matter what the consequences, "that future generations might know . . . and arise and tell it to their children."¹ They will see this book and walk in the footsteps marked along these paths.

It is self evident that these ways are precious and holy. Every man can follow them and bring himself close to G-d; for they apply to everyone, great and small alike.

No matter how low you are, you can follow the paths charted here. Have pity on your soul and consider your true purpose, and you will be worthy of eternal life, soaring like the Children of the Highest Abode.² Just be firm in your conviction, like a firmly driven stake that cannot be moved, never straying from the path mapped out in this book.

What we have recorded here is less than a drop in the ocean of the Rebbe's great holiness and outstanding quality. They tower high above, in a place where human intellect cannot penetrate.

We have no desire to retell any of the Rebbe's miracles and wonders. Our only concern is to present ideas that can bring others closer to G-d. Let them read this and learn a way.

Every one who saw our manuscripts praised them very highly. Their hearts were touched with a closeness to G-d and they urged me to publish them. They pre-

1. Ps. 78:6.

2. *Bnai Aliyah*. Cf. *Succah* 45b. *Sanhedrin* 97b.

vailed upon me with words³ until I was bound to complete this task.

May G-d have mercy on us, and may we be worthy to walk in the ways of our fathers who served their Master with awe, until Zion and Jerusalem are rebuilt and all Israel shall fly like doves to their cotes.⁴ May this be in our days, Amen.

3. Ezek. 53:13.

4. Isa. 60:5.

מים עמוקים דברי פי איש

The words of a man's mouth are as deep waters,

נחל נובע במקור חכמה

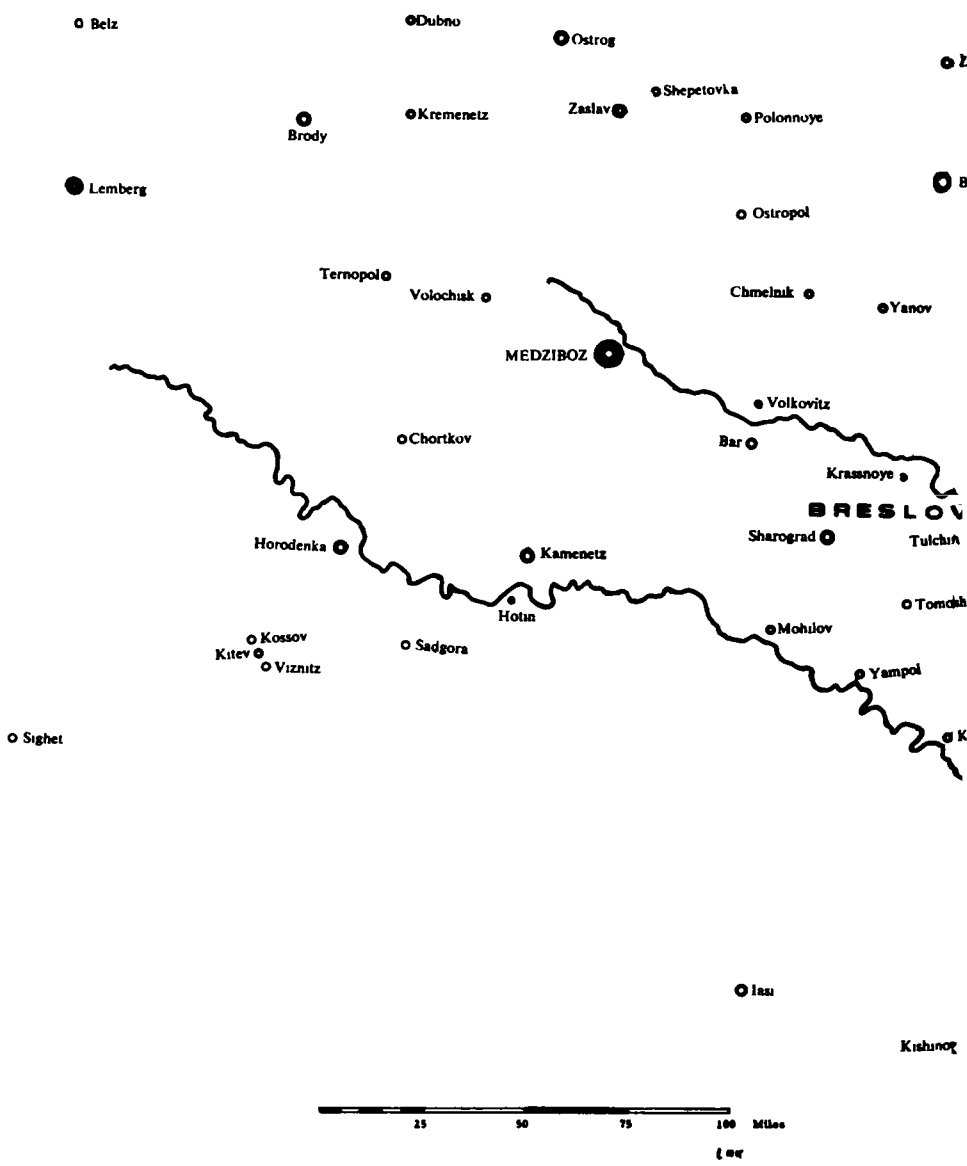
A FLOWING BROOK, A FOUNTAIN OF WISDOM.

Proverbs 18:4

PART I

**THE PRAISE OF RABBI
NACHMAN**

Shevachay HaRan



The Ukraine: Where Rabbi Nachman Lived



THE PRAISE OF RABBI NACHMAN

1. As a small child, the Rebbe decided that he would detach himself completely from this world. His first step would be to stop having any pleasure from eating. Realizing that he was still growing and could not give up regular meals, he decided that he would swallow his food without chewing it. In this manner he would not derive any pleasure from it. He continued doing this until his throat became completely swollen.

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

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

2. As a young child, the Rebbe wanted to literally fulfill the verse (Ps. 16:8), "I have set G-d before me constantly." He continually tried to depict G-d's ineffable Name¹ before his eyes, even while studying with his tutor. His thoughts were so occupied that he often did not know his lessons, making his teacher very angry.

Despite this, the Rebbe acted like a normal child

1. The four letters of the Tetragrammaton, *Yud Key Vav Key*.

his age, playing, jumping and taking walks. But he was also very constant in the above practice.

3. When he became Bar Mitzvah², his uncle, the holy Rabbi Ephraim of Sudylkov³, called him and pronounced over him the verse (Ps. 2:7), "Today I have become your father⁴." This speaks of the day a person becomes Bar Mitzvah, as discussed in the sacred literature.⁵ His uncle then spoke to him briefly regarding religious devotion and these words were as dear to the Rebbe as finding a great treasure⁶.

The Rebbe was married soon after this.⁷ Immediately after the wedding, he burned with enthusiasm, deeply yearning to serve G-d. Day by day, he went further and further along this path of devotion.

4. While still a child, the Rebbe began devoting every possible moment to his sacred studies. He would pay his tutor three silver coins⁸ out of his own pocket for each page of Gemorah⁹ taught. This was in addition

2. On his thirteenth birthday. Rabbi Nachman was born on the Sabbath of *Rosh Chodesh*, the first of Nissan, 5532 (1772), and therefore his Bar Mitzvah occurred on *Rosh Chodesh Nissan*, 5545 (1785). This also occurred on a Sabbath, during the reading of *VaYikra*.

3. Rabbi Moshe Chaim Ephriam (1746-1800), grandson and disciple of the Baal Shem Tov, and author of *Degel Machneh Ephriam* ("The Flag of Ephraim's Camp").

4. Cf. Rashi *ad loc.* that this infers leadership of Israel.

5. Cf. *Zohar Chadash* 10c.

6. Heb. Ps. 119:162.

7. Rabbi Nachman was married to Sashia, daughter of Rabbi Ephriam of Ossatin. The wedding took place in the nearby city of Medvedevka. See Appendix A.

8. Hebrew: *Gedolim*, that is, "large coins."

9. The second part of the Talmud, completed in the year 505 c.e. by Mar bar Rav Ashi and Meremar in Babylon. This was the main curriculum of a Jewish scholar.

to the regular tuition paid by his father. The Rebbe would add his own bonus for each page in order that his tutor exert himself to teach him many pages each day. The Rebbe's plan was successful, and his tutor taught him a considerable amount every day, collecting his three extra coins for each page.

5. This is the way the Rebbe served G-d. All his devotion was concealed to such an extent that not a single person knew about it. He kept everything well hidden, cloaked in great secrecy.

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

When the Rebbe was involved in his devotions, everything he did required great toil and effort. No form of devotion came easily, and the Rebbe literally had to lay down his life in many cases. Each thing required tremendous effort, and he had to work hard each time he wanted to do something to serve G-d. He fell a thousand times, but each time he picked himself up again and served G-d anew.

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

Finally the Rebbe resolved to stand fast and maintain his foothold without paying attention to anything else in the world. From then on, his heart was firm in its devotion to G-d. But even so, he went up and down very many times.

But by then he was determined that he would never abandon his devotion, no matter how many times he

fell. No matter what happened, he would remain devoted to G-d to the very best of his ability.

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

This happened time and again, and each time he would start all over again. He would often begin anew many times in a single day. For even in the course of a day there were many times when he would fall away from his high level of devotion. But each time he would start again, no matter how many times it happened, even within a single day.¹⁰

7. The Rebbe devoted every available moment to his sacred studies. He spent much time studying the Talmud, the Codes, the Bible, the *Eyen Yaakov*¹¹ and the mystical books of the *Zohar*¹², the *Tikkuney Zohar*¹³, and the writings of the holy Ari¹⁴. He also delved into many other sacred works, especially those involving *Musar*¹⁵.

The Rebbe said that his father's library contained

10. See below, *Sichos* 48.

11. "The Well of Jacob," a compilation of all the portions of the Talmud not dealing with legal questions.

12. The classic of Kabbalistic literature, written by Rabbi Shimon bar Yochai in the second century c.e.

13. "Emendations of Zohar," a seventy chapter commentary on the first word of the Torah. Also written by Rabbi Shimon bar Yochai. See *Sichos* 285.

14. Rabbi Isaac Luria (1534-1572, dean of all Kabbalists and leader of the mystic community in Safed. ARI is an abbreviation of ha-Ashkenazi Rabbi Isaac.

15. Books involving devotion and morality.

all the small *Musar* books, and that he went through every one. He also spent much time with the *Reishis Chochmah*¹⁶, stating that he reread this remarkable work countless times.

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

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

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

When he began learning the *Mishneh*¹⁷ as a young child, he found it impossible to understand. He wept and wept until he was able to understand the *Mishneh* by himself.

Later, when he studied more advanced works, he again found himself unable to comprehend them. And again he cried bitterly until he was worthy of understanding. This was even true of such esoteric studies as the *Zohar* and the writings of the Ari, where understanding only came after long and bitter weeping.

16. "The Beginning of Wisdom," one of the great Kabbalistic *Musar* classics, written by Rabbi Eliahu DiVadish of the Ari's school in 1575.

17. The earlier part of the Talmud, completed by Rabbi Yehudah the pripe in 204 c.e. This was usually the first thing a child studied after completing the Torah.

9. The Rebbe engaged in very many fasts. Even while still in his teens he fasted from Sabbath to Sabbath many times.¹⁸ There were occasions when he fasted from Sabbath to Sabbath twice in succession.

Although the Rebbe was a child of delights¹⁹, raised in comfort, he was very thin. Still, he would disregard himself completely, fasting and mortifying himself in every possible way. Once he fasted from Sabbath to Sabbath 18 times in a single year.

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

The thing that helped him most was his prayers in the language he usually spoke, which was Yiddish. He would find a secluded place and set it aside to express his thoughts to G-d.

Speaking in his own language, he would beg and plead before G-d. He would make use of all sorts of arguments and logic, crying that it was fitting that G-d draw him close and help him in his devotion. He kept this up constantly, spending days and years engaged in such prayer.

His father's house had a small garret, partitioned off as a storehouse for hay and feed. Here young Rabbi Nachman would hide himself, chanting the Psalms and screaming quietly,²⁰ begging G-d that he be worthy of drawing himself close to Him.

18. See *Sichos* 160, 161.

19. See Jer. 31: 19.

20. See *Sichos* 16.

Besides this, the Rebbe made use of every published prayer he could find. He went through all the books of prayers available, and there was not a prayer that he did not repeat countless times. He recited them all, the Psalms, the *Shaarey Tzion*,²¹ the prayers printed in the large Sidurim. He poured out his heart in every possible prayer and supplication, even those printed in Yiddish for women. Not a single one was omitted.

The Rebbe also had the custom of reciting all the supplications following each day's *Maamodos*.²² He would say the prayers for all seven days of the week at one time.

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

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

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

11. When the Rebbe was speaking before G-d, petitions and supplications would pour forth from his

21. "The Gates of Zion," a book of devotional prayers compiled by the Kabbalist Rabbi Nathan Nateh Hanover and first published in Prague in 1662.

22 A compilation of readings from the Bible and Talmud for each day of the week. In his prayer book, Rabbi Yaakov Emden states that nothing is known of the origin of the *Maamados*.

heart, and he would often bring up some particularly good argument, or compose an especially fitting and well ordered prayer. He would take the prayers he particularly liked and preserve them in writing. These he would repeat many times.

These conversations with G-d were the Rebbe's most common practice. All his prayers had one single focus, that he should be worthy of drawing himself close to G-d. On many occasions he literally demanded this of G-d.

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

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

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

He was then able to again strengthen his resolve.

He would again begin anew, pleading and speaking before G-d. This happened very many times.²³

13. The Rebbe used to engage in all sorts of simple devotions. When it came to serving G-d, he was utterly without sophistication.

All the Rebbe's devotions were also completely hidden. As soon as he found himself in public, he would make a special effort to do all sorts of childish things²⁴. He would run and jump and play so much that no one would realize how completely he was trying to devote himself to G-d.

The following childhood custom of the Rebbe illustrates both these points. As a young child, he would often take several silver coins, and have them exchanged for coppers.²⁵ He would then secretly enter the synagogue through the window, taking along his copy of the *Shaarey Tzion*.

He would then joyfully recite the prayer, *LeShem Yichud*,²⁶ petitioning that the elements of G-d's Name be united through the good deed he was about to do. As soon as he finished the prayer, he would take one copper and place it in the charity box for anonymous donors.

He would then distract himself, as if he had completed the deed and was ready to leave. Then suddenly, he would begin again. He would say the *LeShem Yichud*

23. *Lekutey Moharan* B 48.

24. This was true even after he was married, when he would ice skate with the other youths his age. See *Avanehah Barzel, Sichos VeSipurim* #9

25. Hebrew: *Tefalim*—secondary coins.

26. "For the Sake of the Unification," a prayer of Kabbalistic origin. It asks that the letters of G-d's Name, representing the stages of his emanation, be reunified through the world's ultimate perfection.

a second time and deposit another copper in the almsbox. He would then distract himself again and repeat the process.

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

This was the Rebbe's way. He would serve G-d with many such simple minded devotions, divorcing himself of all sophistication. It was not that he was incapable of sophistication. Nothing could be further from the truth. For he was an outstanding genius, capable of great depth, even as a child, as all who knew him could attest.

But still, he made absolutely no use of his brilliance when it came to serving G-d. His devotion would be as simple as possible. He would study Torah, do good deeds, and pray and plead in seclusion, expressing his thoughts before G-d. He required nothing more complicated than this.

But this was really the Rebbe's true genius. He immediately grasped this most basic principle, that sophistication is totally unnecessary when one is serving G-d. This is truly the greatest wisdom²⁷.

The Rebbe spoke of this many times. For one does not have to be any sort of a genius to serve G-d. All that He requires is simplicity and sincerity.

14. No religious experience came easily for the Rebbe. Whenever he served G-d he experienced every possible hardship.

27. See *Lekutei Moharan* B 5:15, *Sichos* 19, note.

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

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

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

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

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

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

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

to complete his plan regardless of how difficult it was. This was a very frequent practice²⁸.

The Rebbe made use of all sorts of safeguards to keep him from particular temptation or bad traits. Among his many devices was his use of vows. Often he would make an inviolable oath, holding a sacred object in his hand²⁹, just to strengthen his resolve and keep him from something he wished to avoid.

16. The Rebbe's holy qualities were very apparent in his conquest of the universal desire, namely that of sex.

He told us that he had had countless temptations. Still, he insisted that sex was not really desirable and certainly not a difficult test to withstand.

The Rebbe said, "Any person, Jew or gentile alike, will not even think of sex as desirable if he is truly wise. If one knows anatomy and understands bodily functions, he should be absolutely repulsed by this desire." He spoke at length, but unfortunately most of the discussion was forgotten.

However, the general trend of his conversation was that the sexual act was ultimately repulsive. He emphasized this to such an extent that he once flatly said, "A man with even the smallest amount of true intelligence, will not find this a temptation at all."³⁰

But there was a time in the Rebbe's youth when

28. See *Avenehah Barzel, Sichos Vesipurim* #15. When Rabbi Nathan heard this, he questioned it on the basis of the Talmudic dictum (*Nedarim* 20a, *Yoreh Deah* 203:1) stating that one should not frequently engage in vows. Rabbi Nachman replied that this only applies to a hapless *schlim mazelnick*. Cf. *Yoreh Deah* 203:7.

29. *Shavuos* 38b. This refers to grasping a Torah or *Tefilin*, cf. *Yad Chazakah, Shavuos* 11:7, 12; *Choshen Mishpat* 87:13, 15.

30. See *Sichos* 51.

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

Despite this, the Rebbe did not seek to avoid such temptations. He actually wanted to be tested, and he prayed to G-d to set temptations before him. This is how much self confidence he had that he would not rebel against G-d. For he said, "How can one sin and disobey G-d, unless he is literally insane? But with just a little common sense all temptations can be overcome." So firmly was the Rebbe's heart resolved toward G-d.³¹

With all this, the temptations were very real, and at the time, the Rebbe was in great peril. He would cry out to G-d, again and again, until he was able to surmount this evil.

Difficult as his trials were, the Rebbe still did not attempt to avoid them. Countless times he battled with his passions, until G-d helped him and he was able to subjugate his impulse completely.

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

The Rebbe said, "The forces of evil would concede me everything if I would only go along with this. I

31. *Shevachay Moharan* 3a (#3).

will concede to everything else, but this one thing I will surmount completely.”

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

This is actually how the Rebbe began. At first he directed all his effort toward this one goal, to annihilate every vestige of sexual desire. He totally ignored such pleasures as eating, making no effort at all to subdue them. Indeed, he would eat very much, even more than most people. He said, “At that time, I was drawing all my desires into my appetite for food.” But later, even this appetite was subdued.³²

But do not think that such self control was a simple matter. In order to gain total control over his sexual instincts, the Rebbe had to battle countless temptations. It required many days and years of praying and begging and pouring out his heart before G-d, pleading that He rescue him from this desire.

The Rebbe continued along this path until he was able to withstand all temptation. He sanctified himself to such a degree that his total separation from this desire cannot be imagined. In the end, he was worthy of totally subjugating it.

He worked on himself until he actually found it difficult to understand how people could consider this desire difficult to control. For to him it was no longer any temptation at all.

32. *Chayay Moharan* 22a (#12).

The Rebbe discussed this with us very often, telling us how he annihilated this desire and actually made himself be repulsed by it. He said, "It is impossible to speak to people about this. They have already defiled themselves. This is so intermingled with their blood that it has become part of their very minds. And so, they cannot comprehend this. It cannot enter their heart. They do not know that a person can have so much self control that he is actually repelled by sex."

But enough said. One who has any true intelligence at all can easily condition himself to reject this desire completely. For the Rebbe said that this is no temptation at all for the truly intelligent man.

The Rebbe once said, "there must be a secret meaning in all this. For it is really no desire at all."

He took pride in totally overcoming this instinct. For when it came to this he was a very holy and awesome individual.

He said, "I do not have any feeling of desire at all. Men and women are all the same to me." When he came in contact with a woman, he never even had an untoward thought.³³

17. The Rebbe said, "The true Tzadik has such a degree of self control that even marital relations do not give him any pleasure. He is so far removed from these instincts that they cause him as much suffering as that of a child when circumcised. The Tzadik has such anguish and even more. For an infant does not realize what is happening. But the Tzadik has full realization, and therefore suffers even greater pain.

The Rebbe considered this a simple accomplish-

33. Cf. *Kesubos* 17a.

ment. He said, "Every person can attain this level." And from the way he said it, it was apparent that his own holiness was very much greater.

18. The Rebbe said, "to me men and women are alike." For he did not have a single wayward thought when looking at a woman. To him, it was no different than looking at a man.

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

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

To some degree this is alluded to in the words of our sages, where the saintly Rav Amram said to an angel, "I am flesh and you are fire, and I am better than you."³⁴ The Rebbe explains this excerpt in the *Lekutey Moharan*. Read his words carefully and you will understand³⁵.

34. *Kiddushin* 81a.

35. *Lekutey Moharan* B 1:2. It is explained there that man's dominion over the angels results from his attachment to the root of all Jewish souls. This is accomplished only by total subjugation of the sexual impulse. This is the meaning of "I am flesh" The Aramaic word for flesh *BISRA*, which contains the initial letters of the Midrashic statement *Shishim Rivoa Be-keres Achas*—"Sixty myriads in one womb." (*Shur Hashirim Rabbah* 4:2) This alludes to the source of souls from which the 600,000 Jewish souls emanate. The very flesh (*Bisra*) of the Tzadik is so purified that it is connected to the root of souls.

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

He would go at night, even during the great winter frosts. After leaving the gravesite, he would immerse in the Mikvah.³⁶

The town of Medzebodz, where the Rebbe lived as a child, had two Mikvahs. One was inside the bathhouse, and the other in the outside courtyard. The Rebbe always chose to immerse in the outside Mikvah. This was even true during the great frosts, when he was thoroughly chilled from his trip to the Baal Shem Tov's grave.

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

I heard this from another, who heard it from the Rebbe's own holy lips. When he did this, the Rebbe was no more than six years old.

The Rebbe concealed his devotions to such an extent that it often had humorous results. One icy winter morning he attended the Mikvah, and returned to the synagogue with dripping wet *Peyos*³⁷. The people looked at

36. A special ritual pool used for purification, prescribed in Lev. 11:32, cf. *Sifra ad loc.*, *Yad Chazakah, Mikvaos* 1:2. He may have immersed upon returning from the cemetery because it is normally considered an unclean place.

37. Long sidelocks grown in accordance to the Kabbalistic interpretation of Lev. 19:27. Cf. *Likutey Torah HaAri* and *Shaar HaMitzvos ad loc.*

him with surprise, wondering why his hair was wet. They never imagined that such a young child was attending the Mikvah, and thought that he had washed his hair. But to wash one's hair early in the morning on such a frigid day seemed ludicrous, and they dismissed this as another one of his childish ways. No one ever imagined the truth, so completely did he conceal his devotions.

The same was true of his many great fasts. Not a single person knew about them, not even his parents and relatives. Only his wife knew that he was not taking his meals, and he made her swear not to reveal it. The Rebbe used every device possible to conceal his fasts, so that no one knew of them at all ³⁸.

20. When the Rebbe left Medziboz and went to live with his father-in-law ³⁹, there were still many occasions when he wanted to speak to the Baal Shem Tov. Since he could not actually visit his grave, he would go to the grave of the renowned Rabbi Yeshiah of Yanov in the nearby city of Smela ⁴⁰. He would ask the famed Tzadik to transmit his message to the Baal Shem Tov, telling him what he needed ⁴¹.

21. The Rebbe had another great battle in subduing his enjoyment for food. At first he made no

38. See *Sichos* 160-162.

39. In Ossatin, where he lived between the ages of 13 and 18. See Chayay Moharan 25b (#2), 26a (#5), *Sichos* 117.

40. Rabbi Yeshiah was a leading disciple of the Baal Shem Tov, and was the one to whom he entrusted his ethical will *Tzavaas HaBaal Shem Tov*. The traditional date ascribed to his death is 22 Iyar, 5534 (May 21, 1794), but this must be emended to an earlier date on the basis of what is written here. Rabbi Nachman left Ossatin around 1790.

41. This was also carried out with great secrecy, see *Avenehah Barzel*, *Sichos VeSipurim* #14.

effort at all to control his appetite. When he began working on it he found the task most difficult. The subjection of his sense of taste seemed so formidable that it seemed that he could overcome every desire but this. No matter how much he tried to separate himself from worldly pleasures, it seemed that his appetite for food would remain. The power of this desire was so strong that it appeared impossible to control.

But the Rebbe stood fast and overcame this instinct too, destroying his appetite for food completely. His great holiness when it came to eating was obvious and well known. It seemed as if he ate nothing at all. He actually reached a point where he had to compel himself to eat anything. He had to force himself with all his strength in order to partake of the barest minimum required to sustain life.

The Rebbe said that when he first began, he would force himself to eat less than usual. When he became accustomed to this, he would again compel himself to eat less. When he realized that he was still deriving enjoyment from this reduced amount, he would subdue his appetite and eat still less. Again he felt some pleasure, and so he made his portions smaller yet. He continued doing this until he had reduced the amount he ate to an absolute minimum. It is impossible to imagine how he even lived on such a small amount.

The Rebbe realized that even this very small amount that he ate gave him some pleasure. He girded himself and subdued even this small enjoyment. He continued in this manner until he literally did not derive any pleasure at all from eating.

When he abandoned this desire, he reached a state of ultimate holiness, no longer deriving any pleasure whatsoever from the physical world.

At first, when the Rebbe separated himself from the pleasure of taste, he found it almost impossible to eat at all. But from his words it appears that later he was able to eat with absolute holiness.

He no longer derived any pleasure, no matter how much he ate. But in the beginning, he accustomed himself to eat very little, and even eating this was an arduous task.

The Rebbe told us that he first began to eat again when he was at sea during his pilgrimage to the Holy Land. He saw that he could not otherwise sustain his life, and so he forced himself to eat a little. From then on, he would eat a small amount of food. But until that time, he did not even eat that much. And even though the amount he ate while at sea was still very little, what he ate previously was even much less.

The Rebbe's pilgrimage to Israel is a long story in itself. He suffered bitterly, both coming and going. It took much effort and risk, overcoming many frustrations, before he was worthy of setting foot in the Holy Land. This will be recounted in the next section, but only to a very small extent. We will tell a little of the story, but to describe it all is impossible.

22. The Rebbe displayed outstanding saintliness in overcoming his bad traits.

He told us a little of how he subdued his quick temper. At first he was very bad-tempered, becoming angry at the slightest provocation. But still, he wanted to be a good kind person, as G-d desires.

He began working on his temper until he overcame it completely. He rejected anger completely, pushing himself to the opposite extreme. In the place of anger, he now had absolute patience and tolerance.

The Rebbe thus reached a stage where nothing bothered him at all. He was so serene that nothing at all could annoy him. No matter how much bad a person did to him, he would tolerate it without any hatred whatsoever. He would love his opponents, not bearing any ill feelings toward them at all.

The Rebbe was renowned for his outstanding serenity. There was a holy calmness about him, where nothing in the world could annoy or anger him. He was just absolutely good.

He became worthy of this in the Holy Land. In his works⁴² the Rebbe revealed that only in the Holy Land can one attain true serenity, the opposite extreme of fierce anger. It was for this reason that Moses longed to cross over the Jordan to the Promised Land. We learn this from the verse (Ex. 34: 8), "And Moses hurried and bowed down to the ground." Our sages ask, "What did Moses see?" and answer that he saw great serenity⁴³.

The Rebbe also took pride in his great modesty. This may seem like a contradiction, but he was actually humble to the ultimate degree.

He said, "One has not attained true humility unless he is on such a high level that he himself can say that he is modest." This was the level of Moses, who could write about himself (Num. 12: 2), "And the man Moses was very humble, more so than any other man . . ." It was also the level of the saintly Rabbi Joseph, who said, "Do not mention that humility no longer exists, for I am still alive⁴⁴."

42. *Lekutey Moharan* 155.

43. *Sanhedrin* 111b.

44. *Sotah* 49b. See *Lekutey Moharan* 4:7.

The Rebbe also attained the level where he could take pride in his tremendous humility. For he had annihilated his ego completely.

23. The Rebbe said, "I have banished pride from every part of my body."

There are some people who are humble, but still have a trace of pride in their hearts. There are others who have discarded all vanity from their bodies, but still have a vestige in an arm or leg. But the Rebbe had attained absolute humility in every part of his body. Both his heart and limbs were absolutely nullified.

24. From what the Rebbe told us, we understood that in his effort to achieve total self mastery in his youth, he often would force himself to do things that caused him great pain. He would force upon himself every kind of self-torture, including such practices as rolling naked in the snow⁴⁵. All this was to achieve complete self control, in order that he may serve G-d more perfectly.

The Rebbe said that the greatest exercise of all in self control was the restraint of never scratching himself. No matter how badly something itched, he would accept it with absolute serenity. As compelling as the sensation might be, he constrained himself completely and did not move a muscle to relieve it.

He said that to allow an itching sensation to continue to increase and not so much as move was the greatest possible form of self control. For there is no greater agony than to just sit there and feel this crawling sen-

45. This form of self mortification is explicitly described in the Ari's Kabbalistic work, *Shaar Ruach HaKodesh* #22. Cf. Isa. 1:18.

sation in one's mind and not do anything about it. We also heard from others what a very great torture this is.

The Rebbe thus forced himself to undergo every possible form of self torture. He took it all upon himself with truth and sincerity until he achieved his great attainments. Happy is he!

Besides this, there were the involuntary sufferings that most Tzadikim endured. Nobody suffered as much as the Rebbe. Such agonies were never before seen or heard and are beyond all description. He was racked with sufferings, both inside and out⁴⁶. And in his last years, consumption devoured his lungs and his pain increased without measure. To describe his fearsome anguish is beyond the power of words.

Through all this the Rebbe said, "My suffering is always in my power." Whenever he wanted to, he could accept the agony, and feel it in full measure. But when he wished to, he could negate it and be totally oblivious to all pain.⁴⁷

This was true even when the Rebbe's suffering increased beyond all measure. We heard that he once said, "When these pains strike, I can bite through a wooden board." He gritted his teeth so tightly because of his tremendous pain that he could have bitten through a board. So great was his suffering.

But during the last three years of his life, the Rebbe's torments grew even worse than this. They were multiplied again and again until they were absolutely beyond description. Some of this is recounted in our other writings, but only in a very small measure⁴⁸. There

46. *Chayay Moharan* 9a (#28), *Yemay Moharnat* 11a.

47. Cf. *Baba Metzia* 84b.

48. Cf. *Chayay Moharan* 45a (#39).

is much more to tell, but we omitted most of even the small amount we were able to understand, for even this would fill many volumes. For the vision will come at its appointed time⁴⁹ to tell the whole story with G-d's help.

25. In everything that involved holiness or self mastery, whether over desires or emotions, or in accepting great effort and suffering for the sake of G-d, the Rebbe was awesomely unique. He was totally removed from every desire and human failing. His every pleasure and emotion was totally subjugated until not a trace remained that was not devoted to G-d. For he was a person who lifted himself to fearsome heights. It is impossible to speak further of this extraordinary level, for whoever adds, diminishes⁵⁰.

Most of what we recounted speaks about the Rebbe's youth, while he was yet at the beginning of his spiritual growth. Compared to the levels he later attained, these might even be considered as defects. But we related his youthful struggles and devotions in order to demonstrate what free will truly is and how much choice one really has. For if he truly desires, any person at all can attain a truly extraordinary level.

A person seeking the path of devotion may find many obstacles in his path. Events may continuously befront him with pitfalls. His desires and emotions may constantly pursue him. But still, if he only has the desire, he can remain stubborn in his devotion and ignore all barriers.

For, reading these accounts, a person with some intelligence will realize that even the Rebbe faced such

49. Hab. 2:3.

50. *Sanhedrin* 29a.

frustrations and difficulties. He went through everything and was able to surmount it all. For the Rebbe truly desired to be a servant of G-d. He truly chose life⁵¹ and in this way was worthy of his great attainments.

The Rebbe insisted that his family background played no role in his achievements. He said, "Even if I were not of the family of the G-dly Baal Shem Tov—even if I had come from the lowliest Jewish family, I still would have attained what I did." For the Rebbe had no other secret than toil and effort, devoting his entire being to the service of G-d.

26. The Rebbe spoke out very strongly against those who thought that the main reason for a Tzadik's great attainments was the high level of his soul. He insisted that this was not true, maintaining that it depends completely on good deeds and effort. He was very specific in emphasizing this.

He said, "Every man can attain the highest level. It depends on nothing but your own free choice. You must truly care about yourself and carefully decide what good truly lies before you . . . For everything depends on a multitude of deeds⁵²."

27. Therefore, even the fearsome wonders that we saw by the Rebbe are of no concern to us here. For according to his high level, these were not remarkable at all. Our only concern is to relate lessons of devotion, in order that an intelligent reader seeking the truth should be able to derive some inspiration.

51. Deut. 30:19.

52. Avos 3:15.

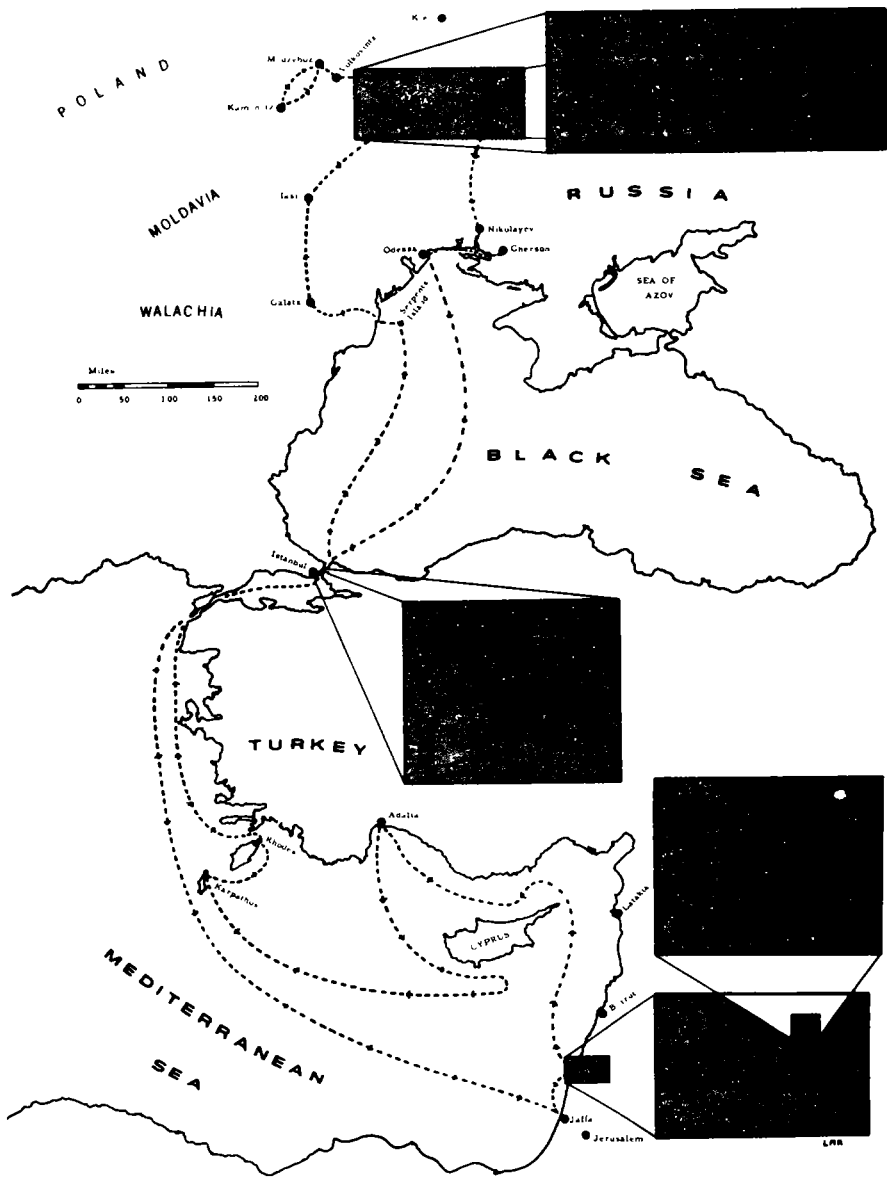
HIS PRAISES

There is no excuse in the world. Every person can aspire to the highest level, if only he follows the ways of the Rebbe recorded in this volume.

The main thing is prayer. Accustom yourself to beg and plead before G-d. Speak to Him in any language you understand—this is especially important. Beg Him to open your eyes. Ask Him to help you along the path of devotion. Plead that you be worthy of drawing close to Him.

The little we have written here should be enough for all who seek the truth.

**THE ACCOUNT OF RABBI
NACHMAN'S PILGRIMAGE
TO THE LAND OF ISRAEL**



A Map of Rabbi Nachman's Pilgrimage

THE PILGRIMAGE

1. Before his pilgrimage to the land of Israel, Rabbi Nachman journeyed to Kamenetz.¹

Great mystery surrounded the entire trip. The Rebbe suddenly left his house and said, "There is a journey before me." When he left his home in Medvedevka, taking the route to Medziboz, he said, "I am going, but I myself do not know where²."

He came to Medziboz and stayed there for a few days. There he was informed from on high that he was to travel to Kamenetz³. He then left and continued along the way.

Rabbi Nachman travelled with the utmost simplicity. Although he was a famed leader, he travelled like the simple folk, without any pomp or ceremony. He very emphatically warned his attendants to be very careful not to reveal his identity. Wherever he went, he was completely unknown, travelling in absolute anonymity, like an ordinary merchant.

1. Kamenetz-Podolski, a journey of some 300 miles from Rabbi Nachman's home in Medvedevka.

2. In *Chayay Moharan* 31a (#1), the words are, "There is a journey before me, but I know not where." These were spoken to Reb Shimon ben Ber, Rabbi Nachman's first disciple, who accompanied him as far as Medziboz.

3. Rabbi Nachman stopped in Volkovitz on the way to Medziboz and picked up another man. In Medziboz he stayed with his parents but did not visit the Baal Shem Tov's grave. However, it was the Baal Shem Tov who came to him in a vision and informed him that he was to go to Kamenetz. *Ibid.*

He arrived in Kamenetz. At that time no Jew was allowed to live there or even spend the night within the city limits. The Jews lived outside the city, and those who had business in the city would go there for the day. They were allowed to remain there all day, but at night every Jew had to leave. It was a well known fact that no Jew was permitted to spend the night within the city limits..

The Rebbe entered the city with his attendant,⁴ and they remained together until nightfall. As night was approaching, he told his attendant to leave the city. He said, "I will remain in the city alone tonight. Come back tomorrow morning and meet me here."

He spent that night alone in Kamenetz. No one in the world knows what he did that night.

The next morning, his attendant returned to the city and found the Rebbe as he had been told. The Rebbe then went with him into many houses, finding some excuse to enter each one. He used such tricks as asking for a drink of whiskey and the like. In this manner he entered many homes, but again, no one knew his intention.

The Rebbe then returned home.⁵ Soon after he spent that night in Kamenetz, Jews were given permission to live inside the city.

2. The Rebbe said, "Whoever knows why the Land of Israel was first in the hands of the Canaanites and

4. The identity of his attendant is nowhere recorded. Rab Shimon fell ill on the way to Medziboz and did not complete the journey. *Ibid.*

5. Immediately upon returning home, Rabbi Nachman spoke on the verse (Ps. 63:9), "My soul cleaves after you." Soon after this, one of his daughters died. *Ibid.* #2.

only later settled by the Jews, knows why I journeyed to Kamenetz before travelling to the Holy Land.”⁶

3. The journey to Kamenetz was a great mystery. Every one had his own explanation, some praising the Rebbe and others doing the opposite. But they were all wrong. Even those who saw good in this journey did not come close to understanding its true purpose.

The Rebbe revealed some hint of his purpose to his close followers. But even though they knew a little, they did not fully comprehend his purpose.

Once he made a clever remark about this, saying that people constantly mislead themselves regarding everything he does . . .

4. There were some who said that the Rebbe went to Kamenetz to find some hidden writings of the Baal Shem Tov. It was said that the Baal Shem Tov had enclosed some of his writings in a stone,⁷ and there was a rumor that it was hidden in Kamenetz. Some said that this was the purpose of the Rebbe’s journey.

The Rebbe ridiculed this. He said, “I did not go for that reason. If I needed those writings, *they* would bring them to my house. But I have no need for them at all.”

5. On the day before Pesach, 5558 (March 31, 1798), the Rebbe emerged from the Mikvah and told his attendant, “This year I will definitely be in the Holy Land.”

6. See *Lekutey Halachos (Yoreh Deah) Milah 3*.

7. These writings were bequathed to him by Rabbi Adam Baal Shem Tov and hidden in a rock in a mountain. See *Shivechey HaBaal Shem Tov* (Jerusalem, 5729) p. 52.

During Pesach, the Rebbe spoke on the verse (Ps. 77:20), "Your path was in the great waters, and your footsteps were not known." He pointed out the apparent contradiction between the two parts of this verse, and gave a lesson reconciling them. In the course of his words, it became apparent that he had definite plans to travel to the Holy Land.

6. When the Rebbe's wife heard this, she was beside herself. She sent her daughter, asking how it was possible for him to leave them without means of support.

The Rebbe answered his daughter, "You can travel to your fiance's parents. Someone will take your older sister in to live as a nursemaid. Another will take your younger sister in out of pity⁸. Your mother can find work as a cook. I will sell everything in the house for travelling expenses."

When the Rebbe's family heard this, they all burst into tears. They wept bitterly, but he had no pity on them.

He said, "It is impossible without this. No matter what happens, I must certainly go. For most of me is already there, and the minority must follow the majority. *Varin di grester helft is shoim dort. . . .*"

The Rebbe said, "I have set my heart on this journey to the Land of Israel. I know that I will find

8. The Rebbe was addressing his middle daughter Sarah, and from the narrative it appears that she was already engaged. Although the engagements of her older sister Udel and younger sister Miriam are recorded in *Chayay Moharan*, there is no mention of Sarah's engagement. This also appears to indicate that she was engaged before Rabbi Nachman's pilgrimage. It can be calculated that Udel was approximately eleven at the time, Sarah, nine, and Miriam, eight.

my way blocked with countless barriers, but as long as my soul is in me, I will do everything in my power to go. While there is a spark of life within me, I will continue, and let G-d do what is good in his eyes⁹."

7. The Rebbe said, "Every step that I take to the Holy Land will be at the risk of my life. I want to leave right now, no matter how, even without a penny in my pockets. Those who take pity on me will give me something."

Immediately, those closest to him travelled to the nearby villages to gather a small sum, accumulating enough for him to leave. He made plans for the journey with the greatest urgency, not wanting to delay for any reason whatsoever.

On Lag B'Omer, the 18th of Iyar, 5558 (May 4, 1798), he set forth, quickly and enthusiastically¹⁰. He made a pact with one of his followers¹¹, and they travelled together.

8. On Lag B'Omer, the Rebbe left his home in Medvedevka, heading toward Nikolayev¹². There he found a ship transporting grain, and he took it as far as Odessa¹³.

9. 1 Sam. 3:18.

10. Rabbi Nachman left his home just two weeks before Napoleon launched his Egyptian campaign from Toulon on May 19, 1798. This resulted in a state of war between Turkey and France and ultimately involved Rabbi Nachman.

11. There is absolutely no record of his attendant's identity.

12. Lag B'Omer that year fell on a Friday. Rabbi Nachman spent the Sabbath in Sokila, where he saw Rabbi Menachem Mendel of Vitebsk in a vision. See *Chayay Moharan* 31b (#8), 9c (#30). Rabbi Menachem Mendel had settled in Israel in 1777, and passed away in 1788, just ten years earlier.

13. Rabbi Nachman spent Shavuot in Kherson and it was here that he heard the thunder of Sinai. *Ibid.* 31b (#4).

At that time, emissaries and other Jews travelling to the Holy Land were afraid to go by way of Odessa, for the route was rumored to be dangerous. But the Rebbe immediately realized that it was better to take a ship from Odessa for many reasons. First of all, the way from his home was much shorter than by the alternative route through Galatz.¹⁴ Also, this route avoided a more serious peril, for the route through Galatz involved great danger sailing from the Danube River¹⁵ into the Black Sea. Therefore, the Rebbe ignored these rumors and left from Nikolayev, taking the route through Odessa to Istanbul.

9. The Rebbe told his attendant to buy a large quantity of ink and writing paper. As soon as they embarked on the ship in Odessa, the Rebbe began writing down his thoughts on the Torah. He warned his aide not even to look at his writings, and would not give him the key to the trunk until he had so promised on his honor.

When they left Odessa, many people came to see him off out of respect. Many coaches followed him, and a great crowd joyously escorted him, singing and dancing all the way.

They embarked on their ship and set off on the Black Sea. During their first day at sea there was a great storm. The winds whipped up high waves, washing over the ship's deck. The Rebbe and his aide had to remain tightly closed up in their cabin so as not to get soaked by the spray.

14. Galati, now in Roumania.

15. *Tuna* in the Hebrew, corresponding to its Germanic name, Dunav.

The thunder and lightning and howling winds were beyond description. The two were so terrified by the noise of the rain and thunder and the roar of the waves that they found it impossible to sleep at night¹⁶.

After four days at sea, they arrived in Istanbul. The Rebbe and his attendant sat on the dock, not knowing where to go. They could not tell the Jews from the Turks, and having no knowledge of the language, had no way of asking.

The people saw them sitting on the dock, and found a translator who could speak their language. He acted as their intermediary, immediately finding them lodgings in the Galata quarter.

After an hour or two in Galata, the Rebbe said that he did not want to remain there. The interpreter asked, "Do you want to go to the main part of Istanbul? This is the section containing the capital and the Sultan's residence. Only men are allowed in that quarter. It is completely off-limits to women, and married couples cannot stay there." The Rebbe replied that he would prefer that.

The interpreter then told them, "Several emissaries from the Holy Land were staying there, and among them two of your countrymen. These two were in Israel, and are now returning to Europe."

As soon as the Rebbe heard this, he agreed to meet them. He told his attendant, "I warn you, do not reveal my identity. If they ask about me, do not tell who I am."

They left Galata, and went to the old city of Istanbul. They were introduced to their countrymen who were returning from the Holy Land.

16. Regarding the vision they saw that night, see *Ibid.* 32a #9.

Immediately, one of them recognized the Rebbe's attendant. He asked him, "What are you doing here?" The attendant answered, "I am travelling with this young man¹⁷ to the Land of Israel." The other inquired, "But who is he?" The aide replied, "He has a travel card from the Austrian Kaiser's government." He did not reveal the Rebbe's identity as he had been warned.

They got the idea that the Rebbe was a government agent, going to make trouble for the great leader, Rabbi Avraham of Kalisk¹⁸. They imagined that he had been sent by a number of groups who were opposing Rabbi Avraham. They stubbornly clung to this mistaken idea, causing much conflict between themselves and the Rebbe.

They began questioning the Rebbe's companion. "Is he carrying a letter?" The attendant replied that he was not. "Then why is he going to the Holy Land?" The other replied that he did not know. They decided not to depend on the attendant any more feeling that he was trying to mislead them. They told him, "Even though we knew you to be an honorable man, we have grave doubts that you have retained your integrity."

Not realizing that they were referring to the mysterious stranger, they asked the attendant, "Have you asked your master, Rabbi Nachman of Medvedevka, if you should travel with this man?" He answered that

17. Rabbi Nachman was 26 at the time.

18. Rabbi Avraham ben Alexander Katz of Kalisk (d. 1810). He settled in Israel together with Rabbi Menachem Mendel of Vitebsk in 1777, and when the latter passed away, succeeded him as leader of the Chasidic community in Israel. He was a close friend of Rabbi Schneur Zalman of Liadi, but after the latter published his major work, *Likutei Amorim* or *Tanya* in 1796, Rabbi Avraham joined the Chasidic leaders opposing this work. Rabbi Schneur Zalman in turn accused him of misusing charity funds sent to the Holy Land. These two emissaries were followers of Rabbi Avraham.

he had. But by this time they no longer believed anything he said. They had already made up their mind that the Rebbe was a schemer, going to cause trouble in the Holy Land.

They went to the Rebbe himself, questioning him about his identity, his home, and his family. But the Rebbe stood firmly and would not reveal a thing.

They used every possible ruse, trying to discover some clue as to his identity. He understood their game, and answered their questions in such a way that they could determine absolutely nothing. He bewildered them completely, twisting and confusing their questions until their only conclusion was that they knew nothing at all.

He constantly played a different role. For example, one day they asked him if he was a *Cohen*.¹⁹ He answered that he was. The next day, they suddenly asked him if he was a *Yisroel*.²⁰ He again answered that he was.

They asked him, "Yesterday you said that you were a *Cohen*. How can you now tell us that you are a *Yisroel*?" He answered, "*Cohen* is the attribute of Mercy²¹. *Yisroel* is another attribute. Thank G-d, I have both attributes."

They stormed at him, "It is obvious that you are one of the oppressors. You are using tricks, trying to hide it!" They began to hate him bitterly, hurling every possible insult at him. For many days, they cursed him in every way imaginable. One of the pair was especially ugly in his words toward the Rebbe.

The Rebbe made every attempt to be friendly with

19. A member of the hereditary priesthood, descended from Aaron.

20. A simple Israelite, not belonging to the Priestly or Levitical tribes.

21. *Tikuney Zohar* §30.

them. He pleaded, "I cannot tell you the reason for my journey, for my heart has not even revealed it to my mouth²². But still, how good and pleasant it is when brothers live together in unity²³."

Their reply was. "If you tell us your reasons, you will certainly receive great good." The Rebbe answered, "I do not need any good from you, and no matter what happens, I will not tell you my reasons. But if you wish, you can obtain much good from me."

They said to him, "The way you speak, one would think that you are a famous Tzadik, such as Rabbi Baruch,²⁴ Rabbi Sholom²⁵ or Rabbi Nachman. They speak in these mysterious ways. But we're pretty sure that you're not one of them. We know what your business is. You're going to cause trouble for the great Tzadik, Rabbi Avraham."

They warned the Rebbe that a letter would precede him to the Holy Land, warning the community that he was a troublemaker and a spy, so he could not mislead them.

They also plotted with the ship's agent, a Polish Jew married to a Sephardic woman. His father-in-law was an important official and had access to the palace.

They went to the agent and told him, "For G-d's sake, don't let this stranger leave for Eretz Yisroel. He is one of our enemies, trying to have Jews expelled, heaven forbid. Do anything you can to stop him, and

22. *Koheles Rabbah* 12:10, *Tikuney Zohar* 21 (50a).

23. Ps. 133:1.

24. Rabbi Baruch of Tulchin and later of Medzeboz (1757-1811), grandson of the Baal Shem Tov and uncle of Rabbi Nachman.

25. Rabbi Sholom Shachna of Probishtch (d. 1812), grandson of Rabbi Dov Baer, the Maggid of Mezrich.

G-d will grant you a double reward!" The Rebbe and his attendant knew nothing at all about this.

These two continued to insult the Rebbe in every possible way. But he endured it all, not revealing his identity, despite all their taunts. He purposely tricked and confounded them, provoking them all the more.

He played a different role each time they spoke to him. Once he spoke in such a manner that they were certain that he was from Lagurna. When they realized that they were wrong, they were enraged.

Another time when he spoke to them, they thought that he was the son of the Preacher of Kamarna, who had great opposition.²⁶ In the middle of the conversation he suddenly began to berate the Kamarner. They screamed at him, "Isn't he your father?" Then they realized that they still had no clue as to his identity.

Each time they spoke to him, the Rebbe seemed to have a different name. No matter what name they used to address him, he would answer to it. Still thinking he was the Kamarner's son, they once suddenly called him Yeshiah, which was the son's name. The Rebbe immediately responded. They were positive they had caught him this time, and told him, "Now we know for sure that you are the Kamarner's son." Then the Rebbe spoke up and argued to the contrary.

In the course of the conversation, they began speaking of the gift that they were carrying from the Kamarner to his son. The Rebbe immediately began to plead, urging them to show it to him. They were sure that

26. Most probably Rabbi Yosef Moshe Likvornik, who was Magid of Kamarna, and later Rabbi in Sadgora, where he passed away on 24 Tishrei 5562 (1801). His son Rabbi Yeshiah was also Rabbi in Sadgora, and passed away on 12 Cheshvon 5589 (1828). (Private communication from Rabbi Schmu'el Mendelson, a descendent of the above.)

they had identified him as the Kamarner's son, but then he began to curse the Kamarner again. They became furious at him, and berated him with insult upon insult.

They fumed at him, "Why do you constantly change your name? One day you have one name, and the next day another. The name of your city seems to change just as often!"

The Rebbe replied, "Every name is connected to a given Attribute or *Sephirah*.²⁷ Thank G-d, I include them all."

The entire story would consume many volumes. The Rebbe would often wake them up from their sleep and begin conversing with them. They became furious, cursing him violently.

One Friday afternoon, they returned from the Mikvah. The Rebbe was lying barefoot on the couch, without his belt or hat. He asked them, "Why does my body feel light all week? I never feel any fatigue, but now I feel so weary that I can hardly stand."

They replied, "Every Friday afternoon, as the Sabbath approaches, the soul goes up on high, and the Additional Sabbath Soul descends²⁸. But in your case, your weekday soul has left, but you are not worthy of the Sabbath Soul. Therefore, your body is like a stone."

The Rebbe mocked them, "Woe is to you! You cannot even answer a simple question."

The Rebbe asked if he could spend the Sabbath with them. They refused, inviting only his attendant. The Rebbe would not eat any meat there and was forced to eat dairy foods on the Sabbath. They, however, had a *Shochet* who provided them with meat.

27. A divine emanation of creation. For the etymology of the word, see Rabbi Moshe Kordovero, *Pardes Rimonim* 8:2, *Sheur Kumah* 2.

28. See *Betza* 15b. *Zohar* 2:135b, 204b.

That Friday night they had a bitter dispute with the Rebbe, almost throwing him out of the house. Although he had not been invited to eat with them, he stopped in for a visit. But they began to quarrel with him, causing a great commotion and trying to throw him out of the house. This happened again during the day.

All this was actually done intentionally. The Rebbe allowed himself to be insulted in every possible manner. He told his companion, "These insults are very beneficial to me, clearing the way both there and back. Before I reach my goal, I must overcome great barriers, beyond measure or description. Without this degradation, it would be utterly impossible for me to set foot in the Holy Land."

The Rebbe later expressly said, "If not for these insults, it would have been absolutely impossible for me to reach my destination."

Another time he said, "I saw that I would have to die in Istanbul, but the humiliation and insults saved me. For to approach the Holy Land, one must overcome many barriers²⁹."

10. The Rebbe told his attendant to give his detractors some of the food and preserves they were carrying. He said to give them a little of everything.

The two men who had been so insulting to the Rebbe then set out for home. The Rebbe asked them to take along a letter to his family, but they refused. They did, however, take along a letter from his attendant.

As soon as they left, they wanted to open the letter, to see if they could find any clue as to the Rebbe's identity. But when they looked for the letter, they could

29. Cf. *Chayay Moharan* p. 32 (§11, 12).

not find it among their belongings. Try as they might, they could not remember where they had put it.

The letter did not appear until they arrived at the port of Walachia³⁰. When they opened the letter, they discovered the Rebbe's true identity. As they saw, so they wondered,³¹ and they were very frightened. The man who insulted the Rebbe the most died soon after he returned home.³²

11. Soon after these two left Istanbul, the agent to whom they had spoken, came to the Rebbe and his attendant. He began showing them letters from all the Jewish leaders, asking that he help people travelling through Istanbul. He did this to emphasize his importance in the government.

He told the Rebbe, "If you tell me about yourself and your family, good! But if not, the power is in my hands to do you evil,³³ and you will not be able to undo it³⁴. Not only will you not be permitted to continue your journey, but you will be imprisoned. Even a fortune in bribes will not help when I get through."

When the Rebbe heard this, he immediately told the truth. He said that he was a great-grandson of the Baal Shem Tov, and a grandson of Rabbi Nachman of Horodenka.

The Agent's attitude changed immediately and he left in a completely different mood. When he returned the next day he was very submissive to the Rebbe.

30. Or Wallachia. An independent principality until 1861 between the Transylvanian Alps and the Danube River. Now part of Roumania.

31. Ps. 48:6.

32. See below #29.

33. Gen. 31:29.

34. Isa. 47:11.

He spoke with great friendliness. "Rebbe, may G-d be with you. I will do everything I can, now that you have told me the truth. If you had not disclosed your identity, I would have imprisoned you, and I would have been punished in this world and the next. But now, please, let me help you. If you need a ship or anything else, I am ready to serve you in any way possible."

12. The next day, the agent came and told them that a ship carrying some Jews had arrived from Europe. Among the group was an expert Shochet, who could provide them with proper kosher meat. The ship had also brought the renowned Rabbi Zev Wolf of Charni, Austria,³⁵ and other Jewish leaders.

The Rebbe's attendant was introduced to Rabbi Zev, and told him the truth. Rabbi Zev immediately sent for the Rebbe, inviting him to stay with them. They urged the Rebbe in the friendliest way imaginable, but the Rebbe would not go. He said, "It is good for me where I am."

One reason why the Rebbe avoided Rabbi Zev was because he was doing all sorts of childish things in Istanbul. He went through the streets barefoot and hatless, wearing only his skullcap and coat lining. Running in the street like a young child, the Rebbe played childish war games.³⁶ He would name one child France, another something else, and engage in mock warfare using real battle strategy. This was among the many childish things he did in Istanbul.

35. (D. 1823). A disciple of Rabbi Dov Baer, the Maggid of Mezrich, and mentor of Rabbi Shlomo of Soroka, author of *Arvey Nachal*. See *Shem HaGedolim HeChadash* Z-9.

36. Or maybe not so childish, see *Sichos* 77.

An epidemic then broke out on his street, forcing him to flee. He then had to move in with Rabbi Zev. Rabbi Zev celebrated the event with a great feast in the Rebbe's honor, showing him immeasurable respect.

The Rebbe did many things that may have annoyed Rabbi Zev, but as the saying goes, "Love breaks down all barriers."³⁷ Rabbi Zev was so fond of the Rebbe that he ignored everything, even though he found some of his antics quite shocking.

The first Sabbath the Rebbe stayed with them, Rabbi Zev led the Friday evening prayers, as was the custom with many great Tzadikim. The Rebbe prayed earlier, and was already eating the Sabbath meal when Rabbi Zev began his worship. This happened again during the morning Shacharis, and again by the late afternoon Third Meal.

As soon as Rabbi Zev sat down to the Third Meal, the Rebbe began reciting the Grace after the meal. He told his attendant to tell him as soon as the stars became visible, and then prayed the evening Maarev. He recited the Havdalah ending the Sabbath, lit his pipe, and entered Rabbi Zev's house.

Rabbi Zev was just beginning the Third Meal in the way of the renowned masters. In walked the Rebbe, with his coat wide open, wearing only his skullcap and smoking his pipe. Rabbi Zev still greeted him with great respect. He immediately said the Grace, prayed the evening Maarev, and recited Havdalah. He then sat up all night speaking with the Rebbe with the utmost affection.

All that happened in Istanbul both spiritually and materially would consume many volumes. There are

37. *Berashis Rabbah* 55:11. Cf. *Sanhedrin* 105b.

the stories of all the Rebbe's childish pranks, as well as the account of his visit to the grave of Rabbi Naftali³⁸.

It is apparent from the Rebbe's words that he was in tremendous danger in Istanbul. He was certain that he would remain there until he died, but G-d miraculously intervened and he was saved. The main thing that helped was this childishness and degradation.

When the Rebbe returned from Rabbi Naftali's grave, he suddenly fainted, and lay still for several hours. They placed him in bed, where he lay all night until noon the next day. He was on the verge of death, until G-d helped him and restored his health.

This was only one of the great dangers and countless barriers that he encountered every day in Istanbul. The Rebbe said that it was the insults and childishness that sustained him.

13. The Rebbe said, "At the time, I became so involved in childishness, that I became totally accustomed to acting that way. Later, when I reached the Holy Land, it was difficult to act otherwise. I actually had to force myself to break these childish habits." This had become such a habit that it was very difficult to break.

Later, when he returned from his pilgrimage, he was very unique in this respect, lowering himself in order to reach higher levels. In this respect his wisdom was outstanding.

38. Rabbi Naftali ben Isaac Katz of Posen, who started out to the Holy Land, but passed away in Istanbul on 26 Teves, 5479 (1719). He was an ancestor of Rabbi Nachman, lived in Breslov for a while, and his journey paralleled that of Rabbi Nachman in many ways. His grave was considered a shrine for pilgrims to the Holy Land, and there is a record that it was also visited by Rabbi Menachem Mendel of Vitebsk on his journey there. See *Lekutey Moharan* 218.

It is a well known fact that one must lower himself in order to proceed from one step to a higher one. At this time, one must make use of childishness and absolute simplicity . . .³⁹

The Rebbe never remained on one level, but constantly raised himself step by step. His understanding of these concepts was therefore very profound—deep, deep, who can discern it⁴⁰?

14. At that time, France was at war, having invaded the Sultan's territory in Egypt and Palestine⁴¹.

The news reached Istanbul that war had broken out and the French were Patrolling the Mediterranean. Immediately, the Jewish community forbade any Jew to leave the city and travel by sea. The Rebbe ignored all this and was willing to risk everything.

He told his attendant, "I am willing to expose myself to any danger, no matter how great, but I am not willing to risk your life. Take money for expenses and return home in peace if you wish. I will travel alone, hidden and concealed from the people of Istanbul. For I am renouncing myself to whatever may happen. . . ."

His aide refused to leave, saying, "Where you go, whether to life or to death, there will your servant be⁴². For where you go, there will I also go."⁴³

39. See *Tzavaas HaBaal Shem Tov* (In *Shivechay HaBaal Shem Tov*) p. 224. Rabbi Nachman said that *Eretz Yisroel* is greatness of greatness and therefore must be approached with smallness of smallness. *Chayay Moharan* 32b (#12).

40. Eccl. 7:24.

41. Napoleon's forces had arrived in Egypt on July 1 and occupied Alexandria the next day. Turkey declared war on France in September of that year.

42. 2 Sam. 15:21.

43. Ruth 1:16.

In His great mercy, G-d reversed things through His guidance⁴⁴. It so happened that a great sage from Jerusalem lived in Istanbul. He had been collecting charity for the poor of Jerusalem and intended to remain in Istanbul for at least another year.

One day this sage got up and spoke to the Istanbul community. He said, "It has been revealed to me that I must return to Jerusalem immediately. I see that the day is approaching for me to be taken from this world. You need not fear that the French will harm any Jew going to the Holy Land. G-d will protect them from all injury. He will watch over all who travel with me, and we will arrive in peace. For my burial place has already been marked in Jerusalem."

The community heeded the sage and immediately booked a large ship. They announced that whoever wishes to may leave on this ship. A large number of people embarked, men, women and children, both of the European and Oriental communities. Among the passengers going to the Holy Land was the Rebbe.

The Rebbe spoke to this sage and asked him to take him along to Jerusalem, saying, "I do not wish to go to Safed or Tiberias." The two then made a pact.

As soon as they were at sea, a great storm began. The ship was in great danger. They mounted to the heavens and plunged to the depths.⁴⁵ In their hearts, every one aboard felt that this was the end. They cried out to G-d, making the night like Yom Kippur, with weeping, confession, and begging for forgiveness and atonement.

44. Job 37:12.

45. Ps. 107:26.

All the while, the Rebbe sat in absolute silence. Several people began to question him, asking how he could keep still at a time like this. The Rebbe did not reply.

The Rabbi of Hottin's wife was a learned woman. She had been crying and screaming all that night. She berated the Rebbe for remaining silent, almost cursing him.

The Rebbe said to her, "If you will only keep still, things will go well. This shall be your proof⁴⁶. Remain still, and you will see. The sea shall become calm for you⁴⁷."

They took the Rebbe's advice and everybody on the ship kept quiet. It was near daybreak, and immediately G-d turned the storm into calm, so that its waves were still. And they rejoiced⁴⁸ . . .

15. After a day or two, the ship found itself without drinking water. All the water had been used up, except for one barrel of putrid, bad smelling water, crawling with worms. This water was carefully rationed to the passengers, one measure to each person. The danger of thirst grew more serious than all previous perils.

All the passengers, men, women and children, began to pray from the depths of their hearts⁴⁹. Suddenly a great wind began to blow, sweeping the ship along, and within two days they sighted land. They had arrived at Jaffa, the port of entry to Jerusalem.

46. Gen. 42:15.

47. Jonah 1:12.

48. Ps. 107:29,30.

49. See *Sichos* 39.

The Rebbe immediately wanted to leave the ship and accompany the sage to Jerusalem. But G-d willed it otherwise⁵⁰ and the Turks would not let him enter the country. They saw his strange clothing and long *Peyos*. This, together with his inability to speak their language, convinced them that he was a French spy. Neither persuasion nor pleading availed, and the Rebbe was constrained to remain on shipboard.

It was already two days before Rosh Hashanah and the captain intended to remain in Jaffa for at least several more days.

Soon a heavy surf arose, rocking the ship so much, it almost capsized. The captain was helpless, and soon realized that he could not remain there.

He was very surprised at this, and inquired. The old Sephardic sages told him that they had a tradition from father to son that this is the place where Jonah was cast into the sea. They were forced to lift anchor, for the ship could not remain there for the night.

They left Jaffa, and arrived in Haifa on the eve of *Zachor HaBris*,⁵¹ the day before Rosh HaShanah. The ship stood at the foot of Mount Carmel, near the Cave of Elijah.

In the early morning, all the people on the ship said *Selichos* with great joy. They then prayed the morning *Shacharis*. After their prayers, they all disembarked in Haifa.

It was then that the Rebbe first set foot on the Holy Land.⁵² He had come to the place for which he yearned.

50. 1 Ki. 12:15.

51. "Remember the Covenant" (of Abraham). It is so called because of the *Selichos* said that day.

52. Rabbi Nachman arrived on Monday, the day before Rosh HaShanah of 5559 (September 10, 1798).

He had thirsted for this moment with the greatest longing. For this he had risked his life thousands of times, literally casting his soul aside⁵³.

He set foot on the Holy Land! He was actually standing there! The tremendous joy that he experienced at this instant is beyond all imagination. If all the seas were ink⁵⁴ . . . it would not describe it in the least.

In that instant, the Rebbe attained everything. He later said, "The moment I walked four steps in the Holy Land, I achieved my goal."⁵⁵

That afternoon, the Rebbe went to the Mikvah. Then he went to the synagogue and remained there until after the Evening Prayers.

When he returned to his lodgings, the Rebbe was overflowing with joy. Every minute he looked at his attendant and exclaimed, "You happy man! You were worthy of being here with me!"

The Rebbe then told his attendant to read all the missives they had brought along. All the Rebbe's followers had given him slips containing their names, for him to pray for them in the Holy Land.

The entire household shared the Rebbe's joy throughout the Rosh HaShanah meal. This joyous mood continued until they finally went to bed.

On the morning of Rosh HaShanah they went to the synagogue again. When they returned to their lodgings, the Rebbe's mood changed to one of immeasurable concern and brokenheartedness⁵⁶. He would not speak to a soul for the rest of the holiday⁵⁷.

53. Judges 9:17.

54. *Shabbos* 11a.

55. Regarding the concept of four steps, see *Kesubos* 111a.

56. see *Sichos* 41, 42, 45.

57. Cf. *Sichos* 21.

16. As soon as Rosh HaShanah was over, the Rebbe was ready to return home. He wanted to leave at once, not wanting to visit anywhere, even the holy cities of Safed and Tiberias.

The Rebbe's attendant wanted very much to travel and feast his eyes on all the sacred shrines in the Holy Land. He told the Rebbe that there was a caravan leaving shortly, and they could join it to Tiberias.

The Rebbe replied, "You want Tiberias? Then go hire donkeys!" His attendant hurried to the stables and gave them a deposit. The moment he returned from the stables, the Rebbe asked him if he had secured donkeys and he answered in the affirmative.

The Rebbe then said, "Go this minute! Get the deposit back! If they won't return it, forget about it. But I will not leave now!"

Two or three hours later, the Rebbe's aide became extremely ill. Then he thanked G-d that he had not travelled with the caravan.

17. The people in Safed and Tiberias soon heard that the Rebbe had arrived in Haifa. Their leaders immediately sent word asking him to visit their communities.

Emissaries from Tiberias arrived and spent Yom Kippur with the Rebbe. They had letters from all the great Tzadikim living there, requesting the Rebbe to spend Succos in Tiberias. The Rebbe, however, ignored the request completely.

He told his attendant to buy him *Esrogim* for the Succos festival. The attendant went to the Chacham of Haifa, and gave him twenty Paras⁵⁸ for *Esrogim*.

58. A unit of Turkish money.

The Chacham went to an Arab field and brought him three beautiful choice *Esrogim*.

While the Rebbe was in Haifa, a mysterious event took place. A young Turk came to his lodging and sat there, speaking to the Rebbe at length. Since he spoke in Turkish, the Rebbe could not understand a word he was saying. The Arab was there for each meal, day and night. From his actions, it seemed that he was very fond of the Rebbe.

One day the Turk came to the Rebbe, fully armed and in a state of rage. He began to scream at the Rebbe in Turkish. The Rebbe sat there dumbfounded, not understanding a word he was saying. But a woman from Walachia was in the house and she understood Turkish. As soon as the Turk left she told the Rebbe, "For G-d's sake! Flee from this house! This Turk has just challenged you to a duel!"

The Rebbe flew from the house, and hid in the home of Rabbi Zev of Charney. They concealed him in an innermost chamber.

The Turk soon returned to the Rebbe's quarters asking for him. He said, "Where is the man who was here? Tell him that I am very fond of him. If he wants to go with the caravans to Tiberias, I will give him donkeys. I will even give him my own horse! From now on he has nothing to fear from me!"

The Turk was as good as his word. The Rebbe returned to his quarters and the Turk came and sat there not saying a word. He just sat quietly and smiled. Then he began acting friendly to the Rebbe, displaying an unusual degree of affection.

The entire episode was extremely mysterious. The Rebbe said, "I suffered even more from that Turk's love than from his hatred and anger." From the Rebbe's

holy words, it appeared that his dealings with that Turk had placed him in great peril. It also seems that we heard the Rebbe say that this Turk was the Evil One himself. Whatever the case, G-d had mercy and protected the Rebbe. He was saved and continued in peace.

18. During the middle days of Succos, the entire community went to the Cave of Elijah, where they celebrated with singing and dancing. The Rebbe went along, but did not take part in the festivity. He merely sat there with a broken heart appearing to be in a very dejected state.

Rabbi Zev went to the Rebbe's aide and asked him, "What's this all about? Your master has been depressed since Rosh HaShanah. G-d only knows if this is good."

On Simchas Torah, the congregation made the customary rounds in the synagogue, joyfully dancing with the Torahs. The mood was especially jubilant because of the many Chasidim there.

The Rebbe was in the synagogue, but would not even carry a Torah. He just sat there with his head bent, looking utterly dejected.

(Of course, this was always the Rebbe's way. Each time he wanted to accomplish something important, it was preceded by an extremely brokenhearted mood. This happened very often.⁵⁹)

After Simchas Torah, the Rebbe told his attendant, "Thank G-d I have attained my goal. Everything has been accomplished with the greatest degree of perfection. I was going to stay a while because of my love

59. See *Shevachey Moharan* 3b (#6).

of the Land, but now I have changed my mind. Go book passage for us back to Istanbul. I am ready to return home today!"

The Rebbe's attendant refused to listen. He said, "I am not yet ready to return. I still want to see Tiberias and the other holy places." The Rebbe replied, "If you really must see Tiberias, then hire donkeys and we'll go." This was always the Rebbe's way—he was never stubborn regarding anything.⁶⁰

They got the donkeys and travelled to Tiberias, arriving there in the evening. All that night the people of Tiberias went to meet the Rebbe. As soon as one left, another would come. Many dressed themselves in their Sabbath garments in honor of the Rebbe. Because of this, he could not sleep all that night.

When the Rebbe first came to Tiberias, he stayed with a cousin who was also a grandson of Rabbi Nachman Horodenker. The community, however, felt that a larger house would provide him with more peace of mind. It was agreed that the Rebbe should stay in the home of the saintly Rabbi Zvi Harker⁶¹.

Rabbi Avraham Kalisker, head of the Chassidic community in the Holy Land, lived in Tiberias at the time. He sent a message to the Rebbe, saying that he had just received a bloodletting treatment and could not come to greet him. The Rebbe answered that he had already intended to go to Rabbi Avraham. He

60. *Chayay Moharan* 45a (38), *Sichos Moharan* 21b f., *Yemey Moharnat* 39a, *Avenehah Barzel* p. 18 (#15).

61. Rabbi Zvi Hirsch ben Avraham of Horki (or Gorki). One of the leaders of the Tiberias community, he was later involved in the dispute between Rabbi Schneur Zalman and Rabbi Avraham Kalisker. See Nissan Mindel, *Rabbi Schneur Zalman of Liadi* (Kehot, N. Y., 1971) pp. 229, 303 (note 13).

immediately went, and Rabbi Avraham greeted him with great affection and respect. The bond of friendship that was forged between the two is beyond all description.

Rabbi Avraham pleaded with the Rebbe to stay with him. The Rebbe answered that he could not move in permanently, but would spend one Shabbos there. The very next day, Rabbi Avraham sent a message inviting the Rebbe for the next Shabbos, the Sabbath of Noah⁶².

On Friday night, the Rebbe bent his head for Rabbi Avraham to bless him. Rabbi Avraham jumped back, trembling violently. He began speaking with such great excitement that it was impossible to understand him. His final words, however, were clear. "How abashed we are before a descendent of the holy Baal Shem Tov."

Rabbi Avraham absolutely refused to bestow his blessing on the Rebbe. However as soon as the Rebbe's attendant bowed his head, Rabbi Avraham gave him the blessing.

The meal was the scene of great rejoicing. Rabbi Avraham asked the Rebbe to deliver the Torah lesson, but he absolutely refused. Rabbi Avraham then said the lesson himself. The same thing took place at the Sabbath afternoon meal and again at the Third Meal.

Rabbi Avraham delivered the lesson with fiery enthusiasm, shouting so that it was impossible to understand his words. Again, only his last words could be heard, "This is the root of devotion to G-d." The Rebbe

62. When the portion dealing with Noah (Gen. 6:9-11:32) is read. This was the 3rd of Cheshvan (Oct. 13, 1798).

praised his lesson beyond all measure, saying that it was second to none.

We also heard this from the Rebbe's holy lips. He said, "Perfect sincerity only exists in the Tzadik Rabbi Avraham." Another time he said, "I have seen many Tzadikim. But I have seen perfection only in this holy man⁶³.

19. That Sunday Rabbi Avraham went to visit the Rebbe and the two conversed for a long time.

After a day or two, the Rebbe became extremely ill. He sent a redemption to Rabbi Avraham⁶⁴, asking that he pray for him. As long as the Rebbe was sick, Rabbi Avraham visited him daily.

The Rebbe's illness caused him to be directly involved in an episode involving an informer. This individual had recently arrived in the Holy Land, and had become an informer for the Pasha. He caused much hardship for the Tiberias community.

A short time earlier, he had arrested the community leaders and held them in prison for nine weeks. Some Sephardic Jews went to the Pasha, paying a large ransom to free these prisoners. They captured this informer and attempted to strangle him. He only escaped by feigning death.

He complained to the Pasha and was appointed as overseer of the city, to do as he pleased. Accompanied by a regiment of Turkish troops, he returned to Tiberias with great fanfare. When the Jewish community saw the troops, they immediately fled the city. They

63. Cf. *Sichos Moharan* 33d (#105).

64. A *Pidyon* or redemption was a small sum of money, given as symbolic payment for a prayer. See *Sichos* 175.

were so terrorized that they did not even wait for the women and children, leaving them crying bitterly in the city. Every house was filled with great weeping.

The Rebbe wanted to flee with them, but was prevented by his infirmity. He made an attempt to leave the city, but had to return. This was all G-d's doing⁶⁵, for it resulted in the entire community being able to return. It turned out that the Rebbe was able to control this informer completely. When he went to the Rebbe, he literally humbled himself before the Rebbe's feet.

The entire story would consume many volumes. But in short, the Rebbe made use of his great intelligence, totally subjugating this informer. By the time he was finished with him, he was able to tell his attendant to announce that all who had fled could return. In this way, the Rebbe's illness resulted in everybody returning to the city.

The people later found out what had happened. This informer was a complete hypocrite, acting as if he were most pious. As soon as he met the Rebbe, he began speaking about religious matters. The Rebbe pretended that he knew no better, so that it was actually he who had tricked the informer.

The informer was greatly impressed with the Rebbe's wisdom. The Rebbe then told him, "A good overseer should pray to G-d, asking him to help his Jewish brethren. He should be a pious, humble person."

The Rebbe continued to impress him with his wisdom and cleverness. He began to speak about prayer, convincing this informer that he should make a habit of chanting the Psalms with great humility.

The informer assured the Rebbe that he would heed his advice, but the Rebbe acted very skeptical. Finally he said, "If you want to convince me that you are truly a humble and pious man, this is what you must do. Gather the young boys into my house, and in their presence, chant the Psalms with great weeping."

This was soon accomplished and the informer began chanting the Psalms with tears literally rolling down his cheeks⁶⁶. Suddenly he felt faint, and became extremely ill.

Now this informer had told the Pasha that the Jews were bringing a large sum of money from Europe. The Turks had posted special watchmen at all the city gates, waiting for these emissaries. It was only with G-d's help that they were able to prevent learning the details of the transaction. The Rebbe's aide was later sent to Haifa, where he collected the funds from the emissaries and brought it to Tiberias. The money was then delivered to the Rebbe who gave it to the community leaders for distribution.

When the informer later recovered, he boasted that he would cause them even more evil than before. He suddenly fell ill again, but this time he did not recover. Soon after he died.

When the people returned to Tiberias, they all came to the Rebbe, making a great celebration. The community was safe again, and the Rebbe was very happy that he had had the merit of bringing this about.

The Rebbe then went to visit the grave of his grandfather, Rabbi Nachman Horodenker, who is buried in

66. Lam. 1:2.

Tiberias⁶⁷. He obtained donkeys and visited the other holy catacombs.

They travelled to Miron and visited the cave where Rabbi Shimon Bar Yochai, author of the Zohar, is buried. The Rebbe told all the young men accompanying him to engage in prayer and study of the Zohar, which they did with great enthusiasm. But the Rebbe himself appeared to be doing nothing, just standing in the cave glowing with joy. Every few minutes he went over to his attendant and said, "Happy are you . . ."

That night they went from room to room in the cave. The Rebbe again cautioned those with him to recite passages from the Zohar. The Rebbe himself, however, did not say a thing. He merely walked around very happily, humming to himself until daybreak. Putting on his Tallis and Tefillin, he then stood and prayed for several hours.

From there they all went to the cave where Hillel lies buried. The Rebbe displayed great joy, chanting the 34th and 35th Psalms ⁶⁸ along with the others.

67. He migrated to Israel together with Rabbi Menachem Mendel of Primishlan. *Tevor HaAretz* 71b, *Ahavas Tzion* p. 35. This source gives the date of this pilgrimage as 5525 (1765), but others give it as 5520 (1760), right after the Baal Shem Tov's passing. It is known, however, that he was with the Baal Shem at the time of his passing. *Shivechey HaBaal Shem Tov* p. 160. He had been to Israel one time before, and left his son Shimshon in Israel when he returned to Europe. (*Ibid.* p. 126). The anniversary of his passing is known from his tombstone to be 2 Tammuz, but no year is given. However, there is a tradition that he passed away on a Sabbath soon after returning to Israel the second time. (*Ibid.* p. 110) We also know that our Rabbi Nachman was named after him, and so he must have passed away before his birth in 5532 (1772). The only year that 2 Tammuz fell on a Sabbath was 5521 (1761), so this must be given as the year of his demise.

68. These two psalms are customarily recited at Hillel's grave. Hillel's school was humble and righteous, and this is the theme of the 33rd Psalm. The initial letters of the 34th spell out the Hebrew alphabet, signifying that he taught every letter of the Torah.

They then went to the grave of Shamai⁶⁹ where the Rebbe began to act very depressed. At first he was very surprised at his mood, but later said that he understood its reason. The reason, however, was never revealed.

They also travelled to the other catacombs. Approaching a very high mountain, they were informed that there was a cave near its peak, where the Tanna, Rabbi Kruspedai⁷⁰ was buried. They attempted the climb, but it was too steep for the donkeys. Finally the Rebbe jumped down from the animal, and practically climbed on his hands and knees to the top. His attendant followed close behind, and the two finally reached the cave.

After staying there awhile, they climbed down the mountain. The group then went to another cave where a holy child was buried.⁷¹

The cave of the Holy Child was like a deep pit in the ground. There was a rumor that a snake lived

69. Hillel and Shamai were two contemporary leaders living in the first century b.c.e. Hillel was noted for his kindness and Shamai for his strictness. See *Shabbos* 31a.

70. In *Shaar HaGilgulim* #37, the grave of Rabbi Kruspadai is described as being on the top of a mountain, south of the road running east of Safed. This is the Rabbi Kruspadai mentioned in the *Zohar* 3:164b and *Tikuney Zohar* 70 (136a). *Seder HaDoros* (p. 86b) identifies him with Rabbi Kruspadai son of Rabbi Shabsai mentioned in *Niddah* 46a. He is not to be confused with the disciple of Rabbi Yochanan having the same name, mentioned in *Rosh HaShanah* 16b and *Kerisus* 24a.

71. A holy child mentioned in the *Zohar*. Rabbi Chaim ben Atar (author of the *Or HaChaim*) identifies him with the child of Rabbi Hamnuna the Elder mentioned in the *Zohar* 3:186. Rabbi Avraham Yishmael Chai Sangotini, *Ageres Masa* (1742), published by Benyamin Klar in *Eretz HaChaim* (Vienna, 1933) pp. 20-27; Zev Vilnai, *Matzevos Kodesh BeEretz Yisroel* (Jerusalem, 1963) p. 410. This cave is on the way to that of the prophet Hoshea. *Yemey Moharnat* 135b (\$142).

in the cave, and people were afraid to enter it. There was a large tree by the mouth of the cave, and the Rebbe climbed down by one of its roots, ignoring all warnings⁷². He was the first one ever to enter the cave and he found no snake at all there. From that time on, nobody was afraid to go into the cave and it was visited by all.

From there they visited some other catacombs in Miron, and then returned to Tiberias.

Soon after they returned, the Rebbe told his attendant to go to Haifa and obtain passage on a ship heading home. The attendant went to do his bidding, but as soon as he came to Haifa, a ship arrived, carrying the renowned Rabbi of Shepetovka⁷³ along with a group of emissaries returning from Europe.

It is at this time that the episode mentioned earlier occurred. The emissaries heard that the informer had told the Pasha about them, and that troops were on the lookout for strange Jews carrying money. Meeting the Rebbe's aide, they decided that it would be best to send the money with him. Because of this, the Rebbe's attendant had to return to Tiberias without securing passage.

When his attendant returned, the Rebbe simply said, "It is probably G-d's will that we remain in the Holy Land for a while longer."

The Rebbe told his aide to obtain donkeys for a journey to Jerusalem. When Rabbi Avraham heard

72. Cf. Chayay Moharan 32a (#10).

73. Rabbi Shimshon Yaakov of Shepetovka, a leading disciple of Rabbi Dov Baer, the Maggid of Mezrich, and a follower of Rabbi Pinechas of Koretz and Rabbi Baruch of Medzeboz. He settled in Tiberias and passed away there on 3 Nisan, 5561 (March 17, 1801).

that he was leaving, he asked that the Rebbe remain in Tiberias a while longer.

The Rabbi of Shepetovka soon arrived in Tiberias. One of the first things he did there was to make a large feast in honor of the Rebbe. He acted very friendly to him and they conversed for a long time. Their conversation was absolutely private, and nobody knows what went on between them. But soon after that, the Rebbe made peace between the Rabbi of Shepetovka and Rabbi Avraham Kalisker⁷⁴.

A short time later, an epidemic broke out in Tiberias, forcing the Rebbe to flee from the quarters. As soon as he secured lodgings in a new area, the plague broke out there also. The Rebbe then had to flee from Tiberias entirely.

The flight from Tiberias involved tremendous peril. The city gate was sealed because of the plague, and the only exit was through a cave. After crawling through this cave, the Rebbe found his way blocked by a high wall.

The Rebbe climbed the wall and slid over it, thinking that he had escaped. But when he looked down, he saw water beneath him. There he was, hanging by his hands and feet with nothing but the sea below him. He had only the most meager grip, and was sure that he would fall and drown. At this moment he lifted his heart to G-d, praying with all his might. And in His mercy, G-d rescued him⁷⁵.

74. The Rabbi of Shepetovka had been sent by Rabbi Baruch to look after the charity monies sent to the Holy Land. There had already been some aspersions cast on Rabbi Avraham's handling of these funds (above, note 17), and he understandably resented this newcomer.

75. See *Sichos* 117.

The Rebbe finally left Tiberias and reached Safed. He was there for just a few days when news arrived that the French were about to invade Acre.

20. As soon as the Rebbe heard this, he sent someone to Acre to obtain passage on a ship flying the flag of Ragusa⁷⁶. He knew that Ragusa was not involved in the war between the French and the Turks, and as a neutral nation ships flying its flag were not subject to impressment. The Rebbe was quite aware of the practice of impressment, where passengers on enemy ships were captured and impressed into military duty.

The Rebbe's envoy was successful in obtaining passage on a ship from Ragusa. News that the Rebbe was attempting a voyage home, soon reached Tiberias. Rabbi Avraham immediately sent a special messenger to Safed with his own personal letter as well as one from the community as a whole. A letter was also on its way from the Rabbi of Shepetovka, but the Rebbe was in too great a hurry to wait for it.

On Thursday evening before *Shabbos Zachor*, the Rebbe left Safed with his attendant. They travelled all that night, arriving in Acre just three hours before the Sabbath⁷⁷.

76. *Regez* in the Hebrew. It was a community in southeast Sicily with a flourishing maritime trade. Its flag was respected by the British, who were notorious for their acts of impressment, both during the Napoleonic wars, and later, before the war of 1812. It is reported that on Feb. 5, 1799, after being cut off from Europe for five months, Napoleon finally received a letter on a Ragusan wine ship that had slipped through the British blockade. See J. M. Thomson, *Napoleon Bonaparte* (Oxford, N. Y., 1952) p. 138. This may have led to the rumor that these ships were safe.

77. *Shabbos Zachor*, the Sabbath of "Remember," is the Sabbath before Purim when a special portion regarding Amalek (Deut. 25:17-19) is read. That year it fell on 9 Adar II or March 16, 1799. Napoleon

They found their agent and sent him to make arrangements for them to board the ship where they had booked passage. He returned with the news that their ship was already filled beyond capacity and it would be impossible for them to board.

The Rebbe and his attendant realized that they would have to spend Shabbos Zachor in Acre. They had a letter of introduction from Rabbi Avraham to a wealthy man there, and were able to spend the Sabbath with him. When they heard the news that over fifteen thousand Turkish troops with their entire garrison were stationed in Acre they became quite alarmed. They later learned that the gates of the city had been sealed and they were filled with great apprehension.

In the midst of the Sabbath morning services, the agent burst into the synagogue with news that war would break out in another two or three days. Remaining in the city involved great peril, for many people were sure to be killed in the battle.

The agent also reported that he had been unsuccessful in finding another neutral ship. There were a number of Turkish merchant ships travelling to Istanbul, but going on them involved the danger of impressment.

The agent said to the Rebbe, "It is better to risk the danger at sea than to remain here. Why risk your life? Permit me to obtain passage on a ship for you right now! Where life is in danger, the Sabbath may be ignored⁷⁸."

The Rebbe agreed and the agent paid a golden dinar as deposit for their passage on a Turkish trading

had taken Jaffa on March 7, and began marching on Acre on the 14th. He arrived there on March 20, just a day after Rabbi Nachman left.

78. *Shabbos* 132a, *Pesachim* 83a.

vessel. Meanwhile, many British troopships arrived in Acre⁷⁹. The city became crowded with troops and the terror of the civilians knew no bounds.

That Sabbath was one of fear and apprehension. The entire household spent the day praying, pouring their hearts out to G-d. The Rebbe and his aide felt some degree of security because they had obtained passage to leave the city. But they were also distressed because things had happened so suddenly that they had not had time to secure food and provisions for the voyage.

They spoke about their previous journey, where they had had everything they needed on the ship. At that time they had carried the customary provisions, enough for four or five month at sea. How different it would be now, where they would have to set forth without a crumb.

On Sunday morning the Rebbe sent his attendant to the agent asking that he attempt to secure the customary provisions for the voyage. They went to the market, but not a thing was to be bought.

The attendant returned to the Rebbe and found him wearing his Tallis and Tefillin, totally engrossed in prayer. He became so upset that he simply fainted. He lay unconscious in his room and the Rebbe did not even know that he had returned.

Meanwhile a great cry arose in the city. An order had come from the Pasha giving all civilians a two hour limit to leave the city. The city gates would remain

79. After capturing Napoleon's siege train at Jaffa, Commander William Sidney Smith arrived to defend Acre with the line ships *Theseus* and *Tigre* and the frigate *Alliance*. Commander Smith led the defense of Acre and finally forced Napoleon to retreat on May 17.

closed, and all civilians were to attempt to leave by sea. Anyone found in the city after the two hour limit would be killed.

The Rebbe soon learned the reason for this. The city was very overcrowded, and the Turkish troops needed room to maneuver. In order to make room, they were prepared to slaughter everyone in the city.

The city became a seething mass of terror. Screams and wailing filled the streets. In the midst of all this commotion, the Rebbe made his way to the sea. He was not even aware of his attendant, who was still lying unconscious.

When the attendant regained consciousness, he realized that the Rebbe was no longer in the house. He waited as long as he could, and then went out to the courtyard. He saw men, women and children screaming in the streets, weeping and wailing with great bitterness. The cry of the city seemed to rise to the very heavens⁸⁰.

Their host's wife saw him and ran over screaming, "Oh woe! A pity on your youth! You will be killed here! At least we had some good here. Now we must accept the bad with the good. But all the more pity on you. You have had nothing here, and now you will be lost to your family."

She continued wailing in this manner, and all the while the attendant became more and more terrified. He was numb with fear and could not move a finger. Finally he summoned up enough presence of mind to ask her about the Rebbe. She replied, "I imagine he has fled to the sea!"

80. I Sam. 5:12.

As soon as he heard this, he realized that their chest was still in the house, and that the Rebbe must have fled empty-handed. The chest contained all their money and possessions, and they could not leave without it. He tried to lift it, but it was obvious that he could not carry it by himself.

Suddenly an Oriental Jew appeared, and offered to carry the chest. Together they fled toward the sea. But soon they found it impossible to move through the city because of the great confusion. Troops were surging through the city with drawn swords and were ready to stab anyone who got into their way.

But here again G-d had mercy and arranged things for the best. For suddenly the Turks standing on top of the wall announced that they had a good report. The people pressed around the wall to listen, and there was enough room to get through the city to the sea.

When the attendant arrived at the docks, he saw a confusion of ships, but could not find the Rebbe. He looked up and down, searching one place after another. Finally, he came to a small sailboat filled with Turks. When he looked more closely, he saw that there, sitting in their midst, was the Rebbe.

The Rebbe and his attendant were overjoyed to be together again. They had both experienced considerable anguish, each not knowing where to find the other.

The small boat eventually left the port and brought them to a large cruiser anchored in the harbor off Haifa. At first they were very surprised to see their ship bristling with cannon. They discussed this and came to the conclusion that because of the war, even the merchant ships were carrying weapons.

There had been so much confusion when the Rebbe was fleeing, that he did not have time to get further

information from the agent. He had no idea where his ship was, and somehow was led to believe that this small boat would bring him to it. Little did he know that he was being brought to a Turkish warship!

Even as they boarded, they had no idea of their great peril. They were actually walking onto a warship, loaded with troops and weapons. The Turkish troops were unpredictable enough on land. To travel with them by sea was to take one's life in his hands.

The Turks helped them on board and gave them a private room. Not knowing the language, they had no way of communicating with the Turks. But they more than realized that something was wrong when the Rebbe's attendant was handed a loaded gun.

They sat in their room without a thing to eat or drink. After two or three hours they closed their door and tried to get some sleep.

Another hour or two passed, when suddenly their door was opened and a voice said to them in Russian, "What are you doing here? Don't you realized that this is a warship and you can get killed here? Didn't you see the loaded cannons all around?"

They were thoroughly aroused from their sleep and grabbed the stranger by his sleeve. They could not see his face in the dark, but felt that his jacket was made of linen.

While they had slept, a battle had begun. They came out of their room and saw cannonballs flying toward the ship. They realized that they were in mortal danger and decided that it would be better to return to the Holy Land to die than to be killed at sea.

They begged the stranger to help them get off the ship and return to shore. He replied that he would need a considerable sum of money to try to bribe the captain.

The Rebbe's attendant went to their chest to get the money. He waited awhile, thinking that the stranger would meanwhile speak to the captain. After a short time had passed, he went to the captain, holding out his hand with the money. The captain began screaming at him in Turkish, but the attendant could not understand a word.

They had no other choice but to find the stranger who had spoken to them in Russian. They searched the ship over and over, but all they found were Turks and Arabs. There was not a single person who spoke Russian.

Having lost their only means of communication, their apprehension grew by the minute. They literally began trembling with fear. They tried to get some rest during the night, but could not even lie on their cots, so great was their trembling.

More and more, they were beginning to understand their grave danger. Their only chance lay with the stranger who had spoken to them during the night, but they had no idea who he was. The only thing they knew about him was that he spoke Russian.

21. The next morning, the harbor patrol⁸¹ boarded the ship. The Rebbe and his attendant searched for the captain, to fall before his feet if necessary, begging him to allow them to return with the patrol. But before they could find him, the ship lifted anchor and the wind carried them out of the harbor. The sounds of battle were coming closer and the sailors were very frightened, wanting to leave as quickly as possible.

81. *Brand Wach* in the Hebrew, from the German for fire watch. From *Yemey Moharnat* 111b it appears that this is a form of harbor patrol.

From where the Rebbe and his attendant stood on the ship, they could hear the sound of the bombs and cannon, even though they were already very far away. The very thought of their great peril drained all their strength, and they both fell into their cots, thoroughly exhausted.

Even as they lay there they became aware of a new crisis. They had taken no supplies, and now found themselves without even water to drink. But here again, G-d was with them. The ship's cook learned of their plight and had pity on them. Every morning and evening, he would sneak each one a cup of black coffee. This sustained them, but their strength was rapidly draining away.

They soon reached a point where they did not have enough energy to leave their cots. Closed up in their cabin, they had no idea at all where the ship was heading. For a while they heard a storm raging outside, and felt the ship being carried rapidly along. But all the while, they did not know where they were going.

Eventually, they heard the sounds of their ship being tied up at a port. They crawled out of their cabin to see where they had landed. Immediately realizing that it was not Istanbul, they asked the Turkish cook where they were. He replied that this was the land of Adal⁸².

They had already heard of Adal. The people there had a rule that any Jew falling into their hands should be killed as a human sacrifice. When they realized that this was where they were, they fled to their cabin and locked themselves inside. For three days they hid there, utterly terrified. They realized that they could not re-

82. Most probably Antalya, Turkey, formerly known as Adalia.

main concealed very much longer, and had no idea how long the captain would stay there.

Suddenly a storm arose, snapping the anchor ropes. The sailors had no chance to raise sail, and without an anchor, the ship was totally out of control. There was a great cry on board, for even the Turks were terrified. From where they were huddled, the Rebbe and his attendant could hear their cries, "*Homan! Homan! Woe! Woe!*"

The ship tossed at sea all that night. In the morning the wind subsided, and they were glad because the seas were quiet⁸³. But they had not been led to their desired haven⁸⁴ for the storm had carried them back to within a day's journey of Acre.

That afternoon, another storm broke out, sweeping the ship along. For several days and nights the ship was tossed about at sea. They mounted to the heavens and plunged to the depths⁸⁵. The captain and his mates had no idea how to control the vessel. They reeled and staggered like drunkards, and all their wisdom was in vain⁸⁶.

That Thursday at noon, they began pumping the third compartment as usual. It usually took about fifteen minutes to pump out all the water that accumulated in the bilge each day. This time they continued pumping all day, and by nightfall were still drawing water.

Soon the entire upper deck was awash with water pumped up from the bilges. The water seeped into the Rebbe's compartment, making it impossible for them to sleep on their pallets. The Rebbe climbed to a higher

83. Ps. 107:30.

84. *Ibid.*

85. *Ibid.* 26.

86. *Ibid.* 27.

place in the compartment and lay down there and his attendant found a similar place. They remained inside, not wanting to be seen by the Turks.

The water continued to rise until the pumps could no longer function. The sailors had to tear out the pumps and install pulleys, attempting to remove the water with large barrels. Meanwhile the storm continued to rage, whipping up mountains of water. The waves seemed to rise to the very heart of the heavens. This continued all through the night.

When his attendant approached him the next morning, the Rebbe told him, "My heart is faint with terror. Deep down I know that we are in great danger, and this is by no means a simple matter. I do not know what they are doing, but the heart still sees."

His attendant tried to comfort him, "Thank G-d, everything is fine. There's no reason to be afraid."

The attendant then went to look in the hold where they were drawing out water. He saw nothing but water, rippling just like in a river. Cargo normally took up all but a third of the ship's capacity, but this had been thrown overboard. All that was left in the hold was water. Still, the vessel was riding very low and it was obvious that the water's weight far exceeded its capacity. The sailors were feverishly trying to pump out the water, but it still continued to rise.

Realizing that nothing less than a miracle could save them, the Rebbe's attendant returned to their compartment. He was trembling with anguish and terror and could not get a word out of his mouth.

The Rebbe saw him and said, "Where is your tongue? You yourself said that nothing was wrong. Why are you so afraid?"

The other replied that there was no logical way

that they could be saved without a miracle. The water was now rising faster than the men could remove it and the laborers' strength was failing.⁸⁷ The sailors had been without food, water and sleep for almost twenty-four hours.

The Rebbe's attendant then told him that he had not yet prayed the morning Shacharis. The Rebbe told him, "You need not recite the entire service now. Accept the yoke of the Heavenly Kingdom in the first verse of the Shema⁸⁸ and say the first and last three blessings of the Amidah.⁸⁹ That is enough at a time like this."

The Rebbe then told him, "Take every penny that we have and divide it in half. Bind your half next to your body, and I will do the same with mine."

His attendant was mystified. He said, "Why bother? Can't the fish swallow us without money?"

The Rebbe replied, "Do as I tell you. The Jews were inside the Red Sea and did not drown. At least we are still in a ship. . . ."

Having taken care of this, the Rebbe told his attendant to dress himself in his fur coat and bind his belt tightly around it. The Rebbe did the same, acting as if he was preparing to embark on a journey.

The Rebbe's attendant then asked him, "Why don't you pray for us? I cannot even recite the prayers that I say every day, and certainly cannot open my mouth to G-d at a time like this. But you, Rebbe, know how to pray at all times, for the general and the particular."

The Rebbe replied, "I am now in a state of con-

87. Neh. 4:4.

88. Deut. 6:4. It is called the "Yoke of the Heavenly Kingdom" in *Berachos* 2:2 (13a). For the rule mentioned here, see *Ibid.* 16a.

89. Cf. *Orech Chaim* 110:1.

stricted mentality⁹⁰. I am far from G-d. But still, my council is faithful. We are now in fierce danger, and I have no other choice. G-d knows that I have never made use of the merit of my fathers⁹¹, but now I am compelled. I pray that G-d help us for the sake of my grandfather, Rabbi Israel Baal Shem Tov of blessed memory, for the sake of my grandmother Udel, and for the sake of my grandfather, Rabbi Nachman of Horodenka." The Rebbe said no more.

They looked up and suddenly saw a thick dark cloud in the distance. Their hearts filled with dread, for these were the types of clouds that usually create a waterspout. If the ship were to be drawn into the vortex it could easily be sunk. The only solution would be to fire at the clouds with cannon, but the sailors were too occupied bailing out the ship, and could not stop for an instant. It seemed as if one trouble was coming on top of another, like a wasp and scorpion biting at the same time⁹².

Again G-d came to their rescue, and a very strong wind began to blow. The ship began flying along the waves, like an arrow shot from a bow. When they approached the waterspout, the clouds opened up like a mountain pass, and the ship went through in safety.

G-d also enlightened the sailors' eyes, and they discovered the place where the ship's hull was leaking. The Turks slaughtered a ram and used its skin to repair the leak.

They had been in fearsome peril, but had managed to come through safely. It was a Friday, and everybody

90. *Mochin DeKatnus*, a Kabbalistic term referring to the immature state of the transcendental mentalities. Cf. *Etz Chaim* 22.

91. See *Chayay Moharan* 28a (#14).

92. Both requiring opposing remedies, *Chagigah* 5a.

on the ship rejoiced greatly. In the afternoon Mincha before the Sabbath prayer, the Rebbe chanted the 107th Psalm, "Give thanks to G-d," with great joy⁹³.

They continued on their voyage, passing many places. During the entire voyage, the only thing the Rebbe and his attendant had to eat were the rotten vegetables that the cook gave them from the ship's stores. Their meager rations were often putrid and crawling with maggots. Even for these they had to plead with the cook like beggars until he had pity on them. The few rotten vegetables they procured this way was all they had to eat.

As the days passed, they realized that the Passover was rapidly approaching. One day they discussed this, and were very concerned. The food from the ship's stores could not be eaten then, and it would be impossible to fast for the entire week.

After an hour or two, they came to a large city standing on a rocky mountain in the middle of the sea⁹⁴. The Turks bought a considerable amount of fruit there. For a Thaler, the Rebbe and his attendant were able to buy a bushel of carobs, what we call *buxer*.

The Rebbe said, "This is also very good right now. If necessary, we can subsist on these carobs alone during the eight days of Pesach. Now if G-d helps us, we will also have Matzah and the Four Cups of wine for the Seder."

93. This is a regular part of the *Chassidic* rite. See *Sichos* 270. Also see above, notes 83-86.

94. One of the Dodecanese Islands. The description most closely fits Lindos on Rhodes Island or Voladha on Karpathos.

22. Even after overcoming these threats, the Rebbe and his attendant were still in indescribable danger. They were two Jews, alone on a warship filled with Turkish troops. These Turks would think nothing of selling two Jews as slaves in some faraway place. The very thought filled the Rebbe's heart with terror.

He began to think about it. What would he do if he were sold as a slave in a faraway place where there were no Jews? What if nobody knew about it? How would he keep the commandments of the Torah? This particular worry bothered him the most.

The Rebbe pondered the possibilities again and again. Finally, he was worthy of realizing that he could serve G-d even if he were unable to actually keep the commandments. He comprehended the devotion of the Patriarchs, who lived before G-d even gave the Torah. They also kept all the commandments, even though they often did so only in a symbolic manner. Thus, Jacob fulfilled the commandment of Tefillin through the sticks he peeled while watching Laban's sheep⁹⁵.

The Rebbe thought along these lines until he understood how he could keep all the commandments in this manner. He could continue to serve G-d even if he were sold as a slave in the most distant land.⁹⁶

No sooner had the Rebbe arrived at this conclusion, when they sighted land. It was the night before Passover, and they arrived at the island city of Rhodes, a great city unto G-d. They knew that this city had a thriving Jewish community. Here they would be able to buy Matzos for Pesach and wine for the Four Cups.

95. Gen. 30:37. See *Zohar (Sisrei Torah)* 1:162b.

96. Cf. *Chayay Moharan* 32b (§14); *Parpraos LeChochmah, Babey Nachal* B 78. Also see *Lekutey Moharan* 54.

The Rebbe and his attendant were overjoyed by this prospect alone. They never imagined that the captain or the sailors would let them actually go into the city. Everything seemed to indicate that the Turks were going to imprison them, robbing all their possessions, and perhaps even selling them as slaves.

23. It was the morning before the Passover. The captain and a number of sailors were preparing to take their small boat and go to the city. The Rebbe and his attendant came to the captain, and with gestures, communicated that they needed some kind of bread. The Captain told them in sign language, "There are Jews in the city. You can have bread brought for you."

The hearts of kings and princes are in the hand of G-d. In His mercy, He turned the captain's heart and confounded his thoughts. Without thinking, he blurted out that he would take one of them along to buy their bread.

The Rebbe's attendant went along with the crew. He was allowed to go to the city alone, with just one sailor following him so that he should not escape. But even the way to the city involved great peril. It was a time of war, and it was obvious that he was from a distant land. He could have easily been imprisoned as a spy with nobody to defend him. But again G-d protected him, and he passed through all the gates without being stopped.

He finally came to the chief Rabbi and told him the whole story. They were captives aboard a warship, and they themselves did not know what the captain intended to do with them. He could not supply the details but this he knew. They were prisoners and in great peril.

It only took a few minutes to tell the story, but it seemed like hours. The Rabbi constantly wanted to hear

more about their adventures. It was obvious that the attendant was suffering greatly, but the Rabbi kept telling him not to worry.

The attendant was pressed because he wanted to buy Matzos and wine and return to the ship before sundown. But suddenly G-d sent him another thought. While in Tiberias, he had heard Rabbi Zvi Harker mention that his wife was from a renowned Sephardic family, and had a brother in Rhodes who was a great sage and Tzadik. He could not remember the brother's name, but did recall the name of Rabbi Zvi's wife.

He immediately asked the Rabbi if he knew a sage who had a sister in Tiberias. The Rabbi said that he did. He immediately notified this sage, and told the attendant to hurry to his house. By the time he got there, the sage had already been informed of all the attendant had told the chief Rabbi.

As soon as the attendant walked in, the sage told him, "There's nothing to be afraid of. You will tell me the whole story by the Seder." The attendant could hardly believe his ears. He trusted in G-d, but never imagined that salvation would come so quickly. Never in his wildest dreams did he imagine that he would spend the Passover Seder in a Jewish house.

The sage said, "We have already arranged things with the captain, and he will allow you to leave the ship. Of course, he will first have to be given whatever sum he requests. It is good to give thanks to G-d⁹⁷ who saved you in such a miraculous manner.

"The fact that you got to the city was a miracle in itself. I can't imagine how the captain became so confused as to let you come here. He is a known thief,

97. Ps. 92:2.

and his wickedness has roots going back countless generations. He is a descendent of the Five Lords of the Philistines⁹⁸, for that is how he signs his name.

“But now there is no time to listen to stories. Let’s go to the barber and get you a haircut for the festival.”

They immediately went to the barber and the attendant got his hair cut. After he had bathed, they conversed over a cup of coffee.

In the course of the conversation he said, “We heard that you are travelling with another man. Who is he?”

The attendant asked, “Have you ever heard of the Baal Shem Tov?”

He replied, “Of course we have! We are quite familiar with the works of the renowned Chasid of Polonnoye⁹⁹.”

The other then told him, “The man travelling with me is a great-grandson of the Baal Shem Tov. He is also a grandson of Rabbi Nachman Horodenker. And as you shall soon see, he is also a sage in his own right.”

The sage was overjoyed. He said, “To rescue even a simple person is a very great Mitzvah. But now G-d has given me the opportunity to redeem a man descendant from such holy roots!”

The sage hurried with a small group of men to get the Rebbe. Meanwhile, two groups of Turks clashed with each other, resulting in a fight where several were killed in the main thoroughfare. When they saw what was happening, the sage and his group took the Rebbe’s

98. Josh. 13:3, Judges 3:3, 1 Sam. 6:16.

99. Rabbi Jacob Joseph of Polonnoye (1740-1810), one of the chief disciples of the Baal Shem Tov. His *Toldos Yaakov Yosef* (Generations of Jacob Joseph), the first book discussing the Baal Shem’s teaching, was published in 1780.

attendant and fled to the sage's courtyard. They locked themselves in and were afraid to leave for several hours. By the time it was safe to leave, the sun was beginning to set and it was too close to the holiday to go and get the Rebbe.

The sage then spoke up and said to the attendant, "From the time I was a child, I have devoted my life to Torah, prayer, and good deeds. I am sure that G-d will reward me for this. Besides this, I also have a portion in the Future World along with every other Jew¹⁰⁰. I am putting all this up as security. If, heaven forbid, I do not exert myself to do everything in my power to free you, let me lose it all!

"My intention is not to boast, but to assure you that I am not abandoning you, heaven forbid. There is simply no time to complete the task today.

"Now hurry! Take all the Matzah you need for the Seder. Take some of my best wine, and greens and everything else you will need tonight. I have *Shemurah Matzah*¹⁰¹ as well as ordinary Matzah if you eat it. Take whatever you need."

Bidding the others farwell, the attendant returned to his ship, which was quite a distance from the city. As soon as he boarded the ship, he called out. When the Rebbe heard his voice, he was overjoyed and ran to greet him.

The Rebbe had spent all that day waiting with yearning eyes for a sign of his companion. As long as the other was gone, he stood there, his eyes growing weary.

100. Sanhedrin 11:1. The present interpretation that this is in addition to one's reward for his deeds is a novel one.

101. "Watched Matzah," prepared from wheat safeguarded from dampness from time of its harvest. See *Pesachim* 40a, *Orech Chaim* 453:4.

The Rebbe said, "Thank G-d that you're still alive! I was sure that they had drowned you, and would soon do the same to me. But now, thank G-d Who gives strength to the weary.¹⁰² You have no idea how much I suffered while you were gone. I no longer had the strength to bear it and was sure that I would die!"

They worshipped, and then were able to have a proper Seder. It was a most happy meal, and as they ate, the attendant told the Rebbe everything that had happened.

On the first day of Pesach, the order came to bring the ship to the city and tie up at the dock. The Rebbe and his attendant remained on the ship for the second night of Pesach.

The next day, the Rebbe's attendant went into the city to worship in the synagogue. After the service, he was invited to the sage's house for the festival meal. During the meal, the sage delivered an original Torah lesson. He then repeated some thoughts of contemporary Tzadikim, including those of Europe. He then invited his guest to discourse on the Torah, and the attendant repeated some of the Rebbe's lessons. The sage enjoyed them, immensely saying, "Such wodrs make me happy deep inside¹⁰³. . . ."

After the meal, the attendant returned to the ship followed by the Gabbai carrying choice food for the Rebbe. When the Rebbe saw him, his faced seemed utterly depressed. The Rebbe was sure that things had taken a turn for the worse, for who knows what had happened that day!¹⁰⁴ He was so distressed, he could not eat.

102. Morning blessing, from Isa. 40:29.

103. *Baba Metzia* 83b.

104. *Yebamos* 63b.

What the Rebbe did not know, was that the sage had pressed his attendant to drink so much wine that he had become drunk. This was why he looked so depressed. The Rebbe had questioned him, but he was in too much of a stupor to answer.

The attendant went to sleep for a few hours. It was only when he woke up that he realized what had happened. He laughed and told the Rebbe, "Didn't you know that I was drunk? The sage was so happy that he kept on asking me to drink. Before I realized it, I had taken too much wine."

He then told the Rebbe everything that had happened at the sage's house. Fully reassured, the Rebbe joyfully ate his festive meal.

24. On the first day of Chol HaMoed¹⁰⁵ the attendant returned to the sage's house. The sage advised him to sneak all their money out of the ship in order that the captain should not be able to steal it.

This accomplished, the sage went to the captain together with two prominent members of the community. They said, "Give us the two Jews you are holding."

The captain replied, "What business do you have with them? When they came on board, they belonged to no one!"

The captain then told them of all the travail that had befallen them on the way¹⁰⁶. He said, "What I told you is nothing! During the entire voyage there was not an instant without distress¹⁰⁷. We could have drowned these two or sold them to the Arabs long ago, and

105. The intermediate days of the festival.

106. Ex. 18:8.

107. *Ain Rega B'li Pega. Sheloh*, quoted in *Sichos* 308.

all their money and possessions would have been ours. No one at all would have said a word or complained.¹⁰³

“But now, what can I do? These two must have luck that reaches to the high heavens. First of all, G-d performed a miracle and the ship suddenly arrived here. This would have been enough! But then there was a miracle within a miracle¹⁰⁹, and G-d made me crazy enough to actually bring one of them into the city.

“After all this, I really have no right to their money. So give me two hundred Thalers to satisfy my crew and take them!”

They gave the captain the sum and the two were safe. They were redeemed from death to life, from captivity to freedom.

25. The Rebbe and his attendant were brought to the city. As they proceeded, some Turks remarked that they looked like spies, and the members of the community were highly alarmed. They immediately brought them their style of clothing, and had them dress like the other Jews in Rhodes.

His attendant took it as a joke, but the Rebbe was very troubled. He told his attendant, “Don’t you know that a great complaint is being directed against us on high?” He then told his attendant some wondrous secrets, but the latter would never reveal them.

The Rebbe was received by the local Rabbis and impressed them as a very unique person. His mood became very joyful and he said, “Thank G-d we were worthy of being rescued this way!”

They stayed there until after Pesach, and the Rebbe

108. Isa. 10:14.

109. *Shabbos* 97a.

was treated with great honor. The community paid the 200 Thaler ransom out of their own pockets, and even though the Rebbe had sufficient funds, they would not let him repay them.

After the festival, the community booked them passage on a ship to Istanbul. They also gave them a letter, asking all communities along the way to help them if necessary.

There were many Greeks on their ship, and a plague broke out among them at sea. The Rebbe and his attendant did not know the cause, but they saw people dying all around them. But G-d was with them, and a strong wind carried the ship rapidly to Istanbul. The high waves and great speed distressed them, but the fact that the ship travelled so rapidly saved their lives.

The ship arrived in Istanbul after only three days at sea, and they remained there another ten days. But even here they were not out of danger. They had not shown their passports when they arrived, and now the officials would not let them leave. The only solution was to obtain a passport from the Sultan, but the official demanded an exorbitant sum for such a document. The amount was so great, it was absolutely impossible for them to pay it.

But G-d was with them, and they happened to meet a total stranger who agreed to help them. He went to a Turkish minister and wheedled what they needed from him. They had no idea how much he paid for it, but the stranger obtained a document allowing them to pass through the gate and leave the city. He cautioned them, "For G-d's sake, don't breathe a word about this."

They escaped Istanbul safely and travelled by sea

to Galatz. Along the way they landed on an island¹¹⁰ and were held as prisoners. They were freed only after a fine of four Rubles had been paid for each passenger.

The rest of their voyage was relatively peaceful except for a few storms at sea. They passed a ship filled with Greeks, and saw it break up and sink, with only a handful surviving.

G-d guided them toward their destination, and they arrived safely in Galatz for the festival of Shavuos.

26. On the way home from Galatz they passed through Iasi and encountered a great plague there. The epidemic had also spread to all the surrounding towns making travel most difficult. This also caused considerable trouble when they tried to cross the border. Coming from such a plague area, even remaining in quarantine was not sufficient to let them cross.

But G-d was with them, and they were led safely through it all. They had seen plague and sword and famine and thirst and captivity, but with G-d's help, they returned home safely¹¹¹.

They returned complete in body, possession and Torah¹¹². For in the Holy Land the Rebbe was worthy of attaining a wondrously lofty perception, and his vision knew no bounds.

110. The only major island in the Black Sea is Serpent's Island, opposite the mouth of the Danube. It is also called Fidonisi and Zmetnyj.

111. On the way home from Galatz, Rabbi Nachman passed through Iasi, Teplik and Uman. He also visited Rabbi Leib, the Grandfather of Shpola, and saw Rabbi Yekusiel, the Maggid of Terhovitza, when he passed through nearby Kornibolad. See *Chayay Moharan* 32b (#17, 18, 21). Immediately upon his return home, he went to visit Rabbi Schneur Zalman (later of Liadi) in Liozna. *Avanehah Barzel* p. 34 (#46).

112. *Shabbos* 33b, on Gen. 33:18. Cf. *Rashi ad loc.*

27. All that we have told is less than a drop in the sea of all the anguish and terror that the Rebbe suffered on his pilgrimage. The great danger is beyond description, but G-d was with him, performing awesome miracles every step of the way. He was worthy of attaining his goal and returning safely. He entered in peace, left in peace,¹¹³ and returned home in peace.

28. The great perception that the Rebbe attained in the Holy Land is utterly beyond description. Never had one born of an earthly mother¹¹⁴ been worthy of attaining what he did through the air of the Land of Israel¹¹⁵. Words are completely inadequate to describe it.

The Rebbe took great pride in the fact that he had been in the Holy Land. Toward the end of his life, he said that he derived great inspiration just from this. He said, "For a long time I have known that when a person wants to do something holy, he must face great barriers¹¹⁶."

29. The man who insulted the Rebbe so much in Istanbul died immediately upon his return home.

The Rebbe's attendant asked him, "Is it not written, "For the righteous to punish is also not good¹¹⁷?"

The Rebbe answered him with the following parable.

Once there was a king who was very fond of one of the young princes. He showed the prince all sorts of affection, doing everything he could to attract him.

113. *Chagigah* 15b.

114. *Shabbos* 88b.

115. *Baba Basra* 158b.

116. *Lekutey Mohtran* 66:4, *Sichos* 11.

117. *Prov.* 17:26. Cf. *Sanhedrin* 105b.

The child became a young man. Then one day, he did something highly disrespectful to the king.

The king told him, "No matter how much I love you, it is still impossible to go against the law of the kingdom. The judgement has been passed, and your sentence is death." The king then commanded that the prince be bound in chains and imprisoned.

The young prince began thinking about his imminent death. In his mind he could already feel the great pain he would suffer at the moment he would be killed. But he realized that this agony would only last an instant, and then he would be dead.

But then he began to imagine the anguish of the king. He knew that the king loved him very much and still yearned for his presence. He understood how much pain his death would cause the king, and that this anguish would last forever.

The prince worried more about the king's suffering than his own. He thought and thought trying to spare the king this pain. Finally an idea came to him. Shame is considered equal to death¹¹⁸.

He asked the jail keeper to bring him before the king. Standing before the king he said, "I truthfully know that your suffering is greater than mine. I also realize that it is impossible for you to ignore the law of your kingdom. But I think I know a way out. If you can arrange for some one to publicly shame me, the sentence will be fulfilled, for shame is equal to death.

"Bring me a prisoner who has already been condemned to death. I will provoke him until he becomes angry, publicly insulting and beating me. I will be bitterly humiliated, and this will be the same as death.

“Then take this condemned criminal and execute him according to his sentence. The people will think that he was killed because he insulted one of the king’s favorite servants. In this way, neither the honor of the king nor his servants will be impinged.”

The Rebbe said that the same is true in this case. A man might insult a Tzadik, and without realizing it, be doing him a great service. The Tzadik may have been condemned to death for some misdeed. The shame he experienced might then take the place of this death sentence.

Still this Tzadik is a beloved servant of the king, and it is not fitting that this insult go unpunished. But to punish the person just for insulting the Tzadik is also not desirable, “for the righteous to punish is also not good.”

Therefore, G-d brings it about that the person who insults the Tzadik should be one who has already been condemned to death. They both may happen to be in one inn¹¹⁹, and this individual insults the Tzadik. The shame saves the Tzadik from a more permanent judgment. In order to protect the Tzadik’s honor, the other is then punished. The name of heaven is thus sanctified¹²⁰, but actually it was a dead man who was killed, for he was previously condemned.

We therefore see that G-d’s ways are right¹²¹ and there is no unrighteousness in Him.¹²²

119. *Makkos* 10b.

120. Cf. *Yebamos* 79a, *Sotah* 8b.

121. *Hos.* 14:10.

122. *Ps.* 92:16.

30. While in the Holy Land, the Rebbe was constantly involved with Torah and prayer. Every day he would write down what he perceived in the Torah.

When the Rebbe spoke about this, he said, "The difference between the understanding of the Torah in the Holy Land and elsewhere is like the difference between east and west."

Every day people came to him, great and small alike, to serve him and thereby hear his awesome holy words of wisdom.

31. The Rebbe was once visited by one of the renowned leaders of the Holy Land. This leader was universally respected, and was reputed to know the entire Talmud by heart. He was also one of the masters of the Kaballah.

When he visited the Rebbe, he asked all those present to leave. They were left alone together, except for the Rebbe's attendant who remained.

The leader pressed the Rebbe, saying, "I know that your excellency did not come to the Holy Land like most people. They arrive with constricted consciousness, merely to walk four steps in the Holy Land and thus be worthy of the Future World¹²³, or for similar small minded reasons.

"But your excellency certainly arrived here in a state of expanded consciousness¹²⁴, to accomplish great acts of devotion. There are many points of devotion in the Holy Land, and we long to know into which of these points your excellency has entered. If you reveal

123. See above, note 55.

124. Expanded and constricted consciousness, *Mochin DeGadlus* and *Mochin deKatnus*, are respectively the mature and immature states of the transcendental mentalities. See above, note 90.

the G-dly things you wish to do here, I am prepared to serve you with body and soul."

The Rebbe replied, "My dear friend, please do not pain me with this. To reveal my reasons and devotions here is by no means a simple matter. It is possible that I am already bound by an oath in this area . . ."

The leader began to urge him again, "All that we ask is that our master at least teach us one of the beautiful precious thoughts with which G-d endowed him. We don't have any ulterior motive, Heaven forbid. We only want to hear from your holy lips some new Torah concept that will arouse our hearts to serve G-d. If G-d wills, we may also be worthy of perceiving some hint of the point we asked about before."

Immediately the Rebbe began to light up, flashing fire, the flame of G-d¹²⁵. His face began to glow, literally burning like fire. He was in such an intense state that his hair stood on end, casting his hat to the floor.

Like tongues of flame, a question formed on his lips, "Do you understand the secret meaning of the Tefillin?"

The other replied, offering some Kabbalistic concepts.

The Rebbe transfixed him, "No! This is not the way of perceiving the Tefillin. And because you do not understand the true meaning of Tefillin, you do not know the secret of the four directions in the Holy Land. Of this, I will begin to give you some hint."

The Rebbe began the explanation, but as soon as he started speaking, blood began to pour from his throat. He said, "Now you see with your own eyes that I am forbidden from on high to reveal anything to you."

As soon as the other saw this, he bowed his head and begged the Rebbe to pardon him for having troubled him so much. He was very frightened, and would not move from the spot until the Rebbe forgave him.

32. When the Rebbe first came to Tiberias, the renowned Chasid and philanthropist, Rabbi Moshe, son of the holy Rabbi Menachem Mendel of Vitebsk,¹²⁶ sent to the Rebbe, announcing that he would like to make a match between their children.

The Rebbe replied, "How can one refuse such a match? It is certainly G-d's will that my daughter live in the Holy Land."

The Rebbe said nothing else, and the matchmaker immediately went and told Rabbi Moshe that the Rebbe agrees. They immediately planned a great feast to celebrate the match.

All the leaders of the Holy Land, from Lithuania and Poland, great and small alike, were assembled at the feast. It was a most joyous gathering, and the meal was accompanied by a flowing conversation covering the length and breadth of the sacred literature.

The leading speaker was the one mentioned earlier, who had asked the Rebbe his intentions in the Holy Land. The conversation led them to a discussion of a quotation from Rashi,¹²⁷ but nobody could remember

126. Rabbi Menachem Mendel (1730-1788) was a leading disciple of Rabbi Dov Baer, the Maggid of Mezrich, and led a massive pilgrimage to the Holy Land in 1777. He settled in Tiberias and was the leader of the Chassidic community in Israel. In a biography published together with his *Lekutey Amarim* it is brought that his son Moshe had a son Shmuel. It is he who was most probably matched with Rabbi Nachman's daughter Miriam. See notes 12, 130.

127. Abbreviated form of *Rabbi Shlomo Yitzchoki* (1040-1105), leading commentator on the Bible and Talmud.

its location. The conversation stopped, frustrated by the lack of this key quotation. Try as they would, no one could recall it. This in itself was a wonder, for here were the foremost sages, each one having recently reviewed the entire Talmud. Still, not one of them could locate this particular quotation.

All through this, the Rebbe sat quietly, as if he had nothing to contribute. But he realized how distressed they were, and when they urged him until he could no longer refuse, he said, "Is it not a quotation from Rashi's commentary to *Zevachim*¹²⁸, at the very top of this page?"

They realized that this is what they were seeking, and rejoiced immensely. The feast lasted from early noon until dawn the next day, and a strong bond of friendship was forged between them.

Soon after the Rebbe returned home, Rabbi Moshe's son died. The Rebbe's daughter married the son of the renowned Rabbi of Volochisk¹²⁹. G-d then willed that the Rabbi of Volochisk settle in the Holy Land, taking along his son, the Rebbe's son-in-law, to study with him. Not too long after that, the Rebbe's daughter also settled there¹³⁰.

128. The Talmudic tract on sacrifice. There is a tradition that this was on page 47a.

129. Rabbi Aryeh Leib of Volochisk, a leading disciple of Rabbi Dov Baer, the Maggid of Mezrich. *Shem HaGedolim HeChadash* L-15. His son, Rabbi Pinchas, was engaged to Rabbi Nachman's third daughter Miriam in Elul 5560 (1800), fifteen months after his return from the Holy Land. They were married four years later in Cheshvan 5565 (1804). *Chayay Moharan* 27b (#11), 28b #14).

130. Rabbi Leib and his son Pinchas left for Israel in the summer of 1805, just a few months after the latter was married. Miriam joined them in the summer of 1809 together with Rabbi Leib's other children. *Yemey Moharnat* 28a, *Chayay Moharan* 7a (#16), *Alim LeTerufah* (Jerusalem, 5728), unnumbered letter dated 12 Av, 5569.

Therefore, the Rebbe's words were fulfilled, for he had said that it was G-d's will that his daughter settle in the Holy Land. For not one word that he spoke returned in vain¹³¹.

33. No matter how high he stood, the Rebbe was never satisfied with his accomplishments. He had involved himself in every type of devotion mentioned above, fasting and praying and forcing himself to do things to overcome his desires and emotions. He had already withstood every type of temptation, having spent days and years secluding himself with G-d, expressing his thoughts in his own words.

Constantly striving in this manner, he attained the highest spiritual levels. He had totally destroyed his ego, achieving a oneness with G-d on the level of the Children of the Highest Realm.

All this was attained while the Rebbe was literally in his childhood. He did not rest by day nor slumber by night. Never keeping still, he constantly devoted himself to G-d, day by day from his earliest childhood. And so, all this tremendous perception and awesome holiness were his while he was still a youth. He had already become one of the highest.

But even after this, he did not stop, never allowing himself to remain at one level. Every hour and every day, he would long and yearn for G-d, as if he had not done anything at all to serve Him.

The Rebbe was then in the Holy Land, and there attained a perception so high that it was beyond all measure. Still, from when he returned until the day he departed from the world, he always had this longing

131. Haftorah blessings, from Isa. 55:11.

and yearning for G-d. He may have stood on the loftiest heights, but in his mind, he had not yet begun the climb.

It would consume many volumes to tell even the small amount we were worthy of understanding from what we saw with our own eyes and heard from his holy lips. For this was the Rebbe's way. He would constantly thirst for the G-dly, debasing himself with self pity, as if he had never inhaled the perfume of true devotion, and had not yet achieved even the level of a beginner.

To understand this, you must imagine a person who had committed every possible sin time and time again. Imagine now that such a person was aroused to true repentance. Try to depict the way he would look at himself. He would certainly have great humility and self-pity and be bitterly brokenhearted because of his past deeds. This is obvious and needs no lengthy explanation.

Consider the self-pity and broken heart of such a penitent. This would not be a thousandth, or even a millionth, of the great humility and self-pity and brokenheartedness that the Rebbe had each time before attaining a new degree of perception.

The Rebbe was a man who never rested or stood still. In the days of his greatness, he had already attained an awesome perception of the G-dly. Still he was not satisfied and continued to aspire. He accepted upon himself unparalleled suffering, abounding with prayers and petitions urging G-d to help him. He continued with a fearsome yearning, until he would finally attain a higher level of perception.

As soon as he achieved a new level, he would immediately begin anew. All his effort would be forgotten, as if he had not yet even taken the first step.

He would then begin afresh, like one taking his first steps into the realm of holiness.

Often we heard the Rebbe say with longing and yearning, "How is one worthy of being a Jew?"¹³². He would sincerely mean these words, for he truly felt that he had not yet really taken the first step. This occurred numerous times.

Although he reached awesomely high levels, he would constantly seek a higher level, ever soaring higher and higher. Still, he was never satisfied with himself. As soon as he reached a new level, he would again begin anew with a broken heart and deep humility, until he was able to attain a still higher step. This was always the Rebbe's way, even at the end.

Many times the Rebbe would say, "Now I know nothing, nothing, nothing at all." There were times when he would swear, "In truth, I know absolutely nothing at all"¹³³". This could even happen shortly after he had revealed words of enduring truth¹³⁴. His wisdom shone forth, and still he insisted that he was totally ignorant. In this respect, the Rebbe was most unique.

The Rebbe said, "My teachings are very unique, but my ignorance is even more unique." That is, he was unique in realizing his ultimate ignorance before G-d¹³⁵.

34. We heard from the Rebbe's own holy lips that some Tzadikim toil with devotion in order to reach a giv-

132. *Sichos* 159.

133. This occurred on *Shabbos Nachmu*, the Sabbath after Tisha B'av, 11 Av, 5570 (Aug. 11, 1810), in Uman, just about two months before his passing. See *Sichos* 153, *Yemey Moharnat* 35b, *Chayay Moharan* 43a (#31).

134. Cf. *Pesachim* 119a, *Baba Basra* 91b.

135. *Yemey Moharnat*, *Sichos*, *loc. cit.* Also below 35, *Sichos* 3.

en level. They have a set level to which they aspire, and when they reach it they are satisfied. They are like servants of a king, who aspire to attain a particular rank of office through their efforts.

The Rebbe then said, "If I knew that I were now standing on the same level as yesterday, I would totally reject myself." He would consider remaining at yesterday's level the greatest detriment, for he constantly aspired to reach a higher step.

There is much to say here, but it cannot all be put into writing. Those who were worthy to see it with their own eyes, and hear it with their own ears, might be able to understand this to a small degree. They might perceive how the Rebbe never stood still at any level, but always yearned for the next step, until he was worthy This was always true of him.

Even according to our meager understanding, the Rebbe was unique in every way. Beyond this are marvelous wonders and hidden secrets. But suffice with this.

35. The Rebbe spoke to us somewhat about the concept that the true goal of knowledge is the realization of one's ignorance. He said that this is true of every area of knowledge. Even though a person may attain the goal of realizing his ignorance, it may only be in one area of knowledge. He must then first begin to work on a higher plane, aspiring to realize his ignorance at this higher level. And no matter how high one reaches, there is still the next step.

Therefore, we never know anything, and still do not attain the true goal. This is a very deep and mysterious

concept. We heard more regarding this once after Pesach,¹³⁶ and will discuss it elsewhere.¹³⁷

36. Once a king sent three of his servants to deliver a secret message to another king in a distant land. On the way, they had to pass through lands that were at war with their king.

The first messenger was clever enough to conceal his purpose completely. He passed through the hostile land without them ever realizing that he was carrying a secret message.

The second messenger started through the unfriendly country and was discovered. The people realized that he was carrying a secret message and were going to force him to reveal it. But through his wisdom and endurance, he too was able to escape without revealing the message.

The third messenger was also discovered. Realizing that he too was bearing a secret message, they imprisoned him, and subjected him to all kinds of torture. They tortured him in the cruelest ways possible, but despite his great agony, he refused to tell them anything. He withstood the test without yielding his secret.

They finally realized that their tortures were to no avail, and assumed that they were mistaken and he actually had no secret. They let him go, and he passed through their land, delivering his message to the king.

When they returned, everyone had an opinion as to which of the three deserved the greatest reward.

136. Pesach, 5565. Cf. *Shevachay Moharan* 8a (#42). Although there is a misprint in the date, it can be resolved on the basis of *Chayay Moharan* 7b (#24).

137. *Sichos* 3.

Some said that the first was most deserving, for he acted cleverly enough to hide his secret completely. Others gave the most credit to the second, for he had already been discovered, and still was smart enough to escape.

But the king said that the third messenger deserved the greatest reward of them all. He had already been caught in their net. He certainly also wanted to hide his purpose, but he was not successful. After being captured, he underwent every possible torture and torment. If he would have revealed even one secret, he would have received the greatest honors. Still, he withstood the test, revealing nothing. Therefore, his reward is above all the rest.

[Those who comprehend will to some extent understand the parallel.]

**THE WISDOM OF RABBI
NACHMAN
Sichos HaRan**

These are the holy whisperings on high,
the spirit of G-d speaking through him —
his word is on his tongue —
to teach his disciples
who chose to approach him
to lead them along the path
up to the house of G-d
in piety and self-discipline.

THE WISDOM OF RABBI NACHMAN

Sichos HaRan

1. "For I know that G-d is great, our G-d above all others."

Psalms 135:5

These are King David's words; I know. I alone — for the vision of G-d's greatness cannot be shared.¹

You may have a vision, but even with yourself you cannot share it. Today you may be inspired and see a new light. But tomorrow, you will no longer be able to communicate it, even to yourself. "I know." I—as I am now. For the vision cannot be brought back.

The Rebbe said: Look at the next verse, "All that G-d wants, He does, in heaven and on earth." It is a different thought, speaking of something else entirely, King David says, "I know," and can go no further, for words are no longer adequate.

A perception of G-d cannot be communicated. It is so lofty—higher than high,² that words cannot express it.

It is written (Prov. 31:23), "Her husband is known by the gates." The holy *Zohar*³ states that the husband is the vision of G-d which each man perceives through

1. Cf. *Alim LeTerufah* 135.

2. Eccl. 5:7.

3. *Zohar* 1:103b.

the gates of his own heart. The heart is hidden and the gates do not open to another⁴.

2. It is very good to rely on G-d completely.

As each day begins, I place my every movement in G-d's hands, asking that I do only His will. This is very good, and I have no worries. Whether or not things go right, I am completely dependent on G-d. If he desires otherwise, I have already asked that I do only His will.

Before each Sabbath or festival, I also place my observance in G-d's hands, asking that it all be according to His will. I can then celebrate it without worrying that I am doing something wrong. I am completely dependent on G-d and everything I do is in His hands.⁵

3. The Rebbe emphasized G-d's greatness so much, it cannot be put into writing. He stressed that it is beyond all measure. G-d does so many wonderful things, that absolutely no one can realize them all.⁶

We may speak of G-d, but we know absolutely nothing. It is said that the goal of all knowledge of G-d is to realize that one is truly ignorant⁷. But even this cannot be attained.

This goal pertains to every facet of knowledge. One may reach the level of realizing his ignorance, but

4. Below 177, 217, 299; *Lekutey Halachos (Orech Chaim) Kerias Sh'ma* 5, *Alim LeTerufah* 16, 160, 393, 423. See *Sichos Moharan* 34b (#115), that this is the main perfection of faith.

5. Below 238.

6. *Chayay Moharan* 16b (#8), *Alim LeTerufah* 15, 188, 227, 243, 276, 373, 413, 443, 444.

7. *Chovos HaLevavos* 1:10, beginning of *Keser Shem Tov*, *Lekutey Moharan* 24:8, *Shevachay Moharan* 8a (#42, 43), *Parparos LeChochmah on Gittin* 47a.

only in a particular area, and on a given level. There is still the next level, and this has not even been touched. He does not know enough about the next level even to realize his ignorance. And no matter how high he goes, there is still the next step.

A person therefore knows nothing, and still cannot perceive his ignorance. For there is always a level of ignorance on a step lying beyond his perception.⁸

The Rebbe also emphasized the high level of repentance.

You may fall to the lowest depths, heaven forbid. But no matter how far you have fallen, it is still forbidden to give up hope. Repentance is higher even than the Torah, and therefore, there is absolutely no place for despair.

If you are worthy, even your worst sins can be turned into something good. We are taught that sin can be transformed into virtue⁹. This idea may contain deep secrets but the main lesson is that one's failings and shortcomings can easily be returned to G-d. Nothing is beyond His power.

The most important thing is never to give up, but to continue to cry out and pray to G-d.¹⁰

4. In times like these, it is very difficult for a religious person to have wealth. To obtain riches, one

8. This was said when Rabbi Nachman was moving from Breslov to Uman shortly before he passed away. *Chayay Moharan* 16b (#8). They were then riding in the coach and had met Reb M. of Teplik near Ladyzin. *Yemay Moharnat* 34b, *Chayay Moharan* 38b (#1). This occurred on Tuesday, 3 Iyar 5570 (May 7, 1810).

9. *Yoma* 56b.

10. Cf. *Sichos Moharan* 34a (#114).

must lower himself very greatly. But even if he abandons the way of devotion, there is no guarantee of wealth, for even the wicked can be poor. But if one is truly religious, then he is always far from riches.

When the Temple was destroyed, all wealth left the core and fell into the realm of the evil husks."¹¹ It is written (Lam. 1:9), "And she fell with wonders." Wonders in Hebrew is *PeLAIM*. Reverse the letters and you have *ALaPhIM*, the thousands of wealth. We then read the verse, "And the thousands fell."

The thousands of wealth have fallen with wonders. They have fallen so deeply, it is a wonder. If one covets these thousands, then he too must fall with them. But even then he is not sure of riches.

Therefore, it is very difficult for a truly religious person to become wealthy. There are some rich Tzadikim, but their wealth causes them great difficulty and keeps them from G-d. And though they seem wealthy, they still do not have the ready millions of the irreligious. For true wealth and G-dliness are not found together.

My grandfather, Rabbi Nachman Horodenker¹² of blessed memory, once spoke on the verse (Prov. 3:16), "Long life is in her right hand, and in her left, wealth and honor."

The Talmud asks if this means that the right hand of Wisdom can provide only long life, but not

11. According to the Kaballah, the *Klipah* or husk is the evil surrounding the good kernel. Cf. *Sefer HaYashar* 1.

12. A leading disciple of the Baal Shem Tov and a member of his household. His son, Rabbi Simcha, was the father of our Rabbi Nachman. See Pilgrimage, note 67.

wealth and honor. It answers that long life is there, and more certainly wealth and honor.¹³

My grandfather explained that this wealth can be *logically* derived from the verse, but is not *actually* there. It is fitting that the righteous have wealth, but it is not actually theirs.¹⁴

5. The Rebbe emphatically denounced all books dealing with philosophy. He said that such works contain absolutely no wisdom compared to such sacred works as the *Maharsha*¹⁵ and the *Maharam Shif*.¹⁶ All that philosophy can do is build one argument upon another, in a vain attempt to arrive at some conclusion. But wisdom like that in the Torah is not found there at all.¹⁷

The Rebbe said that one who knows nothing of such books is most fortunate, for he walks a sincere path, simply fearing G-d's punishment.

The only way to begin serving G-d is through the fear of retribution. Without it, it is impossible to even take the first step. Even the righteous must have such fear, for few can devote themselves to G-d merely because they love Him so deeply.

One can also serve G-d out of a sense of awe, because He is so great and powerful.¹⁸ This is a higher level of fear, but it is also very difficult to attain. For

13. *Shabbos* 63a.

14. Cf. *Lekutey Halachos (Choshen Mishpat) Ganevah* 2:9, *Parparos LeChochmah* 12:2.

15. Abbreviation for *Morenu HaRav* (Our master, Rabbi) Shmuel Eliezer Edeles (1555-1631), referring to his Talmudic commentary.

16. *Morenu HaRav Meir Schiff* (1605-1641).

17. Cf. *Oneg Shabbos* p. 200.

18. *Zohar* 1:11b.

most people, the path to devotion is the simple fear of punishment¹⁹.

When a person becomes involved in philosophy, his mind becomes filled with doubts and questions. These reinforce his inborn wickedness.

It is man's nature to be drawn to worldly temptations, and this can be overcome only through the fear of punishment. Only then can one actually begin serving G-d. But philosophy raises doubts and questions, strengthening one's natural inclination away from G-d.

This is why a person can never become G-dly through the study of philosophy. Although such works do contain some good thoughts, they do not have any good effect. The end result is usually great confusion, where one loses much more than he gains. This is besides the actual prohibitions against studying such works.²⁰

The Rebbe often told us how fortunate we were because Moses our teacher showed us the right way. He began the Torah without any philosophical proof, with the simple words, "In the beginning G-d created the heaven and the earth."²¹ We are commanded to believe in G-d through faith alone, and not enter into speculation.

Although the Zohar²² belittles the mere fear of

19. Cf. *Lekutey Moharan* 87, *Lekutey Halachos (Orech Chaim) Netilas Yadayim* 6:99, *Hodaah* 6:12, (*Yoreh Deah*) *Bechor Behamah* 4:14.

20. Below 40, 102, 216, *Lekutey Moharan* 19.

21. This was one of Rabbi Nachman's common expressions, *Shevachay Moharan* 19a (#1), below 219.

22. *Tikuney Zohar*, Introduction (end of 5b).

punishment, our moral classics²³ write that this is still the main gateway to true devotion.

The Rebbe said that all scientific discoveries and inventions come from on high. Without such inspiration, they could never be discovered. But when the time comes for an idea to be revealed to the world, the necessary inspiration is granted to a researcher from on high. A thought enters his mind, and it is thus revealed.²⁴

Many people may have previously sought this idea, but it still eluded them. Only when the time comes for it to be revealed can the inspiration be found.

All inspiration comes from the place associated with the seeker. If one seeks secular wisdom, then it does not come from the Holy, but from the Other Side²⁵.

[The same is true when one discovers new meanings and ideas in his sacred studies. Were the ideas not granted from on high, it would never occur to him.]

All wisdom comes from on high, each thing emanating from its proper place. Each idea has its own place, and there are thousands and thousands of different levels. All discoveries, sacred or profane, have a root above, each in its own particular place.]

6. The Evil Urge²⁶ is like a prankster running through a crowd showing his tightly closed hand. No one knows what he is holding. He goes up to each one and asks, "What do you suppose I have in my hand?"

Each one imagines that the closed hand contains

23. Cf. *Reshis Chochmah* 1:14.

24. *Kochavay Or*, p. 84, note 2.

25. *Sitra Achara*, a common Kabbalistic term for evil.

26. *Yetzer HaRa*, the evil in man.

just what he desires most. They all hurry and run after the prankster. Then, when he has tricked them all into following him, he opens his hand. It is completely empty.

The same is true of the Evil One. He fools the world, tricking it into following him. All men think that his hand contains what they desire. But in the end, he opens his hand. There is nothing in it and no desire is ever fulfilled.

Worldly pleasures are like sunbeams in a dark room. They may actually seem solid, but one who tries to grasp a sunbeam finds nothing in his hand. The same is true of all worldly desires.

7. It is very good to pour out your thoughts²⁷ before G-d, like a child pleading before his father²⁸. G-d calls us His children, as it is written (Deut. 14:1), "You are children to the L-rd your G-d." Therefore, it is good to express your thoughts and troubles to G-d, like a child complaining and pestering his father²⁹.

You may think that you have done so much wrong that you are no longer one of G-d's children, but remember that G-d still calls you His child. [We are taught, "For good or for evil you are always called his children."³⁰]

Let us assume that G-d has dismissed you and told you that you are no longer His child. Still you must say, "Let Him do as He wills. I must do my part and still act like His child."³¹

27. Ps. 142:3.

28. *Taanis* 3:8 (19a).

29. *Alim LeTerufah* 254.

30. *Kiddushin* 36a.

31. See below 69.

How very good it is, when you can awaken your heart and plead until tears stream from your eyes, and you stand like a little child crying before its Father.

My grandfather, Rabbi Nachman Horodenker, of blessed memory, told the following story:

I was once travelling on a ship. We ran out of provisions and were without food for several days. Finally we reached an Arab city, where there were no Jews.

An Arab took me in and offered me food. I had not eaten for several days, and quickly washed my hands and said the blessing for bread. I was just about to take a bite, when a thought entered my mind: "Do not eat the bread of one with a mean eye."³²

A random thought is not without meaning, and I did not know what to do. I had already said the blessing, but I realized the significance of this thought, and was determined not to eat anything of this Arab. Just then another thought entered my mind. "I have commanded the Arabs to feed you."³³

[When the Rebbe told this story,³⁴ he commented how proper it was for his grandfather to insist on acting according to this thought. Every thought entering the mind must contain some element of truth.]

32. Prov. 23:6.

33. 1 Ki. 17:4. This is usually translated, "I have commanded the ravens to feed you." However, the Hebrew word for ravens, *orvin*, can also be translated as Arabs. Cf. *Radak ad loc.*

34. This story was told after Shavuot, 5569 (1809). *Chayay Moharan* 15b. On that Shavuot Rabbi Nachman had delivered a lesson based on the above verse, appearing in *Lekutey Moharan* B 4. *Yemey Moharnat* 27b, *Parparos LeChochmah ad loc.*

You must learn a lesson from my grandfather. A confusing thought may enter your mind, but if you stand firm, G-d will send you another thought to encourage you.

Similarly, you may imagine that you are no longer one of G-d's children. But if you do your part, G-d will eventually send you thoughts of encouragement.

All Israel are called children of G-d. Therefore, you should pour out your thoughts and troubles before G-d, just like a child complaining to his father.

8. When studying subjects dealing with tragedy, such as the laws of mourning, do not delve too deeply.

One should not probe too deeply into these matters, for thoughts have great power³⁵. These subjects should therefore be covered as rapidly as possible.

9. In the name of the Baal Shem Tov "A knife should not be given as a gift."

If you have a friend, do not present him with a knife.

10. "The wicked are filled with regrets³⁶."

The wicked never really experience regret. Any sorrow they might feel only results in their strengthening of their wickedness. As soon as a thought of remorse enters their minds, they fight it by making themselves even more evil.

It is like two men fighting. As soon as one begins to win, the other must fight all the harder. The wicked

35. *Lekutey Moharan* 193, B 53; below 46, 62.

36. *Shevet Musar* 25. Cf. *Nedarim* 9b.

are the same. As soon as any good is aroused in them, they fight it all the more. Understand this.³⁷

The same is true in the opposite case. The more you want to serve G-d, the more the Evil One strives against you³⁸. If you realize this, you can fight him with strategy³⁹ and continually defeat him. With G-d's help, you will be worthy of emerging victorious.

11. Happy are we, for G-d has been good to us and given us the holiness of Judaism.

The Rebbe said, "I have great joy simply because I was worthy of being in the Land of Israel."⁴⁰

The Rebbe's voyage to the Holy Land involved much confusion and many frustrations. Money for the trip was almost nonexistent. But still he overcame all barriers, and attained his goal of walking in the Holy Land.

He said, "I believe this and understand it fully well. The effort involved in every thought and movement when doing something holy is not wasted.

"When you want to do something holy, at first you are confused and unsure. You are standing on the balance deciding whether or not to do it, and barriers seem to be springing up on every side.

"Then you are worthy of completing the task. Your every movement, your every thought, and even the confusion you had in completing this deed, all are

37. See *Sichos VeSipurim* p. 78.

38. *Lekutey Moharan* 72.

39. Prov. 20:18, 24:6.

40. This and the statement below were said two months before the Rebbe's death, on Friday night, *Shabbas Nachmu*, 11 Av 5570 (Aug. 10, 1810). Below 153, *Chayay Moharan* 43a (#31), *Yemey Moharnat* 35b. The lesson given that night is in *Likutey Moharan* B 78.

marked for good. They are lifted on high and made into very holy and exalted things.”

Fortunate is one who is worthy of breaking down all barriers and completing each holy task.

12. When people want to become truly religious and serve G-d, they seem to be overwhelmed with confusion and frustrations. They find great barriers in their path and cannot decide what to do. The more they want to serve G-d, the more difficulty they encounter.

All the enthusiasm that such people have when trying to do good is very precious, even if their goal is not achieved. All their effort is counted like a sacrifice, in the category of (Ps. 44:23), “For Your sake, we are killed each day, we are counted like sheep for the slaughter.” The *Tikuney Zohar* states that this verse speaks of both prayer and sacrifice.⁴¹

When a person wants to pray, he encounters many distractions. But still, he gives himself over entirely to the task, exerting every effort to pray properly. Even if his prayer is not perfect, his very effort is like bringing a sacrifice, in the category of “For your sake we are killed each day.”

The same is true of everything else in religion. You may wish to perfect yourself, but find yourself unable to do so completely. Still, the effort and suffering involved in the frustrated attempt are not in vain. They are all an offering to G-d, included in the verse. “For your sake we are killed each day, we are counted like sheep for the slaughter.”

41. *Tikuney Zohar* 21 (59a). Cf. *Lekutey Moharan* B 46, *Sichos Moharan* 36a (#138), *Alim LeTerufah* 15.

Therefore, always do your part, making every effort to serve G-d to the best of your ability. Whatever task lies in your hand, do it with all your might⁴². Keep it up, even when all your efforts seem to be frustrated and all your attempts in vain. Do everything in your ability, and G-d will do what is good in His eyes⁴³.

13. There are many religious people who have no livelihood, and find this is a source of great stress and confusion. But even this is good for the world, for there are many precious things that only come from such confusion.

There are many types of confusion and distraction. In the Midrash⁴⁴ we find that there is slumber pertaining to prophecy, as when "a deep sleep fell on Abraham⁴⁵." On the other hand, there is the sleep of fools. In both cases, sleep refers to mental confusion.⁴⁶

14. I envy a sincerely religious Jew such as we call an *Erlicher Yid*⁴⁷. He may appear to have hands and feet and a body like every one else, but he is really something more. For a sincerely religious man is very precious indeed.

The main thing is desire and longing. Of course, this alone is not enough, for it must be realized in action⁴⁸. We are taught that one under duress is

42. Eccl. 9:10.

43. 1 Sam. 3:18.

44. *Berashis Rabbah* 44:19.

45. Gen. 15:12.

46. See below 112.

47. Literally "an honorable Jew" in Yiddish.

48. *Lekutey Moharan* 66.

exempted by G-d,⁴⁹ but this is only true when one actually desires not to be exempted.

You may be under duress, but you should not be satisfied with the fact that you are exempt. You must continually long to bring this good desire to fruition. For when you are not willing to be satisfied with the fact that you are under duress, the desire to complete the task is in itself very beneficial. For then, even if you find the task impossible, you have a worthy accomplishment in the desire alone.⁵⁰

15. The Rebbe said that it takes both wisdom and great effort⁵¹ to be like an animal. The wisdom one needs to be like a beast is alluded to in the verse (Ex. 36:1), "All whom G-d bestowed wisdom is a beast."⁵²

[It is also written (Ps. 36:7), "G-d saves man and beast." Our sages say that this refers to "people who are wise and clever, and conduct themselves humbly like an animal."⁵³ This is also the meaning of Asaph's words (Ps. 73:22), "I was a fool, I did not know, I was like an animal before You.']]

16. You can shout loudly in a "small still voice⁵⁴." You can scream without anyone hearing you shouting with this soundless "small still voice."

Anyone can do this. Just imagine the sound of such a scream in your mind. Depict the shout in your ima-

49. *Baba Kama* 28b.

50. See below 260, *Alim LeTerufah* 73, 202.

51. Cf. *Shabbos* 117b.

52. Usually translated, "All whom G-d bestowed wisdom *in them*." The phrase "in them" in Hebrew is *Behamah*, which also means "is a beast."

53. *Chulin* 5b.

54. I Ki. 19:12.

gination exactly as it would sound. Keep this up until you are literally screaming with this soundless “small still voice.”

This is actually a scream and not mere imagination. Just as some vessels bring the sound from your lungs to your lips, others bring it to the brain. You can draw the sound through these nerves, literally bringing it into your head. When you do this, you are actually shouting inside your brain.

When you picture this scream in your mind, the sound actually rings inside your brain. You can stand in a crowded room, screaming in this manner, with no one hearing you.

Sometimes when you do this, some sound may escape your lips. The voice, travelling through the nerves, can also activate the vocal organs. They might then produce some sound, but it will be very faint.

It is much easier to shout this way without words. When you wish to express words, it is much more difficult to hold the voice in the mind and not let any sound escape. But without words it is much easier⁵⁵.

17. The Rebbe once lectured to someone to spend more time in his sacred studies. He said, “Why don’t you study? What can you lose? Don’t you realize that it will earn you an eternal reward?”⁵⁶

When the Torah attracts a person to really love

55. This was one of Rabbi Nachman’s own practices. *Shevachay Moharan* 4a (#1). This does not apply to formal prayer, where one should worship in a loud voice. *Avenehah Berzel* p. 16 (#14).

56. This was during the winter of 5570 (1809) before Chanukah, together with the lesson in *Lekutey Moharan* B 68. *Parparos LeChochmah* B 7:7. The Rebbe was speaking to Reb Lipa, one of his early followers, who had been away for a long while. *Kochavey Or*, p. 55.

it, he no longer thinks about his Future Reward, only desiring the Torah itself. For even G-d studies the Torah, for we are taught that G-d's day includes three hours of such study.⁵⁷

In our times the study of Torah has fallen very low. The great rabbis of the past had no knowledge of Kaballah, but were still able to perform miracles through their strength in Torah. It was so great that whatever they said would come true.

18. The Rebbe once spoke about the current printing of sacred books. The number of printers had increased, publishing both recent and earlier works. They had no lack of customers, for every one was buying these volumes.

The Rebbe said the Talmud teaches us that "The day will come when the Torah will be forgotten among Jews."⁵⁸ Therefore, many books are printed and bought, with people building up their own libraries. Since even the simplest tailor has books, the Torah is not forgotten.

As each book is published, people rush to buy it, building up respectable collections. In this manner the Torah does not fall into oblivion.

What people do not realize is that these books are of no help unless people look into them and study their teachings. But today the Torah has fallen very much, and few people study it. [For how can books prevent the Torah from being forgotten if nobody studies them?]

57. *Avodah Zara* 3b.

58. *Shabbos* 138a.

19. The Rebbe said, "I have a great longing to institute a rule that each person study a fixed amount in our sacred literature each day without fail.

He said that this should even apply to those who are very far from holiness, even those who are caught in the evil trap⁵⁹ and sin habitually, heaven forbid. Still, the strength of the Torah is so great that it can free them from their habitual sins.

If even the worst sinner would take upon himself a set practice to study a fixed amount every day, he would be able to escape from the evil trap. The Torah's strength is so great that it can accomplish everything.⁶⁰

A person's main goal should be to do good and serve G-d without sophistication. Every good and holy thing can be done with absolute simplicity. One can study much Torah, do much good, and spend much time in prayer, all without sophistication at all.⁶¹

The Rebbe continually warned us to always be happy. Much of this discussion is recorded in his holy works.⁶² However, there were countless other times that he discussed this.

20. When you are always happy, it is easy to set aside some time each day to express your thoughts before G-d with a broken heart. But when you are

59. Eccl. 9:12.

60. Reb Naftali asked the Rebbe if this applies to actual sinners and was answered in the affirmative, with a reference to *Tikuney Zohar* 3 (18b). *Sichos Moharan* 35a (#122), See *Zohar* 1:195b; *Lekutey Halachos* (*Orech Chaim*) *Betzias HaPas* 22.

61. See below 51, 101; *Shevachay* 13, *Lekutey Moharan* B 5:15, 19, 44; *Sichos Moharan* 30b (#74).

62. Below, 299; *Lekutey Moharan* 222, B 19, 44.

depressed, it is very difficult to isolate yourself and speak to G-d. You must force yourself always to be happy, especially during prayer⁶³.

The Rebbe said that true happiness is one of the most difficult things to attain in serving G-d

Another time he said that it seems impossible to achieve happiness without some measure of foolishness. One must resort to all sorts of foolish things if this is the only way to attain happiness⁶⁴.

When a person attains true joy, then G-d Himself watches him and protects him from sexual defilement.⁶⁵

21. On Rosh HaShanah one must act wisely and only think good thoughts. One should only keep in mind that G-d will be good to us.⁶⁶

One must be happy on Rosh HaShanah, and yet one must cry.⁶⁷

On the first day of Rosh HaShanah, one must speak as little as possible. The Rebbe said that a great leader must be even more careful about this.

The Rebbe himself would not even say most of the *Piyut*⁶⁸ on Rosh HaShanah. He only said that which was written by Rabbi Eliezer Kalir.⁶⁹ He would omit

63. Below, 87.

64. *Lekutey Moharan* B 24, *Shevachay Moharan* 4b (#3). Cf. *Zohar* 3:47b, *Pesachim* 117a.

65. *Lekutey Moharan* 169.

66. Above, note 35; *Lekutey Halachos (Orech Chaim) Rosh HaShanah* 4:2.

67. Below, 87.

68. Later prayers and poems added to the High Holy Day service.

69. According to tradition he was the son of Rabbi Shimon bar Yochai, author of the *Zohar*, and wrote with divine inspiration. *Tosfos, Chagigah* 13a "VeRagley," from *Pesikta deRabbi Kahanah* #28 (179a). Cf. *Rosh, Berachos* 5:21, *Maadney Yom Tov* a.l. #5.

the rest, because as a leader, he was extremely careful not to say a single unnecessary word.

22. It is very good to be worthy of being close to a true Tzadik.

Regarding the Messianic age it is written (Job 38:13), "To grasp the ends of the earth and shake the wicked from it." However, one who is attracted to a true Tzadik can grasp hold of him and not be cast off. Holding on to the Tzadik, he can remain firm.

23. The Rebbe once said that everyone can see worldly pity. People do not want to be the objects of such pity, and therefore pursue worldly things.

People see the pity people have for those who are hungry or thirsty or in serious trouble. They know how people react to a person without clothing or shoes. Therefore, they do not want to find themselves in such a predicament.

One who sees clearly can also perceive the great pity that one must have on souls in the Future World. For in this future life there are souls which are literally naked. Still, it is impossible to show them any pity.

If a person lacks clothing in this world, others can take up a collection and buy it for him. Such pity is impossible in the Future World. The clothing one needs in the Future World is Torah and good deeds,⁷⁰ and these cannot be given as charity.

But a person who is close to a true Tzadik can run to him and receive any necessary article of spiritual clothing.

70. See *Zohar* 2:210a, 229b; *Ramban* on Gen. 49:33, *Pardes Rimonim* 31:5.

The Rebbe discussed this another time and said that in the Future World many people will be left outside. They will cry in a bitter voice, "Give us something to eat!"

People will come to them and say, "Here is food and water. Eat! Drink!"

The others will answer, "No! No! We cannot use such food. What we need is the food of Torah and devotion."

Other people will be left outside naked. They too will cry, "Give us something to cover ourselves with."

Again people will come to them and say, "Here is some clothing."

These too will reply, "No! Such clothing is absolutely useless to us. We need Mitzvos and good deeds to cover ourselves with."

The Rebbe then said, "Happy is he who is worthy of eating many chapters of Mishneh, drinking a number of Psalms, and clothing himself with some good deeds."

24. The merit of helping to support a true Tzadik is very great and precious.

This can be understood by means of a parable.⁷¹

Once there were a father and son who had been separated for a very long time. Each one greatly yearns for the other. Eventually, the father decides to visit his son. At the same time, the son makes up his mind to visit his father. They begin travelling toward each other, and as they come closer, their yearning grows all the more.

71. This was said during the summer of 5569 (1809) shortly before Rosh HaShanah. *Chayay Moharan* 15b, *Parparos LeChochmah* B 5:5.

They continue travelling toward each other until they are separated by just a few short miles. The father begins to feel such great longing for his son that he realizes that he will not be able to endure it for the last few miles. The son also realizes that he can no longer endure his emotions. If he continues for the last few miles, he will be so overcome by them that he will literally die. They both decide to cast aside their yearning and put it out of mind.

Just at that moment, a coach comes along and swiftly brings the son to his father. Imagine the tremendous joy that the driver brings both father and son.

A Tzadik is like a son of G-d. There is still a barrier separating him from his Father. G-d has a great longing for the Tzadik, just as the Tzadik yearns to return and come close to G-d.

They continue to approach each other until they are only separated by a very short distance. Their yearning becomes so great that they both realize that they cannot endure it.

They both decide to put their longing out of mind. G-d says, "Is this My only task? Do I not have many worlds . . . ?" The Tzadik also says, "Is this yearning my only duty? Do I not have many other necessary ways of serving G-d, such as with the Tallis and Tefillin and other Mitzvos?" So both agree to set aside their yearning.

Just at that moment a Jew comes along driving a coach. He brings the Tzadik his livelihood, and thereby brings him close to G-d.

For "a Tzadik eats to satisfy his soul."⁷² This

72. Prov. 13:25. The lesson in *Lekutey Moharan* 5:3 which also discusses this was given on Rosh HaShanah 5570 (1809), shortly after

is the concept of (Isa. 58:11), "He will satisfy your soul with splendor." Through this livelihood that the Jew brings him, the Tzadik eats and attains the lights of splendor.⁷³ This splendor causes the barrier to vanish, allowing the Tzadik to approach G-d.

The person supporting a true Tzadik is thereby responsible for the immeasurable joy when the Tzadik is able to be close to G-d.

25. The thoughts in one's mind are truly among G-d's wonders.

Thoughts exist in the mind in groupings, like bundles one on top of the other. When a person needs a fact, he remembers it by drawing it from its place in his mind. This itself is a great wonder, for where was this thought located until then?

There are many associations and symbols, all located in these parcels in the mind. One remembers a fact because he encounters some idea that stimulates the association and symbolism associated with a particular thought. That idea is then brought forth out of all the parcels arranged in one's mind.

When a particular thought is withdrawn, then all the other thoughts in one's mind are turned over and rearranged in a different pattern. [It is just like the physical case, where removing something from a parcel or pile causes its entire order to be upset.]

26. Most people think of forgetting as a defect. But I consider it a great benefit.

the Rebbe told this parable. See also *Lekutey Halachos (Orech Chaim) Yom Tov 2:2, (Yoreh Deah) Hechshar Kelim 2:2.*

73. *Tzachtzachim*, the lights above the first emanation of *Atzilus*. See *Pardes Rimonim 11, Lekutey Moharan 24:8.*

If you did not forget, it would be utterly impossible to serve G-d. You would remember your entire past, and these memories would drag you down and not allow you to raise yourself to G-d. Whatever you did would be constantly disturbed by your memories of the past.

But G-d has given you the power to forget and disregard the past. The past is gone forever and never need be brought to mind. Because you can forget, you are no longer disturbed by the past.

This is very important to consider when serving G-d. Most people are distressed by past events, especially during prayer. When a person recites his prayers, his thoughts are constantly disturbed by memories of the past. He may think about his business or household affairs, worrying whether he did something wrong or neglected something important. While attempting to serve G-d through prayer or study, he might become troubled by his many sins and shortcomings. This is a universal problem, and each person knows his own difficulties.

The best advice for this is simply to forget. As soon as an event is over with, forget it completely and never think about it again. Understand this well, for it is a very important concept.⁷⁴

In our sacred literature⁷⁵ we find that G-d gave us the power to forget so that we should always appreciate the Torah like the first time we learned it. Because you forget, you can relearn a lesson or review,

74. See below, 72; *Lekutey Halachos (Yoreh Doeh) Sefer Torah* 4:5, 6.

75. *Koheles Rabbah* 1:34.

and it is like learning it anew. Therefore, you appreciate it as much as the first time.

A good illustration is provided by men hired to fill leaky barrels. The more they pour into the barrels, the more leaks out.

The fools complain, "Why are we working in vain? What good is it to fill the barrels if it all leaks out?"

But the wise ones reply, "What difference does it make? Don't we get paid for every day we work? If the barrels leak, our wages are not reduced."

The same is true of your sacred studies. You might forget them, but your reward is not reduced.⁷⁶

In the future G-d will make every one remember everything he ever learned, even if it was forgotten during his lifetime.⁷⁷ This is also true of lessons heard from the lips of a true Tzadik and not understood. In the Future World, all will be comprehended.⁷⁸

The Torah exists mainly for the soul. In the future life, all souls will remember and understand everything they heard and studied in this world.

Happy is he who fills his days with much Torah and devotion.

27. You must have great enthusiasm in serving G-d. Be eager to do as much as possible every hour and every day.

Deeds are the main thing. Study much, keep many Mitzvos, spend much time praying and pouring out your heart before G-d. You must do as much as possible in every way.

76. *Avos deRabbi Nathan* 27:3, *VaYikra Rabbah* 19:2.

77. *Zohar* 1:185a.

78. *Shevechay Moharan* 16a (#49).

Do not be hurried. You may find many kinds of devotion in the sacred literature and ask, "When will I be able to fulfill even one of these devotions? How can I ever hope to keep them all?" Do not let this frustrate you.

Go slowly, step by step. Do not rush and try to grasp everything at once.

If you are overhasty and try to grasp everything at once, you can become totally confused. When a house burns down, people often rescue the most worthless items. You can do the same in your confusion.

Proceed slowly, one step at a time. If you cannot do everything, it is not your fault. One under duress is exempted by G-d.⁷⁹

Even though there are many things you cannot do, you should still yearn to fulfill them. The longing itself is a great thing, for G-d desires the heart.⁸⁰

The Rebbe had many discussions regarding this, all containing good advice. It cannot all be recorded, but if you are wise and have the desire, you can begin to understand from what we have written.

28. Attempt to go through all our sacred books in the course of your lifetime. You will have then visited every place in the Torah.

The very rich constantly travel from land to land. They spend huge amounts just so that they should be able to boast that they have been to some faraway place. They consider it a sign of high status if, for example, they can boast that they have been to Warsaw.

You should likewise travel everywhere in the To-

79. Above, note 49.

80. *Sanhedrin* 106b.

rah. In the Future Life you will then be able to boast that you have visited every place in our sacred literature. At that time, you will also remember everything you have ever learned.

29. The Rebbe constantly stressed for us the importance of studying the codes of religious law. He emphasized this more than any other study.⁸¹

It is best to study all four sections of the *Shulchan Aruch*⁸² in order, from beginning to end.⁸³ If you can also study its major commentaries, all the better. But you should at least cover the main work.

This study is a great spiritual remedy. When a man sins, good and evil are intermingled. A legal opinion is a clear separation between the permitted and the forbidden, the clean and the unclean. When you study religious law, good is once again separated from the evil and the sin is rectified.⁸⁴

The Rebbe said that every one must study the codes each day without fail.

If you are under duress and have no time, you may study any law in the *Shulchan Aruch*, even if it does not follow your regular course of study.⁸⁵ You must go through at least one law every day of your

81. Cf. *Niddah* 73a, *Lekutey Moharan* B 2:2.

82. "The Prepared Table," the universally accepted code of Jewish Law, written by Rabbi Yosef Caro (1488-1575) with additions for the Ashkenazic community by Rabbi Moshe Israelish (1520-1572). It consists of four parts, *Orech Chaim* (The Path of Life) on prayer and the holy days, *Yoreh Deah* (Teacher of Knowledge) on Kasbrus and other ritual law, *Even HaEzer* (The Helping Stone) on marriage and divorce, and *Chqshen Mishpat* (The Breastplate of Judgement) on judicial law.

83. See *Alim LeTerufah* 6.

84. Cf. *Lekutey Moharan* 62.

85. This must be a paragraph dealing with a legal decision. *Kochavay Or* p. 73 (§11).

life. Under normal circumstances you should have a fixed practice of studying the *Shulchan Aruch* in order, a given amount each day. Continue until all four sections are completed and then start again at the beginning. Continue this way all the days of your life.

30. There are many who would spend much time in the lavatory, attempting to totally cleanse out their bodies before praying in the morning.⁸⁶ The Rebbe spoke out strongly and ridiculed this practice.

He said that the main thing to remember is that the Torah was not given to ministering angels.⁸⁷ It is not necessary to go beyond the requirement of the law, and the codes state that it is only forbidden to worship when one actually feels the need to relieve himself.

The Talmudic dictum is, "one who finds it necessary to move his bowels should not worshipping."⁸⁸ Still, many laws are brought in chapter 92 of the *Shulchan Aruch*,⁸⁹ especially in an emergency or when one has no other choice. The *Magen Avraham*⁹⁰ follows the opinion of the *Rif*⁹¹ that one may worship even if he feels a need, as long as he can contain himself long enough to walk a league.⁹² From all this we see that there is no need to be overly strict in this respect. One should

86. In the Talmud (*Berachos* 15a), the order of the day is given as "defecate, wash the hands . . . and pray." In the beginning of the *Pri Etz Chaim*, a Kabbalistic reason is given for this, and therefore, many were very stringent about moving their bowels before worshipping, even if it would mean delaying their prayers long past the proper time.

87. *Berachos* 25b.

88. *Ibid.* 23a.

89. In *Orech Chaim*.

90. *Ibid.* 91:1. See below, note 243.

91. *Berachos* 14a. See below, note 205.

92. Approximately 72 minutes.

not keep himself from worship and study just for the sake of mere qualm which in itself is unnecessary strictness and foolishness.

The best thing is to worship as soon as you wake up in the morning. If you can easily attend to your needs, then, do so, but if not, pray immediately. Even if you have a slight feeling in your bowels, it can be ignored.

You should also not spend too much time in the lavatory in general, for this can cause all sorts of ailments and severely damage your health. This is especially true in lavatories where one must squat,⁹³ for remaining in such a position too long can result in a serious case of hemorrhoids. You should therefore avoid too much time there.

In general you should not seek unnecessarily harsh disciplines for these can lead to serious depression.⁹⁴ What might have been written earlier was not said for our generation.

The Rebbe himself had made this error in his youth, doing many unusual things to achieve bodily purity. He went so far that he endangered his health and even his life. But finally he realized that it was foolishness and a waste of precious time.

For it is actually impossible to ever purify the body completely of all waste matter. Even a person who fasts from Sabbath to Sabbath must still move his bowels, even at the end of the week. He may have gone several days without food, but something still remains in the body.

93. Such lavatories are still found in Europe, especially in the Mediterranean area.

94. See below, 235, *Lekutey Moharan B 44*.

The Rebbe said that it is very important to speak out about this, stressing that people not waste time in such foolishness. Even if one must spend time in the lavatory, it is better to leave and return rather than to remain a long time at once.⁹⁵

31. It is best to worship as early as possible in the morning.⁹⁶

Worshipping early is a sign that one realizes the great importance of prayer. He does not want to delay it, lest something cause him to lose the opportunity completely. He therefore strives to worship as early as he possibly can.

32. Strengthen yourself in faith, completely avoiding all speculation. Do not engage in philosophy, but believe in G-d with innocent faith.⁹⁷

It may seem that the average person is very far from philosophical involvement, but many embrace it to some degree. Everybody philosophizes. Even young children often have confusing theories.

You must carefully remove all speculation from your heart. Cast it away and do not think about it at all. All you need is a pure faith in G-d and in the true Tzadikim.

We have received the Torah through Moses our teacher, and it has been transmitted to us by the awesome Tzadikim of each generation. There is no question

95. Rabbi Nachman also speaks about this in the context of smoking, and warns against this habit. *Sichos Moharan* 27a (#27).

96. See *Alim LeTerufah* 24.

97. This was spoken on *Shabbos Chanukah* 5570 (1809), soon after #17 above. *Parparos LeChochmah* 7:7, *Chayay Moharan* 15b. See below, 103, 126, 219.

as to their integrity and they can be relied upon without question. All one must do is follow in their footsteps, believing in G-d with innocent simplicity, and keeping commandments of the Torah as taught by our holy ancestors.

When a person is sincere and unquestioning, then he can be worthy that G-d illuminate him with the aspect of Desire, which is even higher than Wisdom⁹⁸.

The attribute of Wisdom is actually higher than Faith⁹⁹. Still one must avoid the wisdom of speculation and rely on faith alone. Faith has great power, and when one follows its path, he can achieve Desire, a level even higher than Wisdom.

When one is worthy of Desire, he feels a great longing and yearning toward G-d. This feeling becomes so intense that he does not know what to do. And he cries out. . . .

But there is a philosopher in every man's heart. He is the Evil One, who raises questions in one's mind. We must humble him and eject him, strengthening ourselves in faith and emptying the heart of all questions.

There are sins that lead a person to skepticism. This can also result from the fact that a person was not conceived in holiness, especially if he himself is guilty of similar sins. All these things are detrimental to one's faith.

98. The Kabbalists speak of Desire as an aspect of *Kesser*, the Crown of creation. See *Shaarey Orah* #10, *Pardes Rimonim* 23:20. This is above the Sefirah of *Chochmah*, Wisdom.

99. The highest aspect of faith is related to *Binah*—Understanding—the Sefirah below *Chochmah*. *Tikuney Zohar*, int. (5a) on Isa. 33:6.

One should therefore be very much ashamed of the fact that he has doubts regarding belief. Such questions are not a sign of intelligence, but an indication that he was conceived in an unholy state or that he himself is guilty of such sins. It is these things that cause one to doubt the essence of our faith. Such doubts should therefore cause one to have great shame and heartbreak.

G-d's glory fills all the earth¹⁰⁰ for the whole world is filled with His glory¹⁰¹. A person must realize this, and remember that these doubts are divorcing him from the living G-d and uprooting him from the Life of all life.

We need not describe the great shame a person should have because of such doubts. But with heartbreak and shame, he can expel and destroy all these questions.

Faith is a very strong thing, and it can greatly fortify your life.

If you have faith, then you have a source of comfort and inspiration even when troubles strike¹⁰². You realize that all troubles are ultimately for your good and are an atonement for your sins. You know that G-d will be good to you in the end, both in this world and the next.

The faithless skeptic, on the other hand, has nowhere to turn when troubles strike. He is utterly alone, without comfort or inspiration.

It is impossible to put everything into writing, but

100. Num. 14:21.

101. Isa. 6:3.

102. Below, 53.

an intelligent man should be able to build upon this himself¹⁰³.

The main thing is innocent faith. With it, one can have a portion both in this world and the next. Happy is he who has such faith, for he shall never be moved¹⁰⁴.

There are souls conceived in absolute holiness. When such a holy soul comes down to this world and is not tainted with sin, it results in a person with perfect faith. Such a person never has any doubts.

Others can express their skepticism in such a man's presence, but his faith is in no way disturbed. Like a eunuch, who is not aroused by lewd conversation, he is totally oblivious to all doubts. His ears are deaf to all their speculation and confusion.

Even one who is not endowed with such an extraordinary soul can realize that the average person's questions are mere foolishness. Upon close examination, their questions turn out not to be questions at all.

Many people are disturbed by questions for years, not realizing that their questions are actually answers. It is only their lack of intelligence that makes them seem like questions in the first place.

They have questions like those one might ask a child: "If we have a broken window, why replace it with a pane from the next window if a bird can then fly through the remaining empty frame?"

Such a question actually includes its own answer. But a child does not realize this and considers it a very difficult question. He will ponder it and not know what to reply.

103. Cf. *Sanhedrin* 93b, *Chagigah* 14a.

104. *Ps.* 112:6.

But the question itself is really very foolish. The question about the bird is really the answer to the first foolish question. The reason why we do not use the adjacent pane is precisely because it leaves a space through which a bird can fly.

A young child does not have enough intelligence to realize that the answer is included in such a question. For this very reason, the question seems very difficult to him.

The same is true of many people. A foolish question enters their mind, and they have no idea that this question actually includes its own answer. It seems like a difficult question, but only because of their lack of intelligence. Understand this well.

Consider all this and be strong in faith. Flee from this foolishness and confusion, and cast all questions and doubts from your mind.

33. Another time when the Rebbe was discussing faith he remarked, "The world considers faith a minor thing. But I consider it an extremely great thing.

"The main road to faith is empty of all sophistication and speculation. It is the innocent faith of the most average religious person."

34. Faith is like charity. The Torah says of Abraham (Gen. 15:6), "And he had faith in G-d, and He counted it as charity."

Through faith one is worthy of children. The Hebrew word for faith is *AeMUNaH*. Turn the letters into numbers, and the Gematriah is *BaNiYM*—children.¹⁰⁵

105. This was spoken before the Rebbe's pilgrimage to Israel. A man had asked him to pray that he have children, and the Rebbe told him

*AeMUNaH—Faith**BaNiYM—Children**Aleph* = 1*Bais* = 2*Mem* = 40*Nun* = 50*Vav* = 6*Yud* = 10*Nun* = 50*Mem* = 40*Heh* = 5

102

102

35. The Rebbe said, "Great atheism is coming to the world." ¹⁰⁶

Many times he told us that the world's many sins are resulting in great disbelief. Happy is he who is strong in his faith.

The Rebbe said that the fact that he is predicting this will not prevent this G-dlessness and confusion from increasing.

Thousands of years ago, Daniel and others predicted that this would happen in the days before the Messiah. They said (Dan. 12:10), "Many will purify themselves and be refined, and make themselves shining white. The wicked will be evil, and only the wise shall understand."

It has already been predicted that there will be great temptations before the Messiah's coming, where "many will purify themselves and be refined, and make themselves shining white" in faith. Fortunate indeed is one who resists these temptations and remains firm in his belief. He will be worthy of all the good promised to us by the prophets and sages of old.

to donate a sum to charity. When the other replied that he had no money, the Rebbe told him to have faith in its stead. *Sichos Moharan* 27a (#32). The individual in the story is identified as Rabbi Dov of Tchernin, one of the Rebbe's earliest followers. His daughter later became the second wife of the Rebbe's grandson, Avraham Dov. *Kochavey Or* p. 24 (note 5).

106. See below, 220. For a reason, see *Kochavey Or* p. 97 (note 19).

Knowing full well that this has already been predicted, it would seem ridiculous for one to succumb to any temptation to abandon his beliefs. It would seem obvious that every Jew would have enough intelligence to remain firm. But still it is a great trial. Many will fall away, and for this reason it is written that "the wicked will be evil."

The Rebbe said, "Still, I am revealing this for the sake of the few faithful who will remain strong in their belief. They will certainly have great conflicts. But when they see that this has already been predicted, it will give them additional strength and encouragement."

36. The Rebbe also said, "There will come a time when a simple religious man will be as rare and unique as the Baal Shem Tov."¹⁰⁷

37. Atheism is called a burden.

In the verse (Deut. 1:12), "How can I alone bear your encumbrance and your burden," Rashi explains that "burden" refers to the fact that there were non-believers among the Jews in the wilderness.

When a person travels to a Tzadik, he casts aside this heavy burden. Travelling to a Tzadik is an act of faith, the opposite of disbelief.¹⁰⁸

38. It is written (Ps. 73:9), "They have set their mouth against heaven, and their tongue walks about the earth."

107. Cf. *Sichos Moharan* 25a (#11). This refers to one who even washes his hands before a meal. *Sichos VeSipurim* p. 76 (#6).

108. See *Lekutey Halachos (Choshen Mishpat) Chalukas Shutfin* 2:3, 4:5, 5:7.

Now that atheism has spread, the thong is untied¹⁰⁹ for the people to speak against every Tzadik and G-d-fearing man.

Those who do this, unleash their tongue against the world as if they think nothing at all of it. Actually their disbelief is directed against G-d Himself. But they are ashamed to speak out against G-d, and therefore they turn their disbelief against the world.

This is the meaning of the verse. "They have set their mouths against heaven" — for they are actually speaking against G-d. But they act as if "their tongue walks about the earth."

They are ashamed to speak out against G-d himself, so "their tongue walks about the earth"—they unleash their tongue against G-d's followers in the world. But the truth is that "they have set their mouths against heaven."

39. You should be able to feel another's troubles in your own heart. This is especially true when many are suffering.

It is possible to clearly realize another's anguish, and still not feel it in your heart.

When an entire community is in distress, you should surely feel their agony in your heart. If you do not feel it, you should strike your head against the wall.

You should strike your head against the walls of your heart. This is the meaning of the verse (Deut. 4:39), "Know this day and realize it in your heart." You must bring the realization from your mind to your heart¹¹⁰. Understand this well.

109. *VaYikra Rabbah* 28:1, *Zohar* 3:177b.

110. Below, 217.

We later heard that the Rebbe once said that this is the meaning of the passage (Isa. 38:2), "And Hezekiah turned his face to the wall." The face that he turned was his awareness, bringing it inside the walls of his heart.¹¹¹ For one's true face is his mind, which illuminates it from within¹¹².

40. We have often discussed the prohibition against having anything at all to do with philosophical works. This includes even philosophical works of the great rabbis. Even these are not permitted, as brought in many places in our sacred literature¹¹³.

Such things are not the portion of Jacob¹¹⁴ and we have nothing at all to do with them. We believe that G-d created and sustains the world and will renew it some day. For this we do not need philosophy.

Most books on religious philosophy ask questions that appear very difficult while providing very weak answers. If one probes deeper, he can refute the answer and render it completely useless.

One with true wisdom can realize that the questions themselves are nothing. They are mere vanity and striving after wind.¹¹⁵ Therefore, it is best to avoid such books completely.

It is very surprising that many people are drawn to philosophy, yet have no interest in such fascinating Kabbalistic works as the *Zohar* and the writings of the

111. *Yerushalmi, Berachos* 4:4 (35a), *Sanhedrin* 10:2 (51b), *Chayay Moharan* 17a (#14).

112. *Lekutey Moharan* 30:4. Cf. *Eccl.* 8:1.

113. See above, note 20. This was said during Chanukah 5570 (1809). *Chayay Moharan* 15b, *Parparos LeChochmah* B 7:7.

114. *Jer.* 10:16, 51:19.

115. *Eccl.* 1:14.

Ari.¹¹⁶ People seek wisdom, yet ignore these sacred works filled with ideas that are sweeter than honey and enlighten the eyes.¹¹⁷

The truth is that such people cannot endure such holy things because of their inborn evil nature¹¹⁸. They may still have free choice to overcome this nature, but the fact that it is inborn makes it bitterly difficult. Happy is the man born in holiness.

A favorite subject of the philosophers is the order of creation. They may ask why a star is worthy of being a star while other things are consigned to a lower realm. Or why lower animals are not given man's facilities. Or why the head is what it is and not a foot.¹¹⁹

Questions like these are discussed at length in such books. But it is all vanity and striving after wind. For G-d is just and righteous¹²⁰ and it is impossible to question his reasons.

The world is a rotating wheel.

It is like a Dreidle, where everything goes in cycles. Man becomes angel, and angel becomes man. Head becomes foot, and foot becomes head. Everything goes in cycles, revolving and alternating. All things interchange, one from another and one to another, elevating the low and lowering the high¹²¹.

All things have one root.

116. See above in "The Praise," notes 12 and 16.

117. Ps. 119:9, 11.

118. *Berashis Rabbah* 28. See above, 32

119. The vanity of such questions is also discussed in *Emunos VeDeyos* 6:4.

120. Deut. 32:4.

121. *Sh'mos Rabbah* 31:14. See *Shabbos* 151b, *Succah* 5:6, *Kesubos* 10:6.

There are transcendental beings such as angels, which have no connection with the material.

There is the celestial world, whose essence is very tenuous.

Finally, there is the world below, which is completely physical.

All three come from different realms, but all have the same root.

All creation is like a rotating wheel, revolving and oscillating.

At one time something can be on top like a head with another on bottom like a foot.

Then the situation is reversed. Head becomes foot, and foot becomes head. Man becomes angel, and angel becomes man.

Our sages teach us that angels were cast down from heaven. They entered physical bodies and were subject to all worldly lusts¹²². Other angels were sent on missions to our world and had to clothe themselves in physical bodies.¹²³ We also find cases where human beings literally became angels¹²⁴.

For the world is like a rotating wheel. It spins like a Dreidle, with all things emanating from one root.

[The feet of some are also higher than the heads of others. For in the transcendental worlds, the lowest of an upper world is higher than the highest level of a lower one. And still, everything revolves in cycles.]

122. *Targum J. on Gen. 6:4, Yalkut 1:44.*

123. *Targum J. on Gen. 18:2.*

124. *Targum J. on Gen. 5:24, Num. 25:12. Cf. Zohar Chadash 20b, 21a.*

This is why we play with a Dreidle on Chanukah¹²⁵.
Chanukah is an aspect of the Holy Temple.

The primary concept of the Temple is the revolving wheel.

The Temple was in the category of "the superior below and the inferior above¹²⁶." G-d lowered His presence into the Temple and this is "the superior below." The Temple's pattern was engraved on high,¹²⁷ "the inferior above."

The Temple is therefore like a Dreidle, a rotating wheel, where everything revolves and is reversed.

The Temple refutes philosophical logic.

G-d is above every transcendental concept, and it is beyond all logic that He should constrict Himself into the vessels of the Temple. "Behold the heaven, and the heaven of heaven cannot contain You, how much less this Temple¹²⁸."

But G-d brought His presence into the Temple, and so destroyed all philosophical logic.

Philosophy cannot explain how man can have any influence on high. It cannot say how a mere animal can be sacrificed and rise as a sweet savor¹²⁹ giving pleasure to G-d. They explain that this pleasure is the fulfillment of His will, but how can we even apply the concept of desire to G-d?

But G-d placed His presence in the Temple and accepts the animal as a sweet savor.

He made the fact contradict philosophical logic.

125. Chanukah celebrates the defeat of the Greeks, the embodiment of Greek philosophy.

126. *Pesachim* 50a, *Baba Basra* 10b.

127. *Tanchuma*, *Pekudey* 1, *Zohar* 1:80b.

128. 1 Ki. 8:27.

129. Gen. 8:21, Ex. 29:18, etc.

Such logic is crushed by the Dreidle, the rotating wheel which brings the “superior below and the inferior above.”

Between potential and existence stands the power of Hyle¹³⁰.

Before each thing exists in reality, it exists in potential. Coming from potential to reality, it must first pass through the intermediate step of the Hyle.

All reality thus emerges from the Hyle.

The Hyle is therefore the source of all creation.

The three categories of creation—transcendental, celestial, physical—all come from this one root.

As they interchange, they all revolve around this root.

The letters on the Dreidle are *Heh, Nun, Gimel, Shin*.

Heh is *Hiyuli*, the Hyle.

Nun is *Nivdal*, the transcendental.

Gimel is *Galgal*, the celestial.

Shin is *Shafal*, the physical.

The Dreidle thus includes all creation.

It goes in cycles, alternating and revolving, one thing becoming another.

Chanukah means dedication. This is the dedication of the Holy Temple, “the superior below and the inferior above.” This revolving wheel is the Dreidle.

Redemption is also an alternating cycle.

Like in the Temple, the superior are below and the inferior above.

130. Ramban on Gen. 1:2, *Etz Chaim, Shaar Drushey ABYA* 1.

When the Jews crossed the Red Sea after the redemption from Egypt, they sang (Ex. 15:17), "You brought them and planted them on the mount of Your inheritance . . . the Temple which Your hands established."

Redemption was for the sake of the Temple, the revolving wheel. For when the superior are below and the inferior above, it shows that all have one root.

This is the meaning of the letters on the Dreidle, *Gimel, Shin, Nun, Heh*. They are the first letters of the verse (Ps. 74:2), "You redeemed the tribe of Your inheritance, Mount Zion."

<i>Gimel</i> is <i>Go'alto</i>	— You redeemed
<i>Shin</i> is <i>Shevet</i>	— the tribe
<i>Nun</i> is <i>Nachalasecha</i>	— of Your inheritance
<i>Heh</i> is <i>Har Tzion</i>	— Mount Zion.

This is the category of "You brought them, You planted them on the Mount of Your inheritance." It is the aspect of the Holy Temple, symbolizing the revolving wheel which is the main concept of redemption.

This is discussed further in the lesson delivered on the same Chanukah, on the verses (Gen. 41:1), "And it came to pass at the end . . ." and (Isa. 49:10), "He with compassion will lead them."¹³¹ This lesson speaks of the superior below and the inferior above, as well as the fact that Chanukah is the dedication of the Temple. The "surrounding powers" discussed in this lesson are an aspect of the Dreidle, the revolving wheel, since these surrounding powers encompass and rotate. [Wisdom here is the category of the Hyle.] Study the lesson carefully and you will understand.

131. *Lekutey Moharan* B 7. This lesson was also delivered on Shabbos Chanukah, 5570 (1809).

After all this we can return to our original discussion. We have no need of philosophy, which is anyway strongly forbidden. We must have faith in G-d, that He created, sustains, and will eventually renew all worlds.

41. Heartbreak is in no way related to sadness and depression.

Heartbreak involves the heart, while depression involves the spleen.

Depression comes from the Other Side and is hated by G-d. But a broken heart is very dear and precious to G-d.¹³²

It would be very good to be brokenhearted all day. But for the average person, this can easily degenerate into depression.

You should therefore set aside some time each day for heartbreak. You should isolate yourself with a broken heart before G-d for a given time. But the rest of the day should be joyful.¹³³

The Rebbe emphasized this many times telling us not to be brokenhearted except for a fixed time each day. He said that we should always be joyful and never depressed.

42. Depression is like anger and rage. It is like a complaint against G-d for not fulfilling one's wishes.

But one with a broken heart is like a child pleading before his father.¹³⁴ He is like a baby crying and complaining because his father is far away.¹³⁵

132. Cf. Ps. 51:19. See *Shevachay Moharan* 3b (#6, 7).

133. *Lekutey Moharan* B 24; below, 43, 47, 231.

134. See above, note 28.

135. Above, 20, below, 231.

43. Depression can cause one to forget his name.¹³⁶

Once the Rebbe spoke in a light vein about the dead, who are asked their name by an angel and cannot remember it.¹³⁷ He said that the name is forgotten because of the dead person's great sadness and depression.

Always be joyful, no matter what you are. Even if you feel far from G-d, be happy and praise him, "for not making me a heathen."¹³⁸

For deeds done against G-d's will, set aside a time every day to isolate yourself with a broken heart. before G-d. Be heartbroken — but not depressed — even during this hour. The rest of the day should then be spent in happiness.

With happiness you can give a person life.¹³⁹

A person might be in terrible agony and not be able to express what is in his heart. There is no one to whom he can unburden his heart, so he remains deeply pained and worried.

If you come to such a person with a happy face, you can cheer him and literally give him life. This is a great thing and by no means an empty gesture. The Talmud¹⁴⁰ teaches us that two merrymakers were worthy

136. Cf. *Lekutey Halachos (Choshen Mishpat) Sheliach LiG'vos Chovo* 2:15.

137. *Midrash Chibut HaKever* 2, brought in *Rashis Chochmah* 1:12; *Sefer HaGilgulim, Sod Chibut HaKever* (Vilna, 5646) p. 73a.

138. Morning blessing, from *Minochos* 32a, *Rif. Rosh*, a.l.

139. A similar discussion was spoken after Shavuos, 5565 (1805). *Chayay Moharan* 38a (#17). The discussion below, 141, was also said around this time, and this is also when the first manuscript of *Lekutey Moharan* was bound.

140. *Taanis* 22a.

of unusual merit merely because they made others happy.

44. The Rebbe often spoke of the importance of names. He also discussed the biblical verses beginning and ending with the same letter as one's name which are customarily said before the line *Yihyu LeRatzon*¹⁴¹ at the end of the *Amidah*.¹⁴² He once said that he could explain the mystical meaning of the names of all those standing around him.

The Rebbe once spoke at length about Reb Shimon.¹⁴³ He said, "Take the letters *ShiMOAN* and rearrange them. You then have *AvON MaSh* — 'away with sin.'¹⁴⁴ "

The Rebbe would not discuss this further. Reb Shimon was one of his favorite disciples, and the Rebbe said that this recombination literally described his essence.

He also said, "Do not wonder how a name can contain the secret of a person's existence when so many people share the same name. It is an error to question this."¹⁴⁵

141. "May the words of my mouth and the meditation of my heart be acceptable . . ." Ps. 19:15.

142. This is tied with the previous discussion through the fact that this verse is customarily said to prevent one from forgetting his name after death. See *Siddur R. Yaakov Emdin*, quoting *Sh'nei Luchos HaBris*. Also see Rashi on Michah 7:9.

143. Reb Shimon ben Baer, Rabbi Nachman's first follower. The Rebbe was married shortly after his thirteenth birthday, and it was at that time that Reb Shimon became his follower. See *Chayay Moharan* 25b (#2), *Avanehah Barzel* 37a (#51), below, 173.

144. Cf. Zech. 3:9.

145. This was said to Reb Shimon himself. *Kochavay Or* p. 103 (note 3). Cf. *Lekutey Halachos (Orech Chaim) Devarim HaNohagim BeSeudah* 4:6.

From what the Rebbe said, we understood that every person's essence is defined by some combination of the letters of his name. We also were able to realize that the Rebbe himself had complete knowledge of this.

The Rebbe said, "The recombination of letters can teach us great lessons. My teachings are very great, but where they involve a play on letters they are still greater.¹⁴⁶"

45. After heartbreak comes joy.

Later happiness is a true sign of a broken heart.¹⁴⁷

46. Guard your thoughts carefully, for thought can literally create a living thing.

The higher a faculty, the further it can reach.

You can kick something with your foot, but throw it higher with your hand. You can reach still further with your voice, calling to a person very far away. Hearing reaches yet further, for you can hear sounds like gunfire from a very great distance. Your sight reaches even further, seeing things in the sky.

The higher the faculty, the further it can reach. And highest of all is the mind, which can penetrate the loftiest heights. You must therefore safeguard your mind above all else.

47. You must be very worthy to be able to meditate for a given time each day and regret what you must.

Not every one can have such mental tranquility each day. The days pass and are gone, and one finds that he never once had time to really think.

146. Below, 203.

147. *Lekutey Halachos (Orech Chaim) Shabbos 7:47.*

You must therefore make sure — to set aside a specific time each day to calmly review your life. Consider what you are doing and ponder whether it is worthy that you devote your life to it.

One who does not meditate cannot have wisdom.

He may occasionally be able to concentrate, but not for any length of time. His power of concentration remains weak, and cannot be maintained.

One who does not meditate also does not realize the foolishness of the world. But one who has a relaxed and penetrating mind can see that it is all vanity.

Many desire to travel widely and become famous and powerful. They do not have enough perception to realize that this is vanity and striving after the wind.¹⁴⁸ It is all the more foolish because it does not actually result in pleasure even in this world. The main result of such fame is suffering and insults.

One of the Rebbe's followers once had a strong desire to become a renowned religious leader. The Rebbe told him, "You cannot even say the prayer after meals sincerely! Everything you do must be acceptable to others. Never once do you do something for the sake of G-d alone."

48. The Rebbe often spoke about his childhood piety. He said that he began anew many times each day. He would begin the day with deep devotion, resolving that from then on he would be a true servant of G-d. Then the temptation of a tasty meal or such would get the better of him, and he would fall from his high level of devotion. But on that same day he would begin again, with new resolve toward true devotion.

148. Eccl. 1:14, 2:11.

The Rebbe would thus fall and begin anew several times each day. He often told us how he continually began serving G-d anew.¹⁴⁹

This is an important rule in devotion.

Never let yourself fall completely.

There are many ways you can fall. At times your prayer and devotion may seem utterly without meaning. Strengthen yourself and begin anew. Act as if you were just beginning to serve G-d. No matter how many times you fall, rise up and start again. Do this again and again, for otherwise you will never come close to G-d.

Draw yourself toward G-d with all your might.

Remain strong, no matter how low you fall. Whether you go up or down, always yearn to come close to G-d. You may be brought low, but cry out to G-d and do everything you can to serve Him in joy. For without this inner strength, you will never be able to truly approach G-d.

Keep pushing until you can do nothing else but serve G-d all your life. Be ready to do so even without a promise of reward.¹⁵⁰

You may imagine that you are so far from G-d that you have no Future Reward. You must still serve Him as you can, even without such promise. It may seem that you are damned, but your responsibility is still there. Continue serving G-d as best you can. Snatch a good deed, a lesson, a prayer, and G-d will do what is good in his eyes.¹⁵¹

It is told that the Baal Shem Tov once became very

149. See *Shevechay* 6.

150. *Avos* 1:3; *Alim LeTerufah* 264.

151. 1 Chr. 19:13.

dejected. He could find no inspiration and was sure he no longer merited the Future Reward. But then he said, "I love G-d — even without reward."

This is the only path to G-d, and no matter how lowly you are, you can still follow it. Strengthen yourself and begin anew, even many times each day. As time passes, you will then find yourself on the road leading to G-d. Amen.

49. The Talmud says, "If Hananiah, Mishael and Azariah would have been tortured, they would have bowed to the idol.¹⁵²"

The Rebbe spoke on this and said that the Talmud does not mean that they would have certainly given in. People have been beaten and tortured in every way possible without abandoning G-d. Many tales are told about martyrs in recent times, who underwent untold agony to sanctify G-d's name. Happy are they.

50. The Rebbe often spoke to us about physicians and medicine, denouncing them in the strongest terms.¹⁵³ He advised us to avoid them, even in the case of serious illness. One should cast his burden upon G-d¹⁵⁴ and depend on Him alone.¹⁵⁵ He should not place his life

152. *Kesubos* 33b.

153. Rabbi Nachman's polemic was primarily directed against the primitive medicine of Eastern Europe in his time. It is obvious that this still contains lessons applicable to our relatively advanced medicine. Physicians cannot do everything, and one must still ultimately depend on G-d. The title of doctor does not make one a superman, and physicians still make mistakes. Controversial and experimental treatments are still used. Modern day followers of Breslov avoid doctors, except in serious cases, and are then careful to obtain only the best possible medical care. See *Alim LeTerufah* 176.

154. Ps. 55:23.

155. Isa. 50:10.

in the hands of even the most outstanding physicians, for they are closer to death than to life.¹⁵⁶

A precise remedy depends on each individual's nature, as well as the exact time and season. They themselves admit that even the greatest physician cannot take this all into account without error. They can therefore very easily do irreparable damage.

This is true of even the greatest physicians. The charlitans in our vicinity do not know their right from their left¹⁵⁷ and are literally murderers, killing people with their own hands.¹⁵⁸ One should flee from them as a bowshot, not risking his life with them. It is a great danger even to depend on the greatest physicians, for one who falls into their hands separates himself from the living.

The Rebbe spoke at such great length, but it is impossible to record everything he said regarding this.

He told us that a medical convention was in progress while he was in Lemberg.¹⁵⁹ One of the physicians there told him to keep as far as possible from people in his profession. The doctor said that the field of medicine is mostly guesswork with very little factual knowledge. He also said that most doctors feel that it is impossible to ever completely master the complexity of the human body and its cures.

156. *Shabbos* 129b.

157. *Jonah* 4:11.

158. *Alim LeTerufah* 366.

159. The Rebbe was in Lemberg (Lvov) for his tuberculosis between Cheshvon and Tammuz, 5568 (Nov. 1807 - June 1808). *Chayay Moharan* pp. 36-38, *Yemay Moharnat* 23a f. To put matters in perspective, this was 57 years before Pasteur's discovery of infectious disease, and 59 years before Lister's application of this discovery to the field of medicine. It was even eleven years before the invention of the stethoscope.

There are also many disputes in the field of medicine. At the convention in Lemberg, there were two groups disputing the treatment of a serious disease. One group recommended a bland diet, saying that anything spicy was highly dangerous. The other group had the exact opposite opinion. They said that only spicy foods should be eaten, because sweet and bland foods were detrimental. Each group cited cases, claiming that the other's treatment was a death sentence.

These were among the world's greatest experts, and even they could not determine the truth. Experimental evidence is useless, for sometimes it supports one opinion and sometimes the other.

Since even physicians are not sure of the truth, they are not at all dependable. When a person's life is hanging by a hairbreadth, how can he place it in their hands? The slightest mistake can destroy one's life, as we see in many cases.

The art of healing has many very fine points, and these are concealed from the physician. They are like the things completely concealed in a full stomach.¹⁶⁰ The body has many intricacies and details that the physician cannot perceive.

Many people act very foolishly when sickness strikes. They feel that they cannot leave the sick one and not help him. Not knowing where to turn, they think they must find some natural cure, so they foolishly run to the doctor.¹⁶¹

What they do not realize is that the physician cannot give life. In the end one must still rely on G-d, so why not do so from the beginning? Why place the

160. Eccl. 11:5.

161. Cf. *Chayay Moharan* 16b (§9).

patient in the hands of one of the Angel of Death's messengers?

One should imagine that he is in a forest or wilderness.¹⁶² He would have no other choice but to depend on G-d. He should do the same when doctors are available, and avoid them completely.

A physician may use many hazardous treatments and still be totally ignorant of their effect. It is not surprising that they often do more damage than good. Why depend on a natural cure when it is most likely to cause harm?¹⁶³

The Rebbe often spoke to many great authorities and understood the art of healing very well. Still he warned us to keep away from doctors. He once told us of a king who killed all the physicians in his kingdom, merely because of the great damage they caused.

The Rebbe once said in jest that the Angel of Death oversees the entire world and therefore cannot do all the killing himself. Because he needs help, he appoints agents in each locality. These agents are the physicians.

Doctors are agents of death, and do little more. Happy is the man who avoids them and depends on G-d alone.

Some of what the Rebbe said is alluded to in his published works.¹⁶⁴ But beyond this the Rebbe often told us to avoid doctors. He said that no matter what

162. *Alim LeTerufah* 366.

163. *Ibid.* 187.

164. *Lekutey Moharan* 27:7, 57:1, 268, 277; B 1:9, 3, 5:1; *Chayay Moharan* 45a (#38), *Yemey Moharnat* 37a; *Lekutey Halachos (Orech Chaim) Shabbos* 6:8, *Rosh Chodesh* 7:3, (*Even HaEzer*) *P'ru U'revu* 3:34; *Alim LeTerufah* 3, 4, 54, 62, 176, 215, 302.

happens, we should lift our eyes to heaven and depend on G-d alone.

The Rebbe himself travelled to Lemberg and accepted medical treatment, but this involved deep mysteries. It was not for remedies that he made this trip, but for deep reasons known only to him. His intentions were as hidden and mysterious as they were on his journeys to Kamenetz,¹⁶⁵ Novoarch¹⁶⁶ and Sharograd.¹⁶⁷

All the Rebbe's travels involved awesome mysteries, hidden from all human eyes.¹⁶⁸ Upon returning from one journey, he told one of the wonderous stories brought in his *Sipurey Maasios*.¹⁶⁹ He said that it explained the reason for his trip, but the story itself was very cryptic. For who can fathom the depth of his tales or unravel the mystery of his travels? Everything the Rebbe did involved impalpable secrets.

The same is true of his journey to Lemberg. Once he was there, he was compelled from on high to accept medicines, for reasons known only to him.¹⁷⁰

But when the Rebbe returned from Lemberg, he spoke all the more strongly against physicians. He strongly cautioned us to avoid them, devoting many lessons to this. He may have spoken about this earlier, but after Lemberg he stressed it all the more.

165. Pilgrimage #1, *Chayay Moharan* 31a (#1-3).

166. Around Purim 5567 (March 1807). *Ibid.* 66b, *Yemey Moharnat* 16a f.

167. Between Pesach and Shevuos 5565 (April 1805). *Chayay Moharan* 29b (#18), *Yemey Moharnat* 7b. It was after this trip that the Rebbe revealed the secret of the Ten Psalms. Below, 141.

168. See below, 85, *Lekutey Moharan* 40, B 62.

169. *Sipurey Maasios* 7, "The Spider and the Fly." This was told after return from Novoarch. *Chayay Moharan* 35a (#10), *Yemey Moharnat* 20b.

170. Cf. *Chayay Moharan* 38a (#14), *Avanehah Barzel* p. 27 (#21).

51. This world only exists to bring about G-d's purpose.¹⁷¹

Do not be concerned with wealth. Even with it your life can be in vain.

The world deceives us completely. It makes us think that we are constantly gaining, but in the end we have nothing. People spend years earning money, but are left with empty hands. Even one who attains wealth is taken away from it.

Man and wealth cannot endure together.

Either wealth is taken from the man, or the man is taken from his wealth. The two do not remain together.

Where are all the riches accumulated since the beginning of time? People amassed wealth since the beginning — where is it all? It is absolutely nothing.

No man serves G-d according to His greatness.

If you have some conception of G-d's greatness, you will not understand how one can claim to serve Him. The highest angel cannot say that he truly serves G-d.

The main thing is desire. Always yearn to approach G-d.

Many want to serve G-d, but not all have the same desire.

There are many levels of desire, even in one person. At every moment his desire can change.

The main thing is to yearn for G-d. With this, you can pray and study and keep His commandments.

171. The first part of this *sichah* was said on a Saturday night, the eve of Shavuot 5569 (May 21, 1809). *Chayay Moharan* 15b, *Parparos LeChochmah* B 4:6, 10. The lesson brought in *Lekutey Moharan* B 4 was said the following night.

[But according to G-d's greatness, all service is nothing. It is all like it has never been. Everything is mere nothingness before the immensity of G-d.]

Sophistication is nothing, for you must only be sincere.

It is forbidden to be foolish, even in your sincerity. But sophistication is totally unnecessary.¹⁷²

It is not good to be old.¹⁷³

There are pious and righteous elders, but to be old is not good. You must remain young, renewing yourself each day and making a fresh start.

Only one thing improves with age. The Talmud teaches us that a pig becomes stronger as it grows older.¹⁷⁴

Do not be a fanatic.

Serving G-d is not fanaticism. Those who pursue worldly goods are the true fanatics.

The world will consider you a lunatic if you abandon all worldliness in your quest for the G-dly. This is said to be fanaticism, and even this is not necessary. For you can serve G-d with restraint.¹⁷⁵

Take my advice and do not let the world fool you. It may try to deceive you, but it will never let things end well for you.

172. Above, note 61.

173. *Alum LeTerufah* 210, 255, 276, 350. Cf. *Lekutey Moharan* 242.

174. *Shabbos* 77b.

175. *Lekutey Halachos (Choshen Mishpat) Nichey HaGer* 3:1.

Every man ends up badly in this world, even those who acquire all it has to offer. The harm is not only theirs, but also destroys many future generations. All the world knows this.

If the world is nothing, then what can you do?

To realize this, you must have help from on high.

But we need no further help, for the Torah has already taught us.¹⁷⁶

The world says that you should not seek greatness. But I say that you should only seek greatness.

Seek out the greatest possible Tzadik. When you seek a Rabbi, choose only the greatest Tzadik.¹⁷⁷

The passions that destroy man do not really exist.

One must eat and drink but it is a necessity. The body must be sustained. One must likewise beget children. This is all necessity and not desire. It can be accomplished in holiness and purity.

Your mind can withstand any temptation.

It is written (Dan. 2:21), "G-d gives wisdom to the wise." Every man has the potential of wisdom. It is this potential that must be used.

This potential alone can overcome all temptations. But G-d also "gives wisdom to the wise," and this can grant you even greater strength.

You may have succumbed to desire and sinned in many ways. You may have blemished your intellect, making it confused and weak. But still you have some intelligence, and this alone can overcome all desires.

176. *Ibid.* (Even HaEzer) P'ru U'Revu 3:34.

177. *Lekutey Moharan* 30:2.

One grain of intelligence can overcome the world and all its temptations.

Wherever you are, you can be near to G-d.

You can approach G-d and truly serve Him even in the deepest pit of hell.¹⁷⁸

The Rebbe remarked that for this one needs tremendous effort or G-d's help. Sometimes one needs both.¹⁷⁹

There are impurities in the mind, and these must be subdued. When you do this, you will not want anything in this world. Everything will be the same to you.

It is written (Prov. 6:22), "When you walk it will comfort you, when you lie down it will watch over you, and when you will wake up, it will comfort you." "When you walk" on this earth, the Torah "will comfort you." "When you lie down" in the grave, G-d and the Torah "will watch over you." "When you awaken" in the future world, "it will comfort you."¹⁸⁰

When you have purified your thoughts, there is no difference between this world, the grave, and the next world. When you only desire G-d and His Torah, all are the same. In all three you can grasp onto G-d and his Torah.

But if you grasp at this world, there is an agonizing difference. This world is spread before you, but the grave is a tight cramped place.

But purify your mind and all will be the same.

52. It is written (Isa. 6:3), "All the earth is filled with His glory."

178. *Ibid.* 282; below, 302.

179. This was spoken during the summer of 5569 (1809). *Chayay Moharan* 15b.

180. *Avos* 6:9.

G-d's glory cries out from all things.

The stories of all nations ring with G-d's glory. This is the meaning of the verse (Ps. 96:3), "Let the nations tell of His glory." It is even reflected in their tales.

G-d's glory cries out, calling you to come close to Him. For G-d wants you with all His love and mercy.

Sometimes your prayers become like flames. The words flow from your lips with burning devotion, touching your deepest emotions.

At this time G-d's own light is inside you, beckoning you to draw near. Your deep feelings are a spark of G-d's own essence.

It is written (Deut. 10:21), "He is your praise, He is your G-d." G-d Himself is your praise and prayer. Sometimes you can literally pray before G-d.

When G-d withdraws and is far off, you must still pray to Him.

It is written (Ps. 55:23), "Cast your burden upon G-d." You must literally cast your prayers, throwing them toward G-d from afar.

The *Tikuney Zohar* states, "Happy is the man who knows how to cast arrows."¹⁸¹ These are the prayers that must be cast toward G-d.

53. If you have faith, you are truly alive.

When you have faith, every day is filled with good. When things go well, it is certainly good. But when you have troubles, it is also good. For you know that G-d will eventually have mercy, and the end will be good.¹⁸² Everything must be good, for it all comes from G-d.

181. *Tikuney Zohar* 21 (61b).

182. Cf. Deut. 8:16.

The man without faith is not really alive. Evil befalls him and he loses all hope. There is nothing to cheer or comfort him, for he has no faith. He is outside of G-d's providence, and has no good at all.

But if you have faith, your life will be good and pleasant.¹⁸³

54. G-d does not do the same thing twice.

Even when a soul is reborn, it is not completely the same.

The soul has a level of *Nefesh* and a level of *Ruach*, and the two are never brought back in the same combination.¹⁸⁴ A *Nefesh* may be reincarnated, but always with a different *Ruach*.

The complete soul is not the same, for G-d does not do the same thing twice.

55. The Rebbe once spoke of the good one earns in the Future World through serving G-d. He said that we call this reward "good" because there is no other word in human speech to describe it. But it is really so much higher than any concept of good, that the word is totally inadequate.

The most we can say of the Future World is that it is good, but really, "no eye has seen it, other than G-d."¹⁸⁵

183. Below, 308; *Lekutey Halachos (Choshen Mishpat) Nezikin* 4:20.

184. *Shaar HaGilgulim* 2, *Sefer HaGilgulim* 9; *Lekutey Halachos (Even HaEzer) Gittin* 3:15, (*Choshen Mishpat*) *Perikah U'T'inah* 4:23; *Kochavay Or* p. 101 (note 1). This implies that things must constantly improve. *Sichos VeSipurim* p. 121 (#33, 36). See below, 308.

185. *Isa.* 64:3. See *Zimras HaAretz* p. 103.

56. You may think that you are removed from a major temptation, such as the desire for wealth. Still, you may be much worse off than another who is steeped in that desire. For you may be so deeply involved in another desire, that it totally overshadows even the desire for riches. Having a desire that can completely overwhelm another surely makes you much worse off.

The desire in which you are involved may be weaker than the one you avoid. You are still worse off, for you have fallen so deeply into worldly desire, that you are oblivious to all others.

A stubborn infant can literally strike his head against something to spite his mother. There are some people who exhibit the same stubbornness and lack of self-control. They give up every pleasure because of some stubborn overpowering desire.

57. The Rebbe once told us that he was very much afraid of death in his youth. Still, just when this fear was strongest, he would ask G-d to allow him to be killed for His sake.

The Rebbe did not remember how long this lasted, but it was for at least a year. All during this time, he would not say a prayer without also asking G-d to allow him to give his life for His Name. He constantly included this petition, despite his great terror of death.

So great was the Rebbe's fear of death, that these prayers themselves were like giving his life.

From this we learned that to serve G-d, you must overcome precisely the thing that involves you most.

It is written (Deut. 6:5), "You shall love the L-rd your G-d, with all your heart, with all your soul, and with all your might." The Talmud says that "With

all your soul" teaches us that one should give his life for G-d. "With all your might," says that the same is true of one's money.¹⁸⁶

The Talmud then asks that if one must give his life for G-d, why is it necessary to state that he must also give his money? The answer is that there are some people who value their wealth more than their lives.¹⁸⁷ Understand this.

58. When you want to come up with new ideas in the Torah, you must concentrate on one particular subject. Take a verse or a subject, and review it many times, hammering on the door until it is opened for you.

Sometimes a thought flashes through your mind and is then forgotten. You must be a man of valor, pursuing it until it is recaptured.¹⁸⁸

59. The best thing for children is to keep your distance from them, not playing with them too often. It is best not to pay attention to them at all.

60. A young girl was once injured in an excavation where they were building new houses in Breslov.¹⁸⁹ Several other people had also narrowly missed having serious accidents there. The Rebbe then had a long discussion with us regarding building. The following are his words:

186. *Berachos* 9:5 (54a).

187. *Ibid.* 61b.

188. This was said on the coach on the way to Tchehrin for *Shabbos Shirah*. The lesson delivered on that Sabbath is brought in *Lekutey Moharan* 192. Assuming that the lessons follow some chronological order, the year can be given as 5565. The exact date of *Shabbos Shirah* was 12 Shevat (Jan. 12, 1805).

189. This occurred during the winter of 5570 (1810). *Chayay Moharan* 15b.

I have thought deeply about the concept of building, and I see that no one involved in it remains unharmed. This is true of both Jew and non-Jew.

People are involved in building because the world cannot do without it. Therefore people elect this trade.

This may be a complex matter, but still, no one involved in building remains unharmed.

The Talmud teaches us, "Whoever engages in building becomes poor."¹⁹⁰

The word for becoming poor is *mis-maSKeN*, from the word *miSKeN*, a poor man. It also shares the root of *SaKaNaH*—danger.

A person involved in building is subject to both poverty and danger.¹⁹¹

It is written (Ex. 1:11), "They built storage cities for Pharaoh." The word storage is *miSKeNos*, having the same root as above.

The Midrash tells us that according to one opinion these cities endangered (*meSaKNos*) their owners, and according to another, they impoverished (*memaSKeNos*) them. Building can result in both poverty and danger.¹⁹²

The most important thing is laying the foundation. It must be in a precise spot and made of the correct type of wood.¹⁹³ Not all types of wood can provide a true foundation. But who knows all this?

190. *Yebamos* 63a, *Sotah* 11a.

191. Cf. *Lekutey Moharan* 206; *Lekutey Halachos (Yoreh Deah) Mezuzah* 3:4; *Chayay Moharan* 14a (#56, 57).

192. *Sh'mos Rabbah* 1:14.

193. Buildings in those days had wooden foundations. See *Alim LeTerufah* 20, 51.

Many types of fruit do not grow in our lands, only because people do not understand.

The world has a foundation stone.¹⁹⁴

Channels emanate from this stone, reaching every land.

The Midrash teaches us that the wise King Solomon knew the details of these channels, and was therefore able to plant all types of trees.¹⁹⁵

If people knew the exact location of these subterranean channels, they would be able to grow fruit trees even in these lands. They could grow many that never grow here now.

Each channel has the power to stimulate a particular species. Even if a particular channel does not pass through our land, all channels are intertwined and flow into each other. If one knew the exact place, he could plant any type of tree.

If one knew the location of all channels, he could dig a well, and know where to plant trees around it. He could then make any type of tree grow.

The foundation stone of the world constantly rises and descends. If one knows its position, then he knows what to plant at a particular time.

All these things are concealed from the world for some things may not be revealed.

People say that the world is gaining knowledge, but earlier generations made the primary discoveries, and this took the greatest wisdom.

Later generations make discoveries only because earlier ones prepared the way.

194. *Yomá* 54b; *Lekutey Moharan* 61:6.

195. *Koheles Rabbah* 2:7.

One generation makes the basic discoveries, and later generations apply them. But the latter contribution is really the smaller.

The Talmud says, "If you would not have removed the piece of clay, you would not have found the jewel under it."¹⁹⁶

Earlier generations may not have found the jewel. But they did remove the piece of clay. They uncovered the basic principles, allowing another to apply them with little effort.

There are things that may not be revealed. For if they were revealed, later generations would make an idol of them.

There is knowledge that may not be revealed. For later generations would use the basic knowledge, and continually add to it, often irresponsibly. They could then develop concepts leading to cataclysmic discoveries.

If some things were revealed, each succeeding generation would add on to them and be led astray. It would eventually lead to great destruction, and people would worship it as an idol. Therefore, the world is not permitted to know about these things at all.

It is written (Lev. 19:23), "When you enter your land and plant any tree . . . three years shall its fruit be forbidden to you." The Zohar¹⁹⁷ teaches us that the evil forces of *Klipah*¹⁹⁸ dwell in trees during these first three years.

Earlier generations misunderstood this and thought that they were obliged to worship a tree during the

196. *Yebamos* 92b. *Baba Kama* 17b.

197. *Zohar* 2:244b. Cf. *Etz Chaim, Shaar HaNesirah* 3; *Lekutey Moharan* 82.

198. See above, note 11.

three years that it was under the influence of the *Klipah*. According to their error it was a logical necessity to make such a tree an object of worship.

For this reason, many such things may not be revealed.

61. We frequently find the expression *Hadri Bi* in the Talmud where a Rabbi reverses his opinion.¹⁹⁹ However, the expression implies that he reversed himself rather than his opinion.

When the Talmud says *Hadri Bi* "I reversed myself," it is speaking of repentance. The Rabbi had interpreted the Torah incorrectly, and was now repenting for it. As soon as he became aware of his error, he knew that it caused a blemish in the Torah and must be repented for.

Sometimes you may have the potential of repentance within you, but not be able to bring it out. This potential alone can bring you to a level far above your means. This then causes you to express your potential of repentance.

The Talmud therefore says *Hadri Bi* — literally, "I reversed in me." For the repentance was in him, but only potentially. It is only now that it can be expressed.

[For his potential of repentance allowed him to reach high above his ability, thus causing him to make this mistake. When his companion makes him aware of his error, he immediately repents. His potential is in this manner expressed.]

62. Human thought has tremendous potential.

199. *Eravin* 52a, 64a, *Pesachim* 39a, *Baba Kama* 19a, 97a, *Baba Metzia* 65a.

Thought can bring about many things, even inflation.²⁰⁰

When thought is intensely concentrated, it can exert great influence. Every faculty of the mind, both conscious and unconscious, down to the innermost point, must be focused without distraction. When many people do this, their thoughts can actually force something to take place.

To accomplish this, the concentrated thought must spell out every step of the desired result in detail.

A diffused generalized thought is in the category of an incomplete vessel.²⁰¹

Such incomplete mental vessels can lead one to error. This is what happened to Navat, who saw fire emerging from his member and thought that he would be king.²⁰²

You can also make use of this in your studies. You can concentrate on something so strongly that it comes true. This is besides the benefit that such concentration will have on your understanding.

For example, you can concentrate on the fact that you want to complete the four sections of the *Shulchan Aruch*.²⁰³ You can calculate that if you study five pages each day, you will finish all four in a single year.²⁰⁴

Picture in your mind exactly how you will go about this course of study. Concentrate so strongly

200. This may refer to the inflation mentioned below, 186.

201. *Kelim* 12:6, *Chulin* 25a.

202. *Sanhedrin* 101b. This error led him to rebel against King David, Navat being identified with Sheva, son of Bichri, in 2 Sam. 20. It was actually his son Jerobam who became king.

203. See above, note 82.

204. Rabbi Nathan actually did this. *Shevachay Moharan* 22b (#6).

that you are literally obsessed with the thought. If your desire is strong and your concentration intense enough, your plans will be fulfilled.

The same concept can also be applied to other studies, such as the Bible, or the Talmud with its major commentaries, the *Rif*²⁰⁵ and the *Rosh*,²⁰⁶ as well as the four *Turim*.²⁰⁷

The Rebbe said that this is alluded to when the Talmud states that thought helps, even for the study of Torah.²⁰⁸

Rashi might interpret this Talmudic passage differently, but the Rebbe's explanation is also certainly true. The Rebbe did not elaborate further, but both are the living words of G-d.²⁰⁹

63. Different things are respected in each land.

An esteemed concept begins with both good and evil. The good might be minimal, but it always balances the evil. Thus, it is impossible to determine whether it is good or bad, and it continues to be esteemed until the end.

In our lands, for example, miracle workers have high status. Many such miracle workers were true Tzadikim, but there are also many frauds.

When something is respected, even a fraud can be successful. He can be totally incompetent, as long as he has the desire and self confidence.

205. Abbreviation of Rabbi Issac al-Fasi (1013-1103), the first major codifier of the Talmud.

206. Abbreviation of Rabbi Osher or Asher (1250-1327) another major Talmudic codifier.

207. "The Rows," a work precursing the *Shulchan Aruch*, written by Rabbi Jacob (1270-1343), son of the above Rabbi Asher.

208. *Sanhedrin* 26b.

209. *Gittin* 6b.

It all depends where you begin. Suppose you want to play the miracle worker. If you start where simple people believe in such things, you will be successful. Once you have a reputation among the gullible, even the sophisticated will follow you.

If you begin in a place where you are ridiculed, you will not have a chance. For example, in places like Germany, miracle workers are not accepted. But begin where you are respected, and once you have success, even skeptics will be your followers.

The same is true of the particular customs of Tzadikim in these lands. There are other places where these are unheard of. In Moslem lands, for example, religious leaders have the title *Chacham*, and do not have anything even resembling such customs.

In this area, certain customs are accepted as being the hallmark of a Tzadik. Any one can adopt these ways and be accepted as a Tzadik. But there will come a time when G-d will reveal the truth.

The very fact that miracles are accepted in a certain place can actually make them occur. But this is not always the case.

64. Fame and prestige prove nothing.

Status is not related to merit.

One worthy deed can result in a distinction that once attained is never lost.

The kings of Israel provide a good example of this. Because of one meritorious act, they were worthy of maintaining the royal line for four generations. As a reward for destroying the idols, G-d told Jehu (2 Ki.

10:30), "Your sons of the fourth generation shall sit on the throne of Israel."²¹⁰

This is difficult to understand. For after the fourth generation, their greatness must come to an end, no matter what they do. They can do exactly the same thing that merited this royalty in the first place, and it will be of no avail. The decree is sealed, and they must forfeit the throne after the fourth generation. The decree against their fathers determines their fate and there is no recourse.

[Although the ancestor earned the throne because of a certain deed, those already there cannot use similar merit to remain. They may have the exact same deeds as their ancestor, but it is no longer of any avail. It has already been decreed that their generation will lose the throne, and it cannot be changed. This is a great wonder. Understand it well.]

This teaches us that G-d's ways cannot be understood. It may be decreed that one person not achieve distinction, and no matter what merit he has, it will elude him. Yet another person may earn four generations of fame for a single worthy deed. Understand this.

65. Joy can protect your children from death.²¹¹

The evil force that destroys children is called Lilith.²¹² Joy is the antithesis of Lilith.²¹³

210. Cf. 2 Ki. 15:12.

211. Cf. *Shearis Yisroel* #114.

212. *Zohar* 1:14b.

213. *Ibid.* 3:227b. Lilith comes from the root *Laylah*—night—and is associated with dark moods and depression.

66. The Rebbe constantly spoke to us about praying with devotion, telling us to put all our energy into the words of our prayers.²¹⁴

Many times he told us to force ourselves to pray.

There are some who say that prayer must come of itself, without being strained. The Rebbe said that they are wrong, and one must do everything in his power to force himself.

Another time the Rebbe spoke of prayer and said that true devotion is the binding of thought to word.

If you listen to your own words, then strength will enter your prayers by itself.

All your energy anticipates the time when it will be drawn into words of holiness. When you focus your mind on the prayers, this strength rushes to enter the words.

Merely concentrate on the words, and strength will enter your prayers without your forcing it.

67. Ignoring the wise can cause insanity.

A person acts insane only because he ignores the advice of others. If he would take rational advice, he could act normal. His mental state might rationalize his need to do such things as tearing his clothing and rolling in the garbage. But a wiser man than he tells him not to do these things. If he would only subjugate his will to the wise, his actions would become completely rational.

Insane behavior therefore results only from ignoring the wise. Understand this well.

68. The Rebbe often spoke to us about conversing with G-d.

214. Below, 74, 75, 121, 293; *Lekutey Moharan* 48, B 84.

Speak to G-d and understand your purpose in life. Think about yourself and beg G-d to help you find Him.

Use whatever language you speak best, and argue with G-d, petitioning to Him in every way.

All these thoughts are brought in the Rebbe's published works,²¹⁵ but beyond this, he would frequently discuss this most important concept.

If you set aside a time each day to converse with G-d, you will surely be worthy of finding Him.

You may do this for days and years, apparently without effect, but in the end you will reach your goal.²¹⁶

The Rebbe said that this is how King David conceived the Book of Psalms.²¹⁷

He also said that the main time King David secluded himself with G-d was at night, under his covers in bed. Hidden from the sight of all others, he would pour his heart out before G-d. This is the meaning of the verse (Ps. 6:7), "I speak every night on my bed in tears."²¹⁸

Happy is he who follows this, for it is above all else.

Look carefully and read what is in the second section of *Lekutay Moharan* on page 32.²¹⁹ Follow what

215. *Shevachey* 10, above, 7, below, 117, 229, 234; *Shevachay Moharan* p. 23 f; *Lekutey Moharan* 108, 156, 259, B 25, 93, 95-101. The entire book *Hishtapchus HaNefesh* deals with this.

216. See *Shevachay* 12, below, 234.

217. *Lekutey Moharan* 156.

218. The Rebbe himself also frequently followed this practice. *Avanehah Barzel* p. 31 (#36). See also below, 275, *Shearis Yisroel* 13.

219. These are several lessons added on at the end, now numbers 95-100.

is written there and you will be worthy of truly expressing your thoughts to G-d.

69. The Talmud says, "Sing to the One who rejoices when conquered."²²⁰

There are times when you must even conquer G-d.

You may feel that G-d rejects you because of your sins. You may think that you are still not doing His will, but remain strong and throw yourself before G-d. Spread your hands to Him and beg that He have mercy and let you still serve Him.

It may seem that G-d is rejecting you, but cry out, "No matter what! I still want to be a Jew!"

This is the way you overcome G-d.

G-d has great joy when you conquer Him this way.

70. A law was once passed, bringing much evil to the Jews. The Rebbe then said, "How do we allow G-d to bring evil to the world?"

We must call G-d away from all His other tasks. We must draw Him away from sending evil decrees to the world. We must tell Him to put everything else aside and listen to us, for we want to ask Him to draw us close.

For when a Jew wishes to speak to G-d, He casts aside everything else.

Evil decrees are even set aside at this time.

G-d puts aside everything, and only listens to the man seeking His presence.

71. The *Zohar* states that repentance does not help for one who casts his seed for naught.²²¹

220. *Pesachim* 119a.

221. *Zohar* 1:188a, 219b.

The Rebbe said that this is not true, for repentance helps for all sins.²²²

He also said that he was the only one who truly understood that saying in the *Zohar*. For repentance truly helps, no matter how much one sins.²²³

True repentance involves never repeating the sin, as discussed in the Rebbe's works.²²⁴

You must go to the same place where you sinned, and put yourself in the same situation, and let the temptation stand before your eyes. When you can do this, and not repeat the sin, then you have broken the evil urge and have truly repented.²²⁵

72. You may be distracted by many outside thoughts when you pray. Ignore them completely.²²⁶

Do your part and say all the prayers in order, ignoring all disturbing thoughts. Do what you must, and disregard these thoughts completely.

The Rebbe also said that these disturbing thoughts actually benefit our prayers.

There are tremendous powers denouncing our prayers. Without distracting thoughts, prayer would be impossible.

Outside thoughts disguise our prayers so that they are ignored by the Outside Forces. They do not denounce the prayers and they are allowed to enter on high.

222. *Ibid.* 1:62a.

223. Above, 3, *Lekutey Moharan* 282. Cf. *Yerushalmi, Peah* 1:1 (5a), *Sanhedrin* 10:1 (49a); *Zohar* 2:106a, *Yad Chazakah, Tshuvah* 3:14, *Tshuvos Radbaz* 5:6.

224. *Lekutey Moharan* B 49.

225. *Yoma* 86b. Cf. *Lekutey Moharan* 79, 206; *Shevachay* 16.

226. Above, 12, 26; *Sichos Moharan* 36a (#138).

G-d knows our innermost thoughts. We may be distracted, but deep in our hearts, our thoughts are only to G-d. G-d knows this.

When you pray, your innermost thoughts are always directed toward G-d. G-d knows what is in your heart, and sees this innermost desire. He sees through the disguise, and accepts the prayer in love.

It is written (Prov. 19:21), "Many thoughts are in man's heart, but G-d's counsel is what stands."

"Many thoughts are in man's heart" when he prays. He is distracted by many outside thoughts.

But "G-d's counsel is what stands."

There is an innermost point in your heart. Here your thoughts are directed to G-d alone.

This innermost point is called "G-d's counsel."

Within this point, your intent is to G-d alone.

This can never fail. "G-d's counsel is what stands."

So disregard all distractions, and recite your prayers as you must.

73. There are Tzadikim who immediately reveal what they see.

These Tzadikim are in the category of *MNTzPCh*.²²⁷

The Talmud says, "*MNTzPCh* was stated by the Seers."²²⁸

Those in the category of *MNTzPCh* must state what they see.

227. The letters *Mem, Nun, Tzadi, Peh, Kaf*. These five letters all change their form at the end of a word.

228. *Shabbos* 104a. The simple meaning is that the rule that they change shape was stated by the later prophets.

MNTzPCh is a category of constriction²²⁹ and those within it do not have place to withhold their vision.

Other Tzadikim have souls from a higher level. They are from a spacious realm and have room to keep their vision to themselves.

74. Sometimes your prayers may be devoid of enthusiasm. At such times, you must compel your emotions and make your heart burn with the words.

Sometimes one works himself up and actually makes himself angry. People then say, "He creates his own anger — *Er schnitzt sich ein roigez.*"²³⁰

You must do the same during prayer. Be like the man who makes himself angry. Work yourself up and bring these emotions into your prayers.

The enthusiasm may be forced at first, but it will eventually become real. Your heart will burst aflame with G-d's praise, and you will be worthy of knowing true prayer.

You can make yourself happy in the same way.

You must pray with great joy, even if this happiness is forced. Happiness is always a virtue, but especially during prayer.²³¹

If you are disturbed and unhappy, you can at least put on a happy front. Deep down you may be depressed, but if you act happy, you will eventually be worthy of true joy.

This is true of every holy thing. If you have no enthusiasm, put on a front. Act enthusiastic, and the feeling will eventually become genuine. Understand this well.

229. *Etz Chaim, Shaar Dérushay HaTzelem 2.*

230. Cf. *Chayay Moharan 17a (#11).*

231. *Lekutey Moharan 282.*

75. The Rebbe constantly told us to force ourselves to pray with devotion, strongly binding our thoughts to each word. He said that true devotion is listening very carefully to the words you are saying.

The Rebbe had told many of his disciples to study the Kabbalistic writings of the Ari. But even these were not advised to follow the Kabbalistic devotions found in these works.

He said that perfect prayer is the plain meaning of such words as *Baruch Atah Hashem* — "Blessed are You G-d." Devotion is concentrating on the meaning of the words and listening to them carefully.

The Rebbe would ridicule those who said that one should not force himself to pray. He advised us very strongly to pray with all our might, putting all our strength into each letter of the service.²³²

He also instructed us to ignore all disturbing thoughts during worship. His advice was that we merely pray correctly, disregarding all distractions. He said that we should turn our minds away from all such thoughts completely.²³³

The Rebbe also said that it may be impossible to go through the entire service with proper devotion. Still, each person can say a small portion with true feeling.

We see this all the time. One person might have deep feelings while saying the *Ketores*, the prayers in place of the spice offering. Another may pray best during the *Pesukey DeZimra*, the opening psalms.

I once saw a lesson regarding this in the Rebbe's

232. Above, 66.

233. Above, note 226.

writings. It was never copied,²³⁴ and I can only report what I remember.

The *Tikuney Zohar* states that there are masters of the hands and masters of the feet.²³⁵ There is a transcendental counterpart of the human body, and each of its limbs corresponds to a portion of the service. Each person is also associated with a particular limb. When he comes to the part of the service pertaining to his limb, he is aroused to great devotion.

You may sometimes pray with great devotion. But then the feeling departs, and the words begin to seem empty. Do not be discouraged, for you have merely left your area in the transcendental form. Continue the service, saying each word in absolute simplicity.

Sometimes you will try very hard and still not be able to pray. But never become discouraged. This is the most important rule of all.

Force yourself to say each word of the service. Make believe that you are a child just learning to read and simply say the words.

In most cases, G-d will then touch your heart with a flame and it will be aroused to pray with feeling.

Do not make a test of this. For deep inside, you are very far from prayer.

Prayer is very high. It is even above the study of Torah. How can you be worthy of serving G-d in such a lofty manner?

234. A number of the Rebbe's writings were destroyed at his express command. There was the *Sefer HaNisraf*—"The Burned Book"—which he ordered Reb Shimon to burn shortly before Pesach 5568 (1808), while convalescing in Lemberg. *Chayay Moharan* 36b (#3), *Yemey Moharnat* 34b. There was also a chest of unpublished manuscripts which he ordered to be burned by Reb Shimon and Rabbi Naftali immediately after his passing. *Ibid.* 40b.

235. Cf. *Tikuney Zohar* 18.

Do your part. Simply begin the words of the service — *Adon Olom Asher Malech* — “Lord of the world, who was King . . . ”

Listen to every word you say.

Concentrate and do not let your thoughts stray.

Simply keep your mind on the words of the service.

Follow the order of the service even without feeling. Continue word by word, page by page, until G-d helps you achieve a feeling of devotion.

And even if you complete the entire service without feeling, it is not the end. You can still say a Psalm. There are other prayers to be said.²³⁶

In general, you must force yourself to do every holy task with all your might. This is especially true of prayer. If you are not worthy, it is still forbidden to become discouraged. Be strong and cheer yourself as much as possible.

This is discussed widely in the Rebbe's published works.²³⁷

Pray in happiness, with a joyful tune.

Put yourself into a cheerful mood before you begin your worship.

Seek out your good points, using them to bring joy to your prayers. This is discussed in *Lekutey Moharan*, on the verse (Ps. 146:2), “I will sing to G-d while I have my being.”²³⁸

The Rebbe's teachings regarding prayer are very extensive, and can only be outlined here. If you are intelligent, you will understand the main points. Pon-

236. *Sichos Moharan* 30a (#62).

237. *Lekutey Moharan* B 48, below, 120.

238. *Ibid.* 282.

der this well, for it contains awesome advice, and is full of truth and sincerity.

Look further in the Rebbe's lessons on the verse (Ex. 15:5), "Deep waters covered them," and on (Gen. 6:16), "A light you shall make for the ark," appearing in chapters 9 and 112 of *Lekutey Moharan* respectively. Open your eyes and contemplate these lessons well.²³⁹

In these lessons the Rebbe says that the main thing is truth.

You may be distracted during your devotions, but grasp onto truth.

No matter what your level, you can speak the simple truth in your prayers.

Consider the Rebbe's words, and you will certainly be worthy of true prayer. It is an important rule in all devotion.

The *Tikuney Zohar* speaks of "hands writing secrets."²⁴⁰

We once heard that the Rebbe said that these are the motions one makes during prayer.

76. We heard that the Rebbe once said that he studied all the four sections of the *Shulchan Aruch* three times.

The first time he understood its simple meaning.

The second time he was able to trace the Talmudic source of each law.

The third time he understood the Kabbalistic sig-

239. Both of these lessons were given during the winter 5563. Lesson 112 was delivered at the beginning of the winter, while lesson 9 was revealed on *Shabbos Shirah*, 13 Shevat (Jan. 8. 1803). *Chayay Moharan* 4b (#3).

240. *Tikuney Zohar* 21 (44b). Cf. *Lekutey Moharan* B 7:10.

nificance of each law and its relationship to the transcendental worlds.

From the way it was told, we understood that the Rebbe did this in his youth. We knew that he later reviewed the *Shulchan Aruch* many times.

This was the Rebbe's way. He literally drank in knowledge. This was even true toward the end of his life, when he suffered greatly from tuberculosis.

He may have been very active in community affairs. He may have spent hours with us, offering us advice and teaching us how to approach G-d. His mind may have constantly been soaring in the highest ethereal realms. Still, he would spend considerable time each day in simple study.

With all this, the Rebbe was never pressed for time. He was always calm and relaxed. It is absolutely impossible to describe his unique serenity. Because of it, he had time for all things.

The Rebbe always studied quickly. In a single hour he could go through several pages of the *Shulchan Aruch*, including all its major commentaries. On a page of *Orach Chaim*²⁴¹ he would include the *Taz*,²⁴² the *Magen Avraham*,²⁴³ the *Beer HaGolah*,²⁴⁴ the *Pri Chadash*²⁴⁵ and the *Atereth Zekenim*.²⁴⁶ He would study their counterparts in the other sections of the *Shulchan Aruch*.

241. See above, note 82.

242. Abbreviation of *Turey Zahav* (Rows of Gold), written by Rabbi David ben Samuel Halevi of Lvov and published in 1646.

243. "The Shield of Abraham," by Rabbi Abraham Abele Gombiner of Kalish, published in 1665.

244. "Guide of the Exile," by Rabbi Moshe Rivkish of Vilna, published in 1658.

245. "The New Fruit," by Rabbi Hezekiah diSilva of Jerusalem, published in 1691.

246. "The Crown of the Elders," by Rabbi Menachem Mendel Ohrbach of Kratchin (d. 1689).

He once told us that in the morning between the time the congregation began to assemble and the time they began worshipping, he would go through at least four pages of the *Shulchan Aruch*.²⁴⁷

This was true of everything the Rebbe studied. Whether it was the Talmud or the codes, the Rebbe literally flew through the pages.

Many times the Rebbe told us that it is best to study a subject rapidly and not spend time on each detail.

Study with speed and simplicity.

Understand each thing in its own context, and do not confuse yourself with its relation to other subjects.

If you do not understand a concept, do not spend too much time on it. Go further, and in most cases, you will eventually comprehend the first thing as well.

The Rebbe said that when you study, you need only read the words aloud and in order. Then you will automatically understand.

Do not confuse yourself by trying to understand everything at once. You will have much difficulty and end up understanding nothing.

Concentrate on your studies, read the words in order and with enthusiasm. Understanding will then come of itself. What you do not understand at first, you will comprehend later.

Even if there are things you never understand, the quantity outweighs all else.

The Talmud teaches us: "Learn everything, and then seek understanding."²⁴⁸ You must read the words

247. See *Shevachay Moharan* 6a (#25).

248. *Shabbos* 63a.

even if you do not understand them completely.

It is written (Ps. 119:20), "My soul broke through with desire." The Talmud says that the surface must be broken, but the depths need not be explored. One need only read the words, even if he does not understand.²⁴⁹

When you study quickly, you will absorb a great quantity. You will be able to review each volume many times. What you do not understand at first will appear simple the second or third time. You will eventually understand all that is possible.

The Rebbe spoke about this so often that everything cannot be recorded. But what we have quoted here is excellent advice.

Follow this path and you will complete many volumes.

You will have a better comprehension than one who tries to understand everything the first time.

A person who is overly precise can become very confused. Often he will abandon his studies completely and end up with nothing.

Accustom yourself to learn quickly, without too much attention to detail. You will then be worthy of learning in quantity. You will be able to complete the Talmud, the Codes, the Bible, the Midrash, the mystical books of the *Zohar*, the Kaballah, and all the other sacred works.

We have already mentioned that it is good for a person to complete all books concerning the Torah in his lifetime.²⁵⁰

249. *Avodah Zara* 19a.

250. Above, 28.

The Rebbe once reckoned all that one must study each day if he has the time.

You should study enough each day so that at the end of a year you will have completed the entire Talmud with the *Rif* and *Rosh*, the four large *Shulchan Aruchs*, all the Midrashim, all the books of the *Zohar*, *Tikuney Zohar* and *Zohar Chadash*, and all the Kabbalistic writings of the Ari.²⁵¹ Besides this, you should spend some time each day studying in depth. You should also say the Psalms each day as well as many additional prayers. Even all this does not exhaust the Rebbe's list.

At that time the Rebbe also spoke at length, telling us to study quickly and eagerly, without confusion and attention to detail.

The Rebbe also told us not to review each thing immediately. He advised us to complete each volume as rapidly as possible from beginning to end, and then to review the entire work as a whole.

The Rebbe also told us not to be anxious if we could not complete everything he suggested each day. One can be a religious Jew even without that much study.

He also said that one can be a Tzadik even without being a scholar.²⁵² Deep perception cannot be attained without Talmudic scholarship, but even the simplest Jew can be a Tzadik.

“It is not up to you to complete the job, but you are not free to desist from it.” (*Avos* 2:16)

251. This would involve completing some 30,000 pages each year.

252. *Zohar* 1:59b, *Netzutzey Oros a.l.* 5, 6; below, 211.

77 The world is full of strife.

There are wars between the great world powers.

There are conflicts within different localities.

There are feuds among families.

There is discord between neighbors.

There is friction within a household, between man and wife, between parents and children.

Life is short. People die every day. The day that has passed will never return, and death comes closer every day.

But people still fight and never once remember their goal in life.

All strife is identical.

The friction within a family is a counterpart of the wars between nations.

Each person in a household is the counterpart of a world power, and their quarrels are the wars between those powers.

The traits of each nation are also reflected in these individuals. Some nations are known for anger, others for blood-thirstiness. Each one has its particular trait.

The counterparts of these traits are found in each household.

You may wish to live in peace. You have no desire for strife. Still you are forced into dispute and conflict.

Nations are the same.

A nation may desire peace and make many concessions to achieve it. But no matter how much it tries to remain neutral, it can still be caught up in war. Two opposing sides can demand its allegiance until it is drawn into war against its will.

The same is true in a household.

Man is a miniature world.²⁵³

His essence contains the world and everything in it.

A man and his family contain the nations of the world, including all their battles.

A man living alone can become insane.

Within him are all the warring nations.

His personality is that of the victorious nation.

Each time a different nation is victorious, he must change completely, and this can drive him insane. He is alone and cannot express the war within him.

But when one lives with others, these battles are expressed toward his family and friends.

There may be strife in the household of a Tzadik. This too is a war between nations.

It is also the war between the twelve tribes, such as between Ephraim and Judah.²⁵⁴

When the Messiah comes all wars will be abolished.²⁵⁵

The world will have eternal peace, as it is written (Isa. 11:9) "They will neither hurt nor destroy . . ."

78. Fairness is everywhere.

One may commit every outrage, but he still has a sense of fairness. It may be blunted, but it still exists.

253. *Zohar* 3:33b, *Tikuney Zohar* 69 (100b).

254. Isa. 11:13, Ezek. 37:16.

255. The Rebbe also once added that war will some day be abolished just like many foolish idolatrous practices once were. He also ridiculed the "wise men" who use their wisdom to invent weapons of destruction. *Sichos Moharan* 32b (#99).

There are people who are immediately sensitive to all unfairness.

Others do not sense it until after they have committed some wrong.

Still others feel no remorse until they have committed serious crimes.

But each man has his limit. There is a degree of outrage that stimulates the sense of fairness in every man.

I was once in a small village. A military officer had come there demanding all the horses, saying they were needed to carry mail. The villagers bribed him to leave them in peace. They kept their horses and the officer had some easy money.

Soon one of his junior officers arrived. The commander convinced him that he should also try this trick. The second officer went to the townsmen again, also demanding horses for the mail. He was also bribed and walked away with a tidy sum.

A third officer then passed through the town. He was really in charge of the mail, and was short several animals. He actually needed the horses and would not be satisfied with a bribe.

The mayor went and pleaded before the commander. The people had already paid two bribes but would still have their horses taken.

At this point, even the commander recognized the unfairness of the situation. He ordered the mail officer to leave the townsmen alone, and the horses were not taken.

This same commander had already robbed the villagers without qualm. He had even advised his junior to do the same. It took two crimes before his sense of

fairness could even begin to function. But by the third time, even he realized that the situation was hardly fair. It was then that he ordered that the town be left alone.

For fairness exists everywhere.

It may be buried, but it can always be reached.

It is written in the *Zohar* that even the Left Side contains both right and left. Even the unholy has a spark of the divine.

The Left Side has a right, even though its right may not even reach the left side of the Holy.

The right side is fairness. It even exists on the Other Side. But on the other side righteousness and fairness begin very late, even after the fairness of the left of the Holy. Understand this.

79. When one begins to attach himself to a great Tzadik and truly serve G-d, he is often filled with great confusion and evil thoughts.

The evil was always there, but only now it is surfacing.

A pot of water may seem perfectly clear. But when it is placed on a fire and begins to boil, all its impurities are brought to the surface. One must stand by and constantly remove these impurities.

The original purity is merely an illusion. With a little heat the impurity surfaces. But when these impurities are removed, the water is truly pure and clear.

The same is true of a person. Before he begins serving G-d, good and evil are completely mixed together within him. The impurities are so closely united with the good that they cannot be recognized.

But then this person comes close to a true Tzadik

and begins to burn with great feeling toward G-d. He is touched with the heat of purification, and all the evil and impurities come to the surface. Here again one must stand by and constantly remove the dirt and impurities as they appear. In the end the person is truly pure and clear.

Purification requires this period of agitation and confusion.

In the beginning a person is totally immersed in the material. He then begins to come close to G-d.

It would seem possible to remove this dirt and impurity at once. But his mind is completely intermingled with this mire. Were it to be removed immediately, his mind would be drawn out with it.

Therefore, one must be purified little by little, in gradual stages.

80. People have more power than the Evil One himself.

They have great power to influence a person, keeping him from a true Tzadik and even from serving G-d.

The Evil One is only given power in a particular world. His ability does not extend beyond this.

But man includes all worlds. There is nothing beyond his ability.

Therefore, man can do more to deter a person from G-d than the Evil One himself.²⁵⁶

81. Other people can be great detractors.

If you were alone, without the influence of others,

256. Cf. *Lekutey Halachos (Yoreh Deah) 5:1, Milah 5:21, (Choshen Mishpat) Gezeleh 5:17.*

you would always direct yourself towards the path of life. You might be confronted with every type of confusion, worry and frustration, but you would still eventually end up on the right path. Even if you sinned, you would regret it and find the true path in the end.

It becomes much more difficult when others confuse you.

You might associate with those who think they know something about philosophy. Or you might have friends who are involved in studies that ridicule everything sacred. Such people can confuse you and frustrate you more than anything else.

The world may consider this sophistication, but it can result in great confusion. It teaches that all values are relative and everything is absolutely permissible. This is especially true of philosophy, which can cause tremendous spiritual damage, as discussed earlier.²⁵⁷

There is also a certain sarcasm, even among those who seem religious. This is as harmful as philosophy.

This sarcasm is literally the same as philosophical skepticism. It can even be worse, since most Jews recognize the dangers of philosophy and avoid it. They know that it can drag them down into the deepest pit. But Jews are not so heedful of avoiding sarcasm and sophistication, especially when it emanates from people who appear to be religious. This makes it all the more dangerous.

There are people who seem religious and disguise all their sarcasm in the language of truth. People do not avoid them, thinking that they are on the right path. These are the ones who can cause the most harm, frustrating and confusing one who truly wants to serve G-d.

257. Above, 5.

Happy is the man who walks the true path, avoiding all sophistication. He is "simple and upright, fearing G-d and shunning evil."²⁵⁸

82. It is written (Ps. 41:12), "With this I know that You delight in me, for my enemies upon me have not been evil."

"My enemies have not been evil"—Tzadikim oppose me.

Through this, "I know that You delight in me."²⁵⁹

83. Most things that people fear cannot harm them at all.

The only time a person can think clearly is when he is dead. When he is lying on the ground with his feet to the door²⁶⁰ he will finally see the truth. For then he will realize that all his fear and apprehension was mere foolishness. All his concern was for nothing. For what can a mere mortal do to him?

The same is true of his desires and temptations. Lying there dead he will realize that he wasted his days in vain.²⁶¹ He will know that his most overwhelming desires were mere foolishness and silliness. For who really forced him?

But a person must die before he fully understands these things.

There is also a deeper meaning to this.

258. Job 1:1, 1:8, 2:3.

259. Cf. *Lekutey Moharan* 283.

260. Immediately after death, it is customary to place the corpse on the ground with his feet toward the door. *Derech Chaim*.

261. Cf. Ps. 78:33.

It is not the person who fears, but something else within him.

One may clearly realize that the thing he fears cannot harm him. Still he cannot help being terrified of it. This is because of that something within him which is responsible for his fear.

We actually see many people with ridiculous phobias. They themselves realize the foolishness of their fears, but they still cannot overcome them.

When we suddenly shout behind a person's back, he becomes startled. He exhibits fear even before he knows what is causing it. He can have fear without it entering his conscious mind.

But fear is not in the conscious mind, and therefore does not have to be rational. For the fear actually stems from something else within a person.

The same is true of desire.

One may realize that his desire is utter foolishness but it still remains strong.

Here again, it is not the person who desires, but something else within him.

Even when one realizes the foolishness of a desire, this something else continues to want it.

If you learn to understand yourself, you can rid yourself of all fears and desires. You must only realize that something else within you is responsible for them. Understand this and you can overcome everything.

You have free will.

You can easily train your mind to avoid the thing inside you that is responsible for your fears and desires.

84. Do not say that the pit and grave will be your refuge.²⁶²

In this world you have the burden of livelihood and many other worries. You are therefore not aware of minor annoyances. A mosquito can bite you, and because of your many concerns, you may not even feel it.

But in the grave you have no other distractions.

You can even hear the sound of the maggots crawling toward you and feel the pain of their every bite into your flesh.²⁶³

There is nothing that can take your mind away from this suffering. G-d help us.

85. A man once asked the Rebbe whether he should make a particular journey.

The Rebbe answered that if you have occasion to travel, you should not remain at home and stubbornly refuse to go. Wherever you travel, there are things you must correct.²⁶⁴ You must only be careful not to sin while you are there.

If you do not sin, you can correct things wherever you travel. Even if you are an average person, you will do holy things in each place. You will pray, say a blessing over food, and many similar things. For even the lowliest Jew does holy things wherever he goes.

Each man is destined from on high to be in a particular place at a given time. At that time and place there is something that he must correct.

262. *Avos* 4:21.

263. Cf. *Berachos* 18b, *Shabbos* 13b, *Alum LeTerufah* 167. This is *Chibut HaKever*, the punishment of the grave, see above, note 137.

264. *Lekutey Moharan* B 62; *Sichos Moharan* 24a (#108), *Lekutey Halachos (Orech Chaim) Techumin* 2.

When you have occasion to travel, it is for your own good. If you would not make the journey voluntarily, you would be forced to go in chains.

The Talmud teaches us, "Jacob would have had to come to Egypt in chains, but was saved by his merit."²⁶⁵

This is true of every man. If you find it necessary to travel, it is a favor from on high. Otherwise, you might have had to make the journey in chains.

This is even true of the average person; for as long as he does not sin in any way, he accomplishes great things wherever he may be

[The secret meaning of this is alluded to in the *Pri Etz Chaim, Shaar K'rias Shma*, by the intentions one must have when recalling the Exodus.²⁶⁶]

86. Wedding Customs:²⁶⁷

It is customary that people get up and say humorous things by a wedding. It is also customary to begin by saying "*Ehla* — Rise!"

The Talmud says, "A woman may rise with her husband, but does not descend with him."²⁶⁸

People say "Rise!" along with the humor, for the bride will rise with her husband with every joy and pleasure, but not descend with him.²⁶⁹

265. *Shabbos* 89b.

266. Chapter 3.

267. These reasons were revealed to Rabbi Yudel and Rabbi Shmuel Isaac on Shemini Atzeres 5563 (Oct. 17, 1802), just a few weeks after the Rebbe arrived in Breslov. This was also just a few months before the wedding of his daughter Sarah. On the Sabbath after the wedding, 3 Nissan (Mar. 25, 1803), he delivered the lesson in *Lekutey Moharan* 49, also discussing these same customs. *Parparos LeChochmah a.l.*, *Shevachey Moharan* 6a (#23).

268. *Kesubos* 48a, 61a.

269. A somewhat different reason is given in *Lekutey Moharan* 49:7.

It is customary to cover the bride's face with a veil.

Rachel is "the beautiful girl who has no eyes."²⁷⁰

This is the bride.

It is written (Prov. 25:2), "G-d's glory is to hide a thing." This also speaks of the bride.²⁷¹

It is customary to throw baked goods at the groom.

It is written (Ezek. 1:20), "Wherever the spirit went . . . the *Ophanim* were lifted up."²⁷²

An *Ophan* is an angel. Baked goods are *Ophin*. The similar spelling indicates a similarity in essence.

The spirit of the groom.²⁷³

Wherever the groom goes, baked goods are lifted up.²⁷⁴

It is customary to give money to the dancers at a wedding. This is called "Sabbath Money."

It is written (Ps. 68:13), "Hosts of angels²⁷⁵ throng

270. *Zohar* 2:95a, *Netzutzey Oros* a.l., *Pri Etz Chaim*, *Kerias Sh'ma*, end of chap. 24. Rachel is the true bride of *Zer Anpin*, the transcendental groom. She has such pure faith that she is blind to anything that may question it. See *Lekutey Moharan* 62:5, above, 32.

271. "Glory" always refers to *Malchus* or Royalty, which in the Kaballah is personified by the transcendental bride Rachel.

272. The wording in the Hebrew text is somewhat different than the actual scripture.

273. Of the parts of the soul, *Ruach* or spirit is the counterpart of *Zer Anpin*, the groom. The *Ophanim* are angels of *Asiyah*, the lowest supernal world, which also corresponds to the feminine element. Throwing baked goods thus unites male and female.

274. See *Lekutey Halachos (Even HaEzer) Kiddushin* 2:8.

275. The Biblical reading here is *Malchey*—kings. Here, however, the Talmudic reading of *Shabbos* 68b is used, namely *Malachey*—angels. A number of other places indicate that the verse actually speaks of angels, cf. *Mechilta* to Ex. 20:16, *Sh'mos Rabbah* 33:4, *Devarim Rabbah* 7:10, 11:3. This is resolved by a statement that the verse actually refers to the archangels, the "kings of angels." *BaMidbar Rabbah* 11:5,

and whirl, and she who stays home divides the spoil.”²⁷⁶

The dancers “throng and whirl.” When they are given money they “divide the spoil.”

The revelation at Sinai was a wedding. It is written (Cant. 3:11), “His mother crowned him on the day of his wedding.” This is the revelation at Sinai.²⁷⁷

Mount Sinai is also a ladder.

Take the letters of the word *SINaI* and turn them into numbers. The Gematriah then gives you *SuLaM*—ladder:

<i>SINaI</i>	<i>SuLaM</i> — Ladder
<i>Samech</i> = 60	<i>Samech</i> = 60
<i>Yud</i> = 10	<i>Lamed</i> = 30
<i>Nun</i> = 50	<i>Mem</i> = 40
<i>Yud</i> = 10	130
130	

This is the ladder in Jacob’s dream.

It is written (Gen. 28:12), “and behold a ladder . . . and angels of G-d went up and down on it.”

The dancers go up and down, raising and lowering their bodies. They dance on the ladder of Sinai — the day of the wedding.

The money given to the dancers is called “Sabbath Money.”

It is written, “She who stays home divides the spoil.” This is the money given the dancers, as mentioned earlier.

Shir HaShirim Rabbah 11:12, *Koheles Rabbah* 9:12; *Paneach Raza, Yisro*, p. 114b.

276. See *Alim LeTerufah* 397.

277. *Taanis* 4:8 (26b).

In Hebrew, this verse is *U'Nevas Bayis T'chalek Shalel*. The first letters of the words spell out *ShaBaT* — the Sabbath.²⁷⁸

It is customary for the groom to give a scholarly discourse. It is written, "His mother crowned him on the day of his wedding." The wedding is the revelation at Sinai.

The groom speaks words of Torah, just as G-d did at Sinai.

It is customary to present the groom with gifts. These are called *Derashah Geshank* — "Discourse Gifts."

It is written (Ps. 68:19), "You have ascended on high, you have captured the prize, you have received gifts from among men." These are the gifts given to the groom.

It is said that the groom's lecture helps to unite the couple.

Before Jacob saw the dream of the ladder, it is written (Gen. 28:11), "And he lay down in that place."

"And he lay down" is *VaYiShKaB*. This also spells *VaYesh K B* — "and there are 22." These are the 22 letters of the Hebrew Alphabet.²⁷⁹

The lecture unites 22 letters into words of Torah, just like the couple is united.²⁸⁰

It is customary for the dancers to do *Pristakes*, raising and lowering their bodies.

278. Cf. *Lekutey Moharan* 49:7.

279. *Tikuney Zohar* 18 (34a), 70 (132b), *Etz Chaim, Shaar HaYereach* 3; *Lekutey Moharan* B 79.

280. Cant. 1:4 is interpreted to apply both to a happy marriage and to the 22 letters of the Torah in *Shir HaShirim Rabbah* 1:31, 32. Cf. *Etz Chaim loc. cit.*, *Lekutey Moharan* B 89; *Kesubos* 10b.

It is written (Gen. 46:4), "I will go down to Egypt with you, and I will bring you up." This is symbolized by the up-and-down motions.

"I will go down with you to Egypt." The exile in Egypt was to gather together the holy sparks from Adam's wasted seed.²⁸¹

"I will bring you up." When Israel left Egypt this was accomplished and the Covenant of Abraham was rectified.

A wedding is also a rectification of the Covenant.²⁸² We therefore dance to symbolize the exile and redemption.

It is customary to interrupt the bridegroom's lecture. This symbolizes the breaking of the Tablets.

It is customary for the best man to dress the bridegroom in the *Kittle*, a plain white linen robe.

It is written (*Ibid.*) "And Joseph will place his hand on your eyes." The son closes his father's eyes upon death.²⁸³

Joseph is the best man.²⁸⁴

The *Kittel* is the garment of the dead.²⁸⁵

It is Joseph who makes this preparation for death.

281. *Lekutey Moharan* B 5:10. Cf. *Shemonah Shaarim*, *Shaar Hamitzvos* on Deut. 16:3; *Shaar HaKavanos*, *Pesach* 1.

282. This refers to the atonement of sexual sins, for a bridegroom is forgiven all his sins. *Yerushalmi*, *Bikurim* 3:3 (11b), *Rashi* on Gen. 36:3, *Magen Avraham* 573:0, *Bais Shmuel* 61:6. The giving of the Torah, the wedding of G-d and Israel, took place right after the Exodus.

283. *Tur Yoreh Deah* 352. Cf. *Shabbos* 23:5 (151b).

284. The best man makes the preparations for the groom just as Joseph paved the way for Jacob, who symbolizes the transcendental groom, as mentioned earlier. Cf. *Baba Basra* 123a.

285. *Orech Chaim* 610:4 in *Hagah*. The groom wears the *kittel* to remind him that he too is mortal and therefore must repent.

It is customary for the dancers to do somersaults.

The revelation at Sinai was a wedding. There it is written (Ex. 19:3), "And Moses went up." It is also written (Ibid. 19:20), "And G-d descended onto Mount Sinai." Sinai then involved "the superior below and the inferior above."²⁸⁶ Thus the dancers engage in somersaults.

87. The concept of Rosh HaShanah and Yom Kippur calls for the possession of a beautiful Esrog.²⁸⁷

People say that a fool has a beautiful wife; the Esrog is analogous to a wife.

It is written (Cant. 4:7), "My beloved, you are fully beautiful and have no blemish." The *Zohar* states that this is the Esrog.²⁸⁸

It is also written (Ex. 2:6), "Behold a child was crying, and she had mercy on him." The *Tikuney Zohar* says that when the Jews are like this crying child, they awaken G-d's mercy.²⁸⁹

On Rosh HaShanah and Yom Kippur the Jews resemble just such a child.

The crying child is a *Naar* in Hebrew. This is also a fool.

When the Jews become such a child, they must have a beautiful Esrog. A fool has a beautiful wife. The more they personify "a child crying," the more they deserve this beautiful Esrog.

286. See above, note 119.

287. This was said between Yom Kippur and Succos, 5570 (1809). *Yemey Moharnat* 29a, *Chayay Moharan* 15b, *Parparos LeChochmah* B 67. See below, 125.

288. *Tikuney Zohar* 13 (29a), 21 (56b).

289. *Ibid.* 11 (26b).

The world says that a fool has a beautiful wife. The following is the reason for it.

Intelligence lies in the brain.

The brain is nourished by the marrow in the bones.²⁹⁰

It is written (Job 21:24), "And the marrow of his bones is moistened." The marrow is sustained by the fats and fluids of the body.

Fats and fluids sustain the marrow, and this maintains the intellect. The intellect is therefore sustained through the body fats and fluids.²⁹¹

The fool has limited intelligence because his brain cannot draw from the marrow in his bones. His bones are therefore left with an overabundance of marrow.

It is written (Gen. 2:21), "And He took one of his ribs . . . and made it into a woman."

A man's destined mate is therefore taken from his bones.

A fool's wife then receives an overabundance of marrow. She therefore has a deep inner intelligence.

It is written (Eccl. 8:1), "A person's wisdom light's up his face." Beauty comes from the intellect. Consequently, a fool's wife appears beautiful.

This is also true in the worlds of Holiness.

The roots of knowledge must be drawn into the Esrog. This is explained in the writings of the Ari.²⁹²

290. This is also true physiologically, for the marrow manufactures the red blood cells which nourish the brain.

291. *Lekutei Moharan* 225.

292. *Shaar HaKavanos, Inyan Succah*, #5. When one shakes the Four Species, he raises and lowers them. He raises them toward the root of knowledge (*Daas*), and in lowering them, draws this back into the Esrog.

The Esrog is *Malchus*, the Royal Bride.

The bridegroom is *Zer Anpin*, the "Small Faced One."

The body of *Zer Anpin* is comprised of the Six Directions.

The Mentalities of this body are the Mercies of these Directions.

When the Esrog is taken, these Mentalities are drawn into it.

The Lights of Mercy then enter the Esrog.

The Root of Mercy is Knowledge.

Before Mercy can enter the Esrog, it must be illuminated by Knowledge.

This is the mystery of the shaking of the Four Species as explained in the writings of the Ari.

When the Esrog is taken, light is drawn from the Mentalities of *Zer Anpin's* head to those of the Six Directions of the body.

The Mentalities of the body are then illuminated and increased.

The Esrog — the Royal Bride — is then enlightened by these Mentalities.

The Esrog is like the fool's wife.

The fool's mental power remains with the marrow of his bones and does not rise to his brain.

It can thereby be bestowed upon his wife.

In the worlds of holiness, the lights of the Brain are drawn into the Body.

The mental power is then drawn into the Esrog from the increased light in the Body.

The Esrog is thereby illuminated.

Look carefully into the writings of the Ari and you will understand this well.

This is also the concept of the Succah.

It is written (Hos. 11:1), "For Israel is a child and I love him."

Love is an embrace — an embrace with the right hand.²⁹³

This embrace is the Succah.

On Rosh HaShanah and Yom Kippur, the Jew enters into an aspect of "Behold a child was crying, and she had mercy on him."

Then on Succos he can enter the category of, "For Israel is a child and I love him" — the Succah.

88. It is customary to turn the tables over on *Shabbos HaGadol*, the Great Sabbath just before Pesach.

Speech remains in exile until Pesach.

Pesach is *Pe Sach* — "a mouth speaking."²⁹⁴

On Pesach speech emerges from Exile. This is the main idea of the Exodus.

It is written (Ezek. 41:22), "And He *spoke* to me, this is the Table that is before G-d."

The table is speech.

"And He *spoke to me*" — regarding *my* food and sustenance. This is the Table that is derived from the category of Speech.

Thus it is written (Deut. 8:3), "On all that emanates from G-d's mouth will man live."

When Speech is not in exile, then the Table is turned toward us in an aspect of Face.

"And He *spoke to me*, this is the Table that is *before* G-d." "Before" is *Lifney* — literally "to the face of."²⁹⁵

293. Cf. Cant. 2:6, 8:3.

294. *Shaar HaKavanos, Inyan Pesach, #6; Lekutey Moharan 49:6.*

295. Cf. *Lekutey Moharan 67:2, Zimros Haaretz p. 105.*

When "He spoke," then the Table is in an aspect of Face.

Speech remains in exile until Pesach.

It is in Egypt until the Exodus.

The Tables are therefore turned over, showing that Speech is not yet in an aspect of Face.

Speech emerges from exile only on Pesach — *Pe Sach* — "The mouth speaking."

89. There are bundles and bundles of sins.²⁹⁶

The Talmud teaches us (*Avos* 4:2), "one sin brings on another."

When a person does one sin, it then causes him to commit related offenses. The later sins are then responsible for still more related wrongs.

Each sin draws along those related to it. All these then follow the first. Unrelated sins are not in that group.

These are the bundles and bundles of sins.

The first sin along with the related ones following it, forms one package. Each following sin likewise forms its own package. In this manner, bundles and bundles of sins are created.

Each of these bundles of sins results in the creation of a troop of angels who destroy²⁹⁷ and accuse.²⁹⁸

These Destroyers and Accusers cry out, "Give us Life! Give us food!"

They cry out to the one who committed the sin,

296. Cf. *VaYikra Rabbah* 21:4, *Chayay Moharan* 17d (#12), *Zimros HaAretz*, *Ibid.*

297. *MeChaVLim* in Hebrew, from the same root as *ChaVeLah*—bundle.

298. *Avos* 4:11.

who brought them into existence. He is literally their owner and is responsible for them. It is he who must provide them with food and sustenance.²⁹⁹

The first sin in the bundle was absolutely without coercion. The sinner must therefore sustain its resulting Destroyer and Accuser.

But he must also sustain the other sins in the bundle.

He may argue that these sins were forced onto him. They all resulted from his original, related sin.

This is no excuse.

The Destroyers and Accusers can argue that he should have immediately protected himself by observing one of the Torah's commandments.³⁰⁰

Since he did nothing to protect himself, he must sustain and nourish the entire troop.

The remedy for this is to learn and to observe the Thirteen Attributes of Divine Mercy.³⁰¹

You must fulfill these Thirteen Attributes by displaying mercy and doing good deeds.³⁰²

When you do this, the revelation of the Thirteen Attributes within you stimulates the Thirteen Attributes of Mercy on high. They humble and eliminate the Destroyer bred by your sins.

We pray, "G-d, King, sitting on a throne of mercy . . . forgiving the sins of his people, removing the first

299. These Accusers and Destroyers are sustained by performing their mission, namely, by accusing and punishing the sinner who created them. See Rabbi Moshe Kordevero's *Tomar Devorah* 1:2.

300. Cf. *Sotah* 21a, *VaYikra Rabbah*, *loc. cit.*

301. Stated in *Exodus* 34:6, 6, and in *Micah* 7:18-20. Cf. *Rosh HaShanah* 17b, *Zohar* 3:128a, 185b, *Zohar Chadash* 24c.

302. For details on how to accomplish this, see *Tomar Devorah*, chap. 1.

one first . . . ”³⁰³ This prayer introduces the Thirteen Attributes.

Through the Thirteen Attributes, G-d removes the first sin in each package. The other sins in the group are then free to return to G-d, Who then grants them sustenance.

It is written (Ps. 51:15), “I will teach rebels Your ways, and sinners will return to You.”

“Your ways” refers to the Thirteen Attributes.

Moses asked G-d (Ex. 33:13), “Let me know *Your ways*.” G-d immediately revealed the Thirteen Attributes to Moses.

When one learns to observe G-d's *ways* — the Thirteen Attributes — then “sinners will return to You.”

The Sinners are the sins in the group, which now can return to G-d.

We must now understand how G-d sustains these angels of destruction.

There is the first among the first on the Other Side.³⁰⁴

It is written (Gen. 25:25), “And Edom, the first one, went out.”³⁰⁵ Hence, Edom is the first of the first.

This is the first one of the initial sins, resulting in all others.

The Jewish people are so holy that they should actually not sin at all. Our sins are a product of the

303. Prayer said in *Selichos* and on Yom Kippur. Cf. *Rosh HaShanah* 17a.

304. *Lekutey Moharan* 242.

305. Usually translated, “And the first one came out red.” Red in Hebrew is *Edom*, from which Essau derives this second name. Cf. *Gen.* 25:30; *Mavoh Shaarim* 2:2:8; *Sh'mos Rabbah* 15:2.

diaspora, where we are under the power of other nations. The fact that we must pay them taxes and levies is what propels us to sin.

All sins therefore result from Edom, who is the cause of our exile.³⁰⁶

This Edom is the first among the first.

G-d therefore places all our sins on Edom, and he must sustain them.

Regarding those who drove us into exile it is written (Ps. 69:28), "Place sin upon their sin."

G-d places Israel's sins upon them and makes them sustain the destroying angels.

This is accomplished through pity, which arouses the Thirteen Attributes of Mercy.

The poor have no mercy.

They are in the category of strict justice.³⁰⁷

Regarding Simeon it is written (Gen. 49:7), "I will divide them in Jacob and scatter them in Israel." They will go from door to door accepting charity.³⁰⁸

Simeon is therefore in the category of strict justice.³⁰⁹

We also can actually see that the poor have no sense of pity and are very cruel.

They are in the category of strict justice, and justice contains no mercy.³¹⁰

306. Our present state of exile is usually called "the exile of Edom." It was brought about by Rome, which is often called Edom. The symbol of Rome is Mars, the *red* star. Also see *Lekutey Moharan* 20:6.

307. The poor are the female element, associated with justice. *Zohar* 1:13b.

308. *Berashis Rabbah* 98:10.

309. *Zohar* 1:236a.

310. *Kesubos* 84a, *Zohar* 3:193a.

The poor have no pity, and therefore have no portion in the Thirteen Merciful Attributes. Therefore, they cannot arouse these Attributes on high.

The poor must therefore beg for mercy.

They must plead before G-d that He Himself have mercy through the Thirteen Attributes and awaken the Attributes on high.

When He does this, He then "removes the first one first."

It is written (Ps. 79:8), "Recall not our first sins against us; quickly let Your mercy precede us, for we are very poor."

We ask that G-d "recall not our first sins" in each bundle of sins.

We plead that He "remove the first one first," in each bundle. Then the other sins in the group are automatically discarded and destroyed.

But G-d removes "the first one first" through the Thirteen Divine Attributes of Mercy. We must therefore first arouse these Attributes by practicing them in our own lives.

We ask G-d, "quickly let Your mercy precede us." We must ask this "for we are very poor."

We are in the category of the poor who cannot use the Attributes of Mercy. We are therefore powerless to awaken the Thirteen Attributes

We therefore spread our hands to G-d, begging that He Himself awaken the Thirteen Merciful Attributes — "quickly let Your mercy *precede* us, for we are very poor," — and we alone have no power to do this.

"Quickly let *Your* mercy precede us" — it must come from You — "for we are very poor."

We plead that G-d do this and then "recall not our first sins against us."

For then He will "remove the first one first" in each bundle of sins, letting the other angels of destruction be automatically removed and destroyed.

90. Before each person goes to sleep, he sees the souls of all his dead relatives.

One also sees the souls of all who share his Soul Root.

It is taught that when one dies, one sees all these souls.³¹¹

Sleep is one-sixtieth of death.³¹²

Therefore, one also sees these souls before going to sleep.

When you see these souls before retiring, you see them only vaguely and in passing.

Even before death there are many levels of seeing souls.

A great Tzadik will see them very clearly. But the average person only sees them in passing, like a spark flashing before his eyes.

Sleep is only one sixtieth of death.

The vision is therefore only one sixtieth of this flashing spark. It may only be subliminal and not actually sensed.

People are not aware of the vision before retiring because it is only one sixtieth of the already vague vision that one has before death.

But the truth is that every man shares this vision.

311. *Maaver Yavak, Sifsei Tzedek* 32.

312. *Berachos* 57b, *Zohar* 1:169b.

91. If you want to study with continuous diligence, be careful never to speak against a fellow Jew.³¹³

When the bride is beautiful, love is perfect.³¹⁴

But, when the bride is blemished, love cannot be complete.

The Torah is a bride.

It is written (Deut. 33:4), "Moses charged us with the Torah, a heritage for the congregation of Jacob."

The Talmud says: Do not read *MoRaShA*—heritage—but *Me'uRaSa*—the betrothed. "Moses charged us with the Torah, the betrothed of the congregation of Jacob."³¹⁵

Every Jew is a letter in the Torah.

The six hundred thousand letters in the Torah parallel the six hundred thousand Jewish souls.³¹⁶ The Torah is the root of all Jewish souls.

If there is a defect in a single Jew, it is also a blemish in the Torah.

But if you are careful not to speak against any Jew, then you will also find the Torah perfectly beautiful.

You will then have a deep love for the Torah, for when the bride is beautiful, love is perfect.

This great love will lead you to great diligence in your studies.

It is written (Ps. 19:8), "G-d's Torah is perfect; it restores the soul."

313. This was said on the day before Rosh HaShanah 5571 (Sept. 28, 1810), shortly before the Rebbe's demise. It was given in response to a request for advice on how to achieve diligence in study. *Chayay Moharan* 10a (#34).

314. Cf. Cant. 4:7.

315. *Bera'chos* 57a, *Pesachim* 49b.

316. *Zohar Chadash, Shir HaShirim* 74d. Cf. *Lekutey Moharan* 2:6, 14:3, 273.

Each Jew represents a letter in the Torah.

When people neither seek out nor speak of the flaws in their fellow Jews, then the Torah is perfect, with neither flaw nor blemish.

When "G-d's Torah is perfect" then, "it restores the soul."

When people have this great love for the Torah and can sense its true sweetness, then "it restores the soul."

When people find the Torah without fault, then their love makes them worthy of continuous perseverance in its study.

92. When a soul descends to this world, its destined task is elevated.

For example, when the soul of a scholar is born, scholarship in general is uplifted in the world. It will continue to rise from the day of his birth until the day he dies. Likewise, when a royal soul is born, military strategy and similar governmental concerns are enhanced.

The type of scholarship advanced by the soul will depend on the type of scholar into which the soul develops. The same is true of a royal soul. It can produce a benevolent kingdom or a wicked one.

In general, the task associated with a particular soul is uplifted from the day the soul enters the world.

In every man's life, there are years of strength, years of stability, and years of decline.

If a man lives seventy or eighty years, then the first third of his life will be his years of growth. The next third will be those of stability, and the last third, those of decline.

For a third of your lifetime, you advance step by

step along with all your powers and abilities. You then experience a phase where you stand still, and finally, the third of life when you are in your years of decline.

Your years of stability are those of fullness, when all your powers are perfect and complete.

You are then in the category of the opposition of the moon.

The new moon is very small.

Then it waxes until it opposes the sun³¹⁷ when it reaches its greatest size and remains stable. It then begins to wane and decrease in size.

Moisture is determined by the moon.

As the lunar cycle progresses, tides begin to rise higher.³¹⁸ Toward the end of this cycle, the moon wanes and the tides are reduced.

The more people repeat a statement, the more benign it becomes.

Often the Talmud says, "It is what people say."³¹⁹

There are non-Jewish sayings that enter Jewish conversation. These sayings are then elevated to become lofty concepts.

These sayings are like sea water.

It is too salty to drink. But when it travels through mountains of sand, it becomes fresh and sweet. For sand purifies water and makes it drinkable.

[The Rebbe did not elaborate this further.]

317. Cf. *Tosfos Yom Tov, Rosh HaShanah* 2:6, 8.

318. The highest tides during this cycle are called "spring tides," and occur during the periods of the new and full moon.

319. *Berachos* 2b, 5b, 48a, 62b; *Shabbos* 54a, 62b, 145b; *Yoma* 18a, 20b, 75b; *Taanis* 6b, 33a; *Megillah* 4a, 12a, 14b; *Chagigah* 2b, 15b; *Moed Katan* 9b, *Yebamos* 63b, *Gittin* 63b, *Baba Kama* 91a, 92b; *Baba Metzia* 59a, 85a; *Baba Basra* 5a, 16b; *Sanhedrin* 7a, 44a, 82a, 95b, 103a, etc.

93. There is a light that shines in a thousand worlds.³²⁰

This light is so intense that the average person cannot accept it.

It can only be accepted by a great sage who can divide the thousands into hundreds.

Such a sage can divide this great light into smaller portions that can be grasped by those below him. They can then receive it a little at a time.

A lesson may be so complex that it is incomprehensible. However, if it is broken into many simpler concepts, each one can be understood by itself. The entire lesson in this way becomes clear.

The same is true of the light that shines in a thousand worlds.

It is one simple light that cannot be perceived in part. A single concept, it can only be taken as a whole.

There is a scholar who is vengeful and vindictive like a snake. He can divide the thousands into hundreds.

Such a sage can divide this great light into portions that can be comprehended and accepted.

It is written (Prov. 17:9), "He who harps on something, separates a prince."

Rashi writes that "he who harps," is one who is

320. This was said before Chanukah 5567 (1806), during the week of the circumcision of the Rebbe's son Yaakov. *Chayay Moharan* 15b. It was said on the "watch night," the night before his son's circumcision. *Avanehah Barzel* p. 32 (#41). The child was born on a Sabbath, and this lesson was delivered when Reb L. Dayin brought the Rebbe fish for the circumcision feast. *Yemey Moharnat* 14a. For a detailed explanation of this lesson, see *Lekutey Halachos (Choshen Mishpat) Edus 4, (Orech Chaim) Pesach 9, (Even AaEezer) Kiddushin 3:16; Zimras HaAretz* p. 105b.

vengeful and vindictive, harping on what another does to him.

Through this, he "separates a prince" — he separates himself from G-d, who is the L-rd and Prince of the universe.

This refers to an ordinary individual. A sage, however, has a duty to be vengeful and vindictive.

The Talmud teaches us, "Every sage who is not vengeful and vindictive like a snake, is no scholar."³²¹

This verse also speaks of the vengeful and vindictive sage who can divide the thousands into hundreds.

"He who harps on something" and is vengeful and vindictive, "separates the Prince."

A prince is an *ALuF*, a leader of thousands. *AeLeF* is a thousand.

"He who harps on something" — the vengeful and vindictive sage — "separates the thousands" — and divides the thousands into hundreds.

The Talmud teaches us, "If you see a sage who is vengeful and vindictive like a snake, bind him around your waist."³²² Rashi explains that "you will eventually derive benefit from his scholarship."

Such a vindictive sage can divide the great light into portions, separating the thousands into hundreds.

Therefore, "you will eventually benefit from his scholarship." For without him, the light is so great that you will not be able to grasp it.

There is a logical reason why only a vengeful sage

321. *Yoma* 22b.

322. *Shabbos* 63a.

can divide thousands into hundreds, but it is very deep indeed.

One who understands it can bring the dead back to life. He is the one spoken of when the Talmud teaches us, "a time will come when Tzadikim will resurrect the dead."³²³

One who understands this, truly understands death.

When one divides the thousands into hundreds, he brings the thousand into the hundred and makes death into hundreds.

Thousand is *Aeief* — the letter *Aleph*.

Death is *MaWeS* — *Mem Vav Tav*.

Bring the thousands into death — bring the *Aleph* into *MaWeS*, and you have *Mem Aleph Vav Tav* — *MAyoWS* — the hundreds.

Bring the thousands into death and you have the hundreds.

One who does not understand this concept does not know why he is now happy.

He does not understand how we speak of G-d's unity in the second line of the Sh'ma, "Blessed is the name of the glory of His kingdom for ever and ever."³²⁴

It is customary to say this line quietly. The Talmud explains the reason with a parable. A princess smells a pudding called *Tzikey Kederah*, a savory pudding made by the lower classes. If she asks for it, she is

323. *Pesachim* 68a, *Zohar* 1:114b, 135a.

324. The Sh'ma itself is taken from the Torah, Deut. 6:4-9. This second line, however, is not in the Torah, but is mentioned in the *Targum J.* on Deut. 6:4. The first line, "Hear O Israel," is called the "upper unification," while this second line is called the "lower unification." *Zohar* 1:18b. See *Lekutey Halachos (Choshen Mishpat) Edus* 4:15.

disgraced, if she does not, she is discomfited. Her servants therefore bring it to her quietly.³²⁵

He who does not understand the reason for a vindictive sage, does not understand the significance of the *Tzikey Kederah*.

He also does not understand the meaning of the first two letters *Ches Shin* of *Chashmal* — the electrum seen in Ezekiel's vision.³²⁶

He also does not know the meaning of *Nogah*, the brightness in Ezekiel's vision, mentioned in the verse (Ezek. 1:4), "A brightness round about it."³²⁷

He also does not know the workings of the *Mar-kavah*, the divine Chariot.³²⁸

He does not understand the concept of the covenant, nor why people dispute him.

The Messiah understands this concept perfectly.

Tzadikim, however, cannot comprehend it unless they themselves can divide the thousands into hundreds. These are the Tzadikim who are vengeful and vindictive.

These Tzadikim are the Messiah's belt.

The Talmud teaches us, "If you see a sage who

325. *Psachim* 56a; *Lekutey Halachos* loc. cit 4:16. *Tzikey Kederah* is a pudding made of minced meat cooked with wine and spices. Cf. *HaMetargem a. l.*; *Yoma* 75a, *Baba Metzia* 77b, *Chulin* 77b, *Kesubos* 65a.

326. These two letters spell *Chash*—quietness. See *Chagigah* 13b, where the word *Chashmal* is broken into two words, *Chash Mal*—quietness speaking. In the Kaballah, the *Chashmal* is the force protecting the Holy from the unholy, and the *Chash* is the part closest to the *Klipas Nogah*. *Etz Chaim*, *Shaar Klipas Nogah* 2, *Mavoh Shaarim* 3:2:14; *Lekutey Moharan* 19:3, 41, 82, 127.

327. This refers to the *Klipas Nogah*, the "bright husk"—intermediate between the realm of the holy and the evil. Through this *Klipah*, the husks of absolute evil are nourished, and it is man's task to turn it all into good. *Etz Chaim*, loc. cit. 4, *Shaar HaKlipos* 3; *Lekutey Moharan* 19:5.

328. Cf. *Chagigah* 2:1.

is vengeful and vindictive like a snake, bind him around your waist." This is the Messiah's belt.

Regarding the Messiah it is written (Isa. 11:5), "the belt around his loins shall be righteousness." The Targum renders this, "And Tzadikim shall be all around him."

This is the concept of "*Matun Matun*" — waiting waiting³²⁹ — the aspect of hundreds.³³⁰

The Tzadikim who can divide thousands into hundreds will be the belt of the Messiah.

These resurrect the lesser Tzadikim.

94. When there is peace in a city, it is because there is no one there with intelligence.

We are taught, "If there is no knowledge, how can there be distinction?"³³¹

When a city possesses a truly intelligent person, then there is distinction and division. There are those who follow this person and others who oppose him.

95. A man's destiny and mission in life are determined by the name he is given.³³²

Sometimes a man completes his mission before his destined time to die. He must then be given a new name.

A man's name is the garment of his soul after death.

A name is a garment.

329. *Berachos* 20a, "waiting, waiting is worth 400 Zuzim." Cf. *Rashi a.l.*

330. *MaTuN* is related to the word *MaTNav*—loins. With the inclusion of an *Aleph* as above, it also becomes *MAOT*—hundreds.

331. *Yerushalmi, Berachos* §:2 (39b).

332. *Berachos* 7b, *Sefer HaMidos, Banim* 68.

It is written (Isa. 42:8), "I am G-d; it is My name and My glory."

Glory is a garment. Thus, Rabbi Yochanan would call his clothing "my glory."³³³

G-d is called by the Tetragramaton — *Yud Key Vav Key*.

This name comes from a root meaning "existence." It is this Name that gives existence to all creation.³³⁴

Above all worlds there is a place where G-d has no name. This is a realm where He cannot be grasped at all.

It is written (Ps. 138:2), "For greater than Your Name is Your word."

G-d's action is the saying with which He created the world.³³⁵

"Your word" is therefore G-d's action.

G-d has actions that are above all worlds. These are greater than all his names.

There is a realm above all worlds where there is absolutely no concept of name.

Regarding G-d's word in such realms the verse says, "For greater than Your Name is Your word."

It is written that in the Future World (Isa. 62:2), "And nations will see your righteousness . . . and they will call you by a new name."

The nations will then perceive the true mission of the Jews and will therefore give them a new name.

333. *Shabbos* 113b.

334. The Tetragramaton comes from the root *HaYah*—to be—and its present tense, *HoVeH*. See *Orech Chaim* 5:1, *Rashbam* on Ex. 3:14; *Chayay Nefesh* 56.

335. *Avos* 5:1.

There are people who complete the mission associated with their name in the middle of their lifetime.

They are then given a new mission, and hence, a new name. This concept contains many deep and awesome secrets.

It is customary to give a new name to a dangerously sick person.³³⁶

The sick person has already fulfilled his destiny according to his original name, and is therefore ready to die.

We then give him a new name, thereby also giving him a new mission. The sick person can now continue to live and complete the mission associated with his new name.

Our Rabbis teach us that our teacher Moses had many names.³³⁷

Moses had many missions in life. He therefore required a different name for each one of his great tasks.

96. You should accustom yourself to be in the Future World.³³⁸

Separate yourself from all worldly desires. For in

336. *Yoreh Deah* 335:10 in *Hagah, Even HaEzer* 129:18.

337. In *Sanhedrin* 19b, the verse in 1 Chr. 4:18 is interpreted to refer to the names of Moses, giving us Yered, Avigdor, Chever, Avi Socho, Yekusiel and Avi Zenuach as his names. Cf. *Targum, Radak a.l.* In *Sotah* 12a, the name Toviah is also given. In *VaYikra Rabbah* 1:3 all these names are mentioned, as well as Shemayah ben Nesanel, from 1 Chr. 24:6, cf. *Targum a.l.* See also *Yalkut Shimoni* on Ex. 2:10 (#166), *Seder HaDoros*, year 2368.

338. *Alim LeTerufah* 414.

the Future World there is no eating or drinking, nor any other of our harmful worldly appetites.³³⁹

A sick person is close to death, and therefore almost within the Future World. He therefore loses his appetite for all worldly things and is actually repulsed by eating and drinking and sex. He is almost within the realm of the Future World where such appetites do not exist, and he therefore finds them disgusting and repulsive.

Even when you are alive and well, you can still exist on a plane of the Future World by abandoning all worldly pleasures. If you would only contemplate the delights of the Future World, you would find this world and its pleasures impossible to tolerate.

People do not consider the ability to forget an advantage. But without it, it would be impossible to live in this world.³⁴⁰

Imagine that you would constantly recall all that we know about the future world.

There is an angel with a thousand heads.

Each head has a thousand tongues.

Each tongue has a thousand voices.

Each voice has a thousand melodies.

Imagine the indescribable beauty of this angel's song.

If you could imagine such things without forgetting, you would constantly be comparing your own limited abilities to the immensity of such a being. It would be utterly impossible for you to endure life. You would be so disgusted with your worldly life, that you would die before your time.

339. Cf. *Berachos* 17a.

340. See above, 26.

If not for the power to forget, you would constantly recall your degraded state. You would constantly feel so disgustingly filthy with sin that you would be unable to lift yourself up to serve G-d. The power to forget is therefore a great benefit.

Still, you should remember enough that you do not lose everything.

The Talmud teaches us, "In the future, G-d will grant 310 worlds to each Tzadik"³⁴¹

Consider a single world. Think how many houses and courtyards and streets and cities and nations it contains.

Imagine the immense size of a single world. Consider the infinite number of awesome and wonderful stars, planets and galaxies it contains.

This is just a single world. Then try to imagine the 310 worlds that will be granted to each Tzadik. Think of the greatness and immeasurable delight that they will contain.

Each Tzadik builds his 310 worlds through conflict.
Every word of strife is a stone.

The letters of the words are called stones. Thus the *Sefer HaYetzirah*³⁴² states, "two stones build two houses . . ." ³⁴³

Words of strife are built of slippery stones.³⁴⁴

341. End of *Uktzin*. This is explained in detail in *Lekutey Halachos (Yoreh Deah) Mezuzah 4; Zimras HaAretz 106b*.

342. "The Book of Creation," the earliest Kabbalistic work, traditionally attributed to the patriarch Abraham, see *Shem HaGedolim, Seferim, Samech 54*.

343. *Sefer HaYetzirah 4:12*. Cf. *Lekutey Moharan 18:6, B 8:6, 79*.

344. Cf. 1 Sam. 17:40, *Zohar 3:272a*.

Strife is *maChLoKes*. Slippery is *meChuLaKim*. Stones created through strife are therefore slippery and cannot be joined.

A Tzadik can join these slippery stones.

He can then build them into houses.

He makes peace between these stones, arranging them and joining them together until a house is built.

This is the peaceful home.³⁴⁵

The Tzadik builds a peaceful home out of these slippery conflicting stones.

Out of these houses he then builds a city, then a universe, until all 310 worlds are completed.

It is written (Prov. 8:21), "That I may give those who love Me substance."

"Substance" is *YeSh* — *Yud Shin*, adding up to 310. These are the 310 worlds.³⁴⁶

"That I may give those who love me 310."

[This is spelled out as a reward for love. Love and peace are what cement the slippery stones so that they might build the 310 worlds.]

After his dispute with Naval, Abigail told King David, "Now I know that G-d will make you a house."³⁴⁷

This dispute will provide the stones for G-d to make you a house.

A Tzadik inclines to the side of kindness.³⁴⁸

345. Cf. *Shabbos* 23b, *Lekutey Moharan* 14:10.

346. This is actually the derivation in *Uktzin*, *loc. cit.*

347. These are actually closer to Nathan's words to David in 2 Sam. 7:11. Abigail's words are in 1 Sam. 25:28.

348. Cf. *Rosh HaShanah* 17a.

He even presumes the merit of those who oppose him.³⁴⁹

The world cannot endure the light of a Tzadik.

Those who oppose the Tzadik obscure his light enough so that the world can bear it.

A truly great Tzadik must also face many judgements and accusations on high.³⁵⁰

Those who oppose him silence these judgements and accusations.

A man is on trial for a serious offense.

Suddenly another person becomes filled with zeal and says, "I will judge him myself and take vengeance on him."

The others who wanted to bring the defendant to judgement are then silenced.

There are times when the defendant would find it impossible to endure the judgement of his original adversaries. The one who wishes to take personal vengeance is then actually doing him a favor.

It is better for him to endure the judgement of the individual than that of the many. He can bear the former, but the latter would be too much for him.

It is written (Num. 25:11), "Pinchas . . . turned My wrath away from the children of Israel, when he took my revenge among them, and I did not destroy them."

Pinchas killed the sinner Zimri, taking the judgement into his own hands.³⁵¹ Had he not done this, the

349. *Avos* 1:6, *Shavuos* 30a, *Lekutey Moharan* 282.

350. *Yebamos* 122b.

351. Num. 25:8.

Jewish people would have been sentenced to annihilation. But because Pinchas took G-d's vengeance into his own hands, the accusation against the Jews was silenced.

This is the meaning of the above verse.

A man stands up against a Tzadik. He says, "I will act against him! I will show him my strength and revenge!"

This man is actually silencing all other judgements against the Tzadik.

There is another benefit that comes from such conflict.

Before a Tzadik can rise from one level to the next, he is first tested.³⁵²

Those who can advance are called (Dan. 1:4), "those who have the power to stand in the King's palace."³⁵³

The King's Palace is the mouth of a Tzadik.

Palace is *HaYChaL*. Turn the letters into numbers and the Gematria gives you G-d's name *AD-NoY*:³⁵⁴

<i>HaYChaL</i> — Palace	<i>AD-NoY</i>
<i>Heh</i> = 5	<i>Aleph</i> = 1
<i>Yud</i> = 10	<i>Dalet</i> = 4
<i>Kaf</i> = 20	<i>Nun</i> = 50
<i>Lamed</i> = 30	<i>Yud</i> = 10
65	65

352. Cf. *Sh'mos Rabbah* 2:3.

353. See below, 105.

354. *Tikuney Zohar* 18 (32a, 33b); *Lekutey Moharan* 55:7.

The Name *AD-NoY* is associated with *Malchus*, the divine attribute of Royalty.³⁵⁵

Royalty is the mouth of the transcendental form, as we are taught, "Royalty is the mouth."³⁵⁶

The King's Palace is therefore the mouth of a Tzadik.

When one Tzadik opposes another, it is a test to see if the latter can stand in the King's Palace. One Tzadik is tested to determine if he can withstand the mouth of his counterpart.

When he withstands this test he is elevated to the next level. The dispute is therefore for his benefit.

97. Good tidings can allow you to say Psalms.³⁵⁷

98. When you say the Psalms it is as great as if King David himself were saying them.

King David wrote the Psalms with divine inspiration — the Holy Breath.³⁵⁸

This Holy Breath is still in the words of the Psalms. When you recite the Psalms, your own breath arouses the Holy Breath in these words. When you say the Psalms, it is therefore as if King David himself were chanting them.

It is best for the sick to trust only in G-d. They should trust that saying the Psalms will help them.

Faith is a support and staff.

355. Cf. *Shaarey Orach* 1, *Pardes Rimonim* 20:13.

356. *Tikuney Zohar*, introduction (17a).

357. See *Alim LeTrufah* 115. The reference there is to *Lekutey Atzos, Tefilah* 98.

358. Cf. *Lekutey Moharan* 156.

One leans and depends on G-d just as one leans on a staff or cane.

King David said (Ps. 18:19), "G-d has been my staff." He could lean on G-d like on a physical support.

It is written (Ex. 21:19), "If he rises and walks about outside on his *staff*, then he shall be cleared." One is healed through the staff of faith.

It is also written (Isa. 11:1), "And a *staff* shall come forth out of the stock of Jesse." This verse speaks of the Messiah who will emanate from David. (He will hold the healing staff of faith.)

It is also written (Lam. 4:20), "The *breath* of our nostrils, G-d's Messiah." (The staff of healing will arise through the Holy Breath that King David placed in the Psalms.)

Regarding the Messianic age it is written (Zech. 8:4), "There shall yet sit old men and women in the broad places of Jerusalem for many days, every man with his *staff* in his hand."

From this verse the Talmud learns that Tzadikim will resurrect the dead in the Messianic age.³⁵⁹ The staff that they hold will be that of Elisha, used to resurrect the son of the Shunammite. Thus it is written (2 Ki. 4:31), "And you shall place the staff on the boy's face." (This is the healing staff of faith.)

[This is not recorded completely or perfectly. Despite the fact that the major portion is no longer available, the little that was understood and recalled is here included.]

Winter is pregnancy and summer is birth.³⁶⁰

359. *Pesachim* 68a, *Zohar* 1:114b, 135a.

360. *Chayay Moharan* 17a (#13).

The Rebbe then spoke wondrous words, but they were mostly forgotten. He spoke of the summer which was then approaching. This took place in Nissan, shortly before Pesach, on the third day after the *Briss* (circumcision) of the Rebbe's son, Shlomo Ephriam, of blessed memory.³⁶¹

The Rebbe then said that in the winter all plants and grasses die. Their strength is dissipated and they are like the dead. But when the summer comes, they awaken and return to life.

It is written (Gen. 24:63), "And Isaac went out to meditate in the field." The Talmud teaches us that this meditation was prayer.³⁶²

When summer begins to approach it is very good to meditate in the fields. This is a time when you can pray to G-d with longing and yearning.

Meditation and prayer is *SICah*. A bush of the field is a *SIACh*.³⁶³

When every bush (*SIACh*) of the field begins to return to life and grow, they all yearn to be included in prayer and meditation (*SICah*).³⁶⁴

The Rebbe then spoke at length about this. He also discussed several other matters.

99. A religious discussion creates both Direct Light and Reflected light.³⁶⁵

361. The child was born shortly before *Rosh Chodesh Nissan 5565* (March 1805). *Yemey Moharnat 7b, Chayay Moharan 9a* (#27).

362. *Berachos 26b*.

363. Gen. 2:5.

364. See below, 144, 227; *Lekutey Moharan B 11*.

365. This entire *Sichah*, word for word, is found in *Lekutey Moharan 184*.

When you speak to a friend about G-dliness, the information he receives from you is Direct Light. What you gain from him is Reflected Light.

Sometimes the Reflected Light precedes the Direct Light.

Your friend may have a weak intellect and not be able to grasp your words. You, however, are still able to gain from the conversation.

Since you gain something from your friend before he obtains anything from you, the Reflected Light precedes the Direct Light.

Sometimes when you speak to a friend about G-dliness, your words are not accepted.

Still, you can be motivated by your own words.

Your words literally bounce off your friend and are reflected back to you.

[This is literally the concept of the Reflected Light as brought in the Writings.³⁶⁶]

A ball cannot enter a stone wall, and therefore bounces back from it.

When your friend refuses to accept your words, they likewise are reflected back to you. You are therefore influenced by your own words.

These same words may have had no effect if you would have spoken them to yourself. But when you speak them to your friend and he is not influenced, they are reflected back to you. You are therefore motivated by them.

[It is just like Reflected Light which comes into

366. *Etz Chaim, Shaar HaAkudim* 5, 6. Also see *Lekutey Moharan* 76.

being when the Direct Light strikes a Vessel, as brought in the Writings.^{367]}

We heard that the Rebbe once said this.

100. When Joseph refused Photifer's wife, it is written (Gen. 39:12), "And she grabbed him by his garment."

The forces of the Other Side and the Evil One grab a man by his garment.

The necessity of obtaining garments and clothing can disturb a person greatly and prevent him from serving G-d. Therefore, "she grabbed him by his garment."

If you are a master of your soul and have your heart strongly bound to G-d, you will pay no attention to this. You may have no clothing to wear, but it will not disturb you for you do not allow yourself to be distracted by such things.

It is written (*Ibid.*), "And he left his garment with her and fled." You must leave your worries of garments and clothing behind and flee from the forces of evil.

Pay no attention to what you lack. Do what G-d requires of you and serve Him to the best of your ability.

101. Many times the Rebbe said that no sophistication is needed in serving G-d. All that is required is simplicity, sincerity, and faith.³⁶⁸

367. *Ibid.*

368. Above, note 61.

The Rebbe said that simplicity is the highest possible thing.

G-d is certainly higher than all else. And G-d is ultimately simple.

102. It is written (Num. 23:21), "He beholds no sin in Jacob, nor sees evil in Israel, the L-rd his G-d is with him, and the King's trumpet blast is within him."

[We heard the Rebbe's explanation of this verse, but the main idea was lost. The following, however, was retained.]

A trumpet blast is a *TeRuAh*. This literally means breaking.

Thus it is written (Ps. 2:9), "You shall break them (*TeRoAm*) with an iron staff."

Take the verse, "the King's trumpet blast is within them." Substitute the literal meaning and the verse then reads, "the broken pieces, the King is in them."

When atheism is smashed, the King is in the broken pieces.

The Divine King is even in atheism, for His life-giving power permeates all things.

The Rebbe said that the secularists have no life, even in this world. As soon as things go against them they are left with nothing. They depend completely on nature and have no place to turn. When troubles strike, they are left without any source of inspiration.

A man of faith believes in G-d and has a very good life. When trouble strikes, his faith still inspires him. He trusts in G-d and knows that everything is for the best. If he must suffer, he realizes that it will atone for his sins. If this is not necessary, these troubles will ultimately bring him a much greater benefit. No matter what happens, he realizes that G-d ultimately only

does good. The man of faith therefore always has a good life, both in this world and the next.³⁶⁹

The secularists, however, have no life, neither in this world nor the next. It is well known that their lives are always filled with suffering. No matter what happens, things never seem to go their way. Actually, it is impossible that it should, for they have chosen this world, a realm of suffering and trouble. All that their chosen world has to offer them is pain and worry.

This world never gives a man all that he desires. He who ignores his true purpose and seeks worldly pleasure will only find a world filled with suffering. He will constantly encounter trouble and anxiety, and through it all, will have nothing to console him.

If you have faith, you have hope in the Future World. You therefore have a very good life. You know that all things are good. Even your suffering is for the best, either to remind you to repent or to atone for your sins. Ultimately, it all will allow you to attain the everlasting good of the Future World.

You may suffer because of your faith. The sins and other wrongs you may have committed may cause you great anguish. You may suffer the greatest agonies of regret. Still, this is for your good.

It is written (Prov. 10:27), "The fear of G-d increases one's days." The agony of regret is not evil, for it increases your days and adds to your life.

A man's troubles and anxieties shorten and destroy his life. The secularists therefore have no life, for their troubles and anxieties destroy it completely. But "the fear of G-d increases one's days." When a man's

369. Cf. *Parparos LeChochmah*, end of 119.

troubles and anxieties stem from his fear of G-d, they actually add to his life.

You may have great pain when you regret your sins. You may contemplate G-d's greatness and cringe because of your wrongdoings. Or you may recall that G-d punishes, and tremble with anxiety. In either case, your suffering comes from your fear of G-d and is included in the verse, "The fear of G-d increases one's days." This is suffering and anxiety that adds to your life.

If you are a man of faith, you will find it easier to repent.³⁷⁰

True repentance must be *Tshuvah Hamishkal* — balancing penitence. It must include pain and suffering in equal measure to the enjoyment derived from the sin.³⁷¹

If you truly believe in G-d, you can never have perfect enjoyment from any sin.

Whatever wrong you do will be with mixed feelings and full knowledge that it will be bitter in the end.³⁷² You are aware of the severe and bitter punishment for each sin, and are filled with regrets even while sinning. You may be overcome by temptation, but your enjoyment is minimal.

It is therefore very easy for you to repent and balance out your pleasure. You need not endure any suffering, for the pleasure from your sin was never very great.

370. *May Nachal* B 86.

371. See *Rokeach*, *Hilchos Tshuvah* 6, 8; *Kol Bo* 67; *Sefer Chasidim* 167.

372. 2 Sam. 2:26.

The person engaged in philosophy will find repentance very difficult. He has been well taught to sin without guilt or remorse and does not suffer when he transgresses. His repentance must therefore balance this unmitigated pleasure.

Look carefully in the *Shelah*³⁷³ in the section called *Mesechta Shavuos*.³⁷⁴ There you will find the stern prohibition against becoming involved in philosophy. He writes that one who studies philosophy can lose his portion in the Future World and be eternally damned.³⁷⁵ He also quotes the opinion of many earlier sages, all agreeing that this is among the worst possible sins. This is also discussed in many other sacred works.³⁷⁶

103. It is written (Prov. 15:15), "A fool believes all things." It is good to be such a fool.

If you believe even that which is false and foolish, you will also believe the truth. You are better off than he who is sophisticated and skeptical of everything.

One can begin by ridiculing foolishness and falsehood. Eventually he will ridicule everything and end up denying even the truth.

As one of our greatest sages once said, "It is

373. Abbreviation for *Sh'nei Luchos HaBris*—"The Two Tablets of the Covenant"—by Rabbi Isaiah Horowitz of Prague (1556-1632). Page references are to the 5720 (1960) Jerusalem edition.

374. "The Section on Shavuos," 2:92b ff.

375. Cf. *Sanhedrin* 10:1 (90a).

376. *Tshuvos HaRosh* 25, *Tshuvos Rashba* 419, *Sefer HaYashar* 6:13, Rav Hai Gaon on *Chagigah* 14b (in *Me'ayan Yaakov*), *Sheviley Emunah* p. 100; *Shiltey Giborim*, *Avodah Zarah*, Rif 5b, #1; *Bertenoro* on *Sanhedrin* 10:1; *HaGra*, *Yoreh Deah* 179:13. The two books *Machnia Zedim* and *Kinas HaShem Tzavahos* are on this subject.

better that I be called a fool all my life and not be wicked even one moment before G-d."³⁷⁷

104. Regarding the Evil Urge, the Talmud teaches us, "If this disgusting one greets you, drag him to the house of study."³⁷⁸

Sometimes the Evil One worships inside a man.

The man becomes like a synagogue with the Evil One worshipping inside him.

The Evil One can also study inside a man. The man is then like a study hall with some one studying inside him.

In such a case, study is better than prayer.

When you bring the Evil One into the Study Hall, our Rabbis teach us, "If he is a stone he will be melted, if he is iron, he will be shattered."³⁷⁹

"If this disgusting thing greets you." "Greets you" in Hebrew is *PeGA Bach*. The Talmud teaches us that the word *PeGa* means to pray. ³⁸⁰ *Bach* literally means "in you." We can then read the quotation as "If this disgusting thing worships within you."

"If this disgusting thing worships within you, drag him to the house of study." If you are like a synagogue with the Evil One worshipping inside you, drag him to the house of study. Make yourself his study hall and you will eventually destroy him.

105. Those who approach G-d are called (Dan. 1:4), "Those who have power to stand in the King's palace."

377. *Eduyos* 5:6.

378. *Kidushin* 30b.

379. *Ibid.*

380. *Berachos* 26b.

There is a King's Palace on high.

Here below, the King's Palace is speech.

Palace is *Ad-noy*.

It is written (Ps 51:17), "*Ad-noy* (L-rd) open my lips."³⁸¹ *Ad-noy* is speech.

You must have "the power to stand in the King's palace." This is the power of the Tzadik . . .

[You must have the power to stand when a Tzadik opposes you and speaks against you.]³⁸²

106. It is written (Ps. 92:3), "To declare . . . Your faith by night."

Faith is a light.

You can obtain faith through the wisdom of the Torah.

Through such scholarship you can attain some understanding of G-d, and this is certainly good.

But better still is the faith that shines by night.

This is pure faith, without any sophistication or proof.

This true faith is a light — "Your faith by night."

A man can be well versed in the Torah and still have no faith in G-d.

Such faithless scholars are like those infected with a brain disease called *Raasan*.³⁸³

It is written (Eccl. 1:16), "And my heart *saw* much wisdom."³⁸⁴ True wisdom includes faith and is called sight.

381. Above, note 354.

382. See above, 96.

383. *Kesubos* 77b. This is counted among the 24 skin rashes, and is said to preclude marital relations. It may possibly be identified with syphilis.

384. In the Hebrew the word "much" is omitted.

Sight is *RAiYah*. On the Other Side it becomes *RAasan*, an affliction of the brain.

A scholar without faith is said to be infected with *Raasan*. Rashi comments that "they have a worm in their brains."³⁸⁵ [Their mind is filled with filth and skepticism.]

You must keep far away from those tainted with *Raasan*. Their very breath can cause you harm and arouse your sexual desires.

It is written (Gen. 4:1), "And Adam *knew* his wife, Eve." Holy intercourse is called knowledge.

The knowledge of those contaminated with *Raasan* is tainted and degraded. "They have a worm in their brain."

Their sexuality is therefore caught up with the forces of the Evil Husks. These faithless scholars are therefore in the category of sexual immorality. [Such immorality is a perverison of sight.]

Sight is true wisdom. It is an aspect of eyes.

It is written (Job. 31:1), "I have made a covenant with my eyes." This speaks of a true scholar.

But those infected with *Raasan* are immoral and pervert the eyes.

It is written (Num. 15:39), "And you shall not stray after your heart and after your eyes."

The Talmud explains that "after your heart" is atheism, and "after your eyes" is sexual immorality.³⁸⁶

One is dependent upon the other.

The best protection against such immorality is wisdom together with faith.

385. *Kesubos*, *loc. cit.*

386. *Berachos* 12b.

107. The Talmud teaches us that Esther was of average height, neither tall nor short.³⁸⁷

This is the reason.

Our Rabbis teach us, "Because of Rachel's modesty, she was worthy of being a forebearer of Saul. And because of Saul's modesty he was worthy of having Esther as a descendant."³⁸⁸

Regarding Rachel it is written (Gen. 29:18), "Rachel, your little daughter" — small in stature.

Regarding Saul it is written (1 Sam. 9:2), "He was a head taller than any of his fellows."

Esther stood between Rachel and Saul and was therefore of average stature.

108. The study of *Zohar* is extremely beneficial.

Through studying the *Zohar*, you can attain enthusiasm for all your sacred studies.

The very language of the *Zohar* is so holy, it can motivate you to serve G-d.

The *Zohar* uses most forceful expressions in speaking about our duty toward G-d.

When speaking of a person who does good, the *Zohar* says "*Zakah . . . Worthy is he!*"

On the other hand, it cries out against a sinner, "*Vai! . . . Woe! Woe is to him! Woe is to the soul who strays from serving G-d!*"³⁸⁹

Reading such expressions can greatly influence you to serve G-d.

109. When he used it in the *Zohar*, Rabbi Shimon

387. *Megillah* 13a.

388. *Ibid.* 13b.

389. *Zohar* 3:175a.

bar Yochai made the Aramaic *Targum* Language so holy that even other things written in this language have the power to arouse a person toward G-d.³⁹⁰

110. It is written (Prov. 19:3), "A man's own folly perverts his way, and he casts his grudge upon G-d."

This speaks of one who does not bind himself to a true Tzadik. Such a person may appear to serve G-d, but all his devotion is like the contortions one uses when trying to mimic another. He is like an ape trying to mimic a man.³⁹¹

"A man's own folly perverts his way." Because of his folly, all his devotion "perverts his way." He perverts and contorts himself, aping an ideal he cannot grasp.

The reason is because "he casts his grudge upon G-d."

The Talmud teaches us that G-d asks, "Who rules over Me?" and answers that it is the Tzadik.³⁹²

"He casts his grudge upon G-d." The Tzadik is "upon G-d," for he can even rule over G-d.

"He casts his grudge" upon the Tzadik, the one who is "upon G-d." He is hostile and does not draw near to the Tzadik. He therefore "perverts his way," and contorts himself in a vain attempt at true devotion. What he does not know is that this is impossible except through a true Tzadik.³⁹³

390. See *Babai Nachal* 19, *Kochavay Or* p. 86 (note 6).

391. Cf. *Zohar* 2:148b, *Lekutey Moharan* 64:6, B 15.

392. *Shabbos* 63b, *Moed Katan* 16b.

393. Below, 296, *Lekutey Moharan* 2:6, 9:4.

112. If the Torah were written in order, we would know the precise reward and punishment for each commandment.

There are sins whose punishment is debt.³⁹⁴

One who is punished for such a sin is constantly in debt. All the merit in the world does not erase his punishment. He can do every possible good; still he must remain a debtor.

These sins can even cause others to fall into debt. When such transgressions become common, there are many debtors in the world.

The remedy for this is to repent in general for all your sins. Even though you do not know what sin is causing these debts, repent in general and ask G-d to also save you from this particular sin.

The time for such repentance is when you are in a state of Expanded Consciousness.³⁹⁵ This is the time to regret such sins, praying to G-d in complete repentance.

A debtor is in a state of Constricted Consciousness.³⁹⁶

The Talmud teaches us, "Ten measures of sleep came down to the world. Nine were taken by slaves."³⁹⁷

Sleep is a state of Constricted Consciousness.³⁹⁸

It is written (Prov. 22:7), "A borrower is a slave to the man who lends." A debtor is therefore a slave.

394. See *Lekutey Halachos (Choshen Mishpat) Gevias Chov Me-Yesomim 2*.

395. See Pilgrimage, notes 90, 124.

396. See Above, 13; *Lekutey Halachos (Choshen Mishpat) Hal'vah 4*.

397. *Kidushin 49b*.

398. Cf. *Lekutey Moharan 117, B 5:9*.

The nine measures of sleep taken by slaves are the measures of Constricted Consciousness of the debtor.

The sins that cause this must be repented when you are in a state of Expanded Consciousness. This then counteracts the state of Constricted Consciousness which is that of the debtor.

113. People say that when G-d wants to make a man a fool, He takes away his wife.

It is written (Prov. 12:4), "A woman of valor is her husband's crown." This is a good wife.

It is also written (Lam. 5:16), "The crown has fallen from our head." This is the death of such a wife.

In Hebrew this verse is *Nafla Ateres Roshenu*. The first letters of this verse spell out *NAR*—a fool.

114. It is now very easy to resist temptation.

When people withstand a temptation, its evil husks are broken. It then becomes easier for others to withstand it.

People have already withstood many temptations, making it easier for the average man today.

The Talmud teaches us, "What Joseph overcame with strength was a small matter for Boaz. What Boaz overcame with strength was a small matter for Palti ben Laish."³⁹⁹

It took great strength for Joseph to resist the temptation of Photifar's wife.⁴⁰⁰ When Boaz found himself alone with Ruth in the middle of the night, it was much easier for him to overcome this temptation.⁴⁰¹ Joseph had already broken its power.

399. *Sanhedrin* 19b.

400. Gen. 39:8.

401. Ruth 3:8.

When Saul gave David's wife Michal to Palti ben Laish, he lived with her for a long time and faced even greater temptation than Boaz.⁴⁰² But here again it was easier to overcome this temptation, for Boaz had already paved the way.

As the years pass, it becomes easier to resist temptation. The most average man can therefore now withstand all tests.

115. Man's main test in this world involves sexual temptation.

People may also be greatly tempted by money. This can degrade one and literally become a form of idolatry. Still, it does not compare to sexual temptation, which is man's main test.

116. A man was once speaking to the Rebbe, praising another for his good character. He said that the other was *Arintlach*—ethical.

The Rebbe replied that a Jew is not called ethical. Others may have a morality determined by common sense and fairness and they can be called "ethical." But the Jews are a holy people.⁴⁰³ We may have moral commandments that are logical and fair, but these are not mere ethics.

Our Creator gave us a Torah. We keep the commandments because they were decreed by G-d and not for any logical or moral reasons. A Jew may be called G-dly, but never merely "ethical."

It is written in the words of King David (Ps. 119:32), "The way of Your commandments I will run."

402. 1 Sam. 25:44, 2 Sam. 3:15.

403. Isa. 62:12.

There are commandments and customs that involve morality. These are a way of life. King David calls them "the way."

One would follow these ways on the basis of ethical fairness alone. For example, an ethical person would abstain from stealing even without a divine commandment.

King David spoke of such commandments called "the way." He said of them "of Your commandments I will run." I will not keep these commandments because they are moral, but because they are "Your commandments." It is for this reason that I run to keep them.

"The way" includes commandments that are ethically logical. But I do not follow "the way" because it is proper and ethical. "The way of Your commandments I will run"—I run to keep them because You decreed them in Your Torah.

The Talmud teaches us, "Only the Jews go by the name "Adam."⁴⁰⁴

"The way of Your commandments I will run" in Hebrew is *Derech Mitzvosecha Arutz*. The first letters of the words spell out *ADaM*.

A true man is in the category of "Adam." He does not keep a moral code because it is logical or ethical, but because it is decreed by G-d.

Israel is a holy people and its moral code consists of the commandments of the Torah. Therefore, Israel alone goes by the name "Adam." For "Adam" is "the way of Your commandments I will run."⁴⁰⁵

404. *Yebamos* 61a.

405. The original edition of the *Sichos*, which incidentally was also called *Lekutey Moharan*, was published together with the *Sipurey Maasios* in 5576 (1816) in Ostrog. It only went as far as this *Sichah*. The rest

THESE ARE THE BLOSSOMS OF WISDOM GLEANED FROM THE CONVERSATIONS OF RABBI NACHMAN PREVIOUSLY EXISTING ONLY IN MANUSCRIPT

117. The Rebbe spent most of his youth in the village of Ossatin⁴⁰⁶ near Medvedevka, where his father-in-law lived.⁴⁰⁷ This was near a large river⁴⁰⁸ with many reeds and rushes growing on its banks.

The Rebbe often took a small boat and by himself rowed along the river. He could not control the boat very well, but would still take it beyond the rushes where he could not be seen. It was here that he secluded himself in prayer before G-d. The Rebbe himself writes that it was here that he attained what he did.

Although he could not control his boat very well, the Rebbe often took it to the very middle of the river, straying far from the shore. The boat would rock violently in the heavy current and seem ready to sink. The Rebbe had no idea how to remedy the situation, and would lift his hands and cry out to G-d with true devotion.

The same thing happened later when he was in Tiberias. Attempting to escape the plague, he found himself on a narrow wall, hanging by his fingertips

was added on in the next edition. See *Alim LeTerufah* 17, where Rabbi Nathan writes of a certain Reb Baer of Lipovitz having a number of the Rebbe's writings.

406. Confused by many later writers with the city of Gusyatin or Husyatin in the Western Ukraine. Ossatin was a small village near Medvedevka and Smela, as we see here and above in *Shevachay* 20.

407. Rabbi Nachman lived with his father-in-law, Reb Ephraim, from the time he was married shortly after his thirteenth birthday, until he was around eighteen. *Chayay Moharan* 25b (#2).

408. The Tiasman or Tyasman River, a tributary of the Dnieper.

above the Sea of Kineret.⁴⁰⁹ When he felt that he would surely fall, he also cried out to G-d.

The Rebbe constantly repeated these stories. They were a lesson that he wanted to impress on our hearts and minds.

Imagine that you are in the middle of the sea, with a storm raging to the very heart of the heavens. You are hanging on by a hairbreadth, not knowing what to do. You do not even have time to cry out. You can only lift your eyes and heart to G-d.

You should always lift your heart to G-d like this. Seclude yourself and cry out to G-d. The danger is more than imaginary. As you know deep down in your soul, every man is in great danger in this world.

Understand these words well.

118. Rabbi Nathan writes:

I heard that the Rebbe once exclaimed with wonder, "About *G-d* people ask many questions!"

How good it is when you discipline your mind to realize that there are no questions or paradoxes. It is written (Hos. 14:10), "For G-d's ways are straight." Everything is perfectly consistent.

I myself also once heard the Rebbe say, "About G-d they ask questions!"

The Rebbe's intent was to ridicule those who think that they are raising serious questions about G-d.⁴¹⁰

It is written (Ps. 145:17), "G-d is righteous in all His ways." You should not suspect that G-d's ways are at all unjust. If you cannot understand them, it is

409. Above, Pilgrimage 19.

410. Cf. *Lekutey Moharan* B 52, *Lekutey Halachos (Yoreh Deah) Ribis* 5:44.

because the way G-d regulates the universe is beyond all human comprehension.

119. I do not recall the exact course of the discussion, but I do remember that the Rebbe ended by saying, "If people would only hold on to *this . . .*" With his gestures, he emphasized its importance.

The Rebbe's intent was that there is something to grasp hold of even if you cannot attain a high level yourself. You can still grasp hold of others and desire that they attain what is beyond your reach.

I also remember that the Rebbe said, "Even when I am not worthy of serving G-d, I am satisfied to let another serve Him. This is a very important thing to grasp.

I heard this from the Rebbe's own lips, and it seems obvious to me. Even though I may not be worthy, I still long for every one to be truly righteous. I would like nothing better than for all my friends to be great Tzadikim. This would be my greatest expression of love and friendship.

This is how you must love your fellow man. You should want him to attain his true goal in life as ordained by G-d's goodness. This is true Jewish love. It is explained in the Rebbe's lesson on the verse (Isa. 49:10), "For he who has mercy on them will lead them," in the second part of *Lekutey Moharan* #7.

Pople can easily fall away from religion. They can be snared by their evil temptations and literally be trapped in sin. Many such people hate those who are still religious. They provoke them, discouraging and degrading them in every way possible. They do everything in their power to drag others to their low level,

proclaiming that every religious Jew will eventually fall away just as they have.

We see many people who were once very religious and later fell away. When they see our youth who truly want to be religious, they are most intolerant of them.

Many of our youth today have a strong desire to be truly religious. They spend much time in study and pray with all their heart, in great devotion. But those who have fallen away ridicule and insult these young people. They discourage them by saying that all their devotion is really nothing.

This is nothing more than jealousy. They have fallen away and therefore want others to be just like them.

But a true Jew must do the exact opposite. He should want others to serve G-d, even when he himself is unable to do so.

120. The Rebbe once quoted the verse (Ps. 31:25), "Be strong and brave, all who hope in G-d."⁴¹¹

The Rebbe stressed "all who *hope* in G-d." You may not be worthy of holiness or devotion. But you can still hope. In this way you can be "brave and strong."

No matter what happens, never let anything discourage you.⁴¹²

You should also encourage others not to be dismayed, no matter what happens. You may be aware of your own failings, but still, this should not prevent you from encouraging others. It is easier to inspire

411. The verse is actually, "be strong and let your hearts be brave." The expression "be strong and brave," as quoted here, is from Deut. 31:6, Josh. 10:25, and 2 Chr. 32:7.

412. Above, 3; *Lekutey Moharan* 282, B 78.

others than to strengthen yourself. Thus, our Rabbis teach us, "A prisoner cannot free himself."⁴¹³

There is nothing worse than discouragement. It is written (Deut. 20:3), "do not be afraid or terrified." The Talmud interprets this, "do not be afraid" of the hordes of troops — "nor terrified" of the sound of the war horn."⁴¹⁴

If you want to be religious, you will also encounter many battles. You will have to be brave in the face of "hordes of troops and the sound of war horns."

You will have to face many such things.⁴¹⁵ You must take a stand and not surrender your ground, no matter what you encounter. Anticipate G-d's help⁴¹⁶ and do not stray from Him.

The Talmud says, "Retreat is the beginning of defeat."⁴¹⁷

How can you run from G-d? It is written (Ps. 139:7) "Where can I flee from You? If I mount up to heaven, You are there—if I descend to hell, You are there too."

You must be very stubborn in your devotion.⁴¹⁸

You may feel far from G-d, but do not discourage others. Do just the opposite, and strengthen them in every way you can. Speak to them with words that restore the soul.⁴¹⁹ Do this, and you will also eventually be affected and be worthy of true devotion to G-d.

413. Berachos 5b.

414. *Sotah* 8:1 (42a), according to Rashi. Cf. Deut. 31:6.

415. Cf. *Lekutey Halachos (Yoreh Deah) Giluach* 3:9.

416. *Shabbos* 31a.

417. *Sotah* 44b.

418. Cf. *Lekutey Moharan* 48, 51; *Lekutey Halachos (Orech Chaim) Tefillah* 5:43, *Birkas HaMazon* 4:12, (*Yoreh Deah*) *Basar VeChalav* 5:29, *Shiluach HaKan* 4:2; *Nachalay Emunah* 34.

419. Ps. 19:8.

121. The Rebbe once lectured us to pray with energy and devotion. He emphasized that we must force ourselves to pray with all our strength.⁴²⁰

He said, "You put as much energy into your prayers as I did when I was pulling up the anchor.

"Once I was on a ship, and an emergency arose where the anchor had to be lifted immediately. All the passengers were forced to pull the anchor rope with all their might. I went through the motions of pulling with all my strength, but I was really not using any energy at all. I was really only pretending. I was being coerced, so I acted as if I was pulling with all my might.

"The same is true of the energy and devotion you put into your prayers."

The Rebbe was telling us that we were far indeed from actually putting all our energy into our devotions.

122. I heard that the Rebbe once said, "Have faith for G-d's help. Otherwise you will travel and wander, just like many people do for their livelihood."

The Rebbe was speaking of those who must support a family. In most cases they do not have an ample livelihood. They often lack clothing and other necessities.

One person may lack a simple garment. Others may lack fine clothing and mansions . . .

Wait for G-d's help and do not press the hour.⁴²¹ Do not try to take care of all your needs at once, but wait until G-d shows His mercy.

The Rebbe said, "If I did not have patience when I needed something, I would press the hour and demand it immediately. I would then have to borrow money and

420. Above, note 214.

421. *Eruvin* 13b.

become a debtor. I would be forced to wander and travel, trying to earn money to pay it back. I would be just like the many others who are forced to go from place to place because of this.”

Realize this and live accordingly. Every man has much that he lacks. Even the wealthiest nobles have their wants. It is best to be satisfied with a minimum, and run your household with what you have at the time.

You may imagine that your wife and children need clothing, for example.⁴²² They may need it very badly, but still, do not press the hour and buy on credit. Wait until the right time comes, and you can pay for your needs.

It is better to endure privation than to fall into debt. This is even true regarding food. How much more certainly is it true about clothing and housing.

It is better to be in debt to yourself than to the storekeeper. It is better to be in debt to your family and owe them the clothing.

It is written (Ps. 145:15), “The eyes of all are to You, and You give them their food in its time.” In all such matters, you must wait for the proper time.

123. The Rebbe once spoke about those who are religious for a while and then fall away. He said that even the short time that they are religious is very dear to G-d, no matter what happens later.

It is written (Cant. 4:9), “You have heartened Me with one of your eyes.” G-d is speaking to the Jewish people, recalling the time they accepted the Torah.

The Midrash asks why the verse says “with *one*

422. See above, 100.

of your eyes." It answers that the other eye was already looking at the Golden Calf. ⁴²³

Even when they accepted the Torah, they already had plans to stray. Still, the short time they were close to G-d was still very dear to Him. He therefore said, "you have heartened Me with one of your eyes."

124. The Rebbe once asked us, "Have you ever heard me lecture you about religion?"

He said, "I cannot lecture people in this manner. For every word of such moralizing is immersed and washed in tears. *Etlich's vort fun Mussar is bei mir favareshin mit trehrin*. Because of this I cannot lecture people about religion."

At first it was very difficult for us to understand what the Rebbe meant. It seemed to us that his every word was a religious lesson, literally burning with fire.

It was true that he did not openly lecture us like many sermonizers, but still, his every conversation dealt with devotion to G-d. All of his words were literally like burning coals,⁴²⁴ and whoever was worthy of hearing them was literally filled with fiery inspiration.

It is impossible to describe the holy fire of the Rebbe's words. Even his most casual conversations were filled with holiness and purity. But when he presented a lesson or spoke of devotion, his every word would scintillate and sparkle. It would blaze like flames, flashing like a roaring fire.⁴²⁵

You would only have to listen carefully, and sincerely heed his words. Every word would literally fly into you like a bolt of fire.⁴²⁶ You would feel yourself

423. Cf. *Shabbos* 88b, *Gittin* 36b, *Shir HaShirim Rabbah* 1:55.

424. *Avos* 2:10.

425. *Ps.* 104:4, *Cant.* 8:6.

426. *Ex.* 3:2.

being drawn to G-d and bound up with Him in a wondrous fiery bond.

There were many such times when we felt that we were standing before the awesome Holy Splendor itself.⁴²⁷ We felt that we no longer had free will. It was as if we were powerless to go against G-d's will and that we would never again be separated from him. The Rebbe's words drew us so strongly to G-d that we were sure that we could never oppose His will by transgressing even the most minor commandment. But experiences such as these are totally beyond description.

Even today, you can become involved in the Rebbe's published works. If you study them sincerely and probe their depth, your heart will certainly be drawn to G-d by the Rebbe's holy words. For all his words are like burning coals.

125. On Succos 5570 (1809) the Rebbe spoke about the Esrog, saying that the mystery of the Days of Awe require one to have a beautiful Esrog. This was discussed earlier.⁴²⁸

Esrogim were impossible to find that year and the community had already resigned itself to do without one completely. There was not an Esrog to be had in the entire land until just a day before Succos. Then, in His own miraculous ways, G-d made it that the needed Esrogim reach several nearby towns. These fetched premium prices, and in some communities were sold for as much as fifty Rubles and more.

Here in Breslov, the Rebbe was able to obtain a

427. Ps. 29:2, 96:9, etc.

428. Above, 87, see note 287.

particularly beautiful Esrog.⁴²⁹ He was so overjoyed that he asked us to bring musical instruments and play for him, making it an occasion of celebration. For three continuous days he was so inspired by the Esrog that he did not feel his terrible illness at all. His joy was so great that it literally restored his health.

He continued speaking about this Esrog even after Succos. He said that we had no idea how precious was the commandment of Esrog and how high its level. The fact that Jews spend more money for the observance of this Mitzvah than any other is not without significance. It shows that this Mitzvah is precious beyond all measure, even though we might not be aware of it.

Even if people knew the true greatness of the Esrog, they would not behave differently. The Jews are a holy people.⁴³⁰ They are very wise and not easily fooled. They spend much money for Esrogim, and this is certainly not without good reason.⁴³¹

The Rebbe spoke about this at length, emphasizing the importance of the Esrog.

126. On Saturday night, right after the Sabbath of Repentance (*Shabbos Shuvah*) 5570 (1809), the Rebbe spoke about the Messiah.⁴³²

It is a well known fact that many people were saying that the Messiah would come that year. The Rebbe, however, did not agree with this.

The Rebbe said, "When the Messiah is ready to come, more than one person will cry out about faith.

429. See *Yemey Moharnat* p. 28 for details.

430. Isa. 62:12.

431. *Yemey Moharnat* 28b.

432. *Shabbos Shuvah* that year fell on 6 Tishrei (Sept. 16, 1809). See *Sichos Moharan* 31a (#81).

Many Tzadikim will raise their voices, just as I do today. They will scream until they tear out their throats—*ein reisen die keili*—and it will not help.”

Regarding the Messianic age, it is written (Isa. 4:3), “And it will be, that he who is left in Zion, and he who remains in Jerusalem, ‘holy’ shall be said to him.” The Talmud teaches us that the angels will chant “holy, holy, holy” before the Tzadikim, just like they do before G-d.⁴³³

This is the plain meaning of the verse. For the Tzadikim who remain faithful before the Messiah’s coming, will deserve this, and much more. So difficult will it be to remain firm in faith and not be misled by every one’s mistaken beliefs in the pre-Messianic era.

At that time many who call themselves religious leaders will preach falsehood. A group like ours, where people gather together thirsting for G-d’s word, will certainly no longer exist. There will remain some truly religious individuals, but they will be very widely scattered.

The Rebbe then quoted the verse (Ex. 17:14), “write this as a record in a book.” In days to come, let people know that there was one who already predicted this.⁴³⁴ Then they will know and be encouraged in their faith in G-d and the true Tzadikim.

127. The Rebbe was once speaking about Elul, the month before Rosh Hashanah. He spoke of the custom of reading from the *Tikuney Zohar* with its own special melody during this month, and the fatigue resulting from spending many late hours in the House of Study.

433. *Baba Basra* 75b. Cf. Isa. 6:3.

434. Above, 35, below, 220.

He said, "This practice results in many lofty things and does much to correct the transcendental worlds."⁴³⁵

128. The Rebbe once mentioned that he knew the entire *Etz Chaim*⁴³⁶ and *Pri Etz Chaim*⁴³⁷ as well as all the works of the holy Ari⁴³⁸ and the *Zohar* and *Tikuney Zohar*. From the way he said it, it was obvious that he achieved this in his youth.

The Rebbe emphasized the importance and holiness of the *Tikuney Zohar* many times. He spent much time studying and reviewing it, and not only during the month of Elul. He once said, "The *Tikuney Zohar* contains all the wisdom in the world . . ."⁴³⁹

129. Sexual temptations result from depression.

You should therefore make every effort always to be joyful.

The Rebbe said, "Even when one is trapped in quicksand, he screams and screams and screams. *Un*

435. Below, 294.

436. "The Tree of Life," a work containing all the major Kabbalistic teachings of Rabbi Isaac Luria, the holy Ari. A recent edition of this work contains over 1200 pages.

437. "The Fruit of the Tree of Life," another of the Ari's writings discussing the relation of the Kabbalah to ritual observances.

438. Primarily, the *Shemonah Shaarim*, the "Eight Gates." These are eight major volumes applying the Ari's teachings to various aspects of Judaism. They are, *Shaar HaHakdamos*—"The Gate of Introductions," *Shaar Maamarei Rashbi*—"The Gate of Rabbi Shimon bar Yochai's Sayings" *Shaar Maamarei Chazal*—"The Gate of our Sages' Sayings." *Shaar HaPesukim*—"The Gate of Scriptural Verses," *Shaar HaMitzvos*—"The Gate of Commandments," *Shaar HaKavanos*—"The Gate of Intentions," *Shaar Ruach HaKodesh*—"The Gate of Divine Inspiration," and *Shaar HaGilgulim*—"The Gate of Reincarnations." A number of other works are also included in the Ari's writings.

439. Below, 385.

afilu as me-falt in a blutte arein, shreit men, un meh shreit, un meh shreit."⁴⁴⁰ The Rebbe then raised his hands slightly and said no more.

The Rebbe then spoke about the disturbing thoughts that often trouble a person in this area. He quoted the Talmudical maxim, "Trouble is bad enough when it comes,"⁴⁴¹ adding "One should not be disturbed by this either before or afterward."

130. I heard that the Rebbe once spoke about the many famous miracle workers. He used the following parable:⁴⁴²

A king once had two sons, one wise and the other foolish. He put the fool in charge of all his treasuries. The wise son, on the other hand, was not given any position, and just constantly sat beside the king.

The people found this very difficult to understand. Here the son who was totally devoid of wisdom was given all authority and had to be approached every time one wished to deposit or withdraw anything from the king's treasury. On the other hand, the wise son had no authority at all.

The king answered, "What is so great about disbursing money from an existing treasury? Any fool can do that.

"But my wise son sits beside me and uses his mind. Many times he comes up with a new idea that would never have occurred to me. He may tell me about lands I have never heard about and show me how to conquer them. This is how I build up my treasury.

440. This quotation is most probably the fragment in *Alim Le-Terufah* 337.

441. *Berachos* 9b, Rashi on Ex. 3:14.

442. This is brought word for word in *Chayay Moharan* 32b (#20).

“But the foolish son does not do anything to add to my treasury. He merely expends what I already have.”

“My wise son is therefore much more important than his brother even if he has no direct authority. For he is the one responsible for acquiring the treasury in the first place.”

CONVERSATIONS RELATING TO THE REBBE'S LESSONS AND STORIES

131. Rabbi Nathan writes:

This occurred shortly before Purim when I was with the Rebbe writing the lesson on the verse (Ex. 21:1), "And these are the ordinances . . ." appearing in *Lekutey Moharan* 10.⁴⁴³

The lesson begins by stating that when there are decrees against the Jews, they can be mitigated by dancing and clapping.

The Rebbe remarked, "This is what I said. News is coming about decrees against the Jews.⁴⁴⁴ But Purim is near and Jews will dance and clap, and this will alleviate the decree."

443. This lesson was said in the winter of 5563 (1863), shortly before Purim in the town of Tirhavitza, where the Rebbe made an annual visit to Rabbi Yekusiel, the Magid of that community. *Chayay Moharan* 14b (#59), 28b (#13), *Parparos Lechochmah*, end of 49. According to the verse upon which the lesson is based, it was most probably delivered on the Sabbath, 29 Shevat (Feb. 21, 1863). This was soon after Rabbi Nachman moved to Breslov, and shortly before the wedding of his daughter Sarah. In *Chayay Moharan* 4a (#2), Rabbi Nathan states that it was on this Purim that he began writing the Rebbe's lessons. The process is described in *Yemey Moharnat* 65. Rabbi Nachman would dictate the lesson line by line in Yiddish and his disciple would render it in Hebrew. At the end, Rabbi Nathan would reread the entire lesson to his master and make the necessary corrections.

444. This was the Ukase issued by Alexander I on October 9, 1802 (Oct. 19 on the Gregorian Calendar—Simchas Torah in Hebrew) to draft a set of regulations called "Enactments Concerning Jews." In Yiddish, these "Enactments" were called *Punkten* or "points." They included forbearings of the future compulsory conscription laws that decimated many Jewish communities, as well as regulations regarding compulsory secular education. *Chayay Moharan* 4a (#1). The Rebbe considered the latter section the worst possible decree, saying that it would destroy future generations of Jews. *Shevachay Moharan* 20b (#12).

The Rebbe then repeated himself, strongly emphasizing the words, "*This is what I said.*"

His intent was to emphasize to us that we should sincerely follow all his lessons, abiding by the simple meaning of his words.

All the Rebbe's lessons, contain awesome depth, plumbing the deepest mysteries and most lofty secrets. Still, he emphasized that the main thing was their simple meaning.

He used this lesson as an example. It teaches that dancing and clapping can mitigate the harshest oppression. He bid us to take the lesson at face value and actually make an effort to make merry on our joyous holidays such as Purim and Chanukah, as well as at happy occasions such as weddings.⁴⁴⁵ At such times, he said, we should make ourselves feel the true joy of obeying G-d's commandments. We can make ourselves so elated that we actually dance and clap our hands in joy. This is what abates the harshness of decrees against us.

Do not say, "Who can be worthy of nullifying an evil decree through mere dancing and clapping? Certainly only the holiest of men!"

The Rebbe's lessons are not in heaven.⁴⁴⁶ Any person can observe the words of this lesson and accomplish great things. All that is required is truth and sincerity. The same is true of all his other lessons. For the main thing is not study, but action.⁴⁴⁷

Open your eyes and concentrate on each of the

445. The Rebbe actually set the example by making it a point to dance more than usual that year, especially at his daughter Sarah's wedding. *Chayay Moharan* 28b (#13), *Shevachay Moharan* 6a (#23), *Yemey Moharnat* 7a.

446. Deut. 30:12.

447. *Avos* 1:17.

Rebbe's lessons. Open your heart to the simple meaning, and you will find a path to G-d in each saying. Ask Him to open your eyes and let you be worthy of understanding what each lesson requires of you.

Each word in the Rebbe's lessons is most important. In every one you can find much advice that will help you in serving G-d.

You may study some of the lessons and think that they apply only to those who have reached high spiritual levels. You may at first not be able to find anything that seems to apply to you personally. But look more carefully. You will find that each thought contains awesome encouragement and wondrous advice, leading you toward G-d no matter where you may be.

Open your eyes and heart, and you will certainly find advice and a way upon which you too can tread. For all of the Rebbe's words fit a multitude of cases. In each lesson, the Rebbe presents the entire Torah to every man in the world, from the highest to the lowest.

Any one of the Rebbe's lessons can teach the greatest Tzadik how to serve G-d. Nevertheless, the lesson can at the same time apply to the lowliest and humblest of men, offering him the advice he needs to return to G-d from the lowest chambers of hell.⁴⁴⁸ The greatness of the Rebbe's lessons is found in their unique generality.

132. The Lesson on the verse (Ps. 81:4), "Sound the shofar . . ." speaking about bringing peace to the world is brought in *Lekutey Moharan* 14. This was

448. *Yerushalmi, Yebamos* 1:6 (8a).

said on Shabbos Chanukah, shortly after the passing of the great Rabbi Gedaliah of Linitz.⁴⁴⁹

In this lesson, the Rebbe is actually eulogizing Rabbi Gedaliah. This is the reason why it includes the fact that we do not eulogize on Chanukah.⁴⁵⁰

The Rebbe also said then that it was very difficult for him to give a lesson on the Torah. Every Tzadik has a portion in the Torah, and when he passes away, his portion of the Torah also departs from this world. When a great Tzadik dies it is therefore difficult to speak on the Torah.

In paragraph 4 of this lesson, the Rebbe explains the Talmudic saying, "Why do sages not have children who are equally learned? Because they do not begin with a blessing for the Torah."⁴⁵¹ At that time, the Rebbe also mentioned an additional explanation.

When a child is conceived, his conception depends on the food previously eaten by his parents. They must

449. This was said on *Shabbos Chanukah*, 2 Teves, 5564 (Dec. 17, 1803). *Parparos LeChochmah* a.l., *Chayay Moharan* 14b (#59). Rabbi Gedaliah was a student of Rabbi Yehudah Leib, the preacher of Polonnoye, who in turn was a major disciple of the Baal Shem Tov. He was among those who sided with the Rebbe in his dispute with Rabbi Leib, the Zeideh of Shpola. *Ibid.* 29b (#19). Rabbi Nachman credits him with the creation of *Shevachay HaBaal Shem Tov* (Praise of the Baal Shem Tov). *Avanehah Barzel* p. 29 (#30). Its author, Rabbi Dov Baer ben Shmuel, the *Shochet* of Linetz, in his introduction also credits most of the stories to "Rabbi Gedaliah, as told to him by Rabbi Shmerl of Varhavka." A number of sources, such as Rabbi David HaLachmi's *Chachmay Yisroel* (Tel Aviv, 1957) and *Hilulah Rabbah* (published with *Mazkeres Shem HaGedolim*), erroneously give the date of Rabbi Gedaliah's death as 5545 or 5548. However, we find that the Rebbe and Rabbi Nathan visited him as late as 5563. *Yemey Moharnat* 7a, *Avanehah Barzel* p. 15 (#12).

450. *Lekutey Moharan* 14:13. Cf. *Shabbos* 21b, *Orech Chaim* 670:1.

451. *Nedarim* 81a.

sanctify and bless this "beginning," namely the things that precede conception, such as eating. Only when this is accomplished can a child be conceived in purity and holiness.⁴⁵²

But there are sages "who do not *begin* with a blessing for the Torah." The "beginning" preceding conception, is not sanctified with the blessing of the Torah. For to have children who are sages, this "beginning" of conception must also be blessed with the Torah.

133. In *Likutey Moharan* 69 the Rebbe speaks of the great sin of stealing or coveting even in thought.⁴⁵³

In this lesson, the Rebbe explains the Talmudic teaching, "One who steals even a penny from another, must pursue him even to Media to return it."⁴⁵⁴ He asks why, of all nations, Media is mentioned. He answers that "to Media" in Hebrew is *LeMaDay*, which can also spell "*LeMuDey*" — "taught of." It therefore refers to those "taught of G-d" (Isa. 54:13), namely children. Theft can even pursue one's children.

I heard from the Rebbe's own lips that this is how this Talmudic lesson was originally taught on high.

452. See Above, 32, 40; *Lekutey Moharan* 2:6. Cf. *Etz Chaim, Shaar Ha'oras HaMochin* 7.

453. This lesson was said on a Rosh HaShanah. Reb Moshe Chenkes was there at the time, and when he later asked the Rebbe to pray for him to have children, the latter alluded to this lesson. Reb Moshe later realized that the Rebbe was alluding to the jealousy of his partner, Reb Abraham Payes. Just before the Rebbe passed away, he suggested to Rabbi Nathan that Reb Moshe would have children if he remarried. He took this advice, divorced his wife, married a sister of the Rabbi of Tomoshpil, and had a son and daughter. This daughter eventually married the Rebbe's grandson, Rabbi Avraham Dov. Reb Moshe's partner, Reb Abraham, lost his wife and later married Reb Moshe's previous wife. *Parparos LeChochmah* 69, *Chayay Moharan* 9b (#29), *Kochavay Or* p. 44 (#7, 8), *Yemey HaTelaos* p. 4b ff.

454. *Baba Kama* 9:5 (103a).

134. Lesson 275 in *Lekutey Moharan* begins with the statement, "Every good deed that one does is made into a lamp."

One of my companions told me that the Rebbe once explained this idea in greater detail:

Some people have a light that burns only for a short time. While it burns they can explore the King's storehouse.⁴⁵⁵ But then it burns out and they can no longer seek.

Another may have a lamp that burns longer. He has more time to probe the celestial treasures. Still another may have a lamp that blazes for an entire day or even longer.

But there is one who has the most wonderful lamps of all. These are never extinguished but burn and shine forever. The owner of these lamps can delve into the King's treasures for as long as he wishes.

From this we can understand that even an ordinary religious man can explore the King's treasury, but only for a given time as determined by his good deeds. Even this is certainly a most wonderful privilege. You can find wonderful treasures even in this short time and then enjoy them in the Future World forever.

All of your future life is determined by what you find during the time of exploration. If you are worthy of more time in which the lamps created by your deeds shine, you will certainly find more good in the King's treasury. It all depends how long your lamp can burn.

The light of a great Tzadik is never extinguished. His exploration of the King's treasures can go on forever.

455. This understanding is the primary reward in the Future Life, Cf. *Zohar* 2:166b.

There is a much deeper meaning to this, but what we have presented is sufficient.

135. The Rebbe once spoke to a man who was very far from G-d. He told him that he could help himself by sighing and groaning.

The Rebbe then revealed a lesson on the verse (Eccl. 8:14), "There is an emptiness to what is done on the earth." "Emptiness" is *Hevel*, which also means a breath or exhalation.

When you sigh and groan with desire to return to G-d, this exhaling (*Hevel*) breaks the rope (*Chevel*) of spiritual impurity that binds you and holds you back. You can then be bound up with the Holy.

In a number of later lessons, the Rebbe again explained how precious is a person's sigh.⁴⁵⁶

136. I heard a further discussion on the lesson appearing in *Lekutey Moharan* 172 on the verse (Isa. 6:3), "The whole earth is filled with His glory" from one of my companions.

The main thing is to nullify every one of your personality traits. You must strive to do so until you have totally obliterated your ego, rendering it into absolute nothingness before G-d.

Begin with one trait and annihilate it completely. Then work on your other traits, one at a time, until they are totally nonexistent.

As you annihilate your own personality, G-d's glory will begin to shine through and be revealed.

It is written (Ezek. 43:2), "And the earth was alight with His glory." G-d's glory is like light.

456. *Lekutey Moharan* 8:1, 22:4, 56:9.

The larger an object, the greater its shadow. A thin rod casts a very small shadow, while a more substantial object casts a larger shadow. A great building will cast a still larger shadow. As more light is obstructed, a greater shadow is cast.

The same is true of G-d's glory. The material obstructs the spiritual and casts a shadow. The denser an object, the deeper a shadow it will cast.

When you are bound to an emotion or desire, it obstructs G-d's glory and casts a shadow. G-d's light is then hidden from you.

But as you nullify these emotions and desires, you also remove this shadow. And as the shadow departs, the light of G-d's glory is revealed.

When a man is worthy of annihilating the shadow completely and making it into absolute nothingness, then G-d's glory is revealed to all the earth. There is no obstructing shadow, and the light can shine through in all its glory.

It is written, "The whole earth is filled with His glory." "Filled" is *MeLoA*, which also can be read *MiLoA* — from nothing. "From nothing is all the earth His glory."

When there is nothing—nothing casting a shadow and obstructing His light—then His glory is revealed in all the earth.⁴⁵⁷

137. The Rebbe's lesson on the meaning of *MAOS*, money, is found in *Lekutey Moharan* 204. Before revealing this lesson, he told the following story:⁴⁵⁸

457. See *Hashmatos* (annotations) printed in *Yemey HaTelaos*, p. 59.

458. The story is alluded to in the lesson, but not told.

Once there were two close friends who had recently been married. The first one saw the other doing something improper, straying from the true path. However, he did not pay any attention to it, thinking it to be a mere accident. But when he saw his friend continue and do something much worse, he realized that the other was actually a sinner. He decided that he would have nothing to do with his old friend and estranged himself from him completely.

All this time, they had been supported by their fathers-in-law, as was the custom. After a while, they left their in-law's table and had to earn their own living.

The sinner began to prosper and eventually grow very rich. His friend, on the other hand, became very poor, and was constantly upset, complaining of G-d's injustice. He said to himself, "I know that my former companion committed a great sin. Why is he given such greatness and wealth?"

One evening the poor man had a vision. He saw a band of men approach, carrying large sacks of coins. As they approached, he could hear the loud clinking sound.

He tried to move toward them, but they stopped him with a warning. "Do not touch any of this money. It all belongs to your former friend."

Realizing that this was an opportune moment, he asked them, "Why is he worthy of this riches? I myself saw him commit a great sin!"

They answered, "From the day you both left your father-in-laws' table, your companion has consistently set aside times for Torah. He has taken upon himself to study a given amount each day without fail. But you are not involved in the Torah. Consequently, your companion is worthy of riches despite his great sin.

For though it can extinguish good deeds, sin cannot extinguish Torah."⁴⁵⁹

"Sin cannot extinguish Torah" in Hebrew, is *We'ain Avera'ah Mekabe'ah Torah*. The first letters of these words spell *MAoWT* — money.

138. I heard this from the Rebbe's own lips when he revealed the lesson speaking of the importance of telling stories about Tzadikim, appearing in *Lekutey Moharan* #234.

The Rebbe said, "I myself was greatly motivated to serve G-d through stories of Tzadikim.

"Many great Tzadikim used to visit the home of my holy parents. We lived in Medziboz, and this was also the home of the Baal Shem Tov. Many would come and visit the Baal Shem Tov's grave, and they would mostly stay at my father's house.

"It was from them that I heard many stories of Tzadikim, and this moved me toward G-d."

It was through this that the Rebbe attained the great things that he did.⁴⁶⁰

139. One of the Rebbe's followers told this to me: I once told the Rebbe that there was talk about me marrying a certain girl. I told the Rebbe, "There is no place for me there."

The Rebbe answered, "When a person has a Jewish heart, then he has nothing to do with space. The heart is G-dliness, and G-d is the place of the world."⁴⁶¹

459. *Sotah* 21a.

460. This is quoted in Rabbi Shimon Menachem Mendel of Gartznav's *Sefer Baal Shem Tov, Meiras Eynayim* #46.

461. *Berashis Rabbah* 68:10, *Sh'mos Rabbah* 45:6, *Rashi* on Ex. 33:21.

This is brought down in the second part of *Lekutey Moharan* #56.

140. The Rebbe's lesson on the verse (Ex. 6:9), "And they hearkened not to Moses because of impatience of spirit and cruel bondage," appears in the second part of *Lekutey Moharan* #86. The lesson states that the fact that one must work hard toward something implies a lack of faith.⁴⁶²

When the Rebbe addressed this lesson to me I was quite shocked. I always thought of myself as having faith, and could not understand his implication.

When I mentioned this to the Rebbe he answered me with some impatience, "You may have faith, but you have no faith in yourself. *Hast-di in dir kein Emunah nit.*"

The Rebbe told me this:

It is written (Zech. 4:10), "Who has *despised* the day of *small* things." The Talmud comments on this saying, "Why are the tables of the Tzadikim *despised* in the Future World? Because of their own *smallness.*" That is, because they do not believe in themselves.

Rashi explains "their smallness" to mean that their faith was small. But the exact words of the Talmud literally say, "the smallness they had in themselves." Hence, the Rebbe's comment that their main lack was that of confidence in themselves.

462. This lesson was given shortly before Rosh Hashanah 5558. *Pazparos LeChochma* 61:8. Rabbi Nathan had arrived in Breslov on Saturday night for Selichos and spoken to the Rebbe after the service. A week later on Rosh HaShanah, the lesson "Rabbi Shimon Rejoiced," mentioned below, was revealed. *Yemey Moharnat* 20b, *Chayay Moharan* 15a.

The Talmud concludes by stating, "there were some among them who did not believe in G-d." If they were Tzadikim, how is this possible? But according to the Rebbe's interpretation, this means that they did not have enough faith in G-d's goodness to believe that they were important to Him.

This is why the Talmud speaks of their "smallness." Their lack of belief was really lack of faith in themselves.

This can also be fitted into Rashi's commentary.

The main lesson here is that you must have faith in yourself.

Believe that even you are dear in the eyes of G-d.

A measure of G-d's goodness is every individual's importance to Him.

Experiencing humility does not mean that you should put yourself into a state of constricted consciousness, but rather that you should constantly ask G-d to help you achieve true humbleness. [This is discussed at length in the second part of *Lekutey Moharan* #22 and #72.]

Shortly after the Rebbe taught the above lesson, he gave another lesson on the section of the *Zohar* beginning, "Rabbi Shimon rejoiced."⁴⁶³ This appears in *Lekutey Moharan* #61. There he states that Tzadikim suffer from opposition because of their lack of faith in themselves.⁴⁶⁴

141. In *Lekutey Moharan* #205, the Rebbe states

463. *Zohar* 2:128a.

464. *Lekutey Moharan* 61:5.

that the remedy for the spiritual damage caused by a nocturnal pollution is to say Ten Psalms.

In the second section, #92, these Ten Psalms are specified.

Rabbi Nathan writes:

I was not with the Rebbe when he first revealed the concept brought in lesson #205. But G-d was with me and I came there shortly afterward and heard the entire lesson from someone exactly as the Rebbe had taught it. I then had the opportunity to discuss it with the Rebbe himself, and he reviewed it for me as it is brought in *Lekutey Moharan*.⁴⁶⁵

When the Rebbe first revealed this, he prescribed the remedy of the ten Psalms without specifying which ten must be said. He said, "The exact ten Psalms should be specified. However, any ten constitute the remedy, since any ten Psalms correspond to the ten types of song. These ten melodies are the true remedy."

Before speaking of the Psalms, the Rebbe said, "The first remedy is Mikvah. *Das ersht is Mikvah*. You must first immerse yourself in a Mikvah." He then spoke of the Ten Psalms.

Another time the Rebbe said, "You must be very careful to immerse in a Mikvah on the same day that you have an unclean experience. If you cannot immerse the first thing in the morning, do so any time during

465. This took place on Friday, 17 Sivan, 5565 (June 14, 1805). Rabbi Nathan had returned to Breslov eight days after Shavuos, and was told about this by Rabbi Yoske, the husband of the Rebbe's daughter Udel. This was the same day that the first manuscript of *Lekutey Moharan* was given to be bound. *Yemey Moharanat* 8b, *Chayay Moharan* 15a, *LeChochmah* 205.

the day, even toward evening. It is most important to immerse on the very same day."

[At the end of *Sipurey Maasios* it is brought that he said that it is best to immerse immediately.⁴⁶⁶]

Four long years then passed, and what happened would consume many volumes. It was during this interval that the Rebbe contracted the illness that would eventually take his life. It was also during this time that he travelled to Lemberg (Lvov).

One winter night we stood around him as he lay in bed. Suddenly he began to speak of the Ten Psalms. He told me to get a piece of paper and write down verses alluding to the ten types of song. He then revealed the ten verses, dictating them as they appear in the second section of *Lekutey Moharan* #92.

The Rebbe expressed his desire to specify the Ten Psalms that must be said on the day one has an unclean experience. We stood there waiting, but were not worthy to hear them at that time. We then left.

When I returned for a Sabbath, I happened to see a manuscript where the Rebbe himself had written down the Ten Psalms. I did not think it proper to take the manuscript without permission. I attempted to memorize it, but was prevented by the fear that the Rebbe would mind me entering the room and seeing the manuscript without his permission.

[This took place on *Shabbos Shekalim* 5570 (1810). When the Rebbe left his room to hear the reading of the Torah, I entered and saw the Manuscript.⁴⁶⁷]

466. *Sipurey Maasios* 80a.

467. This would be on 27 Adar I, 5570 (March 3, 1810). *Pararos Lechochmah* B 92 challenges this on the basis that it would be almost five years after the initial revelation, while above it states that it was "close to five years." He suggested that 5570 might be a printing

On Sunday I went in to take leave of the Rebbe before going home. I asked him to disclose the Ten Psalms, knowing full well that he had already written them down. But the Rebbe demurred, saying that there would be another time. I then left for home without learning them.

A short time later⁴⁶⁸ while I was home in Nemerov, the Rebbe revealed the Ten Psalms to the Rabbi of Breslov⁴⁶⁹ and my good friend Reb Naftali of Nemerov.⁴⁷⁰

The Rebbe asked them to bear witness and said, "Everyone experiences a nocturnal emission at one time or another. I call you to bear witness that these

error, and that the actual year was 5569. *Shabbos Shekalim* that year fell on 25 Shevat (Feb. 12 1809). An alternative suggestion is that the "winter night" occurred a year before this *Shabbos Shekalim*. See following note.

468. According to *Parparos LeChochmah*, end of B 5, this took place close to Passover 5569. He writes, that there is a question whether it was before or after the holiday. However, in a letter, Rabbi Nachman of Tulchin, a disciple of Rabbi Nathan, writes that it was revealed between the lesson appearing in *Lekutey Moharan* B 74, and the story of the Seven Beggars, shortly before the Rebbe left Breslov for Uman. (Unnumbered letter, dated Monday, 18 Adar, 5633, at the end of *Alim LeTrufah*.) This sets the year as 5570. The lesson deals with Parshas Parah and most probably was revealed on that Sabbath, 18 Adar II (March 23, 1810). The story of the Seven Beggars was begun on 25 Adar II (March 30), also on a Friday night, as discussed below, note 496. The Ten Psalms were therefore revealed during the intermediate week.

469. Although Rabbi Nachman was spiritual leader of Breslov, the one consulted for ritual matters was Rabbi Aaron, son of Rabbi Moshe of Karsin. It was the Rebbe who brought him to Breslov to be Rabbi of the city. *Tovos Zichronos* #7. Rabbi Aaron's great-grandson, Rabbi Yisroel Abba Rosenfeld, was the founder of Breslover Chassidim in America and the first president of the Breslov Yeshiva in Jerusalem. The latter's son, Rabbi Zvi Aryeh Rosenfeld, is one of the leaders of the world Breslov scene.

470. Reb Naftali was a childhood friend of Rabbi Nathan, and was with him when he first met the Rebbe. *Avanehah Barzel* p. 9 (#6).

Ten Psalms are a beneficial remedy for this unclean experience. They are an absolute remedy.

“Some people experience such an emission because of overindulgence in food and drink or because of exhaustion and fatigue. Others experience it because of the position in which they happen to be sleeping. In such cases there is no reason for concern. [It is nothing more than bedwetting on the part of an infant.]

“Others are guarded from on high and are protected from such experiences. Still others are spared because of their destiny. A man might dream that he is falling and be awakened by his dream. This is also a sign that he is protected from on high.

“But others experience emissions because of their evil thoughts. This literally creates evil forces of the Husks.⁴⁷¹ But even in this case, saying the Ten Psalms will do much to remedy the spiritual damage.

“Many great Tzadikim sought this remedy and worked hard to find it. Some never had any idea at all of the true remedy. Others began to perceive it, only to be taken from the world before they could grasp it completely. This is entirely new and is a wonderful and awesome remedy.

“If you can immerse in a Mikvah and then say the Ten Psalms it is certainly best. But even if you are sick or travelling and cannot immerse, saying the Psalms alone is a great remedy.

“If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps.

“This remedy has not been revealed since the time of creation.

471. See *Parparos LeChochmah* B 92; *Reshis Chochmah, Shaar HaKedushah* 17. Cf. *Kesubos* 46a, *Avodah Zara* 20b.

“I would prefer to do away with this blemish completely, but it is impossible both physically and spiritually. It would involve the permanent change of man’s very nature and this is beyond the realm of possibility. Even Moses our teacher and others like him could only change the laws of nature temporarily and then only in specific instances. Even such great miracles as the splitting of the Red Sea and the Jordan were only temporary miracles.

“To do away with this would involve a general alteration of man’s nature. This would involve changing every single human being for all time. This is physically impossible. Spiritually this is also impossible. . . .

“These Ten Psalms, however, are a most wonderful and precious remedy.

“Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of the creation to cleanse and protect him. . . .⁴⁷²

“I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms.

“These are the Ten Psalms: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150.”

These Psalms have been published numerous times. [However, in the first edition of *Sippurey Maasios*,

472. In *Chayay Moharan 45a* (#41), the following words are added: “I will pull him by his *Peyos* out of *Gehenom*.”

because of a printing error; another psalm was erroneously substituted for Psalm 137. This error spread to a number of other published works.]

The Ten Psalms should be recited in the order that they appear in the Bible.

The Rebbe also said, "This is the *Tikun HaKelali*—the general remedy. There is a specific remedy for each sin, but this is the general remedy.

"Go out and spread the teaching of the Ten Psalms to all men.

"It may seem like an easy thing to say Ten Psalms. But it will actually be very difficult in practice."

The Rebbe's last words literally came true. We have suffered much opposition and this has prevented the world at large from using this remedy. But the Rebbe had already predicted this.

We have done everything in our power to teach this remedy to all who wish to use it. Let every man do as he sees fit. Listen if you want to, or ignore it if you will. Our own souls we have saved.⁴⁷³

The author of *Tikkun Shabbos* attributes these Ten Psalms to a work called *Asarah Hillulim*. This is an error. In *Tikun Moed* they are explicitly attributed to "our master, Rabbi Nachman of blessed memory." Many other authors also attribute these Ten Psalms to the Rebbe.

If you carefully examine all works quoting the Ten Psalms without mentioning the Rebbe, you will find that they were all published after his death, which

473. Ezek. 3:18.

took place in 5571 (1810) during Succos.⁴⁷⁴ However, the above author might have attributed it to another source because of great opposition that the Rebbe suffered. He may have wanted the greatest possible number of people to be able to use the remedy, and therefore took advantage of the Talmudic dictum that it is permissible to alter the truth for the sake of peace.⁴⁷⁵ This is especially true in the case of something as important as this remedy.

But we have already mentioned that this is an absolutely new remedy and was never revealed since the beginning of time. Therefore attribute this remedy to the Rebbe so that his lips should murmur it,⁴⁷⁶ for this is something that all Tzadikim desire.

For disclosing all this, may we be protected from all sin and harm through the Rebbe's merit, and may we be worthy of a true correction and salvation. Amen—may it be G-d's will.

142. I found a manuscript written by one of our group that provides additional insight into the Rebbe's lesson on the verse (Ps. 89:2), "I will make Your faith known with my mouth." This lesson appears in the second part of *Lekutey Moharan* #44, and states that faith primarily depends on one's mouth.

The manuscript reads as follows:

When you have doubts about your faith in G-d, say out loud, "I believe in perfect faith that G-d is One—first, last and always."

474. Rabbi Nachman passed away on Tuesday, the fourth day of Succos, 18 Tishrei (Oct. 16, 1810).

475. *Yebamos* 65b.

476. *Sanhedrin* 90b.

The Evil Urge comes from the fallen Strength.⁴⁷⁷

There is Strength of Holiness that can counteract the Strength of the Husks.⁴⁷⁸

It is written (Ps. 145:11), "And they shall *speak* of Your *strength*." Speech is holy Strength.

Therefore, when you say "I believe" as above, you awaken the Strength of Holiness. This will offset your doubts, which come from the Strength of the Husks.

The Talmud teaches us, "One should always *agitate* his Good Urge against his Evil Urge.⁴⁷⁹" You should use your Holy Strength to offset the Strength of the Husks.

The Talmud also teaches us that one who does not want to become *agitated* should *speak* calmly.⁴⁸⁰ Speaking calmly wards off agitation.

Stillness offsets agitation.

But speaking out loud is in the category of *agitation* which is Strength.

143. [A manuscript from one of our group relating to lesson #263 in *Lekutey Moharan*, which speaks of one who eats like an animal.]

There are two ways that one can eat like an animal.

Some eat human food, but with an animal's appetite.

Others eat like humans, but their food is that of a beast.

There are Sparks of holiness in food. If these

477. *Gevuros*, the power of Strength, as opposed to *Chasadim*, the power of Kindness.

478. *Klipos*, the evil husks, as opposed to the good kernel. See above, note 11.

479. *Berachos* 5a.

480. *Taanis* 4a, *Etz Yosef* (in *Eyn Yaakov*) a.l.

Sparks are not sufficiently separated, the food is that of beast and not that of a man.

Eating like a beast in either of these two ways can result in fevers.

It is written (Ps. 66:12), "You have caused men to ride over our heads; we have gone through fire and water."

When we eat like an animal, we are on a diminutive subhuman plane. This is when "men ride over our heads." We then "go through fire and water"—with fever and chills.

Physicians say that fevers come from overeating. This is on the physical plane.

This is also true on a transcendental level.

When man has knowledge, he then has love and fear of the Holy.

When he falls away from knowledge, this is replaced with the fallen love and fear.

When one eats like an animal, he falls from the level of Knowledge.

It is written (Job. 28:12), "And wisdom comes from *Nothing*." Wisdom emanates from the unattainable Knowledge, where one can perceive nothing.

Nothing, the unattainable, is therefore Knowledge.

It is also written (Eccl. 3:19), "The advantage of man over beast is *Nothing*." Only man has Knowledge on the level of *Nothing*.

When one eats like an animal he falls away from Knowledge to a subhuman level. He then descends to the level of the fallen love and fear.

It is written, "You have caused men to ride over our heads, we have gone through fire and water."

"You have caused men to ride over our heads" refers to a subhuman level, as explained earlier.

We then "went through fire and water"—the fallen love and fear.

144. After the Rebbe returned from Lemberg, he was still very sick with tuberculosis. He would often ride to the outskirts of the city and take walks in the field. This was for his health and for other awesome reasons that only he knew.⁴⁸¹

During these strolls we heard many wonderful lessons and tales from the Rebbe. It was on one such occasion that we heard the lesson on the verse (Gen. 24:63), "And Isaac went to meditate in the field," appearing in the second part of *Lekutey Moharan* #11.

We had taken the coach out of the city, and stopped in a field to walk. We had descended from the coach and were standing around the Rebbe, who was still sitting there. It was time for the afternoon *Mincha* prayer, and we were about to begin the service in the field. The Rebbe then revealed the above lesson, saying that when one prays in the field, every blade of grass enters into his prayers.⁴⁸²

Several other lessons were revealed during these excursions. There was lesson #12, "Where is the Place of His Glory," on the verse Gen. (22:7), "Where is the lamb for the offering?"⁴⁸³ There was also lesson #15,

481. See *Yemey Mohranat* 25b, *Chayay Moharan* 13a (#51). Rabbi Nachman returned from Lemberg on Sunday, 8 Tammuz, 5568 (July 2, 1808). Rabbi Nachman returned home from Ohelov right after Tisha B'Av, a little over a month later. It was during August and September of that year that these lessons were revealed. The first edition of *Lekutey Moharan* was then being printed. *Chayay Moharan* 38a (#16), *Yemey Moharanat* 25a.

482. See Above, 98, note 364.

483. The exact circumstances relating to this lesson are discussed in *Yemey Mohranat* 25b and *Chayay Moharan* 13a (#51).

beginning "Those who boast about fame," on the Talmudical quotation, "Why do camels have small tails?"⁴⁸⁴ Also told then was lesson #16, beginning "They asked why when a man asks G-d for livelihood" several other lessons were also revealed during these walks.⁴⁸⁵

All of these lessons are related to the Talmudic account of the questions Rabbi Judah asked Rabbi Zaira when he was in a humorous mood.⁴⁸⁶ All that we heard during these excursions is bound together in the remarkable Talmudic saying, "Rabbi Judah asked Rabbi Zaira when he was in a humorous mood, "Why does a rooster cover his upper eyelid with his lower?"⁴⁸⁷ This contains all the above lessons.

145. Lesson #25 of the second part of *Lekutey Moharan* states that one should make every lesson he hears into a prayer.

When the Rebbe revealed this lesson to me, he said, "It would be good to write the prayers for yourself."

From his gestures and the way he said it, I understood what a wonderful and awesome thing this was.

484. *Shabbos* 76b.

485. The lessons in *Lekutey Moharan* B numbers 10 to 17 were said during this period: *Chayey Moharan* 15b.

486. *Shabbos* *loc. cit.*

487. *Ibid.* See end of lesson 12 in *Lekutey Moharan* B. These questions are introduced by a statement, "I will ask him about all that happens in the hollow of the earth." The Rebbe interprets this to refer to the *Chalal HaPanuy*—the Vacated Space existing before creation. Cf. *Ibid* 64. Also see *Parparos LeChochmah* B 12; *Lekutey Halachos* (*Orech Chaim*) *Nefilas Apayim* 6, *Techumin* 6, (*Choshen Mishpat*) *Gevias Chov MeYosomim* 3.

The Rebbe said that it was responsible for great delight on high.

Another time the Rebbe was speaking to someone who expressed his great desire regarding this. He said, "I very much want my lessons made into prayers, but I do not know to whom to trust the task."

On another occasion, the Rebbe showed me a recently published book called *Yad Ketanah*.⁴⁸⁸ At the end of this book, several concepts are explained in the form of prayers, each one beginning with the words, "O my G-d." The Rebbe showed me the book and told me to read it. He then said, "See how this author makes many scholarly concepts into prayers." He hinted that he would like the same done with his lessons.

As in the case of many other important things, the Rebbe never came out explicitly, but only hinted at what he wanted. He would hint of the most weighty matters in the most trivial manner.

There are accusing forces on high that can set up many barriers. It was for this and other reasons that the Rebbe found it difficult to reveal his wishes directly. He therefore made use of wondrous allusions that one could understand if he wanted to. This explains many of the Rebbe's dealings with me, but this cannot be revealed.

The Rebbe said, "When you take a lesson and make it into a prayer, it causes great delight on high. Such

488. "The Small Hand," by Rabbi Baer ben Yaakov of Sieniava, published anonymously in Lemberg 1800. The twelfth chapter (p. 90 f.) of this book is called *Shir Emunah* (The Song of Faith), and discusses many basic principles in the form of prayers.

delights have never ascended before G-d since the day of creation." This is also quoted in the introduction to the prayers.⁴⁸⁹

The Rebbe gave me further encouragement in a discussion following his lesson "In the beginning—to the eyes of all Israel."⁴⁹⁰

146. In lesson #46 in the second part of *Lekutey Moharan*, the Rebbe says that *KaShYa*—difficulty or question—consists of the initial letters of the verse (Ps. 27:7) "*Shma Y--- Koli Ekra*—Hear G-d my voice, I call. . ." In this lesson it appears that there is something missing before the phrase. "nevertheless G-d hears his voice and this is his salvation."

This lesson teaches us that when you cry out with your heart, this itself is a category of faith.

You may have many questions and grave doubts, but when your heart cries out it shows that you still have the burning spark of faith. Without this spark you would remain still. The cry itself is therefore in the category of faith. Understand this.

This cry can also bring you to faith.

The cry itself is an aspect of faith, but it is a very weak faith. But the cry can bring you to strong faith. It can elevate and strengthen your faith until all difficulties vanish.

Even if you are not worthy of this, the cry itself is still very beneficial.

489. *Lekutey Tefilos*—"A Gathering of prayers"—written by Rabbi Nathan in accordance with the present lesson and first published by him in 1835.

490. The first and last phrases of the Torah. *Lekutey Moharan* B67. See below, 196.

THE TALES

147. The fifth story in *Sipurey Maasios*⁴⁹¹ is the tale of "The King Who Had A Son Made Of Precious Stones."

I heard from another that before the Rebbe told this story, he said, "I know a tale that contains the entire 42 letter Name of G-d."⁴⁹² He then told the above story. However, it is not certain that this is the story that includes the Name.⁴⁹³

Many years ago I also heard the Rebbe say that the Baal Shem Tov knew a story that contained the 42 letter Name. He then spoke to me about that Name and asked me to find an explanation in Yiddish for the two letters, *Vav* and *Tzadi*, appearing in that name. I tried, but was unable to find any Yiddish word that would be spelled out by these two letters.

491. "A Telling of Tales," containing all of Rabbi Nachman's major stories. First published by Rabbi Nathan in Ostrog in 1816.

492. This Name is contained in the initial letters of *Ana Be-Koach*, the prayer of Rabbi Nechunia ben HaKana. It is spelled: Aleph Bais Gimel, Yud Tav Tzadi; Kuf Resh Eyen, Sin Tes Nun; Nun Gimel Dalet, Yud Kaf Shin; Bais Tes Resh, Tzadi Tav Gimel; Ches Kuf Bais, Tes Nun Eyen; Yud Gimel Lamed, Peh Zion Kuf; Shin Kuf *Vav*, *Tzadi* Yud Tav. The Italicized letters are discussed later. See *Tikuney Zohar* 4 (19a), *Etz Chaim*, *Shaar Sheviras HaKelim* 2. Also see *Zohar* 2:132b, 175b, 234b, 3:256b; *Rashi*, *Avodah Zarah* 17b "Lama," *Sanhedrin* 60a "Shem," 101b "U'VeLashon;" *Tosefos*, *Succos* 5a "Yud," *Chagigah* 11a "Ain," *Avodah Zarah* 18a "Hogeh." Rav Hai Gaon said that this was the Name used in the Yom Kippur service. *Rosh*, *Yoma* 8:19, cf. *Radal*, *Kidushin* 71a.

493. See *Zimras Haaretz* 92b and *Remzey HaMaasios* a.l. The latter source writes, "some say that this story also touches upon the reason why the 'known one' fell into the water several times and almost drowned. . . ." See *Nevey Tzadikim* p. 44.

It was obvious that the Rebbe already knew the secret of this Name. However, he wanted to disguise this mystery in order to present it, and the two letters *Vav* and *Tzadi* could not be made part of this presentation.

148. The twelfth story in *Sipurey Maasios* is the tale of the Master of Prayer.⁴⁹⁴ (In this story, a great whirlwind destroys a kingdom and leaves ten small groups in search of leaders.)

After telling this story, the Rebbe asked us who told the story written in the chronicles of the kingdom about the groups formed as a result of this storm. We answered that one of the mighty warriors of the Master of Might told the account of the Master of Prayer.⁴⁹⁵ The Rebbe nodded his head, as if to say that we had it right.

From this we understood that every word in these tales teaches a great lesson. The mouth cannot speak it, nor can the heart conceive it.

149. The 13th story in *Sipurey Maasios* is the tale of the Seven Beggars. It was told over a period of several days. Each part of the story alluded to some discussion preceding its telling.

(The story speaks of a boy and girl, lost in the woods, who meet seven beggars. Each of these beggars appears to have a deformity, blindness, deafness, stuttering, a crooked neck, a hunchback, deformed hands

494. This story was told on a Saturday night, 1 Shevat 5570 (Jan. 6, 1810). *Chayay Moharan* 15b. It came to be told after the Rebbe noticed that the coat of Reb Yosef, the cantor of Breslov, was torn. *Ibid.* 16a (#3). See below, 198, *Yemey Moharanat* 30b.

495. *Sipurey Maasios* 53b.

and crippled feet. Later the boy and girl marry each other, and on seven successive days each of these beggars tells his story. They each demonstrate that their apparent deformity is really an illusion, masking a unique capability.)

The Rebbe began telling the story on a Friday night⁴⁹⁶ It all began because of a snuff box that one of his followers sent him. I had written to one of my friends about this snuff box and told him to remain happy.

The Rebbe saw this letter and remarked, "I will tell you how people once used to rejoice!"⁴⁹⁷ He then began the story.

He then told the beginning of the story, continuing until the end of the first day of the wedding where they speak to the Blind Beggar.

All this occurred on a Friday night while I was home in Nemerov. On the next Tuesday, my friend⁴⁹⁸ came to my house and repeated the story. I was so astonished, I stood there trembling.⁴⁹⁹ I had heard many stories from the Rebbe, but I had never heard anything like this.

I immediately travelled to Breslov, but when I came to the Rebbe's house that night, he was already closed up in his room.

496. This was on 25 Adar II, 5570 (March 30, 1810). *Chayay Moharan* 15b, *Yemey Moharnat* 31b.

497. In *Chayay Moharan* 16a (#4), the following is added: "What do you know of religion in the midst of your depressed state. I will tell you how people once rejoiced!"

498. This was Reb Naftali. *Yemey Moharnat*, *loc. cit.* This entire episode is also told there.

499. Dan. 10:11.

On Wednesday morning I went in to see the Rebbe and spoke with him at length. I told him some news about the surrounding areas, and then brought up the subject of the story he had begun the previous Friday night.

The Rebbe said that he was anxious to know how the story continues and what happened on each of the seven days of the wedding feast. He also wanted to know what happened to the prince who inherited his kingdom during his father's lifetime, the episode that introduces the story. [Even though the Rebbe was telling the story, he spoke as if he was hearing it himself.]

The Rebbe outlined the entire story for me. On each of the seven days of the wedding feast, one of the beggars blesses the couple and gives them gifts. The Rebbe also cleared up the subplot of the seven ancient men who could remember back to the beginning of their existence. This is part of the Blind Beggar's story, and my friend had not told it very clearly.

The Rebbe explained what the Blind Beggar meant when he said, "I remember nothing at all—*Ich gedenk gar nisht.*"⁵⁰⁰ He told me that this beggar goes back the farthest when he says that he remembers nothing, for this means that he can remember the time when absolutely nothing existed.

I was very anxious for the Rebbe to continue and tell the story of the second day. However, just then the Rebbe's attendant⁵⁰¹ came in and announced that it was time for the Rebbe's meal. He set the table and I had to leave.

500. *Sipurey Maasois* 67a.

501. In *Yemey Moharnat* 21b it mentions that the Rebbe had an attendant named Michel, but this was two years earlier.

After the Rebbe had eaten and taken a short nap, I was able to see him again. I stood before him and told him some current news, especially about Berdichov where I had recently been.⁵⁰² I told him how the people there are always worried and in need, especially the rich, who are constantly in debt.

I quoted the verse (Eccl. 3:11), "He has set the world in their heart, so that men cannot find out G-d's deeds, from the beginning to the end."

The Rebbe replied, "Is this not our tale? Where are we holding now?"

Completely taken aback by my great desire to hear the rest, I excitedly replied that we were up to the second day. The Rebbe immediately began, "On the second day, the young couple had a great longing to see the Deaf Beggar"

The Rebbe told the entire story of the second day on that Wednesday morning.

On Friday night, he told the story of the third and fourth days.

On Sunday, he told about the fifth day.

On the following Tuesday, he completed the tale of the sixth day.

We were standing around the Rebbe after he completed the account of the sixth day. One of us then told him a short anecdote and he remarked, "Is this not the story of the seventh day? It seems that people are already telling my story. I would very much like to complete it."

502. Since the previous summer, Rabbi Nathan had been attending to the Rebbe's business affairs in Berdichov. *Ibid.* 27b. Rabbi Nathan's father also had a large business in Berdichov. *Kochavay Or* p. 9 (#1). See below, 198.

It was not told at that time, however, and the Rebbe never completed the story.⁵⁰³

150. The Rebbe once said, "When I take money or something else from someone, I am really giving something to him. For my taking is actually giving."

[This is related to the story of the sixth day in the Tale of the Seven Beggars, when the one with crippled hands tells of their wondrous power.]⁵⁰⁴

151. As mentioned earlier the story of the third and fourth days was told on a Friday night. The Rebbe was suffering great anguish because his young grandson was very seriously ill.⁵⁰⁵ The grandson was his daughter Udel's child, and she had already suffered very much from the loss of other children.⁵⁰⁶

The Rebbe was greatly troubled when he came to the table that Friday night. He finished the meal very quickly and concluded with the Grace before the usual crowd had a chance to arrive.

He remained seated after the Grace and began to speak. The entire talk dealt with his great anguish and contained very deep ideas. To the best of our recollection, it dealt with the "heart that is pursued."⁵⁰⁷

503. The Rebbe himself said that he would tell no more. *Sipurey Maasios* 77b. On the way from Breslov to Uman, he said, "We will not be worthy of hearing the end until the Messiah comes." *Yemey Moharnat* 32b. See *Kochavay Or* p. 96.

504. *Sipurey Maasios* 76a. Cf. *Kidushin* 7a.

505. This was 3 Nissan (April 6, 1810). The child died exactly one week later. *Yemey Moharnat loc. cit.*

506. She had previously lost several daughters. *Ibid.* 31a, *Avanehah Barzel* p. 22 (#7). She eventually had two children, Avraham Dov and Rivka Miriam. *Ibid.* p. 33 (#43); *Alim Letrufah*, unnumbered letter at end, dated Monday, *Ekev*, 5587.

507. This is in the story of the third day, *Sipurey Maasios* 71a.

In the middle of his discussion, he suddenly remarked, "Where are we in the story?" I was taken aback and excitedly answered that we were up to the third day. The Rebbe began, "On the third day the couple remembered . . ." and completed the story of the third day. He ended the story by saying, "They rejoiced very much—*Zei haben a hiloa getan.*"⁵⁰⁸

The Rebbe immediately told the story of the fourth day. As soon as he finished, he quickly left the table.

I immediately reviewed these stories with the others who were there in order that not one word be forgotten. I was so involved in reviewing these remarkable tales that I completely forgot the Rebbe's earlier discourse, "Woe for what is lost and cannot be replaced."⁵⁰⁹ But thank G-d that we retained the stories and were worthy of preserving them. For as inspired as I ever may be, I cannot put their awesome significance into words.

(That Sunday, we were standing around the Rebbe listening to him speak. He said a sharp word about a certain group, leading to a conversation about broad shoulders. This in turn led the Rebbe to ask where we were in the story. He then told the story of the fifth day.)⁵¹⁰

It was very close to Pesach, and the Rebbe's house was being plastered. On Tuesday he left his house and stayed with the Rabbi.⁵¹¹ As we stood around him, someone told an anecdote. I do not remember it exactly, but it was related to the story of the sixth day, which

508. *Ibid.* 72a.

509. *Sanhedrin* 111a.

510. This is emmended from *Chayay Moharan* 16a (#3).

511. See above, note 469.

the Rebbe then told. After this, another anecdote was told, relating to the story of the seventh day, as discussed earlier.

The story of the sixth day was told very close to Pesach, and in my opinion, the ten walls of the water castle mentioned there⁵¹² are related to the splitting of the Red Sea. In my work *Lekutey Halachos*,⁵¹³ I have recorded what G-d has enlightened my eyes to see in this story.

Each tale came to be told because of a conversation regarding current happenings in the world. A news item would contain some idea related to a story the Rebbe had in mind, and would lead him to tell it. The news would be the "awakening from below,"⁵¹⁴ drawing an aspect of G-dliness down to be clothed in a particular tale.

This was true of every single story. It was also true of many lessons that the Rebbe revealed when it was not a regular time for followers to come together with him.⁵¹⁵

In all this we saw the awesomeness of G-d and the greatness of the Tzadik, where everything in the world can be expressed as words of Torah and a revelation of G-dliness. But above all, we saw this in the Tale of the Seven Beggars. This story contains wondrous awesome concepts without end. Read this story carefully. If

512. *Sipurey Maasios* 77a.

513. "A Gathering of Laws," (*Yoreh Deah*) *Tola'im* 4.

514. *Zohar* 1:35a, 82b, 88a, 210a, 3.8b. Cf. *Yoma* 39a. Also see *Yemey Moharnat* 41a.

515. The regular times were Rosh HaShanah, the Sabbath of Chanukah, and Shavuot in Breslov, and *Shabbos Shirah*, another Sabbath, and *Shabbos Nachmu* in other cities. *Chayay Moharan* 30a (#24), *Kochavay Or* 37a.

you truly open your eyes and heart, you yourself will see the lofty teachings in each of the beggars' stories.

Look carefully and you will also see the unique holiness of each of the seven beggars. The Blind Beggar boasts that he does not look upon anything in this world, and is therefore literally blind to all worldly things. The Deaf Beggar cannot hear any worldly sounds. The same is true of all the beggars.

Read the story carefully. Every word opens new doors, shedding light on a host of fascinating worlds. Our limited intellect may not be capable of comprehending it all, but even what we can understand is remarkable. Then remember that this entire revelation came about through an anecdote dealing with worldly affairs. G-d was with us and revealed all this so that there be good for us and our children forever.

The Rebbe said, "It is best not even to hint at the mysteries contained in the stories. For when something is completely hidden, it can accomplish the most."

Still, the Rebbe revealed some of the mysteries contained in his tales, in order that people realize that they must probe even more deeply.

OTHER TEACHINGS

152. I heard that the Rebbe once said, "One who is a troublemaker in a previous life is reincarnated to be left handed."

The *Zohar* states that Korach instigated a dispute because he wanted to transpose right and left.⁵¹⁶

He was therefore reincarnated to be left handed. His right and left hands were transposed.

In *Sefer HaMidos*,⁵¹⁷ under the category of Truth (*Emes*), the Rebbe writes, "One who is a liar in a previous life is reincarnated to be left handed."⁵¹⁸

Reb Shmuel of Teplik once told me that when he was travelling with the Rebbe to Novoarch,⁵¹⁹ the Rebbe asked him, "How did you sleep and how did I sleep? I slept on the subject of left handedness."

When the Rebbe had slept that night, he was involved in the mysteries of left-handedness. The Rebbe then hinted that this mystery includes the fact that the tribe of Benjamin is said to have contained seven hundred left handed men.⁵²⁰

516. *Zohar* 1:17a, 3 176a. The Cohanim or priests are on the right, while the Levites are on the left, and in desiring the priesthood, Korach wanted to transpose the two. See Num. 16; *Tikuney Zohar* 30 (74a); *Lekutey Moharan* 46.

517. "The Book of Attributes," first published in Mohelev in 1811. Here it is referred to by its older name, *Sefer HaAleph Bais*—"The Alphabet Book."

518. *Sefer HaMidos, Emes* 48. Cf. *Lekutey Moharan* 66; *Lekutey Halachos (Choshen Mishpat) Matnas Sh'chiv MeRa* 2:4. See Ps. 144:8. *Avanehah Barzel* p. 46 (#72).

519 See above, note 166. Reb Shmuel of Teplik was the Rebbe's attendant throughout this journey. *Chayay Moharan* 34a (#1), 34b (#3).

520. Judges 20:16. See *Lekutey Moharan* B 77, that Benjamin is Tefillin, and Tefillin are worn on the left hand.

153. In chapter 78 of the second part of *Lekutey Moharan*, the Rebbe speaks of the simple ways of true Tzadikim. Sometimes a Tzadik must become a completely average individual and act like a *Prustock* or simpleton.

The story of this lesson is very wondrous. All the details cannot be put into writing, but I will record as much as possible.⁵²¹

It was *Shabbos Nachmu*, the Sabbath after Tisha B'Av, in Uman during the last months of the Rebbe's life. He had just moved into new quarters, where he would eventually pass away.⁵²² His new apartment was spacious and airy, looking out on a bright lawn, and the Rebbe enjoyed it very much. However, the house belonged to⁵²³

The Rebbe moved into this apartment just before *Shabbos Nachmu*. Many of the Rebbe's old followers gathered around him that Sabbath, along with many new ones. A very large group had come especially to be with the Rebbe.

On Friday night, the Rebbe left his private room and came into the large chamber where the people were gathered. He was very weak and scarcely had

521. For parallel account, see *Yemey Moharnat* 35a f, *Chayay Moharan* 43a (#31).

522. This was the house of the stranger from Lukatch, who had offered the Rebbe free quarters. The Rebbe had arrived in Uman on 5 Iyar, 5570 (May 9, 1810), and had previously stayed in the houses of the deceased Reb Nachman Nathan and Yosef Shmuel. He moved back to Reb Nachman Nathan's house for Rosh HaShanah, and then returned to the stranger's house, where he passed away during Succos. *Yemey Moharnat loc. cit.*, *Chayay Moharan* 43b (#33). That year *Shabbos Nachmu* fell on 11 Av (Aug. 10, 1810).

523. In *Yemey Moharnat* 36a, we find: "The owner of this house was a well known sinner. He was in St. Petersburg, and his family had taken in the Rebbe."

enough strength to speak. He immediately said the Kiddush, and then sat down to the table. He did not return to his room, as was his usual custom after Kiddush at such a gathering. He appeared very faint, and began speaking in a very feeble voice.

The Rebbe said, "Why do you come to see me? Don't you realize that I know nothing at all now?⁵²⁴ When I have a lesson to teach you, then you have some reason to come to me. But why have you come now? Don't you see that I know nothing at all? I am just a simple *prustock*—a common simpleton."

The Rebbe continued like this for some time, repeating over and over that he knew nothing and was an average person, a common *prustock*.

He said, "The only thing that inspires me is the fact that I was in the Land of Israel." He continued in this vein, saying that he knew absolutely nothing, that he was a common *prustock*, and that his only inspiration came from his stay in the Holy Land.⁵²⁵

In the midst of his talk, the Rebbe began to explain how he himself was inspired by simple actions on the way to the Holy Land.⁵²⁶

He said, "There is much simplicity in the world. There is the simplicity of the ignorant. There is the simplicity of a sage when he shirks from his studies. All this simplicity is sustained through that of a Tzadik. Even the nations of the world need sustenance. . . ."

All this is explained in the above lesson. In the same lesson, the Rebbe also alluded to his new apartment. He Said:

524. See Pilgrimage 33, note 133.

525. Above, 11.

526. Pilgrimage 13, note 40.

Jews sometimes come to a place. . . .

They conquer this area and sanctify it, making it a Jewish place. It then enters into the category of the Land of Israel.

Others would then be able to say, "You are thieves".⁵²⁷

But it is written (Ps. 111:6), "The strength of His deeds he tells his people, to give them the inheritance of the nations."

We have the power to conquer all the world and sanctify it with the holiness of Israel.

For G-d "created it, and willed that it be given to them. With this same will, He took it from them and gave it to us."⁵²⁸

All this is included in the above lesson, which the Rebbe then completed.

The Rebbe was very joyous, and told us to sing *Azamer BeShevachin*⁵²⁹ even though he had not yet washed his hands for the meal. [His usual custom was to sing it after breaking bread.] During this period the Rebbe was very weak, and usually did not sing at all. But he was so joyous this time that he told us to sing right then and he himself joined the singing.

After breaking bread, the Rebbe spoke with us at length with true grace and joy. The entire atmosphere was awesome and wonderful. The Rebbe was in a very joyous mood throughout the meal, speaking and conversing with us at length. He encouraged us in many ways at this meal, and some of what he said has already been published.

527. *Rashi* on Gen. 1:1.

528. *Ibid.*

529. "I Will Sing With Praise," a Friday evening table song composed by Rabbi Isaac Luria, the holy Ari.

Suddenly the Rebbe cried out from the depths of his heart, "*Gevalt! Zeit eich nit meyeish! Never give up!*"

There is absolutely no reason to give up! *Kein yiush iz gar nit far-handin!*"⁵³⁰

It is utterly impossible to depict the Rebbe's intonations and gestures and the limitless encouragement he put into these words.

The Rebbe described his great joy, saying how his happiness was combined with awe. He said, "Today I rejoice with trepidation. *Ich bin heint frum freilech.*"

That Sabbath eve was one of indescribable grace, beauty, holiness, awe and joy. It is beyond our ability to put it into words. The skins of all the rams of Nevios⁵³¹ would not suffice to record it. For we then saw G-d's wonderful salvation and awesome miracles. We could perceive how G-d always has mercy on His people.

At first G-d seems hidden and eclipsed, but this itself brings us to acceptance. At first the Rebbe actually knew nothing, but this ignorance brought about a great revelation.

We actually know nothing of such things. What the Rebbe called ignorance was a perception that plumbed the most profound depths and mysteries. For he himself said, "My ignorance is even more unique than my knowledge."⁵³²

Even in the little our minds could grasp, we saw awesome wonders that are beyond our power to describe. Above all we saw G-d's salvation. For He had mercy

530. Cf. *Lekutey Moharan* B 78. In *Chayay Moharan* 13a (#49), this statement begins, "It is forbidden to give up hope!" It also tells how the Rebbe emphasizes the word *Gevalt*.

531. Isa. 60:7, *Baba Kama* 92a.

532. *Pilgrimage* 33, note 135.

on us and revealed these great things to inspire and encourage us.

You cannot imagine what it was like to sit there before the Rebbe. Every word seemed to be addressed to each one of us personally, as if the Rebbe was speaking to each one in particular.

We were able to use his words and inspire many others. G-d was with us here too. The Rebbe's words still live, and are an inspiration to many people. What can I say? "His mercy is great to us, and G-d is true forever."⁵³³

The next day was Sunday and I wrote down Friday night's lesson. I brought my manuscript to the Rebbe and he grasped it feebly in his hands. The Rebbe was standing near the window and looking out. He was so weak that the manuscript slipped out of his hand and drifted out the window into the garden. I went and lifted the manuscript from the ground, returning it to the Rebbe. He looked at it and read it from beginning to end.

The Rebbe then remarked, "What did you write here? This is what I myself discussed. *Vas hast-ti da oif geshriben? Das hab ich mir azoi geshmuest.*" The words endure.

Look carefully in the lesson discussed here in chapter 78 of the second part of *Lekutey Moharan*, especially the part beginning with the verse (Deut. 3:23), "And I prayed to G-d . . ." ⁵³⁴ You will be able to understand this entire account and your soul will derive everlasting pleasure.

533. Ps. 117:2.

534. This was at the end of the lesson and was the reading that Sabbath.

154. I heard that the Rebbe once said, “my achievements came mainly through simplicity. I spent much time simply conversing with G-d and reciting the Psalms.”

This is how he achieved what he did.⁵³⁵

He said, “If I only knew that G-d would make me into the unique person that I am today. I would have accomplished in one day what took me an entire year.”

[That is, the Rebbe would have been so enthusiastic, he would have done as much in a single day as he used to do in an entire year.]

The Rebbe deeply yearned to serve G-d like the ignorant common people. He often said, “*Ay! Ay! Prustick!* Oh! Oh! Simplicity!”

The Rebbe also said, “I have spoken with many great Tzadikim. They all said that they attained their high level through *Prustick*—absolute simplicity. They would do the simplest things, secluding themselves and conversing with G-d. This is how they attained what they did. Happy are they.”

155. The lesson beginning “One must be very careful always to be joyful on the Sabbath” is in chapter 17 of the second part of *Lekutey Moharan*.

This lesson was revealed on a Friday night.⁵³⁶ The Rebbe began by asking me, “Are you joyous on the Sabbath?”

I answered, “I sometimes have religious apprehension. *Ich bin amal frum.*”

535. *Shevachay* 13.

536. This was said during the summer of 5568, some time between Tisha B'Av and Rosh HaShanah. *Chayay Moharan* 15b, see above, note 481. It may have been said on *Shabbos Nachmu* (Aug. 6, 1808), a regular time of gathering.

The Rebbe said, "This is not the way. The main thing is joy."

The Rebbe revealed the above lesson, speaking of the importance of Sabbath joy.

This joy is fundamental.

Fear can only be elevated through such joy.

You may be stringently religious—*Frum*—but this is only elevated through Sabbath joy.

The Rebbe discussed this at length, lecturing us to be in a joyous mood on the Sabbath. He said that we should do everything possible to bring ourselves to such joy, as recorded in this lesson.

The Rebbe said, "All of your income is decreed from the beginning of the year. But what you spend for the Sabbath and festivals is not included in the decree.⁵³⁷ Are we not taught this? Even a simple family man can make himself happy with tasty food such as fish and good soup."

The Rebbe then told me, "Now you have something to make you depressed."

He had just lectured us to be joyous on the Sabbath, and I had not been worthy of such happiness. This made me even more depressed.

[The Rebbe had actually read my thoughts. As soon as he declared that we must be joyous, I began worrying because I had not attained true Sabbath joy.]

When the Rebbe said, "Now you have something to make you depressed," it actually gave me much comfort and encouragement. For it made me realize that I should not worry about rejoicing to the point of coming depressed.

When the Rebbe lectured me about this, I answered, "I have a very great desire to be filled with joy on the Sabbath."

[I meant that even if I was not worthy of actual joy, I still had a great yearning for it. The Rebbe had spoken many times about the importance of desire and longing.⁵³⁸]

The Rebbe called to those around him, "Have you heard what he said? He spoke well!"

The Rebbe also told us to sing many *Zemiros* and other Sabbath songs.⁵³⁹ He said, "Do not pay attention to any obstacles. Others may be sitting at the table and not seem to have any desire to sing. Strengthen yourself and sing with joy. Conduct the Sabbath table in a happy mood. The main thing is Sabbath joy."

156. The Rebbe's apartment in Uman overlooked the old cemetery⁵⁴⁰ and he could hear the people who customarily came to cry and pray at their parents' graves.

Once he heard a woman standing by her father's grave and crying in a bitter voice, "Father! Father!"

The Rebbe's daughter was standing next to him at the time and he remarked to her, "This woman is crying 'Father! Father!' with the best of intentions. but her father is not there at all."

The Rebbe explained, "When you visit your parents' grave it is best to ask those buried nearby to inform your parents that you are there. Many souls must go elsewhere [or are driven from their graves]

538. Above, 12, 14, below, 260.

539. See *Sichos Moharan* 30b (#74).

540. Cf. *Chayay Moharan* 43b (#33).

but many remain near their graves. It is therefore best to tell these others to inform your parents.

“But when you visit a Tzadik, you need not worry that he is not there. For the death of a Tzadik is like going from one room to another.”⁵⁴¹

The Rebbe then told his daughter, “Take me as an example. Right now I am in this room. I can then go to the next room and close the door. If you stand by the door and cry ‘Father! Father!’ will I not hear you?”

We heard similar things from the Rebbe’s holy lips many times. He suggested to each one of us in many ways the great importance of visiting his grave. He promised that he would certainly hear what we said and help us in any way possible.

It was the Rebbe’s holy way to speak with such wondrous wisdom that we often did not immediately grasp the full meaning of his words. It would often be a long time before we completely understood their significance. This was especially true of his wish for us to visit his grave. He alluded to this many times, and also spoke of it openly, as for example, when he set aside two witnesses.⁵⁴²

157. I heard that the Rebbe once said that he had revealed many lessons related to his illness.⁵⁴³

541. The Baal Shem Tov made exactly the same statement. *Shivechay HaBaal Shem Tov* p 161.

542. Above, 141. See also *Yemey Moharnat* 45b.

543. Of the lessons in *Lekutey Moharan* B, the following mention the lungs. 2:6 said on *Shabbos Chanukah* 5569 (Dec. 17, 1808), 5:16 said on Rosh HaShanah 5570 (Sept. 11, 1809), 7:12 said on *Shabbos Chanukah* 5570 (Dec. 9, 1809), 8:12 said on Rosh HaShanah 5571 (Sept. 29, 1810). Rabbi Nachman had returned from Lemberg in the summer of 5568.

THE REBBE'S DEVOTION

158. The Rebbe told us about his youth when he once visited Rabbi

He said, "I had not yet attained my present level, where I could speak to a group and still literally be involved in the Torah and attached to G-d.

"You think that everything comes at once. This is far from the truth. You must work and toil before you can achieve any good quality."

At that point in his youth, it was very difficult for the Rebbe to lead a group because he wished always to be involved in his devotions.⁵⁴⁴

Many times when his unique qualities were mentioned, the Rebbe would say, "But I struggled very much for it. I fasted very much *Ich hab aber zeir geharivit. Ich hab asach gefast . . .*"⁵⁴⁵

159. We were once in Saslav after Shavuos⁵⁴⁶ and the Rebbe complained to me, "How is one worthy of being a Jew?"⁵⁴⁷

I stood there dumbfounded. I fully knew the Rebbe's greatness and the unimaginable extent of his devotion. Yet, here he felt as if he had not yet begun.

544. This was also true of the Baal Shem Tov. *Shivechay Ha-Baal Shem Tov* p. 98.

545. Below, 165.

546. The Rebbe was in Saslav on Shavuos 5567 (1807) after traveling to Novoarch. It was there that his wife passed away on the eve of Shavuos. The day after Shavuos was Sunday, and on that day Rabbi Nathan spoke to the Rebbe at length and then left for home. *Yemey Moharnat* 20a. This conversation therefore must have taken place on that Sunday, 8 Sivan, 5567 (June 14, 1807).

547. See *Shevachey* 34, note 132.

The Rebbe replied, "When I began serving G-d, I had no idea that I would achieve what I did. There are things that I know now that I did not even realize existed. I could not even begin to yearn to perceive what I know now, for I had no idea that such levels of understanding and knowledge even existed. I therefore did not have any concept of what to strive for.

"But the same thing may still be true. Who knows what I must still comprehend, what understanding I must still perceive?"

The Rebbe later said, "My only comfort is the fact that I spend the entire day in Torah and prayer."

160. I heard this in the name of the man who attended to the Rebbe in his youth.

The Rebbe would often fast from Sabbath to Sabbath.⁵⁴⁸ On a Wednesday, in the middle of one such fast, blood began flowing from his nose, eyes, ears and mouth. His attendant began screaming, saying that he would raise an alarm in the house because the Rebbe was so faint.

The Rebbe wisely calmed him down, saying, "This is the way of such a fast. It becomes most difficult in the middle of the week, But tomorrow you will see that it will be easier for me."

The Rebbe had made his attendant take an oath not to tell anyone about his fasts and he had to keep it to himself.

During another such fast, the Rebbe became so faint in the middle of the week that he had to take to bed and raise his feet on the bedpost.

548. *Shevachey* 9.

161. One Friday night the Rebbe found himself in great danger after fasting the entire previous week. The only safe way to break such a fast was with such things as milk and warm fluids. The Rebbe had not prepared anything special, and no one else knew about the fast. He ate the regular heavy Friday evening meal and became dangerously ill. This caused a great commotion in the house.

Another time, after such a fast, the Rebbe went to the bath house on a Friday afternoon. The Mikvah was extremely cold, but the Rebbe immersed himself and remained in the Mikvah almost two hours. This would have been difficult even for one who was not fasting.

162. The Rebbe once fasted from Sabbath to Sabbath while living in Zlatipolia.⁵⁴⁹ By Friday afternoon he was so weak that he had to be carried to the Mikvah. He said that the reason he became so faint was because knowledge of his fasts had become public.

The Rebbe lived in town and had his private room where he could practice his devotions. Still, he would often walk in the woods and fields and seclude himself in prayer.

I once walked with the Rebbe through Medvedevka, where he lived earlier.⁵⁵⁰ We strolled all through the

549. Rabbi Nachman moved to Zlatipolia sixteen months after returning from Israel, during Elul, 5560 (Sept. 1800). He remained there for two years and then moved to Breslov. *Chayay Moharan* 27b (#11).

550. The Rebbe lived in Medvedevka from his eighteenth year (1790) until he moved to Zlatipolia. *Ibid.* 26a (#5). Rabbi Nathan was with the Rebbe in Medvedevka for the wedding of his daughter Sarah, shortly after the move to Breslov. *Yemey Moharnat* 7a.

fields and hills. The Rebbe gestured toward the hills and meadows and said, "See all these fields and hills around the city. See all the other places near the town. I was in all these places. I went to each of them many times and secluded myself in prayer."

The Rebbe pointed to a mountain near the city. He said, "There is a very high place on top of that mountain, and in the middle of it there is a small depression. I would climb to the top and seclude myself there. This was my favorite place and I would go there many times. And there were also other places."

All this took place in Medvedevka, where the Rebbe was already a renowned Tzadik. This is aside from the many times he engaged in secluded devotion earlier when he lived in a nearby village.⁵⁵¹

163. One of the Rebbe's followers from Zlatipolia related the following:

One summer day in Zlatipolia, the Rebbe worshipped very early. He sent his daughter Sarah to call me. When I came to him he suggested that we take a stroll together. We soon left the city and found ourselves walking in a grassy meadow.

The Rebbe spoke. "If you could only be worthy to hear the song of this grass. Each blade sings out to G-d without any ulterior motive, not expecting any reward. It is most wonderful to hear their song and serve G-d in their midst. *Es is zehr gut frum tzu zein tzivishen ze.* It is very good to be religious among them."

We walked a bit further and came to a *mogila*, a small mountain near the city. I asked why we were

551. Above, 117.

going there, and the Rebbe told me the secret of that *mogila*. He asked me to come with him.

The mountain was hollow like a cave, and when we entered it, could not be seen from the outside. As soon as we entered the hollow, the Rebbe took a copy of *Shaarey Tzion*⁵⁵² out of his pocket and began reading. He read it page by page, weeping bitterly all the time.

I was standing there holding the Rebbe's coat and was amazed at the extent of his weeping. We stayed there for a very long time. When the Rebbe finished he asked me to go out and see the time. When I looked, the day was almost over and the sun was beginning to set. The Rebbe had been weeping in prayer for an entire long summer day without stopping.

The Rebbe asked me for a light and smoked his pipe for a while. He sat there for some time and then went outside.

The Rebbe said, "A time will come when it will be very difficult to approach me. But now I am in your hands. If you and Reb Y.Y.⁵⁵³ desired it, I could make you into Tzadikim just like myself."

164. When the Rebbe moved to Uman,⁵⁵⁴ it was a mere half year before he passed away. He had already achieved a level higher than any other human being, as discussed earlier.⁵⁵⁵ But even here, he would spend much time secluded in prayer.

The Rebbe had his own apartment in Uman, but

552. "Gates of Zion." See above, *Shevachey*, note 21.

553. Reb Yaakov Yosef of Zlatipolia. His son, Aaron, later married the Rebbe's daughter Chayah. *Yemey Moharnat* 52a.

554. The Rebbe moved to Uman on 5 Iyar, 5570 (May 9, 1810), *Ibid* 34a.

555. *Pilgrimage*, 33.

his landlord had the right to enter at will. Once the landlord entered the Rebbe's room without warning, and found him lying prostrate on the floor, stretched out in prayer.

The Rebbe was so weak and close to death at the time that his very life was a miracle. But he still maintained his devotions, serving G-d with absolute simplicity. He continued like this even during the last hours of his life, until he was taken away in peace to the highest levels. Happy is he.

165. Whenever his high spiritual level was mentioned, the Rebbe would say, "But I worked very hard for all this. *Ich hab zehr gehoravet. Ich hab zehr fl gefast.* I struggled very much. I endured many fasts."⁵⁵⁶

We are taught that "envy of scholars increases wisdom."⁵⁵⁷ This is why the Rebbe told us all these things. He wanted us to envy his great achievements and emulate them, following his ways in striving to serve G-d.

The Rebbe once spoke to one of us about his attainments. He seemed to boast of his high level and deep perception just like one taunts another and tries to make him jealous of some mundane achievement.

The other replied to the Rebbe, "How can I achieve this? Who is worthy of attaining such a high level? Surely only one with a lofty soul like yours!"

The Rebbe seemed very irritated and answered, "This is the trouble. You think that Tzadikim attain greatness merely because they have a very great soul. This is absolutely wrong! Any person can attain my

556. Above, 158.

557. *Baba Basra* 21a.

levels and become just like me. All that it takes is true devotion and effort.’⁵⁵⁸

166. I heard that the Rebbe once said, “People think that I am worthy of this great level because I am a great-grandson of the holy Baal Shem Tov. Nothing could be further from the truth. It came in another way completely, and through this I was worthy. *Mit ein zach iz mir giraten*. My success came through just one thing.’⁵⁵⁹

167. The Talmud teaches us that “Groaning breaks a man’s body.”⁵⁶⁰

The Rebbe said that this was precisely his experience.

In his youth, while striving to serve G-d, he would spend much time sighing and groaning. He would then test himself to see if he could lift his hand. His body was so broken and subjugated that he could not even do this simple task.

168. The Rebbe also told us of his great shyness. He said, “I used to be so timid before G-d, I could literally feel the shame on my face. I would often stand before G-d and feel embarrassed, as if I had been humiliated in front of a friend. There were times when I would actually blush, so great was my shame.”

This shame was always visible on the Rebbe’s face. No one had ever seen anything like it before.⁵⁶¹

558. *Shevachey* 25.

559. *Ibid.* 26.

560. *Berachos* 55b, *Kesubos* 62a.

561. Below, 210.

The great Tzadik, Rabbi Nachum of Tchernubal⁵⁶² once saw the Rebbe as a youth in Medvedevka. He was astounded at the great awe that was visible on the Rebbe's face. He said that on the Rebbe's face we can see the literal meaning of the verse (Ex. 20:17), "That His fear be on your faces, that you sin not."

169. The Rebbe's eyes would literally "glow like the sun and the moon."⁵⁶³

This was especially true on the holy Sabbath, when his eyes would shine and his face glow.

The Rebbe's great holiness and fiery bond with G-d on the Sabbath were really something to see. There was the way he said Kiddush on Friday evening and his customs at the table. There was the awesome melody with which he sang *Askinnu Seudasa* and *Azamer BeShvachin*.⁵⁶⁴ There was the way he sang the other Sabbath table songs, such as *Kol MeKadesh*,⁵⁶⁵ *Menucha VeSimcha*,⁵⁶⁶ *Eshes Chayil*⁵⁶⁷ and *MeEyen Olom Habah*.⁵⁶⁸ If you have not seen this, you have never seen anything good.⁵⁶⁹

562. Rabbi Nachum was one of the disciples of the Baal Shem Tov. He died on 11 Cheshvan, 5558 (Oct. 31, 1797), shortly before the Rebbe left on his pilgrimage to Israel.

563. Saturday morning prayer. *Nishmas*.

564. "I Will Prepare the Meal," and "I Will Sing with Praises," both composed by the Ari. Above, note 529.

565. "All Who Sanctify" (the Sabbath), most probably composed by Rabbi Moses ben Kalonymus of Mayence (10th century).

566. "Repose and Gladness," possibly by the same author.

567. "A Woman of Valor," from Prov. 31:10-31. The order is interesting, because this is usually said before *Askinnu Seudasa*. See above, 153.

568. "Like the World to Come," the last verse of *Mah Yedidus*, a Sabbath Table song probably composed by Rabbi Menachem ben Machir.

569. Cf. *Succos* 51a.

Those who were at the Rebbe's table on a Sabbath would be ready to bear witness that such a sight would never be seen again until the coming of the Messiah. If all the seas were ink,⁵⁷⁰ it would still be impossible to describe even an inkling of the great beauty, the awesome sanctity, the deep awe, the pleasant comradeship, and the wonderful closeness to G-d that existed at the table. In true modesty, one could say that such a scene was never before witnessed.

I am only speaking of our own meager understanding of what was taking place there. Beyond that, there were deep mysteries far above our understanding.

Before Kiddush, the Rebbe would take the cup in his hand and stand in absolute silence for a long while. All we could hear was a faint yearning sound coming from his lips as he reached the lofty spheres whereto he ascended. Then, the Rebbe would begin the opening words of the Kiddush in a wondrous chant: "*Yom HaShishi . . . The Sixth Day . . .*"

[The Rebbe said, "The first word . . ." ⁵⁷¹]

170. I once asked the Rebbe why many devoted people struggled to serve G-d and still did not attain the level of the great Tzadikim.

The Rebbe simply answered, "They probably did not exert themselves that much. *Min ha-stam haben zein nit gharivet*. They presumably did not struggle. The main thing is effort—'all depends on one's deeds'." ⁵⁷²

570. *Shabbos* 11a.

571. *Below*, 210.

572. *Avos* 3:16.

171. I heard this from Rabbi Yudel⁵⁷³ of sainted memory:

The Rebbe once vaunted the fact that he was unique in completely overcoming all his desires.

He said, "No one as young as me has ever overcome his desires so completely. Many Tzadikim have banished their desires, but not until they were at an advanced age." The Rebbe then mentioned a number of Tzadikim as examples, saying that he knew that they did not completely vanquish their desires until they were advanced in years.

He said, "For a youth like me to break down all desires is something that has never before occurred."

As we have mentioned earlier,⁵⁷⁴ the Rebbe had vanquished his every worldly desire before the age of twenty.

The Rebbe began to tell how removed he was from all worldly desires. He said, "Food is absolutely disgusting to me. My meals are a great difficulty and burden. When I think of what becomes of the food I eat, it becomes very disagreeable to me. I must distract myself and think of other things when I eat."

This is the reason why the Rebbe often would converse during his meal. He would distract himself and thereby be able to snatch some nourishment to sustain his body. For in general, he found eating very disagreeable.⁵⁷⁵

573. Rabbi Yudel was one of the Rebbe's earliest followers, joining him in Medvedevka. He was a prominent Kabbalist and the son-in-law of the renowned Rabbi Leib of Trastnitz. *Kochavey Or* p. 26 (#23). See below, 292.

574. Above, *Shevachay* 25.

575. *Ibid.* 21.

He said, "Regarding sexual desires, I am wondrously unique."⁵⁷⁶

172. The Rebbe once gave his old Tallis to one of his esteemed followers.

He said, "Be very careful with this Tallis. I shed a tear for each thread in this Tallis until I understood the true meaning of a Tallis."

576. *Ibid.* 16.

HIS ATTAINMENTS

173. I heard the following conversation that the Rebbe had with Reb Shimon⁵⁷⁷ when he returned from over the border.

Reb Shimon had been away and had not seen the Rebbe for more than three years. I do not know the exact details, but something happened in Medvedevka that caused the Rebbe to become very angry at him. The Rebbe said, "I am banishing you to the other side of the Don River."

G-d caused the Rebbe's words to be fulfilled. A short time later, Reb Shimon traveled to the vicinity of the Don River, some hundred leagues⁵⁷⁸ from Medvedevka. This is deep in Russia where Jews are a miniscule minority, less than one in a thousand. They were even a smaller minority many years ago when this happened.⁵⁷⁹

Reb Shimon traveled to this area intending to remain for a short while. But G-d willed that the Rebbe's words be fulfilled, and Reb Shimon was forced to remain there for several years. What happened during this time would consume many volumes. Reb

577. Reb Shimon ben Baer, above, note 143. See *Kochavey Or* p. 23 (#17).

578. In *Tovos Zichronos* p. 14, we find that a league or *Parsa* is used to designate a Russian *Mal*, equivalent to ten *Verst* or 6.629 miles. At its closest point near Liski, the Don River is 325 miles from Medvedevka.

579. Up until the 18th century, this area had been closed to Jews completely. A number later settled there, but were driven out because of the provisions of the "Jewish Constitution" of 1804. This roughly corresponds to the time of Reb Shimon's return.

Shimon lived among gentiles during this time and was subject to untold difficulties and temptations.

While Reb Shimon was away, the Rebbe moved from Zlatipolia and settled here in Breslov. By the time Reb Shimon returned, the Rebbe had already lived here two or three years.

The Rebbe told Reb Shimon, "I have advanced as much between the time you left and today, as I advanced between the day I was born and the time you left."

The Rebbe constantly rose higher and higher, from one level to the next. What he meant was that he had advanced through as many levels during the three years of Reb Shimon's absence as he had advanced from his birth until that time. This should give you some idea of the Rebbe's greatness.

When Reb Shimon left, the Rebbe had already been in the Holy Land. He had already gone through years of self discipline. Even before reaching the Holy Land, he had attained an awesome level of greatness and a most wonderful perception into the deepest mysteries. He was already on a level that had never before been seen or heard. Then, after a traumatic journey, he was able to reach the Holy Land and return in peace.

It was in the Holy Land that the Rebbe attained what he did. He himself said, "What I perceived before coming to the Land of Israel was literally nothing. I am ashamed of the limited scope of my teachings before then."

After returning, he elevated himself from one level to the next every day and every hour. When Reb Shimon left him, he had already been back from the Holy Land several years. Just try to imagine the high level that he stood upon at that time. After all this, Reb Shimon

was separated from him for a little over three years. The Rebbe could still say that he advanced as much during those three years as he advanced from the time he was born until Reb Shimon left.

174. This same Reb Shimon also told me that shortly before the Rebbe moved from Breslov, he told him, "Look at me today. You know how much I struggled and toiled to achieve what I did up until now. I can now accomplish this much in a single day."

At a later time, the Rebbe told him that he could accomplish that much in a single hour.

Still later, he said that he could do it all in a single moment.

Understand well how far this brings us. When the Rebbe said this to Reb Shimon, he was already worthy of his great attainment. He had already said that his previous perception and devotion were nothing compared to what he attained now. And even this previous level was very great and deep.

This had already occurred many times. The Rebbe had already attained an immeasurable level before going to the Holy Land. After his return, he was literally ashamed of his previous attainments, saying that they were absolutely nothing. After that he continuously elevated himself from one level to the next. From our earlier accounts it can be understood that he reached an immeasurable height, so lofty that it cannot be expressed in words or thought After all this, one is able to comprehend a little of this awesome greatness.

I also heard that the Rebbe once said, "When you are worthy of complete knowledge, then you can accomplish in a quarter hour of devotion what another can attain only after seventy years of struggling and toil."

175. Before his pilgrimage to the Holy Land, the Rebbe said:

I do not understand how Tzadikim make a *Pidyon* or Redemption and intercede on behalf of another.⁵⁸⁰

There are twenty-four heavenly courts.⁵⁸¹

When one presents the Redemption, he must know in which court the person is being judged.

If one does not know this, he may intercede and bring the redemption to one court, while the person is actually being judged in another.

One must therefore know precisely in which court the man is being judged, and what particular intercession and redemption is required by that particular court.

I know all twenty-four courts.

I can appeal a case from one court to another, through all twenty-four courts. If I do not agree with the judgement of one court, I can ask that it be rejudged in another.

Going from one court to another is certainly beneficial. No matter what the final outcome, the sentence is still set aside and delayed. Because of this delay, the sentence can be reduced because of some merit on the part of the defendant.

Even if this does not help, I can still appeal directly to the King.⁵⁸²

580. It was customary to ask a Tzadik to pray for one in need and give him a small amount of money as a *Pidyon* or Redemption. The reason for this is discussed in *Lekutey Moharan* 180. See also *Chayay Moharan* 14a (#55), *Sichos Moharan* 32a (#92).

581. *Zohar* 3:136b, 293a; *Etz Chaim*, *Shaar Lidas HaMochin* 2; *Lekutey Moharan* 215; *Lekutey Halachos (Orech Chaim) Birkas HaShachar* 5:25 f. See also above, 93, note 324.

582. See *Sichos Moharan* 4a (#2).

This takes great wisdom and effort, and no one else in this generation can do it. No other man has ever known how to do this correctly. It is a major task to frame each petition in the precise number of words and to give proper respect to the King. For it is certainly impossible to send too many cases directly to the King. . . .

The Rebbe also said, 'I do not understand how they claim to make a Redemption. This is impossible, unless one knows exactly how the *Cohen Gadol* (High Priest) dealt with the Banished Goat.'⁵⁸³

176. Before his pilgrimage to the Holy Land, the Rebbe said, "I cannot sleep. Before I fall asleep, all six hundred thousand letters of the Torah come and stand before me."⁵⁸⁴

177. The Rebbe once encouraged one of his followers to be happy. He said, "You should rejoice in G-d. Even if you don't realize G-d's greatness, you can rely on me. For I know His greatness."

The Rebbe then quoted the verse (Ps. 135:5), "For I know that G-d is great. . . ."⁵⁸⁵

The Rebbe encouraged another of his followers to make himself happy even in his everyday affairs. He said, "This is certainly the way. First make yourself happy with worldly things. Do this to the best of your ability and you will eventually be worthy of true joy."

583. Lev. 16:21, 22. See *Sefer HaMidos, Hamtakas Din* #94. Cf. Prov. 18:18.

584. These parallel the 600,000 souls of Israel. See above, 90, 91, below, 185.

585. Above, 1.

178. One evening, just before the afternoon *Minchah* prayer, I was standing before the Rebbe. He was looking out of the window with a look of deep longing in his eyes. He began speaking to me of how quickly the day passes and is gone.

He said, "What must I do in this world! *Vas ich hab tzu tuhn in dem oilom*. But behold the day passes and is soon gone."

[The Rebbe meant that what he had to do was beyond measure.]

179. Before he passed away, the Rebbe said, "I have already reached such a level that I can no longer advance while still clothed in this earthly body.

"I yearn to put this body aside, for I cannot remain on one level."

Although the Rebbe attained the highest levels, he still strove to reach the next step. This was true throughout his life.⁵⁸⁶ He finally reached so high a level, that he could no longer advance while still in a mortal body. He therefore had to leave this world.

He said, "I would like very much to remove this garment. For I cannot remain on one level. *Ich valt shoin gegeren das hemdel ois ge-tan. Varein ich kan oif ein medregah nit shtein.*"

180. I once heard the following from the Rebbe :⁵⁸⁷

I saw a new angel today.

I know his name and his deputies.

These angels are all holding Shofars.

586. Pilgrimage, 33.

587. This is also brought in *Lekutey Moharan* B 88. See *Lekutey Halachos (Orech Chaim) Birkas HaPeros 5, Alim LeTerufah 64.*

They first blow a long *Tekiah*, then a staccato *Teruah*, and finally, another *Tekiah*.

These angels seek out lost things.

Many things are lost. [This is because of desire.]

It is written (Ps. 112:10), "The desire of the wicked shall be lost."

The mnemonic for *Tekiah*, *TeRuah*, *Tekiah* is T.R.T.

The initial letters of the words in this verse are the same as the mnemonic:

The desire	<i>Taavos</i>	<i>Tekiah</i>	(long note)
of the wicked	<i>Rashaim</i>	<i>Teruah</i>	(staccato)
shall be lost	<i>Toved</i>	<i>Tekiah</i>	(long note)

It is also written (Ps. 83:18), "They shall search and be lost." Even a Tzadik who searches after lost things is himself sometimes lost.

Thus it is written (Eccl. 7:15), "There is a Tzadik who is lost through his righteousness."

The Tzadik must then repent for the sin that was responsible for the loss.

Although the sin was not actually committed by the Tzadik, he is still tainted by it.

When he repents for that infinitesimal taint of sin, he is then able to recover awesome things that have been lost.

When these are found, there is a great tumult and joy on high.

The Rebbe then said, "It is very difficult to receive alms."

It appears that a person who receives alms can do much damage and make it difficult to recover lost things.

They can also cause things to become lost.

It is my impression that the Rebbe's words here are awesomely deep. See what he writes in chapter 88 of the second part of *Lekutey Moharan*. He states there that the concepts of the month of Elul are very helpful for the blemish of the covenant that results from sexual sins. He also speaks of the mystery of unripe fruit. All this is related to the above.

I explicitly heard this from the Rebbe's holy lips, and no one among us has begun to fathom its depth.

181. I heard that the Rebbe once said:

I know wisdom that cannot be revealed.

If I were to reveal this wisdom, people could be nourished by the delight of comprehending it.

They would no longer eat or drink.

Every soul would long to hear this wisdom.

Everything in the world would stop.

People would seek the sweet beauty of this wisdom.

They would leave this life.

But I cannot reveal this wisdom to mankind.

As soon as I begin to speak it, I hear lofty things in the words of the listener. I then stop speaking so that I can listen and receive from him.⁵⁸⁸

This unique wisdom therefore cannot be revealed.

The Rebbe spoke this great wisdom many times, but I only heard about it from others, never from the Rebbe himself.

[At the end of *Sipurey Maasios*⁵⁸⁹ I write that I myself heard the Rebbe say, "There are levels of wisdom that can nourish a man without any other food or drink."]

588. See above, 99.

589. *Sipurey Maasios* 78b, cf. *Sichos Moharan* 3b (#9), below 306.

182. The Rebbe once said, "No one is opposing me. They are merely opposing a person who is doing the things they imagine, and they are correct in opposing him."

Those who were against the Rebbe had invented all sorts of false accusations against him. These were totally without foundation and did not apply to the Rebbe at all. However, a person guilty of what was contained in these accusations would certainly be worthy of their opposition.

These people are therefore not opposing the Rebbe at all.

If they actually knew the Rebbe's greatness and holiness, they would certainly not oppose him. They would run to follow him with the greatest zeal and enthusiasm.

But they are actually opposing a fictitious character of their own creation.

They had created a character who did the things they were accusing the Rebbe of doing. It is certainly proper to oppose such a man.

The Rebbe said, "They have carved out a man, and are opposing him. *Zei haban zich ois geshnitzt a mentch, un krigen oif ihm.*"

[They are not actually opposing the Rebbe, but the fictitious character that they have portrayed in his place.]

183. The Rebbe once felt an abdominal pain after being outside. He said, "I feel that I will soon receive money.

"It is written (Isa. 48:19), 'And your belly's going out shall be like money.'"

Shortly after this, the Rebbe received money by mail.

184. I heard that the Rebbe once said, "As soon as a man enters and shakes my hand, I know his entire past history.

"It is written (Prov. 11:21), 'Hand to hand, he shall not be cleansed of evil.'

"As soon as one shakes hands, placing 'hand to hand,' in greeting, 'he shall not be cleansed of evil,' Everything is immediately revealed to me."

I myself had also once heard something like this. The Rebbe spoke in an offhand manner, as if it were very easy to know another's past history from beginning to end.

The Rebbe said, "You can do this wisdom alone, without any special degree of spiritual perception. You can grasp much from the way a person speaks. If you know how to look, there are many other signs.

"You can also recognize a sexually immoral person by his nose.⁵⁹⁰ You can tell whether or not a man's faith is pure by his belt. There are many other such signs."

There are many cases where the Rebbe told people things they had done when he first met them.

185. The Rebbe said that he knew the roots of every Jewish soul.

At first he said that he knew them in the written Torah, but not in the Oral Torah. He later said that he knew the root of each Jewish soul in the Oral Torah as well.⁵⁹¹

590. *Tikuney Zohar* 70 (130a), *Zohar Chadash* 36c f.

591. See note 584.

The Rebbe knew how to provide each person with a remedy based on the place where his soul was rooted.

There were many things he told us to do. These did not involve deep intentions or the unification of the transcendental worlds through *Yechudim*. The things he told those close to him to do were simple acts of piety.

The Rebbe told his followers not to fast at all unless he prescribed it.⁵⁹²

He might tell one person to fast for a certain interval. To another he might prescribe undertaking a fast from Sabbath to Sabbath. To a third he would say that once a week he should stay awake one night and abstain from eating animal products for twenty-four hours.⁵⁹³

There were many whom the Rebbe told to fast on the day before *Rosh Chodesh* (the New Moon).

He also told most of his followers to be careful to immerse in the Mikvah on days associated with festivity when *Tachnun*, the penitential prayer, is not said.⁵⁹⁴ He told this to many people.

The Rebbe also told many people to study eighteen chapters of Mishneh every day.⁵⁹⁵

The Rebbe prescribed many courses of study, a different one for each man.

There was one course of study, however, that he prescribed for all, and that was the daily study of the codes. The Rebbe said that even when one has no

592. See *Sichos Moharan* 28a (#45).

593. These practices were actually prescribed for Rabbi Nathan when he first met the Rebbe. *Avanehah Barzel* p. 12 (#9), *Kochavay Or* p. 12 (#4).

594. Cf. *Avanehah Barzel* p. 22 (#6).

595. This also applied to Rabbi Nathan. See note 593.

time, he should still study at least one law in the *Shulchan Aruch* each day, no matter where that law might be. He said that this is an important obligation for every Jew.⁵⁹⁶

Another practice that he universally prescribed was for us to seclude ourselves in prayer each day. He told us to express our thoughts before G-d and ask that He have mercy and allow us to achieve true devotion. This secluded prayer was to be in the language we normally spoke. . . . This is already discussed at length in the Rebbe's printed works.⁵⁹⁷

The Rebbe would specify various practices for each person. He would also change these practices even for a single individual.

For example, the Rebbe might first tell a person to study eighteen chapters of Mishneh each day. After a while, the Rebbe would exempt him from this and prescribe some new practice.⁵⁹⁸

This is how the Rebbe acted toward his followers. He would tell one person to study a particular code each day, while another would be told to study a certain Mishneh every day.

The Rebbe would look at the root of a man's soul and prescribe the practice necessary to correct each blemish. Each person then required a specific practice.

There were other practices that he prescribed for all his followers, as discussed earlier.

596. Above, 29.

597. Above, 68; *Lekutey Moharan* B 25. See *Kochavay Or* p. 108 (note 15).

598. This apparently also occurred to Rabbi Nathan. On *Shabbos Chanukah*, the Rebbe told him to change his course of study to the codes, and then in the summer, it was changed again to the Kaballah. *Yemey Moharnat* 7b.

Still other practices were prescribed for many people. Others were specific for particular individuals.

The same was true with regard to time.

There were some practices that the Rebbe prescribed for a man's entire lifetime. An example was the codes, which the Rebbe clearly told us to study every day of our life.

In other cases, the Rebbe prescribed a certain practice for a given period of time, and then substituted another routine.

Most of the practices prescribed by the Rebbe seemed very simple. However, they were all prescribed on the basis of awesome hidden mysteries and were very far from simple in their effect. The Rebbe, however, did not reveal any of these mysteries to us. He simply prescribed a routine and did what was necessary with it.

The Rebbe said, "Everything I prescribe is helpful as a remedy both for the past and the future, as well as after death, in the Messianic age, during the resurrection, and in the Future Life."

No matter how simple the Rebbe's advice might seem, in practice it was always very difficult.

It might involve a simple act, but it would be complicated by a host of distractions and frustrations.

Had the Rebbe not prescribed it, it would be a most simple matter. But the fact that it was prescribed by him made it a most difficult task.

Still, the Rebbe's followers always heeded his advice. They knew that it was most difficult and would involve great struggles. They would make use of prayer, begging G-d to help them fulfill these holy practices.

In the end G-d helped them, and they were able to succeed.

I heard the Rebbe explicitly say, "Everything I prescribe becomes very difficult."

Those who were close to the Rebbe were able to see this.

Throughout his entire life, he never had any respite, even for an instant. He waged G-d's battles every second of the day. It is impossible to go into further detail for many reasons, but this was why he encountered such great opposition.

Still, G-d helped him and he was able to use this opposition to elevate himself.⁵⁹⁹ Every instant of each day, he lifted himself to new heights and attainments, the likes of which the world has never seen nor heard.

Even today there are many obstacles in the path of one who studies the Rebbe's sacred works.

Even if you know about the Rebbe and want to study his works, you will still encounter many obstacles. You can actually see the many difficulties and frustrations. For the light is still hidden and eclipsed.

186. We saw the Rebbe accurately predict the future in many cases.⁶⁰⁰

Once, during the Ten Days of Repentance (between Rosh HaShanah and Yom Kippur), the Rebbe said, "Heaven help us! There will be great illness this year." [This took place in 5567 (1806).]

When he left the *Mikvah* before Yom Kippur that

599. Above, 96.

600. See *Kochavay Or* p. 36 f.; *Ibid*, note 4.

year, he felt his head to see if he was still alive [out of apprehension of the impending illness].

The Rebbe's prediction came true and many people became ill that year.⁶⁰¹

Another year, there was a serious inflation of prices. When there was a good wheat crop that summer, people thought that prices would go down. The Rebbe, however, said that prices would not go down and that the inflation would last two years.

The Rebbe's prediction came true and the inflation lasted through the second year. When the two years were up, the prices finally went down.

Similar things occurred many times. However, we have already stated that we do not wish to speak of the Rebbe's miracles, for this is not his praise.⁶⁰²

From his words, it can also be understood that the Rebbe was forbidden to reveal miracles. We therefore only saw very few such wonders and predictions.

If you look carefully into the Rebbe's words, you will see that he knew what was going to happen, even in the very distant future. Still, everything is well concealed and hidden. To speak of such things is not our affair.

187. One of the Rebbe's followers once came to him. He had a serious ailment in his arm and was in such great pain that he could not move it at all. He had his arm in a sling and was totally unable to lower it.

The Rebbe's followers told him that this cripple was very poor and could not afford the expensive salts and other remedies that he needed for his arm.

601. Cf. *Yemey Moharnat* 15b.

602. *Shevachey*, introduction, 27.

The cripple was sitting at the Rebbe's table for the Sabbath noon meal. The Rebbe remarked that the cripple certainly had faith, and all those sitting there agreed. He discussed this a while and then repeated himself, asking again if this cripple had faith. Those present again answered yes.

Suddenly the Rebbe commanded the cripple, "Lower your hand!"

The cripple stood there amazed, and everyone else was also very surprised. What was the Rebbe saying? The man had been afflicted for a long time, and it was absolutely impossible for him to move his arm. Why was the Rebbe telling him to do the impossible?

But as soon as the Rebbe gave the order, "he decreed, spoke and it became fulfilled."⁶⁰³

His follower removed the man's sling and he instantly lowered his arm. He was totally healed and it was an obvious miracle. He regained full use of his arm, and it remained healthy for the rest of his life.

Many awesome miracles like this occurred from time to time. The Rebbe, however, was compelled to minimize them.

I saw the Rebbe soon after he healed the cripple and spoke to him about it. It was obvious that he was not feeling well. The Rebbe said, "Whenever I am involved with miracles, I always suffer from it.

"Whenever I do anything like this, I pray to G-d that it be forgotten."⁶⁰⁴

603. Job 22.28. See *Shabbos* 59a, *Taanis* 23a, *Kesubos* 103b, *Sotah* 12a, *Baba Metziah* 106a.

604. This may be the reason why so few of his miracles have ever been recorded. *Kochavay Or* p. 36.

188. The Rebbe said, "People bring money to a man as a *Pidyon* or Redemption⁶⁰⁵ and ask that he intercede for them on high. They tell him their illness and suffering and other problems. It is a wonder to me that the man accepting the Redemption does not suffer as much as the sick person himself . . . "

From this we can understand that the Rebbe actually felt the pain and suffering of the sick for whom he prayed. He literally felt their every ache and pain.

The Rebbe discussed this many times. He said, "When I first began, I asked G-d to let me feel the pain and suffering of others.

"Sometimes a person would come to me and tell me his troubles, but I would feel absolutely nothing. But I prayed to G-d that I should feel this Jewish suffering. Now I can feel the suffering of another even more than he himself can.

"Another man can forget his own suffering by thinking of other things. But I concentrated on it very deeply, until I literally bled because of his pain."

Once one of his followers asked the Rebbe not to forget him. The Rebbe replied, "How can I forget you? Don't you realize that each one of you has a place in my heart?"

189. The Rebbe's granddaughter was once stricken with smallpox.⁶⁰⁶

605. See above, note 580.

606. See *Yemey Moharnat* 10a. This took place after Shavuot 5565 (1805), at the same time the Rebbe revealed the Ten Psalms and gave his manuscript of *Lekutey Moharan* to be bound. (Above, note 465). This is most probably the revelation that he speaks of here as being responsible for the child's illness. It was also shortly after the birth of his son, Shlomo Ephraim, and his journey to Sharograd. The

I was with the Rebbe, and he spoke to me of the great anguish that this caused him.

He then spoke of how G-d's ways cannot be understood. One of the holy Ari's sons once died. The Ari said that he died because of a secret teaching that he revealed to Rabbi Chaim Vital.⁶⁰⁷

The Ari actually had no other choice. Rabbi Chaim Vital had pressed him greatly, and the Ari was therefore compelled to reveal the secret. He himself had said that the only reason that he was born into this world was to rectify Rabbi Chaim Vital's soul.⁶⁰⁸ He was therefore compelled from on high to reveal this mystery at Rabbi Chaim's request.

Although he was compelled, the Ari was still punished for doing this. These are the ways of G-d that cannot possibly be grasped by human intellect.⁶⁰⁹

From what the Rebbe said, we could understand that this was also true of him. Both he and his children

lesson revealed that Shavuot (*Lekutey Moharan* 56), brings many of these concepts together. It speaks of long life and making hidden mysteries into lesson (3). It also speaks of doctors, and of sickness involving body fluids, such as smallpox (9).

607. Rabbi Chaim Vital (1543-1620) was the foremost disciple of the Ari and was responsible for recording most of his teachings. Rabbi Chaim Vital had asked the Ari to explain the secret of the Gazelle mentioned in the *Zohar* 3:249b. The Ari demurred, saying that the *Zohar's* author himself said that one should not ask about this (*Ibid.* 3:52b). The next week the Ari's son, Moshe, passed away. A while later Rabbi Chaim Vital asked the Ari to explain the meaning of another secret passage in the *Zohar* (*Tosefta*, 3:55b). Again the Ari demurred, but gave in at Rabbi Vital's urging. Soon after this, the Ari said that he too would pass away for revealing this secret. *Shivechay HaAri* (Warsaw, 1875) p. 11b f.

608. *Ibid.* 3a.

609. This is also alluded to at the end of the lesson in *Lekutey Moharan* 56, mentioned above. It was part of a longer discussion involving many things that cannot be understood. *Chayay Moharan* 8a (#24).

had suffered greatly, and this all happened because he was involved in bringing us closer to G-d.

G-d certainly desired this and the Rebbe had no other choice. It is written (2 Sam. 14:14), "He thinks thoughts that the outcast not be banished." G-d wanted the Rebbe to bring the "outcasts" back to Him. Still, the Rebbe had to suffer because of this. This is G-d's incomprehensible way.

The Rebbe continued to speak of the great suffering he had because of his grandchild's illness.

He said, "I would prefer that I myself be stricken instead of the child.

"I can feel each one of the child's groans deep in my heart.

"But this is for my benefit.

"A stranger may have an ill child and bring me a *Pidyon* or ask that I pray for him. I will then be able to suffer as much as I do now.

"When one of my followers leaves me, heaven forbid, I have as much pain in my heart as I have at this time."

The Rebbe then told me the story of a disciple who had recently left him. He said that he suffered as much at that time as he did because of his grandchild.

One of the Rebbe's followers later told me that the same thing happened after his baby son, Shlomo Ephraim, passed away.⁶¹⁰

610. The child died after Shavuot 5566 (1806) at the age of 15 months. Shavuot was on a Friday and Saturday, and on the next Thursday, after the child died, Rabbi Nathan and Reb Naftali were with the Rebbe. On Friday, he revealed lesson 65 of *Lekutey Moharan* 56, which speaks of the "Master of the Field," who is the gardener of souls, often at the expense of the lives of himself and his loved ones. He also revealed lesson 242, which states that new teaching must result

The Rebbe told his followers, "I am suffering because of you. The holy Ari was punished for revealing one secret mystery. How much more so is this true of me, when I have revealed so many secrets like these."

190. The Rebbe said, "Many times, I imagined what it would be like to die.

"I did this to such an extent that I literally sensed the taste of death. It was as if I had actually died."

Another time he told me, "As a youth, I would think what it would be like to die. I imagined how people cry over me. . . . I would imagine every aspect of my death.⁶¹¹

"To do this well is a very difficult task."

191. The Rebbe once came inside and said, "What do you do when a great mountain of fire stands before you?

"A very great treasure lies on the other side.

"The treasure cannot be reached without passing through this fiery mountain.

"And you have no choice but to reach the precious treasure. . . ."

After several days, the Rebbe spoke about this again.

He said, "It has already been revealed to me what must be done in such a case."⁶¹²

192. I was once speaking with the Rebbe and men-

in tears. On 5 Av, the *Yahrzeit* of the Ari, this was again discussed *Yemey Moharnat* 11a f., *Chayay Moharan* 9a (#28), 9b (#31), 33b (#1), *Parparos LeChochmah* 65, *Avanehah Barzel* p. 30 (#32).

611. See above, 37.

612. See *Succah* 52a.

tioned the fact that people find it difficult to believe that Tzadikim today can be as great as those of the past.

The Rebbe replied, "If they believe in G-d, then they must also believe that there are Tzadikim.

"Tzadikim exist in every generation, just as G-d Himself always exists."

Understand this well.

193. The Rebbe said that one must use the same powers with money as he does with food. (These powers are acceptance, retention, digestion, distribution, and expulsion.)

When you eat, you make use of your power of acceptance

You also make use of your power of retention, holding the food so that it does not immediately leave your body.

You then use your faculty of digestion and distribution, delivering the food to all parts of the body. The brain receives the choicest parts, with the next best going to the heart. Each part of the body receives what is best for it.

Following this, you make use of your power of expulsion, excreting the unusable portion of the food. All this is well known.

Money requires these same powers.

You must use your power of retention and not spend the money immediately.

[Not like those who have a great desire for money and spend their life acquiring it, only to squander it immediately.]⁶¹³

613. See below, 281, *Sichos Moharan* 33a (#100).

You must then make use of your power of distribution, budgeting your income for all your necessities.

It is the same as with food. The choicest portion must be given to charity. The rest must be properly distributed, just as in the case of food.

The Baal Shem Tov once explained why he accepted money from the wicked. He said, "I distribute all the money that I receive. That which comes from the righteous is spent on the needs of pious wayfarers who visit me. Other moneys are distributed accordingly. But money coming from the wicked is spent for my horses and laborers. The money might be all mixed together, but it is automatically distributed in such a manner."

The Baal Shem Tov was able to distribute his income automatically. The same was true of his power of expulsion. The unusable portion of his income was expelled and used for common laborers and horses.

The Rebbe said, "The passion for riches comes mainly to one who does not have a vessel to receive."

"The same is true of eating. For certainly, if one knows how to eat. . . .

"Desire is mainly for that which is not necessary. The same is true of money. I have a vessel. . . ."

194. The Rebbe said:

After all the suffering, G-d is still good to us.

Our troubles are by no means minor, and we should not minimize them.

But compare them to a single experience of G-d's nearness. All suffering is then like nothing.

Suffering brings us closer to G-d.

When we lose our health, who is taking it, if not G-d? We are therefore nearer to Him.

When we lose a child, who takes him, if not G-d?

If anything, these things bring us even closer to G-d. For one is closest to Him in the Future World.⁶¹⁴

195. We entered the Rebbe's room as usual, on the Sabbath of Noah, 5570 (1809).⁶¹⁵

The Rebbe said, "What I do with you is a very small thing for me. It is really your task."

[All that he did with us was to draw us to G-d and this was a very small thing for him. It was really our task to bring people close to G-d. The Rebbe himself had a much more lofty mission.]

I stood there dumbfounded. What could be greater than bringing people close to G-d?

The Rebbe then said:

There are naked souls⁶¹⁶ that cannot enter a body at all.

These souls are more pitiful than anyone alive.

When a soul is born into this world, it can give birth to children and observe G-d's commandments.

But these naked souls have no way of elevating themselves and are most pitiful.

They cannot accomplish anything on high, and also cannot clothe themselves in a body.

There are also incarnations that have not yet been revealed.

[There are many incarnations mentioned in the sacred works of earlier masters. However, other incarnations have never been revealed at all in this world.]

614. Above, 96.

615. The Sabbath when the portion of Noah (Gen. 6:9-11:32) is read, 4 Cheshvan, 5570 (Oct. 14, 1809).

616. *Tikuney Zohar* 6 (23b), *Zohar Chadash* 37a. See *Chayay Moharan* 34a (#1), *Alim LeTerufah* 350.

One's incarnation can also cause him to constantly desire to travel. He makes plans to travel, but they do not materialize, and he ultimately remains at home.⁶¹⁷

196. The Rebbe's conversation on Sunday night, the week of Noah, 5570:⁶¹⁸

"My teachings are very great. They are filled with divine inspiration and can be used to predict the future. Listen carefully and pay close attention to my lessons and you will see the future. After things happen, you will also see that they were predicted in my lessons. It all has been set forth in my teachings."

I heard this after the Sabbath of *Berashis*⁶¹⁹ 5570. I had come to the Rebbe on Sunday night to show him the lesson "In the Beginning. . . Before the Eyes of All Israel"⁶²⁰ as brought in Chapter 67 of the second part of *Lekutey Moharan*.

That week we actually saw the Rebbe's words come true. That Sabbath's lesson had actually revealed deep secrets and predicted future events.

On the previous Thursday, the 25th of Tishrei, the famed Tzadik and holy light, Rabbi Levi Yitzchak of Berditchov passed away.⁶²¹

Friday night was the Sabbath of *Berashis*, and the Rebbe revealed the lesson "In the Beginning. . . Before the Eyes of All Israel." In this lesson, the

617. Above, 85, below, 280.

618. Weeks are designated by the Torah reading of their concluding Sabbath. This was Sunday, 28 Tishrei (Oct. 8, 1809). See *Chayay Moharan* 12a (#45), *Yemey Moharnat* 29b.

619. When the first portion of Genesis (1:1-6:8) is read.

620. Above, note 490. In the Hebrew text, this lesson is erroneously numbered as 68 rather than 67.

621. The dean of all Chasidic leaders at that time. Considered one of the leading disciples of Rabbi Dov Baer, the Magid of Mezrich, Rabbi Levi Yitzchok was seventy years old at the time of his passing.

Rebbe spoke of the "glory of Israel." He said that when a Tzadik passes away, this "glory of Israel" is eclipsed.

News of Rabbi Levi Yitzchok's passing did not reach us until the following Monday. When the Rebbe revealed this lesson, we had no idea of his inference.

When we later heard of the passing of this great Tzadik, we then understood the Rebbe's meaning. The lesson speaks of the eclipse of the "glory of Israel," a title the Rebbe had often given to Rabbi Levi Yitzchok. He also spoke of him as the attribute of Tefillin.⁶²²

Esrogim had not been available that year, and only arrived miraculously at the last moment.⁶²³ The Rebbe said that he knew Esrogim would come, for he trusted in the Tzadikim of our generation, particularly in the great Tzadik, Rabbi Levi Yitzchok, the *glory* of our congregation.⁶²⁴

It is therefore obvious that with divine inspiration, the Rebbe had revealed in that lesson that the sainted Rabbi Levi Yitzchok had passed on. Look carefully into this lesson and you will see that it all speaks about this. Search, and you will find it.

When the Rebbe saw this lesson in writing, he also said, "The religious exhortations in my lessons are very deep and wondrous. If this had been delivered as a sermon, it would have aroused you and broken

622. During the previous summer, Rabbi Levi Yitzchok had traveled through Wallachia, and Rabbi Nachman had his Tefillin examined. He explained that both are "the glory of Israel." *Yemey Moharnat* 28b.,

623. Above, 125.

624. *Yemey Moharnat* 29a.

your heart. For it is all a very great logical moral exhortation.⁶²⁵

“Do as I told you and make my lessons into prayers.⁶²⁶ When you bring this lesson into words of inspiration and prayer, it will greatly inspire you and break your heart.⁶²⁷”

197. The Rebbe said that even the average individual should feel the loss of a Tzadik like Rabbi Levi Yitzchok.

“Everyone now feels that there is something lacking in the world. There is a depressed mood everywhere. One might feel it in his business, which no longer runs as smoothly as before. Another might feel it in his bones, which somehow seem displaced.” [The Rebbe then gave several other examples.]

“If your eyes are truly open, you will see that the world has become dark, for a great light has been extinguished in the world.

“We find many things that change in the world when a Tzadik passes on. The Talmud tells us that when Rabbi Yosi passed away, the spouts of the city poured forth blood.⁶²⁸ In many other instances, the world was changed by the death of Tzadikim.”

Many had reported that flames had been seen rising from Rabbi Levi Yitzchok's bier.⁶²⁹

The Rebbe said, “The rumor does not seem probable, for the generation is not worthy. But the Tzadik

625. Above, 124.

626. Above, 145.

627. Above, 41.

628. *Moed Katan* 25b.

629. Cf. *Kesubos* 17a, 77b.

himself was certainly worthy of a pillar of fire at the time of his death.

“For a true leader has died. He was a leader of the Jewish people.

“Even when a non-Jewish leader or prince dies, it causes changes in the stars. How much more so is this true of a leader of all the Jews.”

198. When I returned from Berdichov after Chanukah in the winter of 5570 (1810),⁶³⁰ the Rebbe told me that he has a story to tell.

He said, “This tale has only been told once before, and this was before Solomon’s Temple was built. The only ones who understand it were the prophet who told it and the one to whom it was told. Even the other prophets could not fathom it.

“Although this story has already been told once, it is now a totally new concept. Many things have changed since it was last told. It was told once before in accordance with that time, but now it must be told in accordance with the present.

“This story has removed any questions that I might have had about my life. At first I found it very difficult to understand why we are not respected in this world. But this story answered any question I might have had.”

The Rebbe was prepared to tell the story, but events intervened and we were not worthy of hearing it.

Shortly afterwards, the Rebbe told the story of the Master of Prayer, the twelfth story in his *Sippurey Maasios*.⁶³¹ However, he said that this was not the story

630. Above, note 502.

631. Above, 148.

he had mentioned earlier. He said that the first story was much more beautiful than that of the Master of Prayer, awesome and wonderful as the latter may be. Happy is he who is worthy of hearing this story in the Future World.

199. The Rebbe said, "No one can understand the book [*Lekutey Moharan*] unless he knows every lesson forwards and backwards."⁶³²

200. He said, "All my teachings are introductions."⁶³³

201. The Rebbe said that every one of his lessons can be applied to the entire Bible and Oral Torah (that is, the entire literature of the Talmud and Midrash).⁶³⁴

202. The Rebbe once spoke of the difference between the teachings of various Tzadikim.

The Talmud teaches us that Moses looked through a clear pane while other prophets saw through a dull window.⁶³⁵

Other prophets describe their vision by saying, "Thus says G-d." They only see it vaguely through a dull window.

But Moses was able to understand his vision by saying (Num. 30:2), "This is the word of G-d." He was describing a clear vision, seen through a brightly polished window.⁶³⁶

632. Introduction of *Lekutey Halachos; Kochavey Or, Sichos VeSipurim* p. 88 (#13).

633. *Ibid.*

634. *Oneg Shabbos* p. 39.

635. *Yebamos* 49b.

636. Cf. *Rashi* a.l.

The Rebbe said that the same difference exists in the original teachings of Tzadikim.

All these teachings are absolutely true.

But when some Tzadikim try to fit their teachings into a Biblical verse or Talmudic saying, it does not fit the words exactly. The best they can do is to find some allusion or support for their words. This is a vision through a dull glass, where all they can say is "Thus says G-d."

There are some extraordinary Tzadikim in the category of Moses.⁶³⁷ Their original teachings are as pure and clear as the sun.⁶³⁸ When they fit these teachings into Biblical and Talmudical sayings, they illuminate them most clearly. Their vision is through a lucid window and they can say "This is the word." Their teachings fit the quotation so obviously and clearly that they can truly say "This is the word."

203. The Rebbe said, "All my lessons are very lofty. But when I deal with combinations of letters my lessons are most sublime."⁶³⁹

[That is, lessons derived from the initial and final letters of the words in a phrase, or by a combination of letters.]

He also said, "I would like to go much further, even beyond letter combinations. But I am restricted to this method.

"I still derive much pleasure from letter combinations. There are deeply hidden mysteries that can be revealed only through such combinations."

637. Cf. *Lekutey Moharan* 2:6.

638. *Ibid.*, 6:5; *Baba Basra* 75a.

639. Above, 44.

204. The Rebbe said, "If you are well versed in my published lessons and conversations, you will be able to find every worldly conversation in my teachings. For there is nothing in the world not found in them."

[Every casual discussion and conversation contains the Torah's wisdom in a hidden state. But only the most extraordinary Tzadikim can perceive these concealed things. If one is well versed in the Rebbe's works, his intelligence alone will enable him to see the Torah in every conversation, even if he is not a great Tzadik.]⁶⁴⁰

205. Several people once came to see the Rebbe. He took a piece of paper and wrote on it. He then held the paper in his hand. He said, "How many lessons are written on this paper! Many worlds are nourished through the smoke of these lessons."

The Rebbe then took the paper and burned it with the lamp.

He then said, "There are many lessons that have never been put into writing. To write them alone and draw the Torah into written letters is in itself a unique experience."⁶⁴¹

[The world is not yet ready for these teachings. But even to put them into written letters is a very unique merit.]

206. The Rebbe said, "If you only hear my voice

640. *Lekutey Halachos (Orech Chaim) Nettas Yadayim* 6:56. Also *Lekutey Moharan* 54:2.

641. *Ibid.* B 28, 32. The Rebbe himself burned many of his writings, above, note 234.

when I reveal a lesson, it is still a great benefit, even if you do not hear the words.

“It is written (Ps. 103:20), ‘listening to the *voice* of His word.’ It is enough to hear the voice alone.

“Even if you hear nothing, but are merely in the building where the lesson is revealed, you have still gained immeasurable good.”

207. The Rebbe said, “When I tell you something, the words may not take effect until much later.

“It is like taking a medicine. Some remedies work immediately, while others must remain in the body for some time before they have any effect.”

The Rebbe's words sometimes took very long before they inspired a person. But in the end they always were effective and benefitted him greatly.

208. He said, “I can tell you something, and sometimes it will not affect you at all. But the words are passed from person to person, from one friend to another. . . . These words finally reach a particular individual and penetrate deeply into His heart. It is here that they fulfill their mission. And they inspire him. . . . ”

209. The Rebbe said, “My lessons are not only for you, but for ‘those who are here. . . . and for those who are not here.’⁶⁴²

[Rashi explains that “those who are not here” speaks of future generations. Understand this.]

The Rebbe spoke of this many times, saying that we

642. Deut. 29:14.

should teach future generations "all of G-d's great deeds toward us."⁶⁴³

Another time he said, "You must also teach your children all the lessons, discussions and tales that I revealed to you."

His words became like burning coals⁶⁴⁴ as he then quoted the verse (Deut. 4:9), "And you shall make them known to your children and your children's children."

[*"Eiere kinder zalt ihr moidia zein vas da hat zich getan."* Your children should be told what was done here.]

He then repeated himself with trembling and emotion,⁶⁴⁵ "and you shall make them known to your children and your children's children."

He said, "If it is possible to drag a person out of a bog, then if you grasp hold of him, you will be pulled out with him. Know this and believe."

210. The Rebbe said that anything he said in public was very difficult. It was literally like giving his life.

He told us that before he begins the first word of the Kiddush, he literally feels as if his soul is about to depart.⁶⁴⁶) The same was true when he was ready to begin the first words of a lesson. It seemed as if his soul would depart with the first word.

[He said, "When I am ready to express the first word I feel I am expiring. *Vie ich vil arois lazen das ershte vort, dacht zich mir at gei ich ois."*]

643. *Ibid.* 11:7.

644. *Avos* 2:10. See above, note 424.

645. *Berachos* 22a.

646. Above, note 571.

The Rebbe would never do such things as lead the the congregation in prayer or read the Megillah or Torah. He even refused to call out the Shofar notes before they are sounded on Rosh HaShanah.⁶⁴⁷

The only public things he would do were chanting the Kiddush, singing *zemiros* at the Sabbath table, and revealing his lessons, and even these were very difficult for him. Even reciting the Kaddish on his mother's Yahrzeit⁶⁴⁸ was a traumatic experience.

647. This is customarily done by the Rabbi. *Pri Megadim, Mishbetzos Zahav (O. Ch.)* 585:7.

648. The anniversary date of the Rebbe's mother Feiga was on 19 Adar. *Chayay Moharan* 6b (#14) Although the year of her passing is nowhere recorded, it must have been between 5561 and 5564. His mother was at his daughter Udel's wedding in Elul 5560 (*Ibid.* 27b. #11), and a daughter, Feiga, named after her, died around *Shabbos Nachmu*, 5564 (*Ibid.* 5b, #12; *Yemey Moharnat* 7b). There is also a tradition that his mother had already passed away when his uncle Baruch of Tulchin began to oppose him in the summer of 5563. *Avanehah Barzel* p. 17 (#15) cf. *Yemey Moharnat* 7a. The year 5563 itself is excluded, since the Rebbe rejoiced greatly at his daughter Sarah's wedding on 1 Nissan, less than two weeks after 19 Adar. *Chayay Moharan* 28b (#13). We also find that the Rebbe kept his mother's Yahrzeit in both Adars, indicating that she did not die in a leap year. *Ibid.* 6b (#14); *Shach, Yoreh Deah* 402:12. 5562 was a leap year and is therefore eliminated. The only possible year is therefore 5561. We can therefore fix the date of his mother's passing as 19 Adar, 5561 (March 4, 1801). It is also interesting to note that there is no mention of his saying Kaddish for his father.

HIS OPPOSITION

211. Some of the Rebbe's enemies had spread a rumor that all his teachings were handed down to him by his grandfather, Rabbi Nachman Horodenker. The Rebbe thought that this was ludicrous.

He made a joke of this rumor, saying, "My grandfather was really good to me! He left me lessons fitting each occasion, no matter what happens. It all fits what people need to hear, whether on the Sabbath of Chanukah, or *Shabbos Nachmu*, or whatever other time I speak. . . . I am able to take the lesson and include in it what every one present needs, both spiritually and materially, as well as everything that is then happening in the world. . . ."

We ourselves could see that the Rebbe's lessons contained what each of the listeners needed. It was perfectly obvious and happened many times. His lessons had everything that we needed, for both body and soul. The lesson wove this all in with our present needs and everything else that was happening in the world. This is aside from the wondrously unique way each lesson came about. Anyone with even a little intelligence could see that it was the living word of G-d,⁶⁴⁹ revealed to the Rebbe from on high. It obviously came from the highest possible source and stood on an awesome holy plateau. For in the lessons were absolutely new concepts, never before revealed to the world.

How could one even consider the ridiculous idea that these lessons had originated with the Rebbe's

649. Jer. 23:36, *Gittin* 6b, *Eruvin* 13b.

grandfather, Rabbi Nachman Horodenker? How could he have bequeathed so many stories, lessons and discussions as well as all the advice the Rebbe constantly gave us? And why did these lessons only reach the Rebbe? Why is it that no one elsewhere heard of his grandfather's original teachings? Who is such a fool as to believe such absurdity?

The Rebbe said that those who knew Rabbi Nachman Horodenker, knew that his grandfather was not capable of revealing such lessons. Although his grandfather was an extraordinary, holy Tzadik, he was not an outstanding innovative scholar.⁶⁵⁰ He would certainly not be capable of originating the unique ideas contained in the Rebbe's teachings.

A very old man from Slapkovitz who knew Rabbi Nachman Horodenker personally, once came here and visited the Rebbe. The Rebbe said, "It is rumored that my teachings originated with my grandfather Rabbi Nachman. If my grandfather himself would hear my teachings, he would also consider them uniquely original. . . ."

212. The Rebbe once quoted the Talmudic rule, "The accepted opinion is that of Rabbi Nachman in litigation."⁶⁵¹

He was referring to his opposition. For his opinion was certainly the one accepted on high.

"The accepted opinion is that of Rabbi Nachman in litigation." Litigation always involves two opposing factions. The courts must decide between them.

[I heard this in the name of the Rebbe.]

650. Above, 76.

651. *Kesubos* 13a.

The Talmud also says, "The decision is like Rabbi Nachman, the decision is like Rabbi Nachman, the decision is like Nachmani."⁶⁵²

213. The Rebbe was once speaking about strife and said:

Why do people worry when others speak against them?

It is because opposition can cause a person to fall from his level, heaven forbid.

The Talmud teaches us that the Great Assembly wanted to count King Solomon among those who have no portion in the future world. The only thing that saved him was King David's intercession.⁶⁵³

We see that they had the power to cast out King Solomon with their words.

It is written in the words of King David (Ps. 119:161), "Princes have persecuted me for nothing, but my heart trembles at Your word."

"Princes have persecuted me" but I know that it is "for nothing." They can accomplish absolutely nothing with their opposition.

I know this because "my heart trembles at Your word." I still have the fear of heaven, and have not fallen from my level.

This is a sign that their persecution was in vain. "Princes have persecuted me for nothing."

214. I heard that the Rebbe once said, "When you ask a Tzadik whether or not to do something for G-d involving great sacrifices, it is proper for him to

652. *Gittin* 34a. It is repeated three times, like an opinion handed down by a court law.

653. *Sanhedrin* 104b, *Rashi a.l. "VeOd."*

tell you not to do it. However, you are not bound by his advice."⁶⁵⁴

This I heard in the Rebbe's name. I also heard a similar concept.

You must obey whatever a Tzadik tells you. But if he tells you not to come to him on Rosh HaShanah, you should not obey him.⁶⁵⁵

The day before Rosh HaShanah is very suitable for presenting a Redemption.⁶⁵⁶

215. The Rebbe said, "My main time is Rosh HaShanah.

"Right after Rosh HaShanah I begin listening very carefully. I want to hear them knocking on the wall, waking people for next year's *Selichos*.

"For the year passes and is gone in the wink of an eye."

654. *Yemey Moharnat* 27a.

655. Cf. *Pesachim* 86b, *Zohar* 3:244a, *Magen Avraham* 170:10.

656. Above, notes 169, 192. The Rebbe taught that even things that cannot otherwise be corrected can be remedied on Rosh HaShanah. *Alim LeTerufah* 409.

ON AVOIDING SPECULATION

216. In his commentary on the book of Proverbs, especially in chapter 7:3, the *Alshich*⁶⁵⁷ writes at length about avoiding philosophical works. Writing in a wonderfully clear manner, he explains how they fool the world. At first they conceal their false belief and skepticism, only displaying the sweetness of their evil ways.

It is written (Prov. 5:3), "The lips of a strange woman drip honey. . . . but her end is as bitter as wormwood." Rashi comments that this "strange woman" is atheism.

There are many other lessons in the book of Proverbs telling us to keep from the "strange woman." This "strange woman" is outside wisdom.

There are two women in the Book of Proverbs. There is the "woman of valor,"⁶⁵⁸ representing the Torah, and the "strange woman," representing outside wisdom.

If you know the ways of the "enlighteners," you know how they mislead people. Most of all, they mislead the young in teaching them their bitter ways.

They are literally like the libertine woman. At first she adorns herself and speaks sweetly, not revealing the evil in her heart. She pretends to be virtuous, not revealing her true nature until she snares her prey.

This is also the evil way of these "enlighteners," as is obvious to all who are familiar with them.

The major portion of the Book of Proverbs warns

657. Rabbi Moshe Alshich of Safed (d. 1573), a member of the Ari's circle.

658. Prov. 31:10.

us of this. Whenever it speaks of the fool (*kesil, pesi*) who goes against the straight path,⁶⁵⁹ it is speaking against such perverted scholars. They are called fools and imbeciles. Thus it is written (Prov. 26:12), "Do you see a man who thinks himself wise? A fool has more hope than he." It is likewise written (Isa. 5:21), "Woe is to them who are wise in their own eyes."

We cannot speak at length about this for these "enlighteners" claim the exact opposite to be true. They try to prove their point from all the sacred works, particularly the Book of Proverbs.

For the Torah contains both life and death. It is written (Deut. 4:44), "This is the Torah that Moses placed." "Placed" is *Sam*, which also means a potion. The Talmud says that the Torah is a potion of life for those who are worthy and a potion of death for the unworthy.⁶⁶⁰ It is also written (Hos. 14:10), "G-d's ways are straight; the righteous walk in them, but sinners stumble therein."

If one stubbornly wants to follow an evil path, long discussions will not dissuade him. But if you desire the truth, our words will be sufficient to strengthen your resolve. You will be able to stand firm like a pillar of steel and break the jaws of unrighteousness.⁶⁶¹

May G-d soon reveal the truth. Amen — May this be His will.

217. It is written (Deut. 4:39), "Know this day and consider it in your heart. . . ." Some philosophers try to use this verse to prove that one must know G-d

659. *Ibid.* 2:13.

660. *Yoma* 72b.

661. *Job.* 29:17.

philosophically. The Rebbe said that this is absolutely false and there is a reference that states that this interpretation was first used by Karaites.

The only way to know G-d is through faith. This is the only path to knowledge and perception of G-d's true greatness. Thus it is written (Hos. 2:22), "And I will betroth you to me with faith, and you shall know G-d."

In *Lekutey Halachos*⁶⁶² there is also a long discussion explaining clearly that true knowledge of G-d comes only through faith.

There are many passages that tell us to know G-d. It is written (Deut. 4:39), "Know this day and consider it in your heart. . . ." It is also written (1 Chr. 28:9), "Know the G-d of your father." There is also (Ps. 100:3), "Know that the L-rd is G-d."

None of these verses have anything to do with philosophy. Their lesson is that we should constantly know that G-d is there and not forget Him for an instant.⁶⁶³

Great kings constantly remind their subjects to know that they have a ruler. This is especially true of soldiers. They are continuously trained to know their lord and king. His fear must be on their faces⁶⁶⁴ in order that they serve him absolutely.

A king's subjects are constantly told, "Know that you have a lord and master." They are not told to philosophize about it, but to keep it in mind and not forget it. They are told to always think of the king and not do anything against his will.

662. (*Yoreh Deah*) *Giluach* 3:8 ff.

663. Cf. *Sefer HaChinuch* 25.

664. Ex. 20:17.

The same is true of the Kingdom of Heaven. We are told, "Know the G-d of your father! Know and do not forget! Know this day and consider it in your heart that the L-rd is G-d! Know that the L-rd is G-d!"

We must be reminded of this many times. We might know that "the L-rd is G-d" but there are a host of worldly temptations and distractions working to make us forget this. Most people hardly ever think of G-d.

The Bible therefore reminds us, "Know that the L-rd is G-d! Know the G-d of your father! Take this into your heart and mind until it is tightly bound up there every instant."

It is therefore written, "Know this day and consider it in your heart that the L-rd is G-d." The main perfection of knowledge is binding your mind to your heart.⁶⁶⁵ You then know "in your heart that the L-rd is G-d." When this enters your heart, you will certainly gain a deep awe of G-d and not sin.

We cannot write further about this, for every man's knowledge of G-d must enter the gates of his own heart.⁶⁶⁶ We can only present enough to enter these gates.

There are no Biblical verses that teach us to know G-d through human speculation built on confused sophistry. Heaven forbid! The only way to know G-d is the way taught by our holy forefathers, who struggled all their lives for Him. They divested themselves of all worldly matters, totally subjugating every desire and emotion. Above all, they achieved total mastery of their sexual drives, releasing themselves from the bondage of the universal root of evil. They were con-

665. Above, 39.

666. Above, 1.

sequently able to perfect their intellect and truly recognize their Creator. This is the heritage they bequeathed us.

It is our duty to accept this heritage with joy.

Thus we say in our prayers, "Happy are we! How good is our portion! How pleasant is our lot! How beautiful is our *heritage*."⁶⁶⁷

The main lesson of these verses is that we take this holy knowledge into our minds, bring it into our hearts and bind it there constantly, "that His fear be on our faces that we sin not. . . ."⁶⁶⁸

218. There were some "enlightened" people who claimed that the moon contained life like that on earth.⁶⁶⁹ They said that they could see trees and other terrestrial creatures on the moon.

The Rebbe ridiculed this greatly, saying that it is absolute foolishness. The moon is like a mirror. The things people claim to see on the moon are actually reflections of things here on earth. These "intellectuals" therefore open their mouths in vanity.⁶⁷⁰

219. The Rebbe lived two years after returning from Lemberg. During these last years, he constantly spoke of faith. As we understand him, everything he said was to bring true faith into every Jewish heart.

Many times the Rebbe would remind us of the great favor that Moses our teacher did us by beginning the Torah with the simple words, "In the beginning

667. In morning prayer, *LeOlom Yehey Adom* (Man should always be G-dfearing), found in *Tana DeVey Eliahu Rabba* 21.

668. See note 664.

669. Cf. *Sofer HaBris* 3:4.

670. Job 35:16.

G-d created the heaven and the earth." He revealed our faith without any sophistication or philosophy.⁶⁷¹

The Rebbe downgraded all philosophical works, ridiculing them in every possible way. He made it clear to us that the authors of such works knew absolutely nothing. Speaking at length about this, he revealed many wise sayings containing an awesome wondrous truth. Every word was sweeter than honey and the honeycomb,⁶⁷² entering the depths of all our hearts.

We have already written about this at length. Some has been published, but it is not even a thousandth of what he said. The way he spoke is also impossible to describe. The words were both sweet and awesome, coming from his lips with holiness, purity, trembling and awe. One could speak to the Rebbe of the most mundane affairs and still bear witness that his words contained all the world's grace.

During the last two years of his life after he returned from Lemberg, he constantly dwelt on faith. We could see that every word, both holy and mundane, was only spoken to bring faith into the world.

It is written (Ps. 119:86), "All your commandments are faith. This is the foundation of the entire Torah and its commandments."

220. The Rebbe once told someone, "I will tell you a secret. Great atheism is coming to the world."⁶⁷³

"Atheism will come to the world as a test from on high.

671. Above, note 21.

672. Ps. 19:11.

673. Above, 35, 126.

“I know that my followers will be strong and remain firm in their faith without this, but I am revealing this to further encourage them. Let them know that this has already been predicted.”

Similar words were heard from the Rebbe's holy lips many times. With a deep groan we would say, “Woe! How can a few men stand up against all the world?”

The Rebbe's words came true. Immediately after his death, atheism spread in the world as never before since the beginning of time. The leprous plague began to flourish in faraway lands where notorious atheists put together such works as the *Meassef*.⁶⁷⁴ This plague did not spread to our lands until after the passing of the Rebbe and other great Tzadikim. When it reached our area, the true Tzadikim cried out like a whooping crane,⁶⁷⁵ but none listened to them, for the nonbelievers already had the upper hand.

Woe is to us! See what has happened in our generation! See the evil decrees that have resulted from their deeds!⁶⁷⁶ Woe, what has become of us?

674. “The Gatherer,” the first Hebrew literary periodical initiated by Isaac Eichel, Mendel Bresslau, and the brothers Simon and Zanvel Friedlander. It was published regularly from 1784 to 1786, and then sporadically until 1811. Its publishers, the “Society of Friends of the Hebrew Language,” were primarily assimilationists, and only revived Hebrew to introduce Jews to secular culture. Its first contributors were from Mendelsohn's German school, but it was later dominated by East European *Maskillim*. See Waxman, *A History of Jewish Literature* 3:120. Also see *Machnia Zedim* #4.

675. *Kidushin* 44a. Cf. *Targum* on Jer. 8:7

676. This might refer to the *Maskil*, Isaac Baer Levensohn, who was largely responsible for the harsh conscription laws of 1827. Posner, *The Tzemach Tzedek and the Haskalah Movement* (Kehot, N. Y. 1969) p. 14. He was also responsible for the censorship laws. *Nevey Tzadikim* p. 102. See also *Chayay Moharan* 4a (#1), 5a (#6), *Kochavay Or* p. 43 (#6). Levinsohn lived in Nemerov and Tulchin in 1822 and 1823.

It all came about as the Rebbe predicted with his holy inspiration. We see that it is still spreading, even now. Woe, who knows what will be in days to come?

The Rebbe told us many times that this was predicted by the prophets.⁶⁷⁷ It was especially predicted by the prophet Daniel, who said (Dan. 12:10), "Many will purify themselves and be refined." He told us that in the End of Days Jews will be refined in faith, for many will rise up to pervert it. These are the "enlighteners" and atheists of our generations.

It should be easy to withstand this test, seeing that it has already been predicted. But the temptation will be so great that many will stumble and fall to the depths.

We are writing this so that all who desire the truth of our holy faith should know that the Rebbe already predicted this. Let this restore their soul and strengthen their hearts toward G-d and his holy Torah as taught by our sages of old.

221. There are many almanacs, both Jewish and otherwise, which claim to predict the weather. The Rebbe ridiculed them as having no relation to reality.

The Rebbe said, "If they really know, let them predict the different types of weather that occur in a single day.

There are many kinds of weather each day. One day may bring cold and heat, rain and snow, wind and calm, and countless other variations. Who can know this all, much less predict it in advance.

Thus it is written (Ps. 92:6,7), "How great are Your deeds O G-d, very deep are your thoughts. A

677. Above 35.

brutish man does not know — a fool does not understand this.” Only a fool would claim to know with outside wisdom the changes that take place each day.

[Scientific works also state that these almanacs are totally confused. See in particular what is brought at the end of the work, *Nechemad VeNaim*.⁶⁷⁸]

222. I heard that the Rebbe was once encouraging a man who was greatly confused about his beliefs.

The Rebbe told him, “It is written that all creation only came into being because of people like you. G-d saw that there would be people who would cling to our Holy faith, suffering greatly because of the confusion and doubts that constantly plague them. He perceived that they would overcome these doubts and remain strong in their beliefs. It was because of this that G-d brought forth all creation.”

This man was then greatly strengthened and unperturbed whenever he had these confusing thoughts.

The Rebbe said many times that the creation was mainly for the sake of faith.⁶⁷⁹ Thus it is written (Ps. 33:4), “All His works are through faith.”

223. A number of people were once praising Rashi’s commentaries in the Rebbe’s presence. The gist of the conversation was that one should use only Rashi’s commentary on the Bible, and not those which follow the philosophers.⁶⁸⁰

678. “Pleasant and Beautiful,” by Rabbi Baruch Kasover (d. 1782). He was a major disciple of Rabbi Menachem Mendel of Vitebsk, and is best known by his major work *Amud HaAvodah* (The Pillar of Devotion).

679. See *Sichos Moharan* 30b (#73), *Alim LeTerufah* 37; below note 802.

680. See *Shevachay Moharan* 19b (#4).

[Some Biblical commentaries occasionally abandon the traditional Talmudic and Midrashic interpretation in favor of one agreeing with philosophical teachings. These should be avoided. The only necessary commentary is that of Rashi.]

The Rebbe then remarked, "You may not realize it, but Rashi is like the Torah's brother.⁶⁸¹ Every Jew, from childhood on, studies both the written and oral Torah with Rashi's commentary. Think of this, and you will understand Rashi's unique greatness."

224. Our sages teach us that it is forbidden to gaze at what is above and below, what is before and what is after.⁶⁸²

The Rebbe said, "There is a different area 'above and below' for each individual where he may not gaze. It all depends on his level."⁶⁸³

There are many whose intellect can go no further than the bounds of the physical world. They are therefore forbidden to delve any further.

This is true of philosophers. Their intellect may reach up to the stars, but it cannot penetrate further. They know nothing beyond the sphere of the physical, and even within it, are often confused and mistaken. This is but another reason why one should avoid their works.

Every man has a place where his intellect ends. Beyond this it is forbidden for him to gaze, for this is "what is above and below." It is a realm where he must depend on faith alone.

681. Cf. Prov. 7:4, *Shabbos* 145b, *Sanhedrin* 7b.

682. *Chagigah* 2:1 (11b).

683. *Lekutey Moharan* 54:3, *Babey Nachal a.l.*, *Chayay Moharan* 34a (#109); *Lekutey Halachos (Orech Chaim) Eruv Techumin* 2:2.

225. A man had been told that it was impossible to understand the Kaballah without fasting and frequent Mikvah immersion. He saw the Rebbe in Uman and asked him about this.

The Rebbe answered, "It is possible to know the wisdom of Kaballah without this. For it is wisdom. . . .

"The reason why the main Kaballistic work, *Etz Chaim*,⁶⁸⁴ is so difficult to understand is because it is not written in order.

"Where science and philosophy end, that is where [true wisdom, which is] Kabbalah begins."⁶⁸⁵

[Scientists and philosophers can only speculate within the limits of the physical world. They can reach up to the stars and galaxies, but beyond that, they know absolutely nothing. Even their understanding of the physical world is very incomplete, as they themselves admit.

The wisdom of Kaballah begins where their wisdom ends, beyond the physical world.

The Kaballah includes the entire physical world as part of the World of Action. Its teachings then go beyond the World of Action, to the Universe of Formation, Creation and Emanation.⁶⁸⁶

The World of Action also has a spiritual level beyond the realm of science and philosophy. The Kaballah speaks only of the spiritual roots of the World of Action and above. Therefore, the Kaballah begins where scientific knowledge ends.]

684. Above, note 436.

685. Cf. *Lekutey Halachos (Orech Chaim) Netilas Yadayim* 6:79.

686. The Kaballah speaks of four transcendental worlds, *Atzilus* (Emanation), *Beriah* (Creation), *Yetzirah* (Formation), and *Asiyah* (Action or Completion), alluded to in Isa. 43:7. See *Pardes Rimonim* 16; *Etz Chaim, Shaar K'lalos ABYA*.

Speaking of awesome degrees of perception, the Rebbe once said:

The wisdom of philosophy ends with the physical world.

Beyond the stars, it can only imagine G-d's essence.

There are really many levels of worlds beyond this. This truth is only found in the Kabballah.

It is written (Isa. 40:28), "His understanding cannot be grasped." One who knows the truth of Kabballah well perceives this. For there is level above level⁶⁸⁷

The Rebbe once saw a book containing writings of the Ari not found elsewhere. This work speaks of the levels of development before the Universe of Emanation contained in the World of the Garment.⁶⁸⁸ This is also discussed in the work, *VaYakhel Moshe*.⁶⁸⁹

I was very surprised when the Rebbe told me this. I had thought that there was nothing higher than Emanation and was astonished to discover Kabbalistic teachings speaking of higher levels.

I expressed my surprise to the Rebbe, and he remained silent for a while. Then he said, "Don't you realize that philosophers think that all knowledge ends with the stars? . . . "

This is also the case with True Knowledge. Even in the transcendental worlds there are levels above levels, high above high, without limit or bound.

687. Eccl. 5:7.

688. *Olam HaMalbush*. Worlds above *Atzilus* are discussed in *Pardes Rimonim* 11, *Etz Chaim*, *Drush Egoim VeYosher* 4; *Shaar HaHakdamus* 1 See Above, note 73.

689. "And Moses Assembled," a Kabbalistic work by Rabbi Moshe ben Menachem, a disciple of Rabbi David Openheimer of Prague (1664-1737). *Shem HaGedolim*. First published in Dessau in 1699.

Thus it is written (Ps. 145:3), "There is no fathoming His greatness." But words cannot express this.

226. The Rebbe once laughed and said, "If they would allow one dead soul to visit an assembly of philosophers, that would be the end of all their teachings."

MEDITATION

227. I found this in a manuscript written by a member of our group:

It is best to seclude yourself and meditate in the meadows outside the city.

Go to a grassy field, for the grass will awaken your heart.⁶⁹⁰

228. The Rebbe once said:

There are certainly many religious people who do not seclude themselves with G-d. But I call them *Plectim* — confused and confounded. When the Messiah suddenly comes and calls them, they will be baffled.

When a man wakes up from a restful sleep, his mind is calm and relaxed. This is how we will be when the Messiah comes, totally without quandary or confusion.

229. The Rebbe once spoke to a youth and encouraged him to seclude himself and converse with G-d in his native language.

The Rebbe told him that this is how prayer began. The main form of prayer was an expression of the heart before G-d in each man's native tongue.

Maimonides speaks of this in the beginning of his code on prayer.⁶⁹¹ He states that this was the main form of prayer in the beginning, before it was formalized

690. Above, 98, 144, 163.

691. *Yad Chazakah, Tefillah* 1:2-4.

by the men of the Great Assembly.⁶⁹² It was only then that a formal order of prayer was introduced.

But even according to the Law, the original form is still foremost. Even though we follow the order of prayer ordained by the Great Assembly, the original form is still most beneficial.

Make a habit of praying before G-d from the depths of your heart. Use whatever language you know best. Ask G-d to make you worthy of truly serving Him. This is the essence of prayer.

In many places, we discussed the importance of making this regular practice. This is the way all the Tzadikim attained their high level. Look well in our words.⁶⁹³

230. Reb Naftali⁶⁹⁴ told me that he heard the Rebbe say, "A Jewish heart should be drawn to G-d so strongly that every heartbeat is a flame yearning for G-d."

The Rebbe gestured with his hands, expressing this great yearning.

He said, "Even when you sit among others, you can lift your hands along with your heart and cry out to G-d with a yearning soul."⁶⁹⁵

The Rebbe then lifted his hands with great emotion, and with wonderful yearning recited the verse (Ps. 38:22), "Do not forsake me, O L-rd my G-d."

692. The *Knesses HaGedolah*, the great Sanhedrin or supreme legislative court of Ezra the Scribe, existing between 392 and 310 b.c.e. It consisted of 120 elders, among them several prophets. See *Avos* 1:1, *Megilah* 17b, Introduction to *Yad Chazakah*.

693. See *Hishtapchus HaNefesh*.

694. See above, note 470.

695. Above, 16.

The Rebbe used this as an example, saying that even when you are among others, you can arouse yourself toward G-d with great emotion.

231. One of the Rebbe's followers asked him the difference between depression and a broken heart.⁶⁹⁶

The Rebbe answered, "When you have a broken heart, you can be standing in a crowd and still turn around and say, 'Master of the world. . . .'"

The Rebbe then raised his hands with great emotion and said, "Master of the world."

232. This same man told me that he wanted to speak to the Rebbe many times, but could not open his mouth when he was with him. He found it impossible to tell the Rebbe what was in his heart.

One Friday afternoon the Rebbe went to the Mikvah in honor of the Sabbath as was his custom. This man was attending him and wanted to say something but was unable to open his mouth.

The Rebbe asked him to pass him his shoes. As he lifted the shoes, the Rebbe said, "Make a habit of speaking to G-d. Then you will also be able to speak to me."

The man followed this advice and was soon able to speak to the Rebbe. He still found it very difficult, however, to express himself.

The Rebbe said, "You are like a warrior who girds his loins to overcome a mighty wall. When you come to the gate, you find it blocked with a spider web. Can you imagine anything more foolish than returning in

696. Above, 41, 42, 45.

defeat because of a spider web blocking your path?"
[The parallel is obvious.]

The main thing is speech. Use it and you will win every battle.

"You can meditate in thought, but the most important thing is to express it in speech."

This parallel teaches a most important lesson.

You may find it difficult to speak with G-d.

You might also find it difficult to speak to a true Tzadik.

This difficulty is great foolishness. It is mere laziness and bashfulness and a lack of virtuous boldness.⁶⁹⁷

You are ready to use your speech to overcome the great battle against the evil within you.

You are on the verge of victory and are about to break down walls with your words. The gates are ready to fly open.

Should you then not speak because of mere bashfulness? Should you hold back because of a minor barrier like this?

You are about to break down a wall. Will you be discouraged by a spider web?

This same man told me that the Rebbe prescribed that he spend two hours each day in secluded prayer. For an hour he was to meditate and prepare himself to speak. When his heart was awakened, he was to then speak to G-d for another hour.

233. The Rebbe once spoke to one of his disciples about clothing:

697. *Betza* 25b, *Avos* 5:20, *Lekutey Moharan* 22:4, 147, 271
Lekutey Halachos (Choshen Mishpat) Matanah 5:11, *Maakeh* 4:2.

He said, "You must pray for everything. If your garment is torn and must be replaced, pray to G-d for a new one. Do this for everything.

"Make it a habit to pray for all your needs, large or small.

"Your main prayers should be for fundamentals, that G-d help you in your devotion, that you be worthy of coming close to Him.

"Still, you should also pray even for trivial things.

"G-d may give you food and clothing and everything else you need even though you do not ask for them. But then you are like an animal.

"G-d gives every living thing its bread⁶⁹⁸ without being asked. He can also give it to you this way.

"But if you do not draw your life through prayer, then it is like that of a beast. For a *man* must draw all necessities of life from G-d only through prayer."

I once had a slight need for some insignificant thing. When I mentioned it to the Rebbe, he said, "Pray to G-d for it."

I was quite astonished to learn that one must even pray to G-d for such trivial things, especially in a case like this, where it was not even a necessity.

Seeing my surprise, the Rebbe asked me, "Is it beneath your dignity to pray to G-d for a minor thing like this?"

He then told me a short story along a similar line involving a man from Medzeboz. The main lesson is that you must pray for everything, even the most trivial things. This is also explained in *Sefer HaMidos*.⁶⁹⁹

698. Ps. 147:9.

699. *Sefer HaMidos, Tefillah* 37.

234. The Rebbe often encouraged people to seclude themselves in meditation and conversation with G-d.

He said, "Even if many days and years pass and it seems that you have accomplished nothing with your words, do not abandon it. For every word makes an impression.

"It is written (Job 14:10), 'water wears away stone.' It may seem that water dripping on a stone cannot make any impression. Still, after many years, it can actually make a hole in the stone. We actually see this.⁷⁰⁰

"Your heart may be like stone. It may seem that your words of prayer make no impression at all on it. Still, as the days and years pass, your heart of stone will also be penetrated."

In our other works there is considerable discussion of the importance of secluded meditation and conversation with G-d. Read those portions carefully, and most important, follow the advice written there, that it may be beneficial to you forever.

700. Cf. *Avos DeRabbi Nathan* 6:2.

CONVERSATIONS

235. In the second part of *Lekutey Moharan*, Lesson #44, the Rebbe cautions us not to be overly stringent in any observance. The Rebbe quotes the Talmudic maxim. "G-d does not rule over His creatures with tyranny,"⁷⁰¹ and "The Torah was not given to ministering angels."⁷⁰²

The Rebbe also said, "It is written that every man should choose one observance and keep it very strictly with all its fine points."⁷⁰³ The Talmud alludes to this, where Rabbi Joseph asks Rabbah's son, "With what observance was your father most careful?"⁷⁰⁴

"Even with this observance, you should not be abnormally strict to the point of foolishness. Certainly do not let it make you depressed. Simply keep all its finer points without fanaticism.

"Keep one commandment strictly, but others need not be observed with any unnecessary stringency at all. It would be enough if we were worthy of keeping all of the Torah's commandments according to the law, without going beyond it."

The Rebbe was also very much against all the special stringencies that are observed on Pesach. Many people went so far in observing many fine points of custom that they were literally depressed by the holiday. He spoke about this at length.

701. *Avodah Zarah* 3a.

702. *Berachos* 25b. Above, note 87.

703. Cf. *Emunos VeDeyos* 5:4, *Sefer Chasidim* 529, *Rambam on Makos* 3.16.

704. *Shabbos* 118b.

One of his followers once asked the Rebbe exactly how to act with regard to an ultra-stringent observance. The Rebbe made a joke of it.

The Rebbe spoke about this quite often. He said that these ultra-strict practices are nothing more than confused foolishness. He told us that he had also been caught up in this and would waste much time thinking up all sorts of unnecessary restrictions.

Once he worried about the drinking water used during Pesach. He was afraid that a small amount of leaven might have fallen into the well from which they drew water. The only alternative would be to prepare water in advance for the entire Passover week, as some people do. But this was also not good enough, for the water had to be carefully safeguarded from leaven from the day before Pesach, and this was very difficult.

The Rebbe finally came to the conclusion that the only satisfactory water would be that drawn from a flowing spring just as it emerges from the ground. He could then obtain perfectly fresh water without any possibility of its being contaminated. The problem was that the only such spring in the area was very far from his home. He thought about travelling to a place near a spring and spending Pesach there.

This is an example of how deeply the Rebbe had become involved in such unnecessary strictness. But now he ridiculed this and taught that such ultra-strictness is unnecessary, even on Pesach.

When the Rebbe spoke about this, he continued, "True devotion consists mainly of simplicity and sincerity. Pray much, study much Torah, do many good deeds. Do not worry yourself with unnecessary restrictions. Just follow the way of our forefathers. 'The Torah was not given to the ministering angels.'

“This is why people no longer study *Dikduk*, the rules of precise grammar. People have abandoned it because this type of precision is not really necessary. This is true of all areas. You should not be overly precise in seeking out restrictions.”

The Rebbe spoke at length along this line, concluding, “There is nothing that you absolutely *must* do, and if not. . . . If you can, fine, but if not, ‘G-d exempts a person under duress.’”⁷⁰⁵

236. One of the Rebbe’s followers was once very sick. He suffered greatly from tremendous pains in his teeth, and was almost on his deathbed. The torture continued to grow worse, increasing without limit, until his agony was beyond description.

This man’s face had become very swollen and the doctors had to resort to all sorts of agonizing methods to remove his teeth. His internal organs were also affected, torturing him to the point of death. It was beyond all measure.

The Rebbe spoke to this man and said, “You have suffered the most severe and bitter pains all these years. But it is still better than one burn in Gehenom. One such singe is worse than all this. *Es iz altz besser eider ein brei in Gehennom. Ein brie in Gehenom is ergir derfun.*”⁷⁰⁶

237. The Rebbe said, “Do not let a word of wickedness leave your mouth.”

Do not say that you will commit a sin or be wicked, even though you may be joking and have no intention of carrying out your words. The words themselves can

705. *Baba Kama* 28b; above, note 79.

706. Cf. *Ramban*, Introduction to Job; *Alim LeTrufah* 167.

do great damage and later compel you to fulfill them. This is true even if they are uttered only as a joke.

It is written that King Jehu said (2 Ki. 10:18), "Ahab served the Baal a little, but Jehu will serve him much." These words were his downfall.

When King Jehu said these words, he had absolutely no intention to commit idolatry. He only said this to trick the Baal worshippers, as explained in the next verse. Still, this was his downfall, and he later committed idolatry.

The Talmud speaks about this and derives the lesson that "a covenant is made with the lips."⁷⁰⁷ You should therefore be very careful with what you say.

238. The Rebbe was once speaking to one of his followers. In the midst of their conversation, they heard someone reciting the evening *Maarev* prayer. He was up to *HaShkivenu* and was saying *VeSaknenu beEtza Tova MiL'Fanecha*—And remedy us with good council from before You.

The Rebbe said to his follower, "See how this man is saying 'remedy us with good council', running through the words. Doesn't he realize that he must say these words with great emotion and feeling, from the very depths of his heart? This is a most precious prayer. You must always beg that G-d have mercy and grant us good council and advice, that we may be worthy of knowing what is right. . . ."⁷⁰⁸

If you truly want to serve G-d, you must understand this well. Plead before G-d and ask that you be worthy of His good council.

707. *Sanhedrin* 102a, *Moed Katan* 18a.

708. Above, 52.

The Rebbe himself said,⁷⁰⁹ "When the day begins, I surrender my every movement to G-d. I ask that every motion that I may make be according to G-d's will. I ask the same for all my children and other dependants. . . On the Sabbath and festivals, I also surrender the entire day to G-d, praying that every action follow G-d's will. Then, as things occur that day — or that Sabbath — I am not disturbed that my observance might not be proper." Understand this.

239. The Rebbe said, "G-d's ways are not like those of man.⁷¹⁰ When a man makes a garment, he values it most when it is brand new. As it then becomes worn and damaged, its value is reduced.

"But G-d began by creating an imperfect world. It is constantly being improved and becomes more precious to G-d. In each generation, Tzadikim enhance G-d's work. At first there were the Patriarchs, Abraham, Isaac and Jacob, and Moses our teacher. . . .

"The world's value to G-d is constantly enhanced by this. In the end, the Messiah will come and the task will be completed. Only then will the world be absolutely perfect."

240. Reb A. of Teplik told me that the Rebbe once told him not to be a teacher of young children. Reb A. argued that it is said that the Baal Shem Tov taught that it is good to be a teacher.⁷¹¹

The Rebbe replied, "I do not know if the Baal Shem Tov ever really said that. Even if he did say it,

709. Above, 2.

710. Cf. *Pesachim* 119a, *Baba Basra* 88b, *Succah* 46b.

711. The Baal Shem Tov himself worked as a teacher of young children in his youth. *Shivechay HaBaal Shem Tov* p. 43.

it no longer applies. The Tzadik of each generation has the power to erect boundaries and direct the community. I say that the best way to serve G-d today is by not becoming a teacher.”⁷¹²

This man told this account to me slightly differently, but this is the gist of what he said.

The Rebbe was once speaking to one of his followers who was a teacher.

The Rebbe asked him, “How much do you earn each term?”

The man specified the amount.

The Rebbe calculated how much it came out to for each day, and showed that it was a very small sum.

The Rebbe said, “If this is the case, figure how much you earn each hour. It is a mere trifle. You are being taken away from your own studies and losing your Future Reward for a mere Gilden or two.

“If you are involved in business, you may take a Gilden or two that is not rightly yours. This is because it is impossible to be exact to the penny and such accidents do happen. Your customer will certainly forgive you. But if you waste an hour while teaching, there is no chance of your being forgiven.”

241. The Rebbe was particularly opposed to those who accepted posts as teachers in cities far away from their homes. He spoke of them in the most derogatory terms, saying, “To me, a man who takes a teaching post away from home is like a Canaanite slave maid.”

712. See *Sichos Moharan* 26a (#21), 36a (#139), *Alim LeTrufah* 163; Cf. *Sanhedrin* 104b, *Lekutey Moharan* 37:6.

242. The Rebbe spoke of the concept of the Evil Eye:⁷¹³

There is power in a glance.

If an evil thought accompanies this glance it can reach another and harm him. The eye is then evil.

The power of sight actually exists and can touch the visualized object.

When the eye is evil, this glance can do actual damage.

It is for this reason that the look of a menstruating woman can cause a mark of blood to appear on a mirror.⁷¹⁴

The specific remedy for Evil Eye is to smoke the fin of a fish.

Fin is *S'NaPIR*. Turn the letters into numbers, and the Gematria gives you *RA EYiN*, the bad eye:

<i>SNaPIR</i> — Fin	<i>Ra EYiN</i> — Bad Eye
<i>Samech</i> = 60	<i>Resh</i> = 200
<i>Nun</i> = 50	<i>Eyin</i> = 70
<i>Peh</i> = 80	<i>Eyin</i> = 70
<i>Yud</i> = 10	<i>Yud</i> = 10
<i>Resh</i> = 200	<i>Nun</i> = 50
<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
400	400

Especially good for this is a fish called the *Shelein*. *Shelein* sounds like *Shel Eyen*—"of the eye"—and the

713. See *Baba Basra* 2b, *Eruvin* 64b, *Rashi a.l. "Baal," Pesachim* 26b, 50b, *Baba Metzia* 30a; *Zohar* 3:211b. Also see *Avos* 2:11, 5:22.

714. *Ramban* on *Lev.* 18:19.

similarity of pronunciation indicates a deeper relationship.

I also heard that the Rebbe said that the fin of a *Shelein* fish should be worn by a man or child who has an Evil Eye. This will protect him.

I heard the following from the same source in the name of the Rebbe:

The Ebil eye's power comes from the four hundred men that Esau brought to fight against Jacob.

It is written (Gen. 32:7), that Esau had "four hundred men with him." These four hundred came to place an Evil Eye upon Jacob's camp.

This four hundred is the numerical value of *RA EYiN* — the bad eye. The four hundred men are the source of the Evil Eye.

Four Hundred is also the numerical value of *SNaPIR* — the fin of a fish. This opposes the four hundred men of Esau and protects against the Evil Eye.

The Rebbe also mentioned a number of other things that add up to four hundred.

243. The Rebbe once told a man who had a sickness in his family to rise before daylight and recite the entire Song of Songs.

The Rebbe said, "Every remedy in the world is contained in the Song of Songs."

The man did this, and his relative immediately took a turn for the better and regained his health.

244. I heard this from one of the Rebbe's disciples who was truly religious and G-dfearing.

The Rebbe told him, "Some people serve G-d but are not shown their accomplishments during their life-

time. This is only revealed to them after death in the Future World."

The Rebbe told this to him by way of encouragement so that he not fall down in his own eyes. He had spent very many years serving G-d and had not seen any advancement. The Rebbe therefore told him that some people only have this revealed to them after death.

245. The Rebbe once spoke to me about innovating original concepts in the Torah.

Speaking with wonder and awe, he said, "From where does one get a new concept? When one is worthy of innovation, his original thoughts are really very wondrous and mysterious. From where do they come?"

An original idea is a revelation of G-d, bringing something from nothingness to existence.

At first you do not know the idea at all.

It still exists within the Infinite in a state of nothingness.⁷¹⁵

This is the source of all wisdom.

Every new idea is drawn from this source.

We therefore see G-d's revelation in each new idea.

I discussed this with the Rebbe and said, "Don't I know this! Sometimes I must struggle desperately to innovate even a single word." [While at other times the heart is opened and many new ideas pour forth.]

The Rebbe answered, "Even this is a great wonder and mystery."

It may take great effort to come up with even one original word, but even this is one of G-d's miracles. For what is the source of even this one word?

715. See above, 143.

If you have a desire for the truth and a heart to understand, you can literally see the reality of G-d's existence. If you yourself can originate new ideas, you certainly see G-d's revelation in them. But even if you cannot innovate yourself, you can still see G-d's reality and greatness in the wondrous flow of new concepts found in our sacred literature.

It is written (Ps. 19:8), "G-d's witness is faithful." The holy Torah is a faithful witness of G-d.

This is discussed at length in my work, *Lekutey Halachos*.⁷¹⁶

246. I used to watch very closely when the Rebbe ate. He would keep his food between his teeth, without letting it touch his palate. In this manner, he did not taste his food at all.

This is very difficult to describe in writing, but you can try it yourself and understand. And if you wish to subjugate your appetite for food, it is an excellent method.

247. The Rebbe said:

The greater your riches, the further you are from them.

When you only have a little money, you can keep it on your person.

When you acquire more, you must keep it in a strongbox. It is then more distant from you.

When you acquire still more, then you must keep it in the bank. It is yet further from you.

Acquire still more, and your wealth and invest-

716. *Lekutey Halachos (Choshen Mishpat) Edus 5:10, (Orech Chaim) Pesach 9:7 f.* This last lesson is dated 1839.

ments are scattered in other cities and faraway places. They are still further away from you.

The more honor and riches you have, the further away they are.

Great emperors and kings have very great honor, but it is furthest away of all.

The czar's subjects sing his anthem here each evening, while he sits far away in his palace.

The more honor a man has, the further away it is.

This is true of the worldly.

But with Torah and good deeds, the more you have, the closer it is to you."

248. The Rebbe said:

It is good to select a place and sit there day and night, involved in Torah, prayer, and devotion to G-d. When you must eat, run quickly to some house, quickly grab a crust of bread to appease your hunger, and then go back and serve G-d.

249. A man by the name of . . . came to the Rebbe in a village. He was a great scholar and Kabbalist, but was always angry with his workers and servants. He beat them and degraded them in every possible manner.

The Rebbe said to him, "Why is it written (Gen. 38:7), 'And Er, Judah's first-born, was bad in G-d's sight?' Why is the word bad (*Ra*) used, rather than the word wicked (*Rasha*)?" [The *Zohar* poses a similar question.⁷⁷]

"The reason is because one who commits the sin of Er is always bad tempered and unpleasant. He is disagreeable and always in anger."

The Rebbe said no more.

As soon as the other man heard these words, he fell backwards and was stricken with a very great trembling and agitation. His terror and panic were beyond measure. His posture became humbled, and he could no longer even lift his head to stand before the Rebbe's holy splendor.

The man then fled from the house. He stood outside and began to cry, tears flowing freely down his cheeks.

One of this man's employees was a tutor, who was also one of the Rebbe's followers. He begged this tutor to help him approach the Rebbe.

The Rebbe later visited him and saw a book resting on a shelf right next to him. The Rebbe asked him what kind of book it was. When informed that it was a Kabbalistic text, The Rebbe told him, "You are not fit to study the Kabbalah. . . ." ⁷¹⁸

The man then followed the Rebbe in his travels.

When the man returned home, he repented with all his might. He found an isolated room and devoted himself arduously to Torah and prayer for many weeks.

It helped for a while, but his ugly temper eventually returned. Still, he constantly followed the Rebbe.

The Rebbe told the tutor, "Stay with your employer for a while longer. It is good for you to be with him, for you can cause him to be a righteous man for at least an hour a day."

After the man regained his evil temper, he had a disagreement with one of his servants and refused to pay him. The servant walked all the way from the village to the city where the Rebbe lived and complained

718. Cf. *Sichos Moharan* 31a (#80).

bitterly. The Rebbe was very irritated with the employer for doing this.

But then, the Rebbe began to seek out the employer's good points. He told the servant, "What can be done? He is very poor. Perhaps he doesn't have enough to pay you. . . ."

And there is yet another story that can be told. . . .

But there are very many stories. We could tell how the Rebbe dealt with the very least of his followers, and it would consume many volumes. As it is written (Eccl. 1:8), "The ear would not be satisfied with hearing."

The Rebbe himself said that many things would overtake his followers and that many tales would be told about each one.

If you were accustomed to being in the Rebbe's holy presence, you would see extraordinary miracles every minute. But the Rebbe's greatest miracles involved bringing people back to G-d.

If a man truly wanted to come close to G-d, he would go in and see the Rebbe and immediately be transformed into a new person. Everyone who was worthy of standing in the Rebbe's presence was infused with tremendous awe and feeling, true repentance, and a great emotional involvement with G-d and Truth. Words cannot express it. If all the seas were ink. . . .⁷¹⁹

The world has never seen a miracle like this, where one man should be able to arouse so many, great and small, to such great feeling and emotion toward G-d.

250. I heard the Rebbe say, "Why worry about livelihood. The only thing to worry about is that you may die of hunger if you cannot afford food. And if you die, what is so terrible? You must die anyway."

251. The Rebbe told a number of people to read through the entire Bible during the days of Elul, the Ten Days of Repentance, and the Days of Awe until *Hoshanah Rabbah*.⁷²⁰

The Rebbe himself also did this several times. He also had a number of other books that he finished during this season, but their identity is no longer known.

252. The Rebbe once said, "When people come close to a true Tzadik, they have a taste of the Garden of Eden. The Holy *Zohar* says that a Tzadik is the Garden of gardens."

253. One of the Rebbe's followers had been married many years and had no children. One day he was in the Rebbe's house together with a number of other childless men, pleading that the Rebbe intercede for them.

This man also spoke to the Rebbe and asked him for children.

The Rebbe replied, "Why all this commotion? Your main offspring are your good deeds."⁷²¹ This is foremost. Ask that you be a good Jew—that you be worthy of following the true path. If you are worthy of physical children, it is all the better. But your main

720. The last of the intermediate days of Succos, the final day of judgement. *Yerushalmi*, *Rosh HaShanah* 4:8; *Zohar* 2:142a, 3:32a, *Rokeach* 221a, Ramban on Num. 14:9, *Sefer Chasidim* 453.

721. *Rashi on Gen.* 6:9.

offspring are born when you let your heart come close to G-d. . . . ”

From that time on, the man stopped speaking to the Rebbe about children. He occupied himself with his devotions like the Rebbe's other followers.

Some time later, a number of childless people again asked the Rebbe to intercede for them. This man was there, but did not say a word.

This time the Rebbe opened the discussion, saying, “Still, it is well that you have children. Bring me a hundred Rubles and it will be so.”

It was the night of his wife's immersion, and she conceived and eventually gave birth to a son.

May it be G-d's will that they be worthy to raise him to Torah, to marriage, and to a life of good deeds. Amen.

254. Speaking of the holiness of the Sabbath, the Rebbe said:

The Sabbath is like a great wedding.

People are dancing and rejoicing with great joy and delight.

A man is standing outside (looking in).

He dresses himself in his best clothing and quickly runs to the wedding. He wishes to enter and join the festivity.

But you need great merit even to look in through a tiny crevice.

255. It is much easier to give advice to another.

When you need advice, it is very difficult to give it to yourself.

After much deliberation, you may decide that one way is the best. You have many reasons and arguments

to support this. But as soon as you make up your mind, other considerations enter, tearing down the basis of your original decision. Now it seems that the exact opposite is true.

You therefore need advice from another.

Happy is the man who is worthy of G-d's council. He will then do what is proper and not lose his World in vain, heaven forbid.

256. The Rebbe highly praised the *Akdamus* song, chanted before the Torah reading on Shavuos.⁷²²

He said, "People are so accustomed to it that they do not realize the greatness of the *Akdamus* praise.

"If you know the high level of the *Akdamus*, as well as that of its customary melody, then you know what a wondrously unique song it is."

The Rebbe then chanted a few lines of the *Akdamus*.

He then said, "*Akdamus* is a song of *Cheshek*—of love and devotion."

[See the story of the Townsman, the tenth tale in *Sippurey Maasios*, which also discusses the song of *Cheshek*.]

The Rebbe spoke of this on Shavuos, during his dairy meal.⁷²³ He had worshipped early with his group as was his custom, and had begun his meal while the second service was in progress. When he heard the cantor chant the *Akdamus*, the Rebbe spoke of the high level of this holy song.

722. Written by Rabbi Meir Yitzchok of France in the 11th century.

723. It is customary to eat a dairy meal on Shavuos before the noon dinner. *Orech Chaim* 494:3 in *Hagah*.

257. The Rebbe said that he can look at a man and know all his sins.

He quoted the verse (Ps. 34:16), "G-d's eyes are to Tzadikim." Tzadikim can gaze with G-d's eyes and see all of a man's past.

In many cases, the Rebbe revealed people's past to them, telling them everything they had done.⁷²⁴

258. The Rebbe often told us to do many good deeds.

From the way he said it, it was obvious that he meant that we should do such good deeds as favors to others and collecting charity.

He told us, "You seem to do no good deeds at all. *Epis tut ihr gar kein Mitzvos nit.*"

259. The Rebbe once said, "Thirst is a very great desire."

He wanted to give us some idea of the longing and yearning that is the wondrous thirst for G-d.

The more thirsty you are, the greater your pleasure in drinking water.

Your thirst is the source of your enjoyment.

The same is true of your holy thirst for G-d.

This is the delight of the Future World.

It will be a time of desire and longing.

This is the desire of all desires.⁷²⁵

It is the desire through which Moses died.⁷²⁶

It is written (Gen. 23:16) that for his final resting place, Abraham paid "four-hundred Shekels of silver."

724. Above, 164.

725. *Zohar* 2:88b.

726. *Ibid. Lekutey Moharan* 4:9.

The holy Zohar says that these are the four-hundred worlds of *yearning* that the just will inherit in the Future World.⁷²⁷

They are worlds particularly of yearning. For we will then be worthy of the true yearning and thirst for G-d.

Quenching this thirst will then be the main delight of the Future World.⁷²⁸

260. The Rebbe once emphasized the importance of longing and thirsting for the holy. Even if you are not worthy of actual fulfillment, the yearning itself is good.

This has already been discussed at length.⁷²⁹

The Rebbe brought proof for this from a law in the *Shulchan Aruch*.⁷³⁰ If you are in an unclean place and cannot recite the *Sh'ma*, you should at least think about it.

The commentaries⁷³¹ explain that you should think that you must recite the *Sh'ma*, and are suffering because of your inability to do so. You then receive the same merit as you would for actually reciting it.⁷³²

Even though you cannot actually complete an observance, the yearning and longing is still very precious and worthy of reward.

261. *The following was found in one of our manuscripts. It was written by one of our group, and is*

727. *Zohar* 1:123b.

728. Cf. Ps. 39:6, 66:12.

729. Above, note 538.

730. *Orech Chaim* 62:4.

731. *Magen Avraham* 62:2

732. *Perishah* *Ibid.*

neither in order nor well edited. This is what could be gathered from it:

It is written (Gen. 37:1, 2), "And Jacob dwelt in the land of his father's sojourn, in the Land of Canaan. These are Jacob's offspring, Joseph . . ."

It is also written (Ps. 26:12), "My foot stands on a sound place, in congregations I will bless G-d."

The foot is faith.⁷³³

It supports the Torah and all good traits.

Thus, the Talmud⁷³⁴ teaches us that the prophet Habakuk included all the commandments of the Torah in one principle (Hab. 2:4), "The just man shall live by his faith."

Faith is the foundation and root of all Torah and devotion.

Faith must be clear and pure, without admixture (*EiRvuV*).

It must not be in the category of evening (*EReV*).⁷³⁵

It is written (Pr. 28:20), "A man of faith abounds in blessing." Faith is the channel for every benefit and blessing.

Skepticism causes these benefits and blessings to be taken by the evil Husks.

It is written (Ps. 12:9), "The wicked walk round about." This is this husk of skepticism that surrounds the holy fruit of faith.

When this skepticism enters the mind, faith is blemished. These husks then take the blessings and benefits.

733. Cf. *Lekutey Moharan* B 80.

734. *Makos* 24a.

735. Faith is an aspect of morning, cf. Lam. 3:23. See above, 106, that faith is called light.

Doubts can engulf a man and confuse his faith.

The root of this skepticism is pride.

The Talmud teaches us that G-d says to the proud man, "You and I cannot abide together."⁷³⁶

When pride causes a departure of G-d, skepticism has a place to enter. The doubts are an eclipse of G-d's presence.

To avoid pride, you must open your eyes.

If you compare your own lowly state to G-d's lofty greatness, you will never be proud or skeptical.

The door to this is the Sabbath.

You must greet the Sabbath with great honor and proper sanctity. For the Sabbath is an eye.

Through it, you can see your own lowliness and G-d's loftiness.

The Sabbath is *ShaBaS* — *Shin Bas*.

The *Shin* has three heads—the three colors of the eye.⁷³⁷

Bas is daughter—the *Bas Eyen*—the pupil of the eye.⁷³⁸

Through the eye of the Sabbath, you can see your own lowliness.⁷³⁹

When you keep the Sabbath, you are rescued from pride and are worthy of faith.

Thus we are taught, "He who keeps the Sabbath according to its laws, though he may worship idols

736. *Sotah* 5a.

737. *Tikuney Zohar* 70 (128a), *Lekutey Moharan* B 67. Also see *Tikuney Zohar* 4 (18b), 37 (78a), *Lekutey Moharan* 13:4, 38:7, 59:6.

738. Cf. *Zech.* 2:12; *Targum, Rashi, Rashbam* on *Deut.* 32:10; *Rashi, Metzudos* on *Ps.* 17:8.

739. *Lekutey Moharan* 79.

like the generation of Enosh, all his sins are forgiven.⁷⁴⁰

Keeping the Sabbath annihilates the idolatry of skepticism and makes one worthy of true faith.

Idolatrous skepticism is a blemish of faith causing harsh decrees to descend on the world.

For when idolatry exists in the world, there is anger in the world.⁷⁴¹

This is G-d's name *Elokim* (the name expressing harsh judgement).

It is the dark side of the moon.

It is written (Ps. 84:12), "For a sun and shield is G-d *Elokim*." The name *Elokim* is the moon, a shield that eclipses the sun.

The Talmud teaches us that G-d says, "In this world My name is not read as it is written. It is written *Yud Key* (the Tetragrammaton) and read *Aleph Daled* (*Ad-noy*). But in the Future World it will be both written and read *Yud Key*.⁷⁴²

This is because the moon is incomplete, resulting from a blemish of faith.

The written Name and spoken Name cannot be the same, for "the sun has never seen the blemish of the moon."⁷⁴³

[The written Name is the written Torah and the spoken Name is the Oral Torah.

These are the names *Hashem* (the Tetragrammaton) and *Elokim*, the sun and the moon. This is

740. *Shabbos* 118b.

741. *Sifri* (96), *Rashi* on Deut. 13:18, *Lekutey Moharan* 18:2. Cf. *Sanhedrin* 10:6 (111b).

742. *Pesachim* 50a.

743. *Rosh HaShanah* 23b.

the meaning of, "For a sun and a shield is *Hashem Elokim.*"

Faith is the moon.

When faith is lacking, the moon is blemished.

The written and spoken Names of G-d cannot be the same, for the sun cannot see the moon's blemish.

Regarding the Future World it is written (Zech. 14:9), "G-d will be one and His name one."

The moon's blemish will be remedied and G-d's spoken Name will be *Yud Key*, the same as his written Name.]

The greater a man's faith, the more the names *HaShem* and *Elokim* are brought together and unified. They become included in each other as in the Future.

Jacob is the sun.⁷⁴⁴ This is the Name *HaShem*.

Isaac is the moon, the name *Elokim*.

It is written, "And Jacob dwelt in the land of his father's sojourn." The aspect of Jacob is unified and dwells with the aspect of Isaac. *HaShem* is unified with *Elokim*, the sun with the moon.

This is the aspect of (1 Ki. 18:39), "*HaShem* is *Elokim.*"

["And Jacob dwelt in the land of his father's sojourn, in the land of Canaan." *CaNAan* has the same root as *haChaNAah*—subjugation and lowliness.

Lowliness results in faith, which in turn leads to the above unification.]

"And these are Jacob's offspring, Joseph. . . ." Joseph is *Yosef*—addition.

This is *Tosfos Shabbos*—the minutes and hours we *add* to the Sabbath.

744. *Lekutey Moharan* 1.

It is the Sabbath that makes us worthy of humility.

We then can attain perfect faith—the correction of the moon's blemish—the unification of Jacob and Isaac, *HaShem* and *Elokim*.

It is written, “My foot stands on a sound place, in congregations I will bless G-d,”—G-d's name as it is pronounced *HaShem*.

The foot of faith must stand on a sound foundation. It must be perfect, without impurity.

Then “In congregations I will bless *HaShem*.”

I will then be able to speak out and bless with the Tatragrammaton, the Ineffable Name. The blemish of the moon will be filled and “G-d will be one and His name one.” The written and spoken names will be the same and we will be worthy of blessing with the name *HaShem* in congregations.

“My foot stands on a sound place, in congregations I will bless *HaShem*.”

Good bounty and blessing are then drawn from on high.

This is the Chanukah lamp.

Oil is wisdom.⁷⁴⁵

It is written (Gen. 3:7), “And the eyes of both of them were opened, and they knew. . . .” Rashi explains that the opening of the eyes is wisdom.

Wisdom is in the eyes.

When you look through the eyes of wisdom, you are worthy of perceiving your lowliness. You can then attain perfect faith.

The Talmud teaches us that the measure of oil

745. *Berachos* 57a, *Baba Basra* 25a, *Lekutey Moharan* 177.

needed for the Chanukah lamp is enough to last until "feet no longer walk outside."⁷⁴⁶

The feet are the feet of faith.

You must look carefully with the eye of wisdom until your faith is purified. Then "feet no longer walk outside." The feet of faith no longer will walk in the place of the Outside Forces of skepticism.

This is the required measure of oil—the wisdom needed to realize your lowliness and be worthy of perfect faith.⁷⁴⁷

262. *This was also found among the manuscripts of one of our group:*

There is a type of grace (*Chen*) that enables a man to see the future in dreams.

If a man has this grace, he can ask for a vision and perceive the future in a dream.

746. *Shabbos* 21b.

747. From the context, it appears that this lesson was delivered on a Sabbath when *VeYeshev* was read during the week of Chanukah. This is a rather rare occurrence, and occurred only five times during the Rebbe's career, in 5554, 5561, 5564, 5567 and 5568. In the last three years, Chanukah contained two Sabbaths, the first being *VaYeshev*, and the second *MiKetz*. In 5564 and 5567 respectively, lessons 14 and 30 in *Lekutey Moharan* were delivered, in both cases on the second Sabbath, namely that of *MiKetz*. See end of lesson 30 where *MiKetz* is mentioned. Lesson 14 was also delivered on the Sabbath of *Miketz*, as discussed earlier in note 449. (Additional evidence that the second Sabbath was always kept can be derived from *Alim LeTrufah* 32, where we find that Rabbi Nathan also kept the second Sabbath in 5591, another year which had two Sabbaths fall during Chanukah.) The year 5568 found the Rebbe in Lemberg during Chanukah, and there is no record of his having given any lesson at all. In the years 5554 and 5561, however, *VaYeshev* was the *only* Sabbath to fall during Chanukah. This lesson was therefore most probably said in one of these years, either in Medvedevka or Zlatipolia. This might explain why this lesson was only discovered after the Rebbe's passing, and why Rabbi Nathan never edited it under his supervision.

The Talmud teaches us, "Just as grain cannot exist without chaff, so dreams cannot exist without nonsense."⁷⁴⁸

Dreams contain predictions of the future, but they are intertwined with much worthless chaff.

There is also the clear dream of the prophet, regarding which it is written (Num. 12:6), "I will speak to him in a dream."

This is the dream of the man who has grace.

Such a man can also predict the future through the dreams of another.

When he hears the other's dream, the worthless chaff falls away and only the clear vision falls upon his ears.

Joseph had such grace.

He is called (Gen. 49:22), "A fruitful son by the fountain." Rashi explains that his fruitfulness was that of grace.

He therefore had accurate dreams and was able to interpret and make use of them. They are also included in the Torah. The Torah also teaches us that Joseph had a unique ability in interpreting dreams.

263. It had become fairly common for marriage relationships to degenerate and often result in separation and divorce.

One of his followers once spoke to the Rebbe about this.

The Rebbe said, "This is the work of the Evil One. He works very hard to destroy the family life of young men, in order to trap them in his net, heaven forbid.

“The Evil One lies in wait for them while they are young, working to destroy their family life. He destroys their relationship with all sorts of trickery.”

The Rebbe then spoke of this at length.

264. The Rebbe often warned us to honor and respect our wives.

He said, “Women have much anguish from their children. They suffer in pregnancy and childbirth and then have the troubles of raising their children. This is besides the many other areas in which they suffer for you.

“You should take this into consideration and honor and respect your wives.”

The Talmud teaches us, “Honor your wives that you may have wealth.”⁷⁴⁹

It also states, “It is sufficient that they raise our children.”⁷⁵⁰

265. The Rebbe warned us very strongly not to eat raw onions.⁷⁵¹ It made no difference whether they were mixed with oil, fat or eggs, even on the Sabbath.

Many people had a custom of eating chopped eggs and onions on the Sabbath.⁷⁵² The Rebbe ridiculed this practice, saying, “How can they claim that it is a good custom to eat something as harmful as this?”

The Rebbe said that onions are harmful in many ways and counted out numerous illnesses that can be

749. *Baba Metzia* 59a.

750. *Yebamos* 63a.

751. Cf. *Eruvin* 29a, *Tosfos a.l.* 29b “*MiPney*,” *Taanis* 30a “*Erev*,” *Yad Chazakah*, *Deyos* 4:9.

752. This custom is mentioned in *Geulas Yisroel*, quoted in *Taamey HaMinhagim* 368 (p. 169).

caused by them. Although the details were not preserved, the main lesson is that they should be avoided, even mixed with something else on the Sabbath. The only safe way to eat them is cooked.

The entire conversation came about when we mentioned to the Rebbe that we had heard that the Baal Shem Tov had spoken very strongly against eating raw onions. The Rebbe agreed that this was true, and began to reckon numerous reasons for it. It was at this time that we heard all the above.

266. The Rebbe said, "There are Tzadikim who are great Torah experts, fully versed in many sacred works, and because of this in particular, cannot innovate anything in the Torah.

"As soon as they begin to expound and innovate, their great fund of knowledge confuses them, and they weave many extraneous concepts into lengthy introductions. Their thoughts become so muddled that any new concept they may have had is irrevocably lost."

The Rebbe gave as an example one of his contemporaries, who could not expound on the Torah for this reason.

From what the Rebbe said, we understood that if you wish to innovate, you should concentrate on the subject, and not confuse yourself with extraneous introductions. Pretend that you are totally ignorant of everything but the subject at hand. You will then be able to innovate many new ideas, and bring them to light in order, step by step.

The Rebbe spoke at length about this, but it cannot all be put into writing. If you are wise, you will understand.

267. The Rebbe said, "You may expound the Torah and innovate in any area you wish.

"The only condition is that you may not use your interpretations to innovate or change any law. This is particularly true of innovations based on *Drush* and *Sod*, expository construction and esoteric resolution."

From what the Rebbe said, we understood that you may expound and innovate according to your intellectual attainment, even in such Kabbalistic works as those of the holy Ari. The only stipulation is that you may not drive any religious practice or law in this manner.

268. "How was the Holy Temple destroyed . . . ?"

"How long will we cry out in bondage . . . ?"

"Until when . . . ?"

"The son of Your maidservant . . ."

These are all part of *Chatzos*, the midnight service mourning the destruction of the Temple and the exile of the *Shechinah*.

Taking these hymns as an example, the Rebbe spoke of how much we must cry out before G-d. He noted how much these prayers awaken the heart, chanting them with the melody of *Chatzos* in his deep, beautiful voice.

He also greatly praised the chorus, "My beloved came down to His garden," as a debate between the Jewish people and G-d that can deeply arouse the heart.

269. People are often very confused as to the best way to serve G-d. Sometimes it seems necessary to act in one manner, but later this appears completely

wrong and another method seems best⁷⁵³ . . . This can cause one to become very confused and disturbed.

The Rebbe said, "Why is it necessary to confuse yourself? Whatever you do, you do. As long as you do not do any evil, heaven forbid. *Vie men tut, tut men. Abie me-tut nit kein schlecht, chas ve-sholom.*"⁷⁵⁴

270. The Rebbe said, "In the *Hodu* (Ps. 107) that introduces the afternoon *Minchah* service before the Sabbath,⁷⁵⁵ you can have a broken heart and spread all your thoughts before G-d. This psalm, which can be understood by anyone, speaks of the troubles of the soul and how one cries out because of them.

"When you say *KeGavna*⁷⁵⁶ before the Sabbath evening *Maariv*, you should be aroused with great joy and emotion when you recite the words, 'And all of them are crowned in new souls . . .'"

271. The Rebbe said, "A storekeeper will sell to you on credit, to be paid for at a later date.

"Why not do the same with spiritual goods? Do a few good deeds, or say a few Psalms or words of Torah, and let them be put aside and ready when you need them.

"You will then be able to make use of this merit, and not be like one who must ask the storekeeper for credit. . . ."

I did not hear this discussion from the Rebbe himself, but from one of my colleagues. It appears that

753. Above, 255.

754. Cf. *Shevachay Moharan* 21a (#1).

755. In the Chassidic rite. See above, Pilgrimage #21, note 93.

756. "In the Manner," *Zohar* 2:135a. This is also in the Chassidic rite.

many more beautiful thoughts were expressed at that time, but this is all that I am worthy of recording.

272. An irreligious man came to the Rebbe in a certain city and boasted that he was an expert in languages. He had recently been in a government office and was able to interpret a word that even their scribes did not know. He was very conceited because of this knowledge.

When the man left, the Rebbe ridiculed him for such foolish conceit.

One of the Rebbe's disciples, an extraordinary G-dfearing scholar, was sitting there. He said to the Rebbe, "Maybe it is better to be conceited because of something foolish than to be conceited, heaven forbid, because of one's knowledge of Torah."

The Rebbe was silent for a moment.

He then said, "No. The opposite is true. The Talmud tells us that when Rabbi Akiba was in prison, Pappus said to him, 'Happy are you Rabbi Akiba, for you were imprisoned for the sake of the Torah. Woe is to Pappus, for I was imprisoned for mere foolishness.'"⁷⁵⁷

It is brought in *Lekutey Moharan*⁷⁵⁸ that the punishment for conceit is imprisonment. Also discussed there is the imprisonment of Rabbi Akiba.

It is better to be imprisoned for the conceit of Torah, than to be conceited because of foolishness.

273. The Rebbe said, "It is good to make a habit of inspiring yourself with a melody.

757. *Berachos* 61b.

758. *Lekutey Moharan* 22 B 60.

“There are great concepts included in each holy melody, and they can arouse your heart and draw it toward G-d.

“Even if you cannot sing well, you can still inspire yourself with a melody sung to the best of your ability while alone at home. The loftiness of melody is beyond all measure.”

The Rebbe's works contain towering lessons speaking of song.⁷⁵⁹

The Tale of the Seven Beggars⁷⁶⁰ also alludes to the importance of melody. The unconscious princess is cured mainly through melody, through the ten categories of song.⁷⁶¹ Understand the depth of this.

The divine soul in every Jew is a princess — a king's daughter.

She is weary and faint because of her sins.

She is held captive by an evil king and is shot with ten poisonous arrows.

Only a great Tzadik has the power to enter every place where the soul has fallen and remove all ten arrows from her.

In order to heal her, he must be able to discern all ten types of pulsebeat.⁷⁶²

He must know all ten categories of song, for her main cure is through melody and joy.⁷⁶³

Taking this as a clue, you can understand the

759. *Ibid.* 3, 8:9, 38:4, 42, 49:7, 282; B 8:1, 31 92.

760. *Sipurey Maasios* 13. See above, 149-151.

761. *Ibid.* 76b.

762. *Ibid.*

763. See *Lekutey Moharan* 2:92, above, 129.

entire story. Use it as a means of returning to G-d in truth. "For the main thing is not study, but deeds."⁷⁶⁴

274. It is very good to have a special room set aside for Torah study and prayer. Such a room is especially beneficial for secluded meditation and conversation with G-d.⁷⁶⁵

275. The Rebbe said that it is very good even just to sit in such a special room. The atmosphere itself is beneficial, even if you sit there and do nothing else.

Even if you do not have a special room, you can still seclude yourself and converse with G-d.

The Rebbe also said that you can create your own special room under your Tallis. Just drape your Tallis over your eyes and converse with G-d as you desire.

You can also seclude yourself with G-d in bed under the covers.⁷⁶⁶ This was the custom of King David, as it is written (Ps. 6:7), "Each night I converse from my bed. . . ."

You can also converse with G-d while sitting before an open book. Let others think that you are merely studying.

There are many other ways to accomplish this if you truly want to meditate and express your thoughts to G-d. Above all else, this is the root and foundation of holiness and repentance. We have discussed this many times.

There are many ways of doing this, but best of all is a secluded room.

764. *Avos* 1:17.

765. Above, 248, *Yemey Moharnat* 51a.

766. Above, 68.

276. The Rebbe was once lecturing his followers, berating them for not serving G-d as it truly befits Him. This was the Rebbe's constant theme, and this time he spoke very strongly and at length.

After his tirade, the Rebbe began to make up with them. He drew them close and spoke very gently.

He said, "What do I want from them. They are still religious men, are they not?"

The Rebbe then began speaking to their hearts. . . .

He said, "You are certainly good people.

"If G-d were small like me, your devotion would certainly be sufficient.

"But G-d is very, very great!

"You must gird yourself with a strong desire to serve G-d properly, for you are serving One 'Whose greatness cannot be fathomed.'"⁷⁶⁷

The Rebbe then raised himself and lifted his hands over his head.

He repeated the words, "But G-d is so great. . . ."

He then lifted his hands, using them to express G-d's greatness.

277. The Rebbe said that he never as much as drank water before his morning prayers. He was greatly opposed to those who drank coffee and other beverages before worshipping.⁷⁶⁸

278. The Rebbe said that many sayings in the *Zohar* were revealed by Rabbi Shimon bar Yochai to his disciples after his death.

767. Ps. 145:3.

768. Cf. *Zohar* 2:215b, 3:141b; *Orech Chaim* 89:3, 4, *Beer Hetiv* 89:11.

The *Zohar* speaks of a *Chabura Kadmaah*—a first edition, and many do not understand what it is. It is mentioned in the *Zohar* on the portion of *Pinchas*⁷⁶⁹ and several other places.

Rabbi Shimon revealed many lessons after his death. The lessons revealed during his lifetime comprised the *Chabura Kadmaah*, the first edition of the *Zohar*.

It is therefore not surprising that the *Zohar* and *Tikuney Zohar* explain many sayings of *Amoraim*, masters of the Talmud who lived many years after Rabbi Shimon passed away. The meaning of these sayings was revealed by Rabbi Shimon after his death, during the lifetime of these *Amoraim*.

We later found a similar concept in another work.⁷⁷⁰

279. The Rebbe once told me, “When things are very bad, make yourself into nothing. *Uhu as es iz shoin gar schlecht, iz min zich gar m'vatel.*”

I asked him, “How does one make himself into nothing?”

He replied, “You close your mouth and eyes—and you are like nothing! *Me far-macht das moil, uhn die oigen, iz bitul.*”

We can gain valuable insight from these words.

Sometimes you may feel overwhelmed by the Evil Urge. You are confused by evil thoughts and very disturbed, finding it impossible to overcome.

You must then make yourself like nothing, you no longer exist, your eyes and mouth are closed.

769. *Zohar* 3:219b.

770. *Kisey Melech* on *Tikuney Zohar* (Jerusalem, 5723) #7, “*Be-Agada*” (7b).

Every thought is banished. Your mind ceases to exist.

You have nullified yourself completely before G-d.⁷⁷¹

280. The Rebbe spoke about Tzadikim who always wander and move about.

He said, "There are outcast souls that cannot be elevated except through the wandering of a Tzadik."⁷⁷²

"Even if the Tzadik does not want to travel, he roams and wanders in his house.

"He paces back and forth, and this is also in the category of 'wandering and roaming.'"⁷⁷³

281. The Rebbe very strongly cautioned us to safeguard our money. He was very particular that we should take good care of our possessions.⁷⁷⁴

He was very opposed to being careless, and strongly ridiculed the hapless individual—the *Schlim Mazelnick*.

The Rebbe said, "A man takes time from Torah and prayer, and struggles to earn some money to support his family. After he earns the money, he becomes a hapless *Schlim Mazelnick*, and does not take care of it at all.

"Honest Jewish money must be guarded like the eyes in your head."

It happened occasionally that one of the Rebbe's followers would lose his money while travelling, and come to the Rebbe and complain. The Rebbe would be-

771. See *Zimras HaAretz* #64.

772. Above, 194, *Chayay Moharan* 34a.

773. Gen. 4:12.

774. *Lekutey Halachos (Choshen Mishpat) Avedah* 3:10, *Pekadon* 3:2, *Umnin* 2:2; Above, 193.

rate him and lecture to his followers to guard their money properly.⁷⁷⁵

282. The Rebbe said:

Leaving a Tzadik is like committing idolatory.

The only difference between a *Dalet* and a *Resh* is a small protrusion.

It is written in the Holy *Zohar* that this protrusion is the Tzadik.⁷⁷⁶

Leaving a Tzadik separates the protrusion from the *Dalet* making it into a *Resh*.

The word *AeChaD*—one—expresses G-d's unity.

Substitute a *Resh* for the *Dalet* in *AeChaD*, and you have *ACheR*—another.

It is written (Ex. 34:14), "You shall not bow down to *another god*."

Remove the protrusion and the *Dalet* becomes a *Resh*—the *AeChaD* of G-d's unity becomes the *ACheR* of idolatory and atheism.⁷⁷⁷

Faith in G-d comes through the Tzadikim, the protrusion of the *Dalet* that expresses G-d's unity.⁷⁷⁸

In many places the Rebbe says that the root of faith can only be attained by closeness to the Tzadikim.

283. The Rebbe once spoke about young married men who find their worship greatly disturbed by the fact that they have not sanctified themselves properly in their marital relations. They feel tainted and find prayer very difficult.

775. Cf. *Sichos Moharan* 33a (#100).

776. *Tikuney Zohar* 21 (55b, 58b).

777. See *Baal HaTurim* on Deut. 6:4.

778. Cf. *Lekutey Moharan* 10:5.

The Rebbe constantly warned us not to become discouraged because of this. He said, "What happened, happened."⁷⁷⁹ When you pray, you must forget everything else.⁷⁸⁰ No matter what happened, strengthen yourselves and pray properly."

He said that this is the meaning of Abba Benjamin's saying, "I am concerned . . . that my prayer should be close to my bed."⁷⁸¹

The bed is marital relations.⁷⁸²

"My prayer should be close to my bed." I should be able to pray immediately after leaving my "bed" and not be disturbed at all.

284. There were many youths in the community who prayed with great feeling and enthusiasm. Others would disturb them and cause them trouble.⁷⁸³

When the youths complained, their detractors had a stock answer. They said, "If you have true feeling and are really bound up in your prayers, then you should not hear any disturbance. Your devotion should be enough to block out everything else."

The Rebbe said, "The truth is that this is no argument. The greatest Tzadik may pray with great strength and attachment to G-d, but he can still be disturbed. No matter how great his enthusiasm, no matter how deeply he is bound up in prayer, he can still be greatly disturbed by one who makes fun of him and disturbs him. All his feeling and emotion will not prevent him from being disturbed and distressed.

779. *Pesachim* 108a, *Yoma* 5b, etc.

780. See above, 26.

781. *Berachos* 5b.

782. *Kesubos* 10b.

783. Above, 119.

The Rebbe once said:

Sometimes a man is given great wealth. Everyone else envies him. They spend days and years pursuing wealth because of this envy. But in the end they have nothing.

This is all the work of the Evil One. He works hard to make one man rich so that many others should waste their lives envying him. "Heaven help us against this misleading notion."⁷⁸⁴

285. The Rebbe was once speaking of the tremendous greatness of the Torah, and, its awesome secrets.

He said, "The entire *Tikuney Zohar* (a work of seventy chapters) is but a commentary on the one word *Berashis*, the first word in the Torah.

"Thousands of volumes would not suffice to explain all the secrets found in the *Tikuney Zohar*.

"Its study has no end. So great is the *Tikuney Zohar* that all the skins of Nevios⁷⁸⁵ would not be sufficient to contain its wisdom.

"All this is but a commentary on a single word—*Berashis* (In the beginning).

"Take the next word—*bara*—'He created'. A volume equal to the *Tikuney Zohar* could also be written on it. It would contain an equal number of mysteries.

"Now understand the depth of our Holy Torah.

"A *Tikuney Zohar* could be written on each and every word. Each one contains inconceivable depth and mystery.

"The Torah contains not one, but many words.

784. *Shabbos* 84b.

785. See above, note 531.

Its greatness is beyond the ability of language to describe."

286. The Rebbe once said to me, "You do speak with people. You probably ask them *what*. *Du shmust zich ya mit mentchen. Kerst-ti zei tzu fregen vas.*"

He emphasized the word *vas*—what—stressing it in a loud voice from the depths of his heart.

What?

It is fitting to ask people this question.

You do not think about your purpose in life.

What?

You have many vain and foolish complaints and excuses. Your life is filled with confusion and frustration.

After all this: What?

You say that you have reason to be far from G-d.

What?

What will become of you?

What will you do in the end?

What will you answer the One Who sent you?

What do you think?

What are you on earth if not a stranger?

What is your life, if not vanity and emptiness⁷⁸⁶
 "a passing shadow, a scattered cloud?"⁷⁸⁷

You know this well.

What do you say?

Place these words well on your heart. Bring them

786. Isa. 30:7.

787. Ps. 144:4.

into the depths of your being. Do not ignore them. Turn them over and over⁷⁸⁸ and you will save your soul.⁷⁸⁹

287. The Rebbe said, "What must a man do in this world? All that is needed is to pray and study and pray. *Me bedarf mer nit nar davenin uhn lehrnen uhn davenin.*"⁷⁹⁰

I heard many similar things, but they could not be recorded.

288. The Rebbe once spoke to a man and quoted the Talmudic edict, "Repent *one day* before your death."⁷⁹¹ The Rebbe stressed the words "one day," drawing them out at great length.

Yesterday and tomorrow are man's downfall.

Today you may be aroused toward G-d.

But yesterday and tomorrow pull you back.

No matter where a man stands, he suffers reverses. The man who dwells on yesterday and tomorrow will surely fall away.

The Rebbe therefore stressed, "Repent *one day* before your death."

"Before your death" is your entire life.

During your entire lifetime, you may only be worthy of *one day* of repentance.

This one day is more precious than every treasure.⁷⁹²
For what does man gain from all his effort?⁷⁹³

788. *Avos* 5:22.

789. Jer. 21:9, 38:2, 39:18.

790. See *Tovos Zichronos* #1.

791. *Avos* 2:10, *Shabbos* 153.

792. Prov. 24:4.

793. Eccl. 1:3.

Nothing remains of all your life other than this one day of repentance before G-d.

“Repent *one day*” — even one day — “before your death” — during your sojourn here on earth.

Forget about yesterday and tomorrow. This one day is everything.⁷⁹⁴ Understand this.

289. The Rebbe once said, “Only a man trapped by his possessions borrows money to do business.

“A free man does not borrow. He engages in honest business, using only his own money.

“It is written (Deut. 6:5), ‘You shall love the L-rd your G-d with all your might.’ This is fulfilled by the man who does not borrow money for his business.”

The Rebbe also said that this commandment is fulfilled by one who gives a fifth of his income to charity.

290. The Rebbe said, “The words spoken by a great Tzadik contain the needs of all Israel. They include what is needed by every single Jew.

“It is written (Deut. 1:1), ‘These are the words that Moses spoke to all Israel.’ The words spoken by Moses were ‘for all Israel.’ They contained what every single Jew would ever need.”

291. *This is from an unpublished manuscript from Lekutey Moharan:*

It is written (Eccl. 1:18), “Increase knowledge, increase pain.”

In every generation, new diseases come into exist-

794. See *Shevachay* 14.

ence. This is a result-of the increase in scientific knowledge.

Every new discovery results in some new pain. These are the new diseases that have come into existence. May G-d protect us!

292. A somewhat notable Chassid⁷⁹⁵ came to see the Rebbe. He was an older man and was knowledgeable in the writings of the holy Ari. Wanting to enter the Rebbe's circle, he spoke in the manner of the important Chassidim, saying, "I would like the Rebbe to teach me the way to serve G-d."

The Rebbe looked at him with wonder and quoted the verse (Ps. 67:3), "To know Your *way* in the earth."

The Rebbe meant that he was still "in the earth"—immersed completely in earthliness—and still he wants to "know Your way"—he wants to know the *way* to come close to G-d.

We see from this anecdote that the Rebbe was provoked because the man spoke so haughtily, saying that he was seeking the way to G-d. He spoke as if he had already perfected himself to the extent that he lacked nothing else but to choose the appropriate way and walk up to G-d.

The Rebbe saw through this and wanted him to speak sincerely.

795. This individual was Rabbi Yudel, who then became a life-long follower of the Rebbe. *Kochavey Or* p. 36 (#23). He headed a large group of Chassidim in Dashev, and when Rabbi David of Tchehrin told him about the Rebbe, he came with his entire following. *Nevey Tzadikim* p. 24. Rabbi Nachman received a blessing from him before his pilgrimage to Israel. *Chayay Moharan* 31b (#7). See above, 171, note 573.

293. The Rebbe once spoke to one of his followers about praying with devotion.

He said, "Voice arouses feeling.⁷⁹⁶ The opposite is also true, for feeling can also arouse the voice.

"Pray with feeling. Bring every thought and emotion into each word. Your voice will automatically be awakened and you will pray out loud. You can actually test this and see that it is true."

294. I heard this from the Rebbe's own holy lips:

It is customary to recite the *Tikuney Zohar* as well as many prayers and petitions after the regular worship during the month of Elul. It is also a custom to stay in the synagogue and study hall later than usual.

The Rebbe said, "The melody of the *Tikuney Zohar* and the fatigue resulting from staying up so late in the study hall are all taken on high and made into great and lofty things."⁷⁹⁷

295. The Rebbe spoke of encouraging oneself in prayer. No matter what you are, you can strengthen yourself and stubbornly pray to G-d.

The Rebbe said that you should think in the following vein:

I may be far from G-d because of my many sins.

Let it be. If this is so, then there can be no perfect prayer without me.

The Talmud teaches us that every prayer that does not include the sinners of Israel is not a true prayer.⁷⁹⁸

796. *Sheloh*, quoted in *Kitzur Shulchan Aruch* 6:1.

797. Above, 127.

798. *Kerisus* 6b.

Prayer is like an incense offering. The Torah requires that the incense contain *Chelbonah* (galbanum),⁷⁹⁹ even though it has a vile odor by itself.

If I consider myself a sinner, then I am an essential ingredient of every worship service. No prayer is perfect without me.

I, the sinner, must strengthen myself even more to pray to G-d and trust that in His mercy He will accept my prayer. I am the perfection of the prayer—the *Chelbonah* in the incense.

Just like the vile smelling *Chelbonah* is an essential ingredient of the sweet incense, so my tainted prayer is a vital ingredient of the prayers of all Israel. Without it, prayer is deficient, like incense without the *Chelbonah*.

296. In *Lekutey Moharan* it is brought that one must bind himself to the Tzadikim of his generation.⁸⁰⁰

The Rebbe told his followers that before they began worshipping, they should say, “I am binding myself to all the Tzadikim of our generation.”

297. The Rebbe often told us, “I have a great desire that you act in accordance with my revealed teachings.”

Take a lesson and seek out its practical advice. Follow it for two or three months, making use of it to strengthen your devotion and fear of G-d. Pray to G-d and beg that He help you be worthy of attaining the ideal set forth in the lesson.

When you have completed one lesson, work on

799. Ex. 30:34.

800. *Lekutey Moharan* 2:6, 9:4.

another. Continue this way until you have completed every lesson. Happy is the man who takes this to heart.

298. One of the Rebbe's followers came to him on the day before Yom Kippur. The man had been very sick and told the Rebbe of his great suffering. One of his townsmen and good friends standing nearby said, "His illness has become worse because he immersed in the Mikvah."

The Rebbe replied, "You blame the illness on a good observance. It is more fitting to blame it on a sin."

This took place in Uman, on the Rebbe's last Yom Kippur.

299. It was my custom to see the Rebbe every year after Simchas Torah. He would always ask me if I truly rejoiced on the festival. Many times he told me how the community celebrated in his house, and how much pleasure he derived from their joy.

Once the Rebbe spoke to me about Simchas Torah in the middle of the year. He asked me, "Do you now feel joy in your heart? Do you feel this happiness at least once a year?"

[G-d was with me and I was able to rejoice with all my heart many times each year. This joy was often so great that words cannot express it. This is the joy of being a Jew, of believing in G-d, and it flows through the gates of every man's heart and cannot be communicated.⁸⁰¹ Within our group, when we rejoice, even the lowliest one among us experiences a feeling of closeness to G-d that is beyond all description.]

The Rebbe very much wanted us to be joyous

801. Above, 1.

all year round, particularly on Simchas Torah, Purim, the Sabbath and festivals.

The Rebbe told me that once on Simchas Torah he was so overjoyed that he danced all by himself in his room.

300. The Rebbe once told me, "Everything you see in the world — everything that exists — it is all a test to give man freedom of choice."⁸⁰²

301. The Rebbe once said, "A Jew's main devotion is to rise at midnight in the winter (and say *Tikkun Chatzos*, the Midnight service, and then study until morning.⁸⁰³) In the summer, when the nights are very short [and we do not say the Midnight Service except in the Holy Land⁸⁰⁴], you should be careful to wake up early in the morning, with the break of day."

302. I was once standing before the Rebbe as he lay in bed. He said, "The main thing is 'from the belly of hell I cried out!'⁸⁰⁵ *Der iker is 'MeBeten Shoul Shavati.'*"

303. The Rebbe once spoke to me about the folly of sexual desires.

He said, "One who occupies himself with lewd thoughts is a fool. Even the simplest person would not want to be caught doing this. Even if he has no fear of

802. Above, 222, note 679. Also see Rabbi Moshe Chaim Luzzatto, *Derech HaShem* 1:2:4, *Pischey Chochmah VaDaas* #3.

803. Cf. *Magen Avraham* 1:4.

804. See *Lekutey Moharan* 149; *Lekutey Halachos (Orech Chaim)* *Rosh HaShanah* 3:7; *Shearis Yisroel* 125.

805. *Jonah* 2:3. *Alim LeTerufah* 60.

sin, he still has no desire for the shame of being caught with a strange woman.

“Why engage in lustful thoughts? Why trouble your soul for nothing?”

We have spoken of the fact that every man can have absolute control over his thoughts and direct them as he wishes. . . . This is discussed in numerous places in our printed works.⁸⁰⁶ Accept this advice and you will be worthy of eternal pleasure.

304. The Rebbe ridiculed the sexual desire, quoting the words of the morning prayer, “Do not bring me to a test or to disgrace.” He said, “Either a test, or else disgrace. *Ader a nesion, ader a bezion.*”

If you do not pass the test, you will come to disgrace.

We have discussed how the Rebbe spoke of the repulsiveness of this desire, saying that it is really no temptation at all. . . .⁸⁰⁷

The Rebbe said, “People are so bound up with their worldly desires that it does not help when one explains how repulsive this is. The more you speak of it, the more lewd thoughts they have. In most cases it is therefore best not to even begin to think of it at all.”

This is explained in *Sefer HaMidos*, “Do not enter into litigation with your tempter. Thinking about something for any length of time, even of its avoidance, strengthens desire, and turns the will toward it.”⁸⁰⁸

806. *Lekutey Moharan* B 50, *Chayay Moharan* 12a (§44); *Lekutey Halachos (Orech Chaim) Bais HaKenesses* 5:24, *Minchah* 7:10, (*Yoreh Deah*) *Shiluach HaKan* 4:2; *Alim LeTerufah* 6, 15, 117, 260, 295.

807. *Shevachey* 16, above 51.

808. *Sefer HaMidos, Niuf* 10.

305. Many times the Rebbe said, “We have nothing at all to do — *me hat gar nit tzu tahn.*”

The Rebbe said this in relation to his conversations [and many of them have already been printed].

We find in the Talmud that the disciples of Rabbi Ishmael taught, “the words of the Torah should not be like an obligation, but you are not permitted to exempt yourself from them.”⁸⁰⁹

This explains the Rebbe’s statement and is wonderful advice to him who understands it even a little.

306. In the second part of *Sefer HaMidos*, in the category of *Daas* or Knowledge, it is written:

“Every universe and everything created has its own structure. . . . For example, the lion . . . and spiritual beings are all included in the forms of the letters and their combinations. One who is worthy of understanding the Torah. . . .”⁸¹⁰

This appears to be related to a conversation we heard from the Rebbe’s holy lips before Shabbos Chanukah, 5565 (1805) regarding the creatures in the world.⁸¹¹

The Rebbe said, “Every human likeness is included in the word *Adam*—man—where it occurs in the Torah. G-d said (Gen. 1:26), ‘Let us make man (*Adam*) in our image.’ As soon as He said the word *Adam*, He included every human likeness in that word.

“The same is true of such words as *Behamah*

809. *Minachos* 99b.

810. *Sefer HaMidos* B, *Daas* 1. See *Lekutey Halachos* (*Yoreh Deah*) *Milah* 5:24, *Behamah Tehorah* 4:23; *Alim LeTerufah* 205, *Sichos VeSipurim* p. 84 (#12).

811. See *Lekutey Moharan* 54:3. This lesson was revealed on that same Shabbos Chanukah.

(animal) and *Chayah* (beast) used in the account of creation. These words include the forms of every animal and beast. . . . The same is true of everything else created.”

The Rebbe spoke at length regarding this.

He then said, “There are categories of wisdom, even in this world, which can sustain a man without any other nourishment. There are such awesomely wonderful categories of wisdom even in this world. A man can live without eating or drinking with this wisdom alone.”⁸¹²

The Rebbe spoke at length, but we were not worthy of recording the rest.

307. Every year people say that previous years were better and times are not as good as they were before. . . .

The Rebbe spoke to us about this at length. He said that people might say that things were much cheaper in the good old days, but then again, people did not have as much money as they have now. A simple householder, even one living from charity, spends more today than the wealthy of yesterday.

He said, “The opposite is true. G-d now directs the world better than ever. *Aderaba. Der Eibershter firt heint sheiner die velt.*”⁸¹³

308. These are among many thoughts the Rebbe shared with us regarding the above.

All this talk about the good old days is the work of the Evil One. He wants people to speak like this to

812. Above, 181.

813. See *Sichos VeSipurim* p. 121 (#33); Above, note 184.

make us suffer and worry all the more about our livelihoods. He would like to make us feel that there is no hope at all now, heaven forbid.

This is all false. G-d continuously sustains the world and people rise and fall in every age. If you look carefully at the past, you will find that it also contained much poverty and suffering.

Most people who say that times have deteriorated are those who have recently acquired wealth. Now that they have tasted wealth, they are no longer satisfied and want more all the time. They now live ostentatiously and cannot meet their expenses, so they complain that times are not as good as before. But we ourselves recall that not too many years ago most of these complainers were suffering in poverty.

People cry that "the first days were better than these." Why pay attention to this foolishness! The wise King Solomon refuted this idea long ago when he said (Eccl. 7:10), "Do not say that the first days were better than these, for it is not out of wisdom that you ask this."

Rashi may interpret this verse to teach us that everything depends on the merit of each generation. Still, "the Torah has many faces"⁸¹⁴ and "the scripture does not depart from its simple meaning."⁸¹⁵

King Solomon was the wisest man who ever lived and spoke with divine inspiration. He said that it is great foolishness to say that "the first days were better than these." In every generation there are people who say this.

814. *BaMidbar Rabbah* 13:15.

815. *Shabbos* 63a, *Yebamos* 24a.

But if you look well, you will see that the world is constantly becoming more prosperous. People constantly live better and have greater expenses.

What difference does it really make? If the world is really poorer now than before, there is all the more reason to flee to G-d and involve yourself in Torah and devotion. If there is suffering and trouble in the world, the only place to escape is with G-d and His Torah.

It is written (Job 5:7), "For man is born to struggle." The Midrash remarks, "Man is born to struggle — happy is he who struggles with the Torah."⁸¹⁶

Whether you are rich or poor, your life will be filled with struggle and suffering. Man's lot is suffering and pain, as it is written (Eccl. 2:23), "For his days are vexation and pain."

In the holy *Sheloh*,⁸¹⁷ we find a verse:

Ain Rega

BeLo Pega,

Ain Sha'ah

BeLo Ra'ah,

Ain Yom

BeLo Reses VeAyom. . .

There is no moment

Without its torment,

There is no hour

That is not sour,

There is no day

Without dismay. . . .

Happy is the man who flees from the struggles of this troublesome world and struggles to comprehend

816. Cf. *Sanhedrin* 99b.

817. *Sheloh* 2:138a. See above, note 373.

the Torah. He will be "happy and prosperous," happy in this world, and prosperous in the future world.⁸¹⁸

The man who says that "the first days are better than these" accomplishes nothing. His attitude causes him to struggle more and more to earn a living and waste his days in worry and vexation. This foolishness keeps him from Torah and prayer, and regarding his end it is written (Eccl. 5:14), "he takes away nothing for all his effort." It is also written (*Ibid.* 6:4), "For in vanity he comes, and in darkness he leaves."

If you have eyes to see and a heart to understand, you will perceive that the past had as much suffering and troubles as the present. Look in books written hundreds of years ago, and you will find that their authors also suffered from poverty and had the most difficult struggles just to earn a livelihood. This did not deter them, and they still wrote many holy books.

It is written (*Ibid.* 1:9), "For what was, that is what shall be . . . there is nothing new under the sun."

Life was difficult even in the "good old days." How many years ago did King Solomon write of man, "Also all his days are vexation and pain." How many years ago did the book of Job say, "man is born to struggle — of few days and full of trouble (Job 14:1)." The scriptures wrote about this long ago.

Even then, many people thought that times were troublesome⁸¹⁹ and one must only worry about his livelihood. These people departed from this world without joy or pleasure.⁸²⁰

But each generation also had G-d-fearing men and

818. Ps. 128:2, *Avóš* 6:4, *Berachos* 8a.

819. Dan. 9:25.

820. 2 Chr. 21:20.

Tzadikim. They paid no attention to this and escaped the struggles of the world to toil in Torah and devotion. They and their children were worthy. . . . Happy are they.

Even today you have free will. You have the power to escape from these painful discussions and worries. You can flee from them and trust in G-d, abandoning the struggles of this bitter world and involving yourself in the struggles of the Torah.

G-d will certainly sustain you. Does He not sustain all the world, now as always? And now G-d directs the world better than ever before.

This world was always filled with worries and suffering. Things have not changed. It is written (Gen. 3:17), "In pain you shall eat" — (*Ibid.* 3:19), "by the sweat of your brow you shall eat bread." This was decreed since the time of Adam's sin and there is no place to escape. These worries and pains destroy a man's life, and the only shelter is G-d and His Torah.

The Mishneh teaches us, "This is the way of the Torah: Bread with salt shall you eat, water by measure shall you drink, on the ground shall you sleep, a life of pain shall you live, and in the Torah shall you toil. If you do this (Ps. 128:2), 'You will be happy and prosperous' —happy in this world, and prosperous in the World to Come."⁸²¹

People find this difficult to understand. After telling us the struggles we must endure for the Torah, "bread with salt shall you eat . . ." how can the Mishneh state "You will be happy . . . in this world?"

821. *Avos* 6:4.

Many writers attempt to resolve this by way of homily, but their explanations remain weak and strained.

There really is no question. If you have eyes to see and a heart that truly understands the world, you know this. If you have absorbed the wisdom contained in the Rebbe's awesome teachings, you know the truth. The Mishneh means exactly what it says.

The wealthiest men in the world will tell you that the world is filled with worry and suffering. The rich suffer as much as everyone else. Thus, our Rabbis teach us, "The more property, the more worries."⁸²²

The poor may not realize this. They may think that they would no longer have problems if they were wealthy. But they are sadly mistaken, as we can see with our own eyes. The truth is as our sages have taught it.

Whether you are rich or poor, you cannot avoid worries. The world is filled with pain and suffering and there is no place to escape.

If you are a man, you must worry about earning a livelihood. You are concerned about your wife and children. If you are a woman, you imagine that you are troubled by your husband. No matter who you are, you will find the world abounding with real suffering and pain. How many people suffer because of sickness and accidents? Heaven help us.

There is no escape, except in the Torah.

If you desire the good of this world and want to live at ease without troubles, you will be constantly frustrated. The more you seek good, the more you will find the opposite. Everything you manage to grasp

will be diluted with suffering. Look with truth and you will see this yourself.

It is written (Prov. 21:30), "There is no wisdom, understanding, nor council against G-d."

The only way to be at ease is to will yourself to subsist on an absolute minimum.

Firmly resolve to follow the dictum of the Mishneh, "Bread with salt shall you eat . . . a life of pain shall you live." Accept upon yourself a life of oppression and struggle in order to involve yourself in the Torah—"And in the Torah shall you toil."

Only then will you have life, even in this world. "If you do this, you will be happy . . . in this world." This is certainly true.

No longer will you suffer from worldly misfortunes. You have already accepted them upon yourself for the sake of the Torah. All your life—all your good—is the true good. Thus, your life is a true life. Happy are you—even in this world.

The man who wants to live at ease in this world and enjoy its delights will only find bitterness. "Even the slightest breeze will upset him."⁸²³ The smallest mishap will cause him to suffer greatly.

You may be immensely rich and powerful. You may be a lord or a king. It is still impossible for everything to be as you desire, in a world filled with suffering.

The only way to escape this suffering is in the Torah. Accept the way of the Torah, eating bread with salt. . . . Then you will be happy and prosperous. Happy—even in this world.

Look at the truth. Understand well the troubles of the world. You will certainly see the truth of this.

You will find much of this in the Rebbe's teachings, especially those printed together with the *Sippurey Maasios*.⁸²⁴ It is also most forcefully brought out in the tale of the Wise Son and the Simple Son.⁸²⁵

Even pagan philosophers realized that the world is filled with suffering and discussed it often in their works. They came to the conclusion that the only solution is stoic forbearance. A man must accept upon himself to endure all that happens to him.⁸²⁶

But all their words are of no avail in a world without the Torah. No man can endure this world and not be overcome by its suffering. Only the Torah can provide this strength.

If you really think things out, you will realize that this world has absolutely no purpose.

Imagine a world filled with good and riches. Imagine a world where there was no pain or suffering or worries. It would still be empty and devoid of all purpose. For time passes like the wink of an eye, and life is over.

It is written (Ps. 144:4), "Our days are like a passing shadow." Our sages comment that it is not even permanent like the shadow of a palm tree.⁸²⁷ It is also written (*Ibid.* 90:10), "The days of our life are seventy years . . . Their pride is travail and vanity, for it is speedily gone and flies away."

If even a perfect world would be purposeless, what

824. All the *Sichos* up to #116 were originally printed with the *Sipurey Maasios*. See above, note 405.

825. *Sipurey Maasios* 9.

826. *Alim LeTerufah* 441.

827. Cf. *Berashis Rabbah* 96:3, *Koheles Rabbah* 1:3.

shall we say about the world we live in. It is filled with pain, sorrows and suffering without end. Every man's life is filled with worries and concerns, from the greatest to the smallest, from the richest of the rich to the poorest of the poor.

Every man is trapped by his limitations. The greatest emperors and kings are filled with worries and fears without measure.

Even the pagan philosophers realized this.

The only way out is to choose the Torah and its commandments. Make up your mind to be satisfied with an absolute minimum in order to immerse yourself in the Torah.

Spend your days with Torah and devotion and you will be immune to the world's travail. You will shake off the toil and struggle of worldly concerns and no longer taste the bitterness of soul they have to offer. Devoted to G-d and His Torah, you will truly be alive, for this is the root of life, both in this world and the next.

You will then know that the words of the Mishneh are correct, even in their plain meaning. You will have chosen to live such a life, eating bread with salt, drinking water by measure, sleeping on the ground and living a life of pain. You must be willing to accept a life of suffering, for there are times when even bread with salt and water by measure will not be abundant. But you accept all this in order to immerse yourself in the Torah — "In the Torah you shall toil."

If you do this, you will certainly be "happy and prosperous — happy in this world." You will have accepted all the suffering the world has to offer and will be worthy of true life.

You will then be worthy of perceiving the truth,

and you will know that the world was not created for ease and enjoyment. You will realize that the man who seeks the delights of this world will only find pain and vexation.

The Torah is our life and length of our days.⁸²⁸ If you flee the struggle of the world to toil in the Torah, you will be worthy of the Future World, whose eternity reduces all of this world to the wink of an eye in comparison. But besides this, you will also have a good life in this world.

The best thing in this world is submissiveness. This cannot be attained without total immersion in the Torah and its commandments. Open your eyes to the truth and you will see this.

Ridicule these words and you only ridicule yourself. We speak the truth and it is yours to accept. But if you wish to turn your back on it and remain immersed in the deep quicksand⁸²⁹ of this world, there is no one to prevent you.

“Let each man go his own way, but we will call out in G-d’s name.”

These were the Rebbe’s words to a man who spoke to him at length.

The Rebbe knew that this man was drowning in the endless waters⁸³⁰ and wanted to rescue him. But the man hardened his heart and turned a stubborn shoulder,⁸³¹ not accepting the Rebbe’s advice. He knew that the Rebbe spoke the truth, but refused to take his words to heart.

828. Prayer before evening *Sh'ma*, from Deut. 30:20.

829. Ps. 69:3.

830. *Yebamos* 121a.

831. Zech. 7:11, Neh. 9:29.

The Rebbe said, "He is like a drowning man who is about to die. A rescuer comes along and extends a hand to lift him from the water. But the drowning man turns a stubborn shoulder and turns his back in arrogance, not wanting to grasp the helping hand. He flees from the one who comes to save him."

Heed these words!

You will find pleasure both in this world and the next.



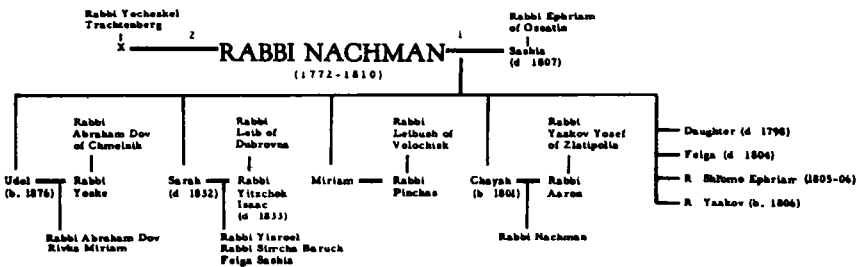
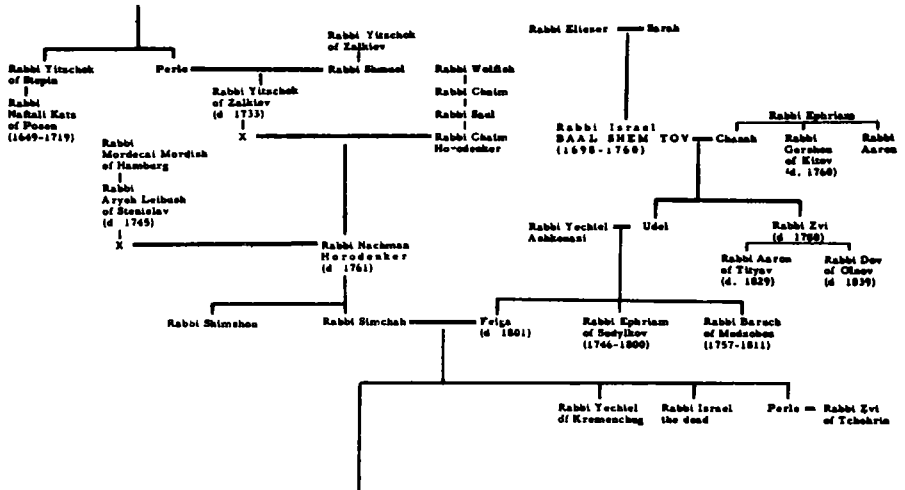
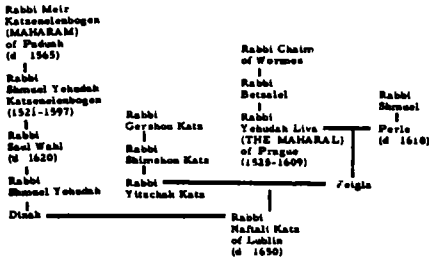
*Finished and completed is the book of
Rabbi Nachman's Wisdom
with the help of the Blessed G-d.*



APPENDIX A

THE LIFE OF RABBI NACHMAN





Rabbi Nachman's Family Tree

THE LIFE OF RABBI NACHMAN

Rabbi Nachman was born on a Sabbath, the first day of Nissan, 5532 (April 4, 1772), in Medzeboz, the town of his famed great-grandfather, the Baal Shem Tov. His father, Reb Simcha, was the son of Rabbi Nachman Horodenker,¹ a leading disciple of the Baal Shem Tov and a member of his household. Feiga, his mother, was the daughter of Udel, the Baal Shem Tov's only daughter, and she was said to be a divinely inspired Tzadekes. Rabbi Nachman had a brother Yechiel, who was later rabbi in Kremenchug, another brother, Yisroel the Dead,² and a sister Perle.³ His two uncles, also sons of Udel, were Rabbi Ephraim of Sudlikov, author of the *Degel Machneh Ephriam*, and Rabbi Baruch of Tulchin and later of Medzeboz.

Rabbi Nachman's birth occurred at a time when the Chassidic movement founded by the Baal Shem Tov was beginning to ebb. *Shabbos HaGodol*, the day he entered into the Covenant of Abraham, (April 11,

1. Rabbi Nachman Horodenker came from a very prominent lineage. For details regarding his ancestry, see *Nevey Tzadikim*, note on p. 9; *Margolis Tovah* (in Rabbi Avraham Zvi Margolis' *Keren Orach*, Jerusalem, 5724) p. 134; Rabbi Moshe Katz of Przemysl, *Megilas Yechusin*, in *Mateh Moshe*, Zolkiev 5505 (1745).

2. See *Shemos HaTzadikim*. He was so named because he was resurrected by the Baal Shem Tov, but not completely, and always had the visage of a dead man. The story is brought in detail in a manuscript recently mimeographed by the Jerusalem Breslover Chasidim. An older and somewhat different version appears in *Sefer Baal Shem Tov* (Jerusalem, 5722), introduction #75 (p. 31), quoting a letter from the "Rabbi of Medzeboz."

3. *Yemey Moharnat* p. 137b (#137).

1772), was the very day that the dire edict of *Cherem* was pronounced against the Chasidim.⁴ Less than a half year later, Rabbi Dov Baer, the Maggid of Mezritch and spiritual heir of the Baal Shem Tov, was to pass away.

All of Rabbi Nachman's childhood was spent in Medzeboz. Shortly after his Bar Mitzvah at the age of thirteen, he was married to Sashia,⁵ daughter of Rabbi Ephriam of Ossatin. He then moved in with his father-in-law in Ossatin, where he was to live for the next five years.

Even at this young age, Rabbi Nachman was already attracting a following. His first disciple, Reb Shimon ben Baer, attached himself to Rabbi Nachman shortly after his wedding, and remained his lifelong follower.

When Rabbi Nachman was about eighteen, his mother-in-law passed away. When his father-in-law remarried, the new mistress of the house made it very difficult for the young Tzadik to engage in usual devotions. He then moved to the nearby town of Medvedevka, where he was to live for ten years.

Supported by the Medvedevka community, the young Rebbe began to attract a substantial following. It was here that he was joined by Rabbi David of Tchehrin, who in turn attracted his friends, Rabbi Shmuel Isaac and Rabbi Yudel of Dashiv. Rabbi Yudel was a great Kabbalist in his own right, and was previously a disciple of Rabbi Pinchas of Koritz and of

4. See Nisan Mindel, *Rabbi Schneur Zalman* (Kehot, N. Y., 1971), p. 47; *Beth Rebbe*, chap. 4.

5. See *Alim LeTerufah* (Jerusalem, 5728), unnumbered letter written by Rabbi Nachman from Zaslav, dated Thursday, P. Emor, 5567 (6 Iyar).

his father-in-law, Rabbi Leib of Trastnitz. Rabbi Yudel and Rabbi Shmuel Isaac would travel 150 miles from Dashiv to Medvedevka to be with their Rebbe.⁶

Another important disciple attracted to the young Tzadik was the renowned Rabbi Yekusiel, Maggid of Terhovitza. One of the foremost disciples of Rabbi Dov Baer of Mezritch, he was a close associate of Rabbi Nachum of Tchernuble. Although advanced in years and a renowned Tzadik in his own right, he became an ardent follower and disciple of the young Rabbi Nachman.⁷

It was from Medvedevka that Rabbi Nachman set out on his pilgrimage to the Holy Land. On his return he stopped in Shpola to visit Rabbi Leib, the *Zeideh* or "Grandfather" of Shpola, who was later to become his chief antagonist. He also visited the renowned Rabbi Schneur Zalman, founder of *Chabad*, in an attempt to make peace between him and Rabbi Abraham Kalisker in the Holy Land.⁸ After his return, Rabbi Nachman remained in Medvedevka for little over a year.

On the first day of Elul, 5560 (August 23, 1800), his oldest daughter Udel was married to Rabbi Yoske, son of Rabbi Avraham Dov of Chemelnik. Immediately after the wedding, he settled in Zlatipolia, where a crowd of over a hundred flocked to him on his first Rosh HaShanah there. The community invited him to bring his following to the large synagogue for the second day of Rosh HaShanah and Yom Kippur.

Rabbi Nachman did not approve of the cantor

6. *Kochavey Or* p. 24, *Nevey Tzadikim* p. 21.

7. *Kochavey Or* p. 29, *Nevey Tzadikim* p. 26.

8. *Avenehah Barzel* p. 34 (#46).

who was to lead the *Neilla* service that Yom Kippur. When the cantor found himself unable to complete the service, Rabbi Nachman made light of it. Enraged, the cantor went to Shpola, a mere eighteen miles away, and complained to Rabbi Leib. This triggered what was to become a lifelong conflict on the part of the Shpola Zeideh.

Despite the bitter conflict, Rabbi Nachman remained in Zlatipolia for two years. During the summer of 5562 (1802), he was in Berditchov for a wedding and received support from the sainted Rabbi Levi Yitzchok. After consulting with his uncle, Rabbi Baruch, in Tulchin, he reached the decision to relocate in Breslov.

On the way from Zlatipolia to Breslov, Rabbi Nachman spent several days in Uman. Passing through the old cemetery, where thousands of martyrs of the Uman massacre are buried, he said that this would be a choice location for his ultimate rest. He also came in contact with the *Maskilim*, Chaikel Hurwitz⁹ and his two sons-in-law, Hersch Ber Hurwitz and Moshe Landau.¹⁰ They came to jeer, but were greatly impressed with his wisdom and invited him to remain in Uman. These two events were later to have a great

9. *Kochavey Or, Sipurim Niflaim* p. 3. In *A History of Jewish Literature* (4:476), Meyer Waxman writes, "In 1817, Heikel Hurwitz (1750-1822) hailing from Uman . . . published a three volume work, *Zofnat Pa'aneah*, which was a translation of a German book dealing with the discovery of America."

10. *Kochavey Or, Ibid.* Moshe Landau is also mentioned in *Alim LeTerufah*, unnumbered letter (after #172) dated Sunday, *P. Kedoshim*, 5595. Hurwitz and Landau, together with a Meir Horn, founded in Uman one of the first secular Jewish schools in the Ukraine, some time before 1822. See Jacob S. Raisin, *The Haskalah Movement in Russia* (J.P.S., Philadelphia, 1913) p. 164.

effect in influencing Rabbi Nachman to spend his last months in Uman.

Rabbi Nachman arrived in Breslov on Tuesday, the 10th of Elul, 5562 (Sept. 3, 1802).¹¹ It was here that our detailed knowledge of Rabbi Nachman's life and teachings actually begins.

Breslov is situated just nine miles to the south of Nemerov, where there lived the Young Rabbi Nathan, son of a wealthy businessman, Reb Naftali Hertz. He was an outstanding scholar, seeking a true way to serve G-d. When a good friend, Reb Leib, described Rabbi Nachman's first Sabbath in Breslov, he decided that here he would find a mentor. Together with his close friend Reb Naftali, he set out for Breslov early Sunday morning.

Rabbi Nathan's first encounter with Rabbi Nachman took place on Sunday, the 22nd of Elul, 5562 (Sept. 18, 1802),¹² and it must be counted among the significant encounters in religious history. Rabbi Nachman was thirty years old, and at twenty-two, Rabbi Nathan was eight years his junior. Young as they both were, their meeting sparked a flame that still burns brightly.

Despite tremendous opposition from his family, Rabbi Nathan became a close follower of Rabbi Nachman. A week later he returned for Rosh HaShanah

11. The date is not recorded. It is merely brought that he came there at the beginning of Elul. *Tovos Zichronos* p. 7 (#5). We do, however, find that he arrived during the week of *Ki Terze Chayay Moharan* 28a (#12). The detail giving us the exact date is the fact that we are told that he arrived on Tuesday, the market day. *Avenehah Barzel* p. 8. (#6).

12. This date is also not recorded. However, we do find that he arrived on a Sunday. *Ibid.* p. 9. We also find that this was eight days before Rosh HaShanah. *Ibid.* p. 11.

and recorded his new master's lesson. At first, Rabbi Nathan wrote these lessons down informally, but by Chanukah he formalized these notes and began reviewing them with Rabbi Nachman.

Rabbi Nathan was in Breslov again for the Sabbath of Chanukah, and a third time on *Rosh Chodesh Shevat*. He stayed with his master for the month between Purim and Passover when the latter returned to Medvedevka for the wedding of his daughter Sarah. It was around this time that Rabbi Nachman told his favorite disciple to begin setting the main points of his teachings in alphabetical order, forming the basis of the *Sefer HaMidos*.

Rabbi Nachman said that his followers would always be called Breslover Chasidim. He began his custom of meeting with them six times a year to deliver a lesson. These meetings were held in Breslov on Rosh HaShanah, on the Sabbath of Chanukah, and on Shavuot. He would also visit his brother-in-law Rabbi Zvi in Tchehrin, and Rabbi Yekusiel in Terhovitz, where he spoke on *Shabbos Shirah*, *Shabbos Nachmu*, and another unscheduled Sabbath in the winter.

During the summer of 5563 (1803), Rabbi Nachman met with some opposition on the part of his uncle Rabbi Baruch, because of his alleged lack of respect for the Baal Shem Tov. This opposition was to last for almost five years. One of Rabbi Baruch's disciples, Rabbi Moshe Tzvi of Savran, was to become a great persecutor of the Breslover Chasidim after the passing of both Rabbi Nachman and Rabbi Baruch.

In the beginning of Cheshvan 5565 (1804), Rabbi Nachman's daughter Miriam was married to Rabbi Pinchas, son of Rabbi Leibush of Volochisk. Rabbi Nachman's first son, Shlomo Ephraim, was born

several months later, just before Rosh Chodesh Nissan. Between Passover and Shavuos, Rabbi Nachman took a mysterious journey to Sharograd, where he spent two weeks.¹³

It was also during this year that many of Rabbi Nachman's writings were systematized. Toward the beginning of the year he told Rabbi Nathan to arrange them in order and to copy the main points of each lesson. This was to form the basis of *Kitzur Lekutey Moharan*, an abridgement of his major work. Later that year, he told Rabbi Nathan to copy all his lessons in order.

With his close friend Rabbi Naftali dictating, Rabbi Nathan spent three months copying the diverse manuscripts, completing the task shortly before Shavuos. On Friday, the 17th of Sivan, 5565 (1805), this manuscript was given to be bound. On the same Friday, Rabbi Nachman revealed the secret of the Ten Psalms, discussed in the *Sichos* (#141). The manuscript was bound on the following Thursday. This was to become the first part of Rabbi Nachman's *magnum opus*, the *Lekutey Moharan*.

When the manuscript was completed, Rabbi Nachman told his disciple about another work that he was initiating. Completed early in 5566 and copied by Rabbi Nathan later that winter, this was later known as the *Burned Book* (*Sefer HaNisraf*). A short while later, a third work, later called the *Hidden Book* (*Sefer Ha-*

13. It is interesting to note that there is a tradition from the Baal Shem Tov that the inhabitants of Sharograd were decreed to be killed by fire and plague. *Shivechey HaBaal Shem Tov* (Jerusalem, 5729) p. 66, 68. Rabbi Nachman said that he was able to avert the plague. *Chayay Moharan* 29b (#18).

Ganuz), was also completed. Rabbi Nachman's followers knew of the existence of this third work, but it was never revealed to them. Around Chanukah, the *Sefer Hamidos* was also finally completed.

Early that summer, Rabbi Nachman sent Rabbi Yudel and Rabbi Shmuel Isaac¹⁴ to the surrounding communities with the task of reading portions of the *Burned Book* and distributing pages copied from the manuscript of *Lekutey Moharan*.

Rabbi Nachman's fifteen month old son, Shlomo Ephraim was suffering from tuberculosis, and he asked these two messengers to pray for him. Despite their prayers, however, Rabbi Nachman's young son passed away shortly after Shavuot 5566 (1806).

Rabbi Nachman had great promise for his young son and mourned him very deeply. He then spoke of the "Master of the Field," whose task it is to correct all souls.¹⁵ He also spoke at length about the Messiah, and Rabbi Nathan wrote the discussion in a *Hidden Scroll (Megilas Sesarim)* in a cryptic abbreviated form. Rabbi Nachman instructed that this never be revealed, but a copy is known to exist among the Breslover Chasidim. During this mournful summer, Rabbi Nachman began telling his tales, beginning with the story of the Lost Princess.

On Yom Kippur 5567 (1806) a fire broke out in Breslov during *Kol Nidre* service. Soldiers entered the synagogue and beat the congregants because they would not help fight the fire.

During Succot, Rabbi Nathan was forced to move to Mohilev, sixty miles from Breslov. Because of the

14. *Nevey Tzadikim* p. 81.

15. *Lekutey Moharan* 65.

distance, his visits became restricted to the regular times of gathering.

Around Chanukah that year, Rabbi Nachman had another son, Yaakov. This child also died in his early childhood. As was his usual custom, Rabbi Nachman went to Tchehrin for *Shabbos Shirah* (7 Shevat). His daughter Sarah lived in nearby Kremenchug and he stayed there several weeks until she gave birth to a son, Israel. When Sarah suddenly became ill a few days after the child's circumcision, Rabbi Nachman hurried back to Breslov. He then began his fateful journey to Novoarch.

Like his journeys to Kamenetz and Sharograd, his flight to Novoarch was surrounded with mystery. Leaving a week before Purim, he spent the festival with the Rabbi of Novoarch, a distant relative. From there he travelled to Ostrog, where he summoned his wife, Sashia, who was dying from tuberculosis. She arrived in Ostrog for *Shabbos HaGadol* (10 Nissan), but was not satisfied with the medical facilities there and insisted on visiting the physicians in Saslov.

They arrived in Saslov on Sunday, just four days before the Passover. Despite the medical attention available there, Sashia passed away on the eve of Shavuos. From there, Rabbi Nachman travelled through Brody and Dubna, finally returning home to Breslov in the summer.

It was during this journey that Rabbi Nachman contracted tuberculosis. As soon as he began coughing, he predicted that this sickness would take his life. When asked the reason for the trip, he told the story of the Spider and the Fly.¹⁶

16. *Sipurey Maasios* 7.

During the Summer, he became engaged to his second wife, the daughter of Rabbi Yechezkel Trachtenberg of Brody. The wedding took place on the 15th of Elul, 5567 (Sept. 18, 1807).¹⁷

Two days after Yom Kippur 5568, Rabbi Nachman sent his attendant, Reb Michel, to Rabbi Nathan with instructions to bring his manuscript of *Lekutey Moharan*. He was instructed to write a table of contents for the manuscript and also to complete the *Burned Book*. Both these tasks were completed that day.

The day after Simchas Torah, Rabbi Nachman left for Lemberg (Lvov), where he sought treatment for his tuberculosis. It was at this time that he decided to publish the *Lekutey Moharan*. During Shevat and Teves (Jan. 1808) copies were sent to various leaders for approval for publication. Letters of approbation were secured from Rabbi Avraham Eliezer Horowitz, the Seer of Lublin (26 Teves); Rabbi Israel, the Maggid of Koznitz (4 Shevat); Rabbi Avraham Chaim of Zlatshiv (20 Shevat); Rabbi Meir of Brody (25 Shevat) and Rabbi Ephraim Zalman of Brody. Shortly before Purim, he sent Rabbi David of Tchehrin with instructions to have the *Lekutey Moharan* published in Ostrog. It was printed by Reb Shmuel ben Yesachar Baer Segal, and was completed shortly before Rosh HaShanah of the following year.

Reb Shimon had accompanied Rabbi Nachman to Lemberg, and shortly before Passover the Rebbe sent him back to Breslov with instructions to destroy both the original and Rabbi Nathan's copy of the *Burned*

17. *Alim LeTerufah*, unnumbered letter dated Tuesday, end of Av, 5567.

Book. After an eight month absence, Rabbi Nachman finally returned to Breslov on the 8th of Tammuz, 5568.

A month later, Rabbi Nathan also moved to Nemerov, where he could be near his master again after a near absence of two years. With the publication of the *Lekutey Moharan*, he immediately began working on a sequel, based on Rabbi Nachman's more recent lessons. This was to be the second part of *Lekutey Moharan*, and it was published shortly after the Rebbe's demise.

Shortly before Rosh Hashanah 5569, Rabbi Nachman distributed manuscripts of the second part of *Sefer HaMidos* to be copied by his followers. Around this time the *Shochet* of Teplik brought him a beautifully hand carved chair that had taken six months to make. This is the chair that was smuggled piece by piece out of Russia and now stands in the Breslover Yeshiva in Jerusalem.

Rabbi Nachman spent the year 5569 quietly, recuperating from his illness. After Rosh HaShanah, he sent his brother Rabbi Yechiel, along with Rabbi Nathan and Reb Naftali, to pray for him at the grave of the Baal Shem Tov in Medzeboz. Although he continued to instruct his followers, he no longer travelled abroad. On *Shabbos Shirah* he fondly recalled how he used to travel to speak to his followers on that Sabbath.

In the summer of 5569 (1809), Rabbi Nachman's daughter Miriam left for the Holy Land, where her husband and father-in-law had settled four years earlier. Despite his infirmity, the Rebbe accompanied her on foot, saying, "One must walk with his own feet to the Land of Israel."

During the same summer, Rabbi Nathan was sent

to Berdichov to collect a debt from Rabbi Nachman's brother-in-law. Rabbi Levi Yitzchak, the saint of Berdichov, was then travelling through Walachia and Moldavia. It was at this time that Rabbi Nachman called Rabbi Levi Yitzchok the glory of our congregation, likening him to the Tefillin on the head of Israel.

Before Succos of 5570 (1809), it was impossible to obtain Esrogim until a day before the festival. The saintly Rabbi Levi Yitzchok passed away on the 25th of Tishrei (Oct. 5, 1809), and Rabbi Nachman alluded to this long before the news reached Breslov. During the ensuing winter, the Rebbe completed his storytelling with the tales of the Master of Prayer and the Seven Beggars.

Rabbi Nachman was then thinking of moving to Uman, and sent several of his followers from Teplik to investigate. His resolve to relocate was strengthened when his daughter Udel's child passed away on *Shabbos HaGadol*. There were also many fires in Breslov during Passover, but the Rebbe's house was untouched.

The fire was to reach Rabbi Nachman's house on *Rosh Chodesh Iyar*, 5570 (May 5, 1810). His house burned to the ground on that Friday evening, and he spent the night on a nearby mountain. He spent the remainder of the Sabbath in Reb Shimon's house. His belongings had been brought to the home of Reb Zelig, and he moved there after the Sabbath.

On this same Sunday, Rabbi Nachman received word from one of his Teplik followers that arrangements for him to move to Uman had been completed the previous week.

The Rebbe left Breslov on Tuesday morning, arriving in Uman on Thursday, the 5th of Iyar (May 9, 1810). Uman had been the scene of the great mas-

sacre of 1768 where thousands of Jews had been slaughtered by Gonta and his Haidmacks. Rabbi Nachman said that he now had the task of rectifying all these souls with his own death. It was also his desire to be buried in Uman's martyr-filled cemetery.

Upon his arrival in Uman, Rabbi Nachman moved into the home of a Reb Nachman Nathan, who had died the previous summer. He remained there until the day after Shavuos, when he moved in with Reb Yosef Shmuel. This house was cramped and did not have good ventilation, and right after Tisha B'Av the Rebbe moved into the house of a man from Lukatch, who had invited him to live there without charge. His new apartment was large and airy and had a good view overlooking a fragrant garden. It also had an excellent view of the old cemetery where the martyrs of the Uman massacre were buried. Rabbi Nachman praised this cemetery as the true beautiful garden.

Before Rosh HaShanah the Rebbe moved back to Reb Nachman Nathan's house, where the community would worship on the holy days. His condition began to deteriorate on Rosh HaShanah, and he coughed up large quantities of blood. Still, on the night of Rosh HaShanah he gave his usual lesson,¹⁸ speaking at great length. This was to be the last time he would speak publicly.

His great weakness forced him to worship alone on the second day of Rosh HaShanah and again on Yom Kippur. Right after Yom Kippur, he dictated the remainder of his Rosh HaShanah lesson to Rabbi Nathan. This was to be his last lesson.

18. Brought in *Lekutey Moharan* B 8.

On the day after Yom Kippur, Rabbi Nachman asked to be moved back to the Lukatcher's house. He was very particular about the position of his bed, as if he were choosing the exact place from which he would leave this world. By Succos his condition had deteriorated to the point where he had to remain seated in a chair in order to be able to breath.

Rabbi Nachman's last day was the 18th of Tishrei, the fourth day of Succos. The final hours of his life are vividly described in Rabbi Nathan's diary.¹⁹

We laid him on the bed, dressed in his fine silk robe. He told Reb Shimon to arrange his clothes and button his sleeves so that his shirt should not protrude from the robe. He mentioned to Reb Shimon to arrange it properly.

He then told us to wash the coughed up blood from his beard. We cleaned him, and he lay in bed feeling very free.

He took a small ball of wax and rolled it between his fingers, as he often did toward his last days when thinking deep thoughts. Even in this last hour his thoughts were flying through awesome worlds, and he rolled this ball of candlewax between his fingers with great lucidity of mind.

.

The house was filled with many people who had come to honor him. When they saw that the end was approaching, they began to say the prayers for Tzadikim in *Maaver Yabok*.²⁰

We thought that he had already passed away and began crying, "Rebbe! Rebbe! To whom have you left us?"

He heard our voice and lifted his head, turning his awesome face to us as if to say, "I am not leaving you, heaven forbid!"

19. *Yemey Moharnat* p. 43.

20. "Crossing the Jabock," a collection of prayers and discourses on death, written by Rabbi Aaron Berachia of Modina (d. 1639).

It was not long before he passed away and was gathered to his fathers in great holiness and purity. Bright and clear, he passed away without any confusion whatsoever, without a single untoward gesture, in a state of awesome calmness.

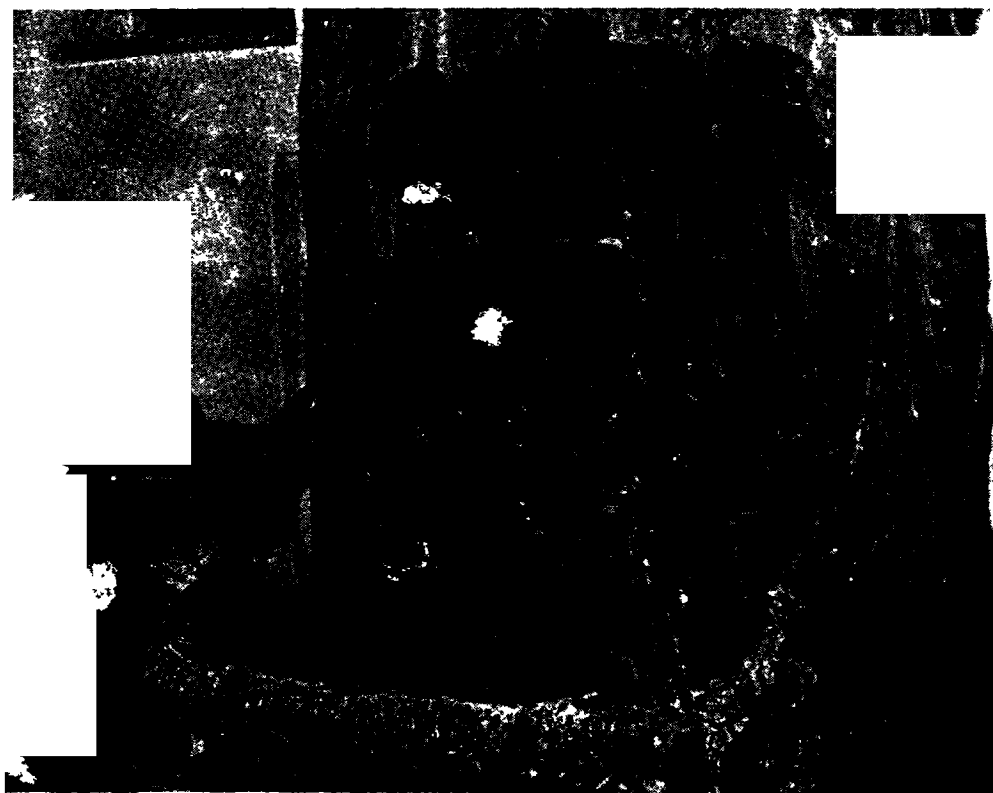
Many people from the burial committee were there. They all said that they had seen many people die with clarity of thought, but they had never seen anything like this.

All this was what our meager understanding could perceive. But the true significance of his death cannot be comprehended at all. Whoever understands even a small amount of his greatness from his works, conversations and tales . . . will understand that it is utterly impossible to speak of such a wondrously unique passing from this world.

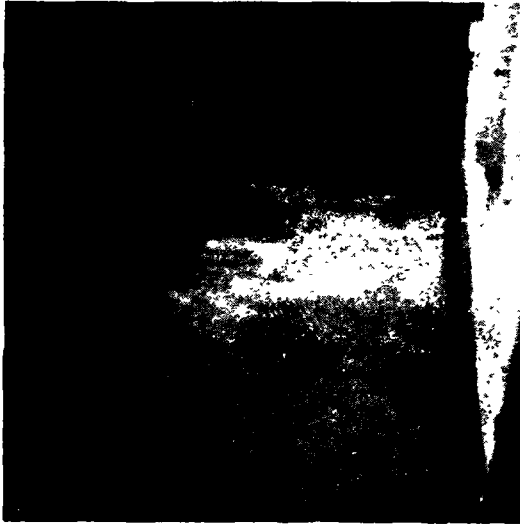
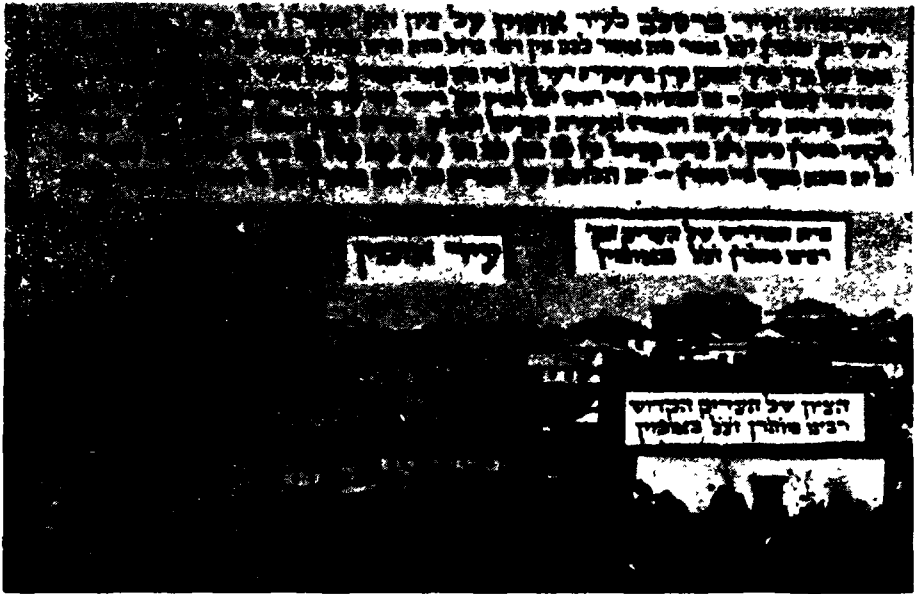
What should I say? How can I speak? What shall I return to G-d for being worthy of standing there when his soul departed? If I had come into the world for this alone it would be sufficient.

So, on the 18th day of Tishrei, 5571 (October 16, 1810), at the age of 38 years, six months, and eighteen days, Rabbi Nachman left this earthy abode. Each day of his life had brought a spark of divine light to all mankind.

Early the next day, he was laid to rest in the old cemetery in Uman. His grave is a shrine until this very day, visited by his followers from all over the world.



Rabbi Nachman's Chair



מסגרת הקבר של הצדיק הק"ו נחמן מברסלב בצ"ל עכשיו תשל"ב

His Burial Place

APPENDIX B

A HISTORY OF THIS WORK



A HISTORY OF THIS WORK

Both the *Shevachay HaRan* and *Sichos HaRan* were first published by Rabbi Nathan a few years after Rabbi Nachman's passing, as an appendix to the *Sippurey Maasios*. They were written for a generation that was intimately familiar with the Rebbe's contemporaries and surroundings.

In calling the first part *Shevachay HaRan*, rather than the more grammatical *Shivchay*, we are making use of the normative pronunciation favored by most Chasidim.

Square brackets are used to indicate items parenthesized in the original Hebrew text. Where our own additions were added for the sake of clarity, they are surrounded with round parentheses.

The following Hebrew editions have been published:

1. Ostrog, 5576 (1816) as an appendix to the *Sippurey maasios*. 8°.

The Tales in both Hebrew and Yiddish: 114 pp.

Additions to *Lekutey Moharan*: 2 pp.

Sippurey Maasios (actually *Shevachay HaRan*): 12 pp.

Lekutey Moharan (actually *Sichos HaRan*): 20 pp.

This edition only contains *Sichos* up to #116.

2. Slavita, 5606 (1846). *Maagley Tzedek*, the complete *Shevachay* and an abridged version of the *Sichos* (up to #92).
3. Warsaw, 5606 (1846). *Maagley Tzedek*. 8°.
4. Yozef, 5606 (1846). *Maagley Tzedek*.

5. Warsaw, 5610 (1850). *Maasos HaYam (Shevachay)* and *Maagley Tzedek* (abridged *Sichos*) 12°. 36 pp.
6. Zalkava, 5610 (1850). *Magid Sichos*, the complete *Shevachay* and *Sichos*. 4°. 35 pp.
7. 5610 (1850). No city mentioned. As *Magid Sichos* at the end of *Sippurey Maasios*.
8. Koenigsberg, 5620 (1860). *Magid Sichos*. 8°. 180 small pp.
9. Lemberg, 5620 (1860). *Magid Sichos*. 12°. 98 pp.
10. Lemberg, 5624 (1864). *Shevachay HaRan* (also containing *Sichos*). Published by Reb. Yisroel Alimelech Shtand and printed by M. F. Poremba. 8°. 61 pp.
11. Lemberg, 5630 (1870). *Shevachay HaRan*. 8°. 32 pp.
12. Lemberg, 5634 (1874). Published by Rabbi Nachman of Tchehrin.
13. Warsaw, 5639 (1879). *Maasos HaYam* and *Maagley Tzedek*. Published by Rabby Naftali Hertz Hertzog, and printed by Yisroel HaKohen Alafin. 8°. 28 + 29 pp.
14. Warsaw, 5660 (1900). *Magid Sichos*. Printed by Aaron Glick. 8°. 125 pp.
15. Lemberg, 5661 (1901). *Shevachay HaRan* and *Sichos HaRan*. Published by R. Ephraim Ramraz and R. Yisroel Halperin, and printed by H. Rohatyn. 8°. 83 pp.
16. Jerusalem 5664 (1904). *Shevachay HaRan*. In Yiddish. Printed by Goldberg. 12°. 52 pp.
17. Lemberg, 5669 (1909).
18. Lemberg 5672 (1911). In Yiddish. Published by David Roth and printed by R. Nathan Nata Kranenberg. 8°. 48 pp.

19. Lemberg, 5627 (1912).
20. Warsaw, 5682 (1922). Published by Rabbi Aaron Leib Tzeigelman and printed by Sikur and Milner. 8°. 88 pp.
21. Warsaw, 5687 (1927). Published by Rabbi Aaron Tzeigelman.
22. Warsaw, 5696 (1936). Published by Rabbi Aaron Leib Tzeigelman. Contains index.
23. Germany, 5707 (1947). Published by Dov Yoel ben Pinchas Nathan Ehrlich.
24. Jerusalem. Published by *Chasidey Breslov* through R. Berach Rubinson and printed by Kedem. 8°. 59 + 188 pp.
25. Jerusalem, 5721 (1961). By *Chasidey Breslov*. Same as above.
26. Jerusalem. Published by Rabbi Zvi Aryeh Rosenfeld and Aryeh Leib Berger. Same as above.
27. New York, 5726 (1966). *Shevachay HaRan* and *Sichos HaRan* published in separate paperback editions by Rabbi Eliezer Shlomo Schick (Breslover) and the disciples of Rabbi Zvi Aryeh Rosenfeld. Same as above.
28. New York, 5732 (1972). Published by R. Moshe Groman and Naftali Reichman. Same as above. Contains table of contents and *Tikun HaKelali*.

APENDIX C

ON BRESLOV

ON BRESLOV

There seems to be considerable confusion among English writers about how to spell Rabbi Nachman's city.

We have chosen to use the spelling Breslov, which is preferred by all English speaking followers of Rabbi Nachman. It is the spelling used on the stationery of the Breslover Yeshiva in Jerusalem, as well as a number of synagogues founded by his followers.

There is considerable evidence from oral tradition that this was the way the name was pronounced in the time of Rabbi Nachman. This is supported by the *Shivechay HaBaal Shem Tov*, published in 1815. Here we find the town spelled and vocalized as Breslov (Jerusalem, 5729, p. 60. This is based on the 1815 Berdichov edition).

In Rabbi Nathan's work such as *Sichos HaRan*, *Chayay Moharan*, and *Alim LeTerufah*, we find it spelled BRSLV, without vocalization. It is not until the late nineteenth century that we find it vocalized Brasliv (*Tovos Zichronos*, p. 7).

Bratzlav, the spelling adapted by most contemporary writers, is based on a transliteration of the modern Russian.

Other variant spellings are B̄razlaw (Steiler's Handatlas), Braclav (Rand McNally, McGraw Hill), Bratslav (Pergamon, Times) and Braslavl (Jewish Encyclopedia).

Situated on the right bank of the River Bug, midway between Nemerov and Tulchin in the government of Podolia (48° 49' N., 28° 53' E.) Breslov had a Jewish population of 2500 out of a general population of six thousand.

A historic Jewish community, it was the scene of major Jewish massacres in 1479, 1551, 1561, 1648 and 1664. For

a while it was the home of Rabbi Naftali Katz, and ancestor of Rabbi Nachman who embarked on a similar journey to the Holy Land. The town also figured in a number of episodes involving the Baal Shem Tov.

Rabbi Nachman once said that BReSLoV has the same letters as *LeV BaSaR* — the “heart of flesh” that the prophet Ezekiel (11:19) said that every Jew must have. He said that his followers would always be known as Breslover Chasidim.



INDEX OF SICHOS HARAN

Arranged by RABBI AARON LEIB TZIEGELMAN

First published in the 1936 Warsaw edition (#22). Re-alphabetized in English. Numbers refer to Paragraphs.

- Advice (*Etzah*): 238, 255
Anger (*Kaas*): 249
Building (*Binyan*): 60
Children (*Banim*): 59, 253
Clothing (*Begadim*): 100
Commandments (see *Mitzvos*)
Confusion (*Bilbulim*): 13, 269
Crying Out (*Tzaakah*): 16
Dependence on G-d (*Mesiras Tenuosav La-HaShem*): 2
Desire (*Retzenos*): 13, 259, 260
Devotion (*Avodas HaShem*): 51, 119, 123, 276, 292, 301, 305
Eating (*Achilah*): 143, 265
Encouragement (*Hischazkus*): 120
Enthusiasm (*Zerizus*): 27
Evil Eye (*Eyen HaRah*): 242
Evil Impulse, Overcoming (*Higavrus al Yetzer HaRah*): 7, 10, 51, 56, 114, 115, 303, 304
Fairness (*Yosher*): 78
Faith (*Emunah*): 5, 32 - 38, 40, 53, 102, 103, 106, 110, 118, 126, 140, 142, 146, 157, 216-226, 261
Fanaticism (*Hefkerus*): 51
Fear (*Yiras Chitzonios*): 83
Festivals (*Moadim*): 21, 87, 88, 125, 126, 214, 215, 251, 254, 256, 270
Forgetting (*Shikchah*): 26
Frustrations (*Menios*): 11, 12, 80, 81, 82
Gehenom: 236
Gifts (*Matanah*): 9
Greatness of G-d (*Gedulas HaBoray*): 1, 3
Heart, Jewish (*Lev Yisraell*): 139
Hell, see Gehenom
Impulse, Evil, see Evil Impulse
Joy (*Simchah*): 20, 41-45, 65, 131, 231, 299
Light, Directed and Reflected (*Ohr Yasher Ve-Ohr Chozer*): 99
Marriage (*Chasunah*): 86
Meditation (*Hisbodedus*): 7, 47, 68, 69, 70, 98, 144, 227-230, 232, 234, 248, 267, 274, 275, 302
Melody, see Song
Mitzvos: 116, 258
Money, see Wealth
Name (*Shem*): 44, 96
Nullification, of Self (*Bitul HaYeshus*): 136
Peace, in Household (*Shalom Bayis*): 263, 264
Perfection of World (*Tikkun HaOlam*): 239
Physicians (*Doktorim U'Refuos*): 50, 243
Planting, see Building
Prayer (*Tefillah*): 31, 52, 66, 72, 74, 75, 121, 151, 233, 271, 277, 283, 284, 293, 295, 296
Psalms (*Tehillim*): 97, 98
Purgatory, see Gehenom
Purpose, of this World (*Tachlis Olam HaZeh VeOlam HaBah*): 23, 51, 55, 84, 97, 134, 194, 244, 250, 286, 288, 300, 307, 308
Rabbi Nachman, Life of (*Shevachay Rabenu*): 39, 57, 117, 124, 147, 148, 149, 151, 158-191, 195, 196, 198-213, 246, 249, 257, 262, 297

- Remedy, General Spiritual (*Tikkun Hakellali*): 129, 141
- Renewal (*Hischadshus*): 48, 51, 54
- Repentance (*Teshuvah*): 3, 61, 71
- Sacrifice, Supreme (*Kiddush HaShem*): 49
- Saint, see Tzadik
- Sanctification of Name, see Sacrifice
- Seclusion, see Meditation
- Service, of G-d, see Devotion
- Sighing (*Anacha*): 135
- Simplicity and Sincerity (*Temimus U'Peshitus*): 15, 19, 51, 101, 153, 154
- Shout, see Crying Out
- Sin (*Averah*): 89, 112, 298
- Sleep (*Shinah*): 90
- Song (*Nigun*): 273
- Soul, Task of (*Peulas HaNeshamah*): 92
- Speculation, Avoidance of, see Faith
- Speech (*Dibur*): 237
- Strength, see Encouragement
- Strictness, Unnecessary (*Chumros Yeseros*): 30, 235
- Strife (*Machlokes*): 77, 95, 105, 152
- Study (*Limud*): 8, 17, 18, 19, 28, 29, 58, 76, 91, 104, 108, 109, 128, 137, 240, 241, 245, 266, 267, 278, 285
- Theft (*Gezelah*): 133
- Thoughts (*Machashavos*): 25, 46, 62
- Travel (*Nesiah*): 85
- Trust, in G-d (*Betachon*): 122
- Tzadik: 22, 24, 51, 63, 64, 67, 73, 79, 93, 97, 107, 111, 130, 132, 138, 150, 156, 192, 197, 252, 280, 282, 290
- Wealth (*Mamon*): 4, 193, 246, 281, 284, 289
- Widower (*Alman*): 113
- Yearning, see Desire