

Introduction

Introduction

Remark from the transcriber [Rabbi Nachman Goldstein of Teplik]: It is already well known and publicized, from one end of the world to the other, the greatness and wonders of his holiness, our master and teacher and rabbi, light of lights etc., the rabbi, Rabbi Nachman, of righteous blessed and holy memory; the author of the books *Likutei Moharan* and *Sipurei Ma'asios* [*Tales from Ancient Times*] and *Sefer HaMidos* [*The Book of Traits*], and the other extremely holy and awe-inspiring books, whose “line has gone out through all the earth; and their words to the end of the world” (*Tehilim* 19:5).

And behold, in addition to what can be seen by all who study his holy books, the depth of his advice for serving God, regarding which there is no piece of holy advice which a person will not find in his sacred books: “He gave marvelous counsel, and showed great wisdom” exceedingly (*Yishiahu* 28:29); to strengthen and encourage all the weak and tired souls, even those who lie below, within the “Ten Crowns [i.e. powers of the soul] of impurity” (*Zohar*, *Pekudei* 258), who descended because of their sins to *She'ol Tachtios* [i.e.

Introduction

the lowest level of the underworld]—and lower than that. For all will be aroused and awakened and enlivened not to despair (Heaven forbid) of receiving compassion. And “Your words have upheld he that stumbles, and feeble knees will be strengthened” (*Eeyov* 4:4).

For he has grasped his blessed greatness and benevolence, and his enormous compassion which is unfathomable—even towards the extremely defiled souls; and informed them of the aspect of “If I make my bed in *She’ol*, behold You are there” (*Tehilim* 139:8), as is mentioned in the *Likutei Moharan* 6; and also the aspect of “Awake and sing, dwellers in dust” (*Yishiahu* 26:19). And God is with them and by them and among them in all the places which they descended to. And from there too they can return and come back to Hashem Yisborach [i.e. God], as is mentioned in the *Likutei Moharan* (II:7).

And he cried out with his holy voice, “*Gevald! Zait aeych nit mya’esh!*” [*Gevald!* Don’t Despair!] And he lengthened and stretched out the word “*gevald,*” to teach and to signal to each individual in every generation, not to despair for any possible reason, no matter what happens to him.

Introduction

And he hinted to us through his holy words, that his entire [purpose] for which he came to this world was only to rectify all the fallen souls, which are an aspect of the filthy places. And once he said, “how much...they were lying in the muck...and I extricated them from there.” And also another time he said about himself, “and I, my hands are dirty with blood, and amniotic fluid, and the placenta in order to purify...” (*Brachos* 4a).

And additionally, all of his suffering which he went through in this world, and also all of the overpowering concealment which hid his holy light from the world (to the extent that there are many who did not merit to benefit from his holy light), are only for this [purpose, mentioned above], as he wrote in his letter printed in the book *Chayei Moharan*. And this is his wording: “I know, indeed I know, that also the work that I dealt with concerning you, to extricate you from the teeth of the *Samech Mem*, [i.e. Satan] indeed on account of all of these things, his eyes glared and his teeth gnashed at me. Therefore, my dear ones, my brothers and friends, “be strong and courageous...” (*Devarim* 31:6) so that my strenuous efforts shall not be for nothing. And keep

Introduction

the Torah of Moshe (i.e. Moses) the servant of God, as I taught you...” (see the source).

And so it was, more so and to a greater extent than all of his holy students, he rested his hand on his holy student Rabbi Nosson, of blessed memory, the author of the holy books *Likutei Halachos*, and the books *Likutei Tefilos*. And he gave him of his splendor, and he laid his hand on him in order to inculcate his holy wisdom through all sorts of talk which revives the soul of all of the fallen and lowly, that they should strengthen themselves and not despair under any circumstances.

And behold, now in this period of the Footsteps of the *Mashiach* [i.e. the Messiah], with the spread of dreadful darkness, doubled and quadrupled, “formless and void and darkness” (*Bereshis* 1:2), which also our first prophets, of blessed memory, saw and indeed were utterly puzzled by; [wondering] how could the holy Children of Israel strengthen their awe of God amidst such darkness. And thanks to God who [even] before we received the injury, provide us with the cure, and sent us a savior and rabbi, [whose name forms the acronym] *the flowing stream; the source of wisdom*—he is our holy master, teacher and rabbi, the righteous

Introduction

one of blessed memory. And so he and his holy disciples informed us of [God's] great compassion and benevolence—beyond understanding. However, their holy words, with their powerful encouragement, are dispersed throughout the holy discourses in the books *Likutei Moharan*, and the books *Likutei Halachos*, and not everyone can easily find within them what he seeks. For this reason our teacher the rabbi and *tzadik* [i.e. living saint] Rabbi Nossan, of blessed memory, collected and gathered [the material into] the holy book *Likutei Etzos*, whose content is alphabetized by subject. And one who studies it can also find there his greatly encouraging words, which emanate from his holy books. And after him arose the holy Rabbi from Tsherin, the *tzadik* of blessed memory; and he collected and gathered all of the holy advice which is scattered throughout the holy books of the *Likutei Halachos* [into] the book *Likutei Etzos Chadash* (whose content is alphabetized by subject). One who studies it can also find words of encouragement there which emanate from the holy books of the *Likutei Halachos*. We have seen and discerned now during the depth of darkness in the period of the Footsteps of the Mashiah, that there are

many among the People of Israel who very much yearn to serve God, but it seems to them that there is no hope for them, Heaven forbid. Therefore we were inspired to collect into one place the words of encouragement which were printed in the holy books *Likutei Etzos*, from the first and second editions, and in the holy book *Likutei Etzos Chadash*, and print them in this small booklet, so that each person can revive his soul, that longs for the word of God, and will know that his hope is still not lost, Heaven forbid. And we named this booklet *Meshivas Nefesh* [*Revive my Soul*; literally, *Return of the Soul*] because it is entirely Godly talk, pure talk which has been refined seven fold, to rejuvenate and revive all of the fallen souls, which is an aspect of “the seven which restore reason” (*Mishley* 26:16), to the extent that it becomes an aspect of “a tzadik falls seven times, and rises up” (*Mishley* 24:16), as this can be understood in the teaching “*Tiku Emunah*” (*Likutei Moharan* II,5). And may we indeed merit to fulfill them in truth, until we shall merit to do complete *teshuvah* [i.e. return to God] and return to our land with the coming of the Mashiach speedily in our days, amen.

Revive My Soul

1

One who desires to return to God must be very proficient in *halachah*, [lit. going] so that nothing in the world can push him down or distance him, neither while ascending nor descending. And no matter what he goes through, he should strengthen himself and fulfill “If I ascend up into heaven, You are there: if I make my bed in *She’ol*, [the underworld] behold You are there” (*Tehilim* 139:8). Because even in the depths of the underworld one can bring oneself closer to God, for there too Hashem Yisborach [i.e. God] resides, which is an aspect of “If I make my bed in *She’ol*, behold You are there” (*Likutei Moharan* I,6). In *Likutei Etzos* find this under the heading “Teshuvah” in the tenth entry, and this is his wording there: “When a person wants to proceed in the ways of *teshuvah* [i.e. return to God] one must be proficient in *halachah*, and one needs two areas of proficiency—proficiency in

running and proficiency in returning, which is an aspect of ‘entering and leaving’ (*Zohar* II,213b): ‘If I ascend up into heaven, You are there. If I make my bed in *She’ol*, behold You are there.’” That is, he who wants to return to Hashem Yisborach must gather up his might to always strengthen himself in the ways of God, both when ascending and descending, for they are an aspect of :“If I ascend up into heaven, You are there. If I make my bed in *She’ol*, behold You are there.”

Whether one merits a certain ascension to a certain level, great or small; nevertheless, he should not stand in place, and not content himself with this. One needs to be extremely proficient in this, to know and to believe that he needs to proceed more and more (etc.), for this is an aspect of proficiency in “running” etc.

And also the opposite: that even if one falls (Heaven forbid) to wherever one falls, even to *She’ol Tachtios* [i.e. the lowest level of the underworld] (Heaven forbid) even there one should never ever despair—under no circumstances, no matter what happens—he should just search for and seek out

God, and strengthen himself wherever he may be, in any way he can. For even in the depths of *She'ol Tachtios* Hashem Yisborach resides; and even from that place one can bind oneself to Hashem Yisborach. And this is an aspect of “If I make my bed in *She'ol*, behold You are there,” an aspect of proficiency in returning, because it is impossible to merit to do teshuvah without proficiency in these two types of proficiency. And in truth, this is a very great proficiency, to merit to have the knowledge that one always needs to toil and go through difficulties in the service of God, and at every moment anticipate arriving at a higher level. And despite all this, he should not fall because of any reason. And no matter what happens (Heaven forbid); nevertheless, one should not get discouraged at all; and one should fulfill: “If I make my bed in *She'ol*, behold You are there,” as mentioned above. And when he has these two proficiencies, he thus goes on the pathways of teshuvah, and thus God’s right hand is outstretched to receive his teshuvah, and he merits the honor of God; and through this he becomes a [complete] person to “sit on the chair”

(*Yechezkel* 1:26; *Likutei Moharan* I,6:5)—fortunate is he.

2

Mainly what make's God's [name] great is when also those extremely distant from Hashem Yisborach, when *they too* draw close to his service. And through this, God's name is esteemed and elevated, both above and below. Therefore a person should not cause himself to despair of drawing close to the service of God, because of his having distanced himself very much from Hashem Yisborach through his many sins, even if he did many bad things, Heaven forbid. On the contrary, especially through him, the glory of God will be elevated, exalted, and greatly enlarged. But the main drawing close of those who are distant from God is through the *tzadiks* [i.e. living saints] of the generation. (*Likutei Moharan* I,10)

3

It is fitting that the friends who are close to the true *tzadiks*, and who bind themselves to them, should

encourage each other and motivate each other. And the main encouragement is through the greatness of the power of the True Tzadik, who is great to the extent that he can also elevate extremely deficient souls, which still have not moved away from the profane to the holy even by a hair's breadth—the Tzadik, through his great power, can elevate and renew them to a state of goodness. And this is the main encouragement for every person. For even the worst of the worst, no matter who they are, even if now he goes through what he goes through—as long as he binds himself to the True Tzadik, he has good and wondrous hope for eternity. There is also a need for each person to strengthen his friend; and they should motivate each other and strengthen each other in the service of God. And each person should remind his friend of all of the good advice which he knows and understands—every person in accordance with what he received from their rabbi. (*Likutei Moharan* I,13)

One needs to know that God is glorified even by [apparently] “trivial” people among the People of Israel, even by the transgressors of the People of Israel—as long as the person is called by the name “Israel,” through him there is individualized glorification through which Hashem Yisborach is glorified. Therefore it is prohibited for a person to give up on God, even if the individual ruined and defiled very much, Heaven forbid. For he has still not ceased to be dear to Hashem Yisborach; (as mentioned above) therefore he can still return to God. And the main [means of success] is through the people of truth, who are also able to find the good and the glory which exists even in the worst of the worst, and [they are able to] return everyone to Hashem Yisborach. (*Likutei Moharan* I,17)

5

When a person needs to rise from level to level, he must experience a descent before the ascent. For the descent is for the purpose of the ascent. And from

this, every person can understand how much he needs to strengthen himself in the service of God, and never get discouraged from all of the falls and descents in the world. For if he strives and strengthens himself not to pay attention to this—under any circumstances whatsoever—even if he experiences hardship; in the end he will merit that all of his descents will transform into great ascents. For the descent is for the purpose of the ascent. And there is a lot to discuss regarding this, for each person who fell to the place where he fell, assumes that these words do not refer to him. For he thinks *they don't refer to me, rather they refer to those of high standing, who rise every time from level to level*. But in truth, know and believe that all of these words refer also to the smallest of the small and to the worst of the worst—for God is always good to all. (*Likutei Moharan* I,20)

6

Every person in the world, even a person who is on an extremely low level, and even if he is really inside of the earth; nevertheless, when he wants to

start serving God, he certainly will have to proceed and rise from level to level. And each and every time when a person goes from level to level, in accordance with his own situation, at that point the *klipahs* [lit. the husks] (which are the animalistic cravings and delusions, and the thoughts and confusion and obstacles) renew their attack; and they threaten him very much, time after time, and do not allow him to enter the gates of holiness. And regarding this, the upright *Chasids* err greatly. For when one sees that suddenly the cravings, confusion and obstacles threaten him, it seems to him that he has fallen from his level. Because previously these cravings and confusions had not been so overwhelming, and were somewhat dormant, therefore he thinks that he has fallen, Heaven forbid. But in truth, this is not a fall at all. Rather it occurs because a person needs to rise from level to level in accordance with his own situation. And because of this, all of the cravings, confusions, obstacles and distortions of the heart etc. [threaten] anew to overpower him with great intensity. And each and every time he needs to strengthen himself greatly,

and not become discouraged at all from this, until he overpowers them and breaks them just like from the start. (*Likutei Moharan* I,25)

7

And the advice for this: give charity to worthy poor people. For the main greatness of the blessed Creator is revealed through charity which one gives to a worthy poor person. For through this, the Kadosh Baruch Hoo [i.e. God] is [revealed to be] great and glorified. And through this he will merit to subdue the *klipahs*, which are the obstacles and confusion etc. which strengthen at each and every level, as mentioned. (*Likutei Moharan* I,25)

8

Another piece of advice for this, is that he should make himself joyous, and be merry and jovial because of his good point; that he merited to descend from the People of Israel, and draw near to people of truth, who bring him and guide him in the path of truth. And through this, no matter what, he has good hope for a positive future for all eternity. And

through this joy, he breaks the *klipahs*, which are the obstacles etc. of every level. (*Likutei Moharan* I,25)

9

When a person strengthens himself and breaks the obstacles etc., and time after time rises to the next higher level in accordance with his situation, through this he benefits his fellow who is located at the same level which he is now entering. For his fellow exits it and rises to a higher level. For it is impossible for two people to be on one level. And this is an aspect of *haramah* [i.e. lifting up]; where one picks up and elevates his fellow, as was mentioned above. (*Likutei Moharan* I,25)

When a person notices that impure thoughts come into his mind, and he breaks his craving and distracts his mind from them, this is his main teshuvah and rectification for *pagam habris* [lit. defiling the covenant; see glossary] which he defiled previously—each person in accordance with his situation. For this is definitely an aspect of teshuvah in equal measure. Therefore he should not become discouraged when he sees that evil and very awful

thoughts beset him. For on the contrary, this specifically is his rectification and teshuvah; for specifically through this, that these thoughts come to him, and he overcomes them—through this specifically he receives his main rectification and teshuvah, as mentioned. And through this he extricates the sparks of holiness which fell through *pagam habris* etc. (*Likutei Moharan* I,25)

10

One needs to know that “the whole earth is full of his glory” (*Yishiahu* 6:3) and “there is no place vacant of Him”; and “He fills all the worlds and surrounds all the worlds” (*Zohar, Raiya Mehemna, Pinchas* 225). And even a person who has business dealings with gentiles, cannot excuse himself and say that it is impossible to serve Hashem Yisborach because of the coarseness and base urges which constantly weigh down on him because of the business dealings which he always conducts with them. For in everything material, and in all of the languages of the gentiles, he can find his Divinity within them. For without any of his Divinity, they do not have any life force or existence at all. Just that to

the degree that something is on a lower level, the greater is his Divinity constricted and more clothed within garments. (*Likutei Moharan* 33)

11

Therefore, you do need to know, that even if you are sunken in the realm of the *klipahs* and you are at a very low level—to the point where it seems to you that it is no longer possible to draw near to God, because you have become distanced from Him very much—despite this, know that even from your location, there too you can find his Divinity; and from there you can bind yourself to the Blessed One, and return to Him in complete teshuvah. For “it is not far off from you” (*Devarim* 30:11). Just that in your location, the [concealing] garments have become numerous. (*Likutei Moharan* I,33).

12

There are those who committed so many sins, that they fell into an aspect of “concealment within concealment.” And because of this it seems to them that they no longer have any hope, Heaven forbid.

For one “who transgressed and repeated the transgression, feels as if it has become permitted” (*Yomah* 86b). This is an aspect of one concealment. But when a person sinned more (Heaven forbid), then God conceals Himself in the aspect of “concealment within concealment.” And then it is extremely difficult to find The Blessed One. But through the aspect of engagement in Torah [study], it is possible to awaken him too, and impart to him knowledge of Hashem Yisborach, that he too has hope—until he returns to the truth and draws near to God.

For truly, through the power of the true tzadiks, it is always possible to draw near to God, at every moment, whatever one’s situation, in every location. (*Likutei Moharan* I, 66).

13

In the extremely low places, far removed from Hashem Yisborach—in those places specifically is clothed a very lofty life force, which is an aspect of the secrets of Torah. Therefore, a person who fell very much (Heaven forbid) needs to know this: that

in that place, especially in his location he can approach Hashem Yisborach very successfully. For in that place specifically is hidden a very lofty life force. And when he merits to return to God, high Torah insights will be revealed specifically through him (that is, the secrets of Torah). (*Likutei Moharan* I,66)

14

If a person has an awakening to do teshuvah, then when he wants to enter into the service of God and travel to the Tzadik; each time a bigger *yetzer ha'ra* [i.e urge to do wrong] besets him. Therefore each time there is a need for more will-power and renewed strength against the new *yetzer ha'ra*, which threatens him every time.

And because of this it occurs that sometimes when a person is aroused to travel to people of truth—he has great desire; and afterwards when he begins to travel, his desire weakens. And sometimes when he comes to the Tzadik himself, he loses his desire completely. All of this is rooted in the aspect which

was described above. For immediately after he is aroused to travel to the True Tzadik, he thus killed his yetzer ha'ra which he had before. And afterwards when he wants to travel, a new yetzer ha'ra forms, stronger than before. For “whoever is greater than his fellow, his yetzer ha'ra is greater” (*Sukah* 52a). Therefore, a person who truly wants to draw close to God needs to strengthen himself anew each time against the new yetzer ha'ra which renews itself against him continuously. (*Likutei Moharan* I,72).

15

For there are a number of aspects of the yetzer ha'ra. And for most people of the world, their yetzer ha'ra is very lowly and coarse—really a spirit of foolishness. And a person who possesses a bit of refined *da'at*, [i.e. inner unified knowledge] and fathoms a little in his heart the greatness of the blessed Creator—certainly for him this yetzer ha'ra is definitely great foolishness and insanity. And for him even a temptation of craving for fornication is silliness. And this does not require any increased will-power to counteract it. Just that he has a

different yetzer ha'ra, much higher than this. But for a person who at least has some true intellect, the yetzer ha'ra of most people is truly really silliness. (*Likutei Moharan* I,72)

16

And there are those for whom their yetzer ha'ra is like a fine husk [i.e klipah]. And this yetzer ha'ra does not incite anyone except for a courageous person who is on somewhat of a high level. But this still is not the yetzer ha'ra of the true tzadiks. For their yetzer ha'ra is truly a holy angel. (*Likutei Moharan* I,25)

17

Also concerning the matter itself of drawing close to God, there is a big yetzer ha'ra. That is, sometimes becoming overly excited beyond what is appropriate originates from the yetzer ha'ra. And this is an aspect of “lest they break through to ascend to God” (*Shmos* 19:21). And a person needs to request

compassion to be saved from this too. (*Likutei Moharan* I,72)

18

A person upon whom there are *deens* [i.e. Heaven has decreed that they must be held accountable for misconduct; lit. judgments] (Heaven forbid), and who in consequence experiences some kind of hardship (Heaven help us), such a person needs to see to it to use his will-power and strengthen himself exceedingly to be saved from the yetzer ha'ra. For then the yetzer ha'ra besets him very much. For the main root of the yetzer ha'ra is the powers of *gevurah* [i.e the strict aspect of Divine providence; lit. forcefulness] and *deens*, Heaven help us. (*Likutei Moharan* I,25)

19

Also depression is very harmful, and it adds strength to the yetzer ha'ra. Therefore a person needs to bolster his will-power very much to make his soul joyous by means of all of the types of advice

mentioned in various places. For one's main strengthening is through joy and happiness, as is written, "For the joy of God is your strength" (*Nechemiah* 8:10). (*Likutei Moharan* I,72)

20

Being distanced is the beginning of drawing near. That is, when a person wants to draw near to God, then usually the individual is visited with many and enormous *deens*, suffering, and obstacles. And it appears to him as if they are distancing him. But all of this is for the best, for the purpose of drawing him near. And one needs to strengthen oneself, and overcome, and make a strong effort, and stand up to this test; so as not to become distanced (Heaven forbid) by the suffering and obstacles and distancing. And he shouldn't mislead himself by saying that they are distancing him (Heaven forbid). He should just know and believe, that everything he goes through—it's all for his good, so that he will overcome and draw closer. For the distancing is only for the purpose of drawing near. (*Likutei Moharan* II,48)

21

Advice for strengthening oneself is *speech*. That is, even if a person fell to the place where he fell; nevertheless, there too he should strengthen himself to speak words of truth—that is, words of Torah, prayer, and fear of God. And he should converse with his Maker; and he should converse with his friend—and even more so, with his rabbi. For speech has great power to remind a person about Hashem Yisborach, and to strengthen him always, even in the places very far from holiness. (*Likutei Moharan* I,78)

See in *Likutei Etzos* what was said on “Speech” (19) and this is what is said there: “Also, speech is an aspect of ‘Mother of the children’ (*Tehilim* 113:9), that is, just as the mother always goes with her children, even to the filthy places; and she does not forget them; likewise, speech always goes with a person, even in the filthy places, and always reminds

him about Hashem Yisborach.” That is, even if a person is situated (Heaven forbid) at an extremely low level (God forbid); nevertheless, from such a place, through speech he can always remind himself about God. That is, wherever he may be, if at any rate even from there he strengthens himself to speak holy words of Torah, prayer, and conversation between him and his Maker—or with his rabbi or friend in subjects relating to awe of God—he can always remind himself about Hashem Yisborach. Even there, in the places very distant from God, which are an aspect of *filthy places*, even if he fell to the place where he fell...Heaven help us. For *speech* does not allow him to forget Hashem Yisborach. Understand this well, the greatness of the power of speech. And this is wondrous and awe-inspiring advice for a person who truly seeks not to completely lose his place in [this and the next] world, Heaven forbid. (*Likutei Moharan* I,78)

22

One always needs to be joyous, and one should always serve God in joy. And if sometimes a person falls from his level, he needs to strengthen himself

by remembering the earlier period, when a certain inspiration enlightened him a little bit. And now he should hold on to the motivation and enlightenment which he had had in the past previously. (*Likutei Moharan* I,222)

23

A person who has dealings among gentiles, that is he has work and business dealings with them, needs to guard himself with extreme care so that they do not damage the holiness of his Judaism. For he can easily get caught in their net, God forbid. And he needs to strengthen himself very much, to remind himself frequently about the holiness of his Judaism; and he should request from God a lot that he shouldn't learn from their deeds and ways.

(*Likutei Moharan* I,244)

24

Gevurah is mainly in the heart. For he whose heart is strong does not fear any person or any thing. And he can do awe-inspiring acts of *gevurah*, and win great wars through the strength and courage of his heart which does not fear. He can run into the midst of a

fierce battle! And likewise, it is just like this with the service of God. Understand this well. (*Likutei Moharan* I,249)

25

When a person falls from his level, he should know that this is ordained from Heaven, for being distanced is for the purpose of being drawn close. Therefore he fell so that he will become more motivated to drawing close to Hashem Yisborach. It is advisable for him to begin anew to enter into the service of God as if he still hadn't ever begun at all. And this is an important principle in serving God that one really needs to begin anew each day. (*Likutei Moharan* I,261)

26

When a person begins to look at himself, and he sees that he is far from goodness, and full of sins; then he can fall because of this, and not be able to pray at all. Therefore he must search, request, and find some good within himself. For how is it possible that he didn't do some mitzvah or good deed his whole life?

But when he begins to look at this good deed which he did, he sees that the good itself is full of wounds, and it has no wholeness—for the good is mixed up with a lot of ulterior motives and waste. Despite all this, it can't be that there isn't within this slight goodness, some good point. And moreover, he should search and seek until he finds within himself something else good. Even though this goodness is also mixed up with a lot of waste, while taking this into account, at any rate, there *is* some good point within him. And thus he should search and seek longer, until he finds additional good points within himself. In this way, by finding some merit and goodness within himself, through this he truly exits the domain of guilt and enters the domain of merit. And this is how he can do teshuvah. And through this he can revive himself and cheer himself up, just as he is. And then he will be able to pray and sing and give thanks to God. (*Likutei Moharan* I,282)

27

And a person needs to be very careful to follow this path, for it is an important foundational and general

principle for a person who wants to draw near to God, and not lose his place in the world completely, Heaven forbid. For the main thing is to distance oneself from depression and melancholy as much as possible. For most of the people who are far from Hashem Yisborach, their main distance is because of melancholy and sadness. And because they become discouraged when looking at themselves, how deficient they are—for most of their actions are lacking, in accordance with what each person knows in his soul, the afflictions and hurts of his heart. And because of this they become discouraged; and most despair completely (Heaven help us) and do not pray with concentration at all. And they do not do in their service of Hashem even what they could still do.

Therefore a person needs to be very clever concerning this, for many souls sank because of this—for despair (God forbid) is the hardest of all. Therefore one needs to strengthen oneself very much to walk in this path (mentioned above) to seek within oneself good points time after time, so as to revive oneself, and always strengthen oneself. And by this means one can always pray with desire,

liveliness and joy. And one can truly return to God, as mentioned above. (*Likutei Moharan* I,282)

28

There are souls which have fallen, and one needs to enliven them and revive them with all kinds of tasty morsels which revive the soul. And by igniting the mind, which is an aspect of tefilin, through which one merits to break the tide of impure thoughts (as mentioned in *Likutei Etzos, Bris*, 26), through this upright speech is created to enliven and revive these fallen souls. (*Likutei Moharan* II,5)

29

It is prohibited for a person to cause himself to despair, God forbid. And even if he fell to the place where he fell (God forbid) and is situated in *She'ol Tachtios* (Heaven help us); despite all that, he should not cause himself to despair of Hashem Yisborach under any circumstances whatsoever. Because from there too he can draw near to God, for “the whole earth is full of his glory” (*Yishiahu* 6:3). And the True Tzadik is not called a tzadik unless he has this power to revive and raise up those who fell

extremely deeply—to strengthen and encourage them, to motivate them and awaken them, and to reveal to them that God is still with them, near them, among them, and close to them, for “the whole earth is full of his glory.” And also the opposite: the tzadik must show those who are on an exalted level, that they still don’t have any knowledge at all of Hashem Yisborach, which is an aspect of “what did you see? what did you look for?...” (*Zohar*, Intro. 1b). (*Likutei Moharan* II,7)

30

When a person falls from his level, and sometimes his fall and descent is extremely great (Heaven help us), for there are those who fall into very awful places, which are called an aspect of *the filthy places*. And he falls into doubts and very wicked, awful, and alienating thoughts, and into much confusion; and his heart is dizzy; for the klipah distorts his heart and spins it around with enormous distortions and confusion: “es far dreht das hartz” [it spins around his heart]. Even though in those places it is impossible to find God; nevertheless, in that

place too, there is great hope, by means of his searching for and seeking Hashem Yisborach from there. And he should ask and request, “where is the place of his glory?!” (source from the Sabbath and fest. liturgy).

And the more he sees how he is very far from God’s glory, the more he should feel his anguish, and ask and request, “where is the place of his glory?!” And through this itself, that he seeks and requests and yearns for God’s glory, and feels his anguish and cries out and asks and requests “where is the place of his glory?!”; through this itself he rises to the ultimate ascension, because he merits to ascend to the aspect of “*Ayeh*” [i.e. *where?!*] which is an extremely lofty level of holiness. And this is the main aspect of teshuvah, that he should always search and request “where is the place of his glory?!” Through this, the descent transforms into a great ascent. And this is an aspect of, “the descent is for the purpose of the ascent” which is cited in all of the holy books, and read within them and understand it there well, for it is deep. (*Likutei Moharan* II,12)

One needs to be very stubborn in one's service of God; and understand this well, for every person who desires to enter into the service of God, even the smallest of the small, it must happen that he will experience innumerable ascents and descents, and various kinds of falls and slides. For sometimes it occurs that they intentionally push one down from service of God. And concerning all this one needs to strengthen oneself greatly, without measure, as is mentioned above a little bit. And in a number of instances he needs to strengthen himself and hold on, just through stubbornness; and one needs extremely great stubbornness concerning this. And remember this matter well, for you will be in great need of this. (*Likutei Moharan* II,48)

32

And know, that one must go through all of these falls and descents and confusing events etc. before one enters the gates of holiness. And all of the tzadiks and truly God fearing went through all of this. (*Likutei Moharan* II,48)

33

And if you are extremely far away from God, and you think that really at every hour you are defiling things in opposition to Hashem Yisborach; to counteract this, know that for such a person who is so coarse, every single movement where he disconnects himself little by little from his base desires—even the slightest movement where he moves away from his base desires towards Hashem Yisborach—this is extremely great and precious from the perspective of God. And in this way he runs thousands upon thousands of miles in the upper worlds. (*Likutei Moharan* I,72)

34

And the main thing is to strengthen oneself with joyfulness through various types of advice. Because depression is very harmful. Therefore one needs to make a big effort with all one's might to distance and drive away depression and melancholy, both by searching and finding within oneself good points which still remain, and by [remembering] that *He did not create me as a gentile*. And in most cases it is impossible to cheer oneself up without using

laughter and frivolity etc. Just as we wrote all of this in *Likutei Etzos*, under “Joy,” see the source there. (*Likutei Moharan* II,48)

35

And know, that in this world, a person needs to pass over a very narrow bridge, and the overriding and main principle is *don't be afraid at all*. (*Likutei Moharan* II,48)

36

In light of the greatness of Hashem Yisborach and his eminent loftiness, even the slightest motion of any kind and any sort of gazing which is not befitting of God's glory—it would be befit that [because of this wrongdoing,] things would happen to a person that he deserves, God forbid. However Hashem Yisborach is full of compassion, and the whole world is full of kindness, and God very much desires the [success] of the world. Therefore, my dear brother, you who are reading this, my heart and soul, be very strong and courageous, and trust in God, for He will not leave

you, since everything which you go through, it is all for your good. Rely on his immense compassion, without measure. For Hashem Yisborach is very great, and his greatness is unfathomable, and there is a [reality] that everything transforms into goodness, and deliberate sins transform into merits—just be strong and courageous. (*Likutei Moharan* II,49)

37

And when a person still has a yetzer ha'ra, this is a very good characteristic. For then he can serve God specifically with his yetzer ha'ra. That is, he can overcome [temptation] while the yetzer ha'ra is heating him up, and draw it into some kind of service in his service of Hashem Yisborach. And if a person does not have a yetzer ha'ra, his service is considered worthless. And because of this Hashem Yisborach allows the yetzer ha'ra to spread through a person so much—especially he who truly desires to draw near to God. Despite that its large degree of ever-presence and incitement brings a person to what it brings him, to many great sins and much defilement. Nevertheless, this is all worthwhile for

Hashem Yisborach, to enable positive movement. While the yetzer ha'ra attacks a person, he overcomes it through some movement, and flees from it. For this is more precious to God than if he served Him for a thousand years without a yetzer ha'ra. Because all of the worlds were created for no other purpose than for the human being, whose entire greatness and importance is because he has such a yetzer ha'ra, and he strengthens himself to overcome it. Therefore, to the degree that it spreads out more and more, in equal measure, the slightest movement where he strengthens himself to oppose it becomes more precious in the eyes of God. And Hashem Yisborach Himself assists him with this, as is said, "God will not leave him in his hand" (*Tehilim 37:33*). (*Likutei Moharan II,49*)

38

The yetzer ha'ra knocks again and again, and evokes him to what it evokes. And even if a person does not listen to it, and turns his back on it; nevertheless, it knocks again, and a second time, and a third, and a fourth, and more. But if a person is strong in his

will, and stubborn against the yetzer ha'ra, and doesn't pay attention to it at all; then the yetzer ha'ra withdraws and goes away. And also during prayer, where thoughts come to befuddle him, this is also really the case. When a thought comes a number of times, time after time to distract him; one needs to be strong and not pay any attention to it at all, under no circumstances. And see the other sources regarding this. (*Likutei Moharan* II,51)

39

When a person enters a high level of holiness, for example when he draws near the True Tzadik or something similar, sometimes specifically at that time he will experience a nocturnal emission, God forbid. Do not become discouraged because of this; for on the contrary, sometimes this is a sign that he has approached holiness, and sometimes this is very good. (*Likutei Moharan* II,117)

40

We have already discussed how there is absolutely no despair in the world at all. And this itself, that he

views himself as very far from God, as far as he can be; through this itself it is fitting that he revives himself, since at any rate, he *knows* that he is distant. For it would have been possible for him to be so very distant, to the extent that he did not know at all that he is distant. And since he at least knows about his great distance; despite that this is true; nevertheless, this itself is important to Hashem Yisborach, that at least he knows that he is distant. Through this itself, it befits that he revive himself and strengthen himself in every way that he can.

41

Even the simple people, (who are called *prastakes*) and even the wicked, and even the Nations of the world (who are not in the same category as Jews)—they all receive their life force from the Torah. Therefore, even a simple person, for example one who cannot study, or who is in a place where he cannot study; nevertheless, also in that situation he receives life force from the Torah. Therefore, even in that situation, he needs to maintain his fear of Heaven, in every way he can, even when he ceases to study Torah, and even he who cannot study—for

everyone receives their life force from the concealed Torah, through the Great Tzadik, who sometimes behaves with simplicity, and study within [the *Likutei Moharan* for more elaboration about this subject]. (*Likutei Moharan* II,78)

42

And even a person who fell extremely far (God forbid) and is situated in *She'ol Tachtios* (God forbid); nevertheless, through the True Great Tzadik he has much hope. For through him everyone can receive their life force from holiness, wherever they may be. Therefore truly, there is absolutely no despair in the world at all (*kayn ya-oosh iz gar nit far handin*). And somehow, even if he fell to the place where he fell (Heaven help us); nevertheless, since he strengthens himself even in something small, he still has hope to return and come back to God. And the main thing is “from the belly of *She'ol* I cried out!” (*Yonah* 2:3); for crying out from *She'ol Tachtios* also never ever goes to waste. And he should cry out and cry out, and never give up on crying out. He should just always cry out and beg

Hashem Yisborach, no matter what happens, until God will look and see from heaven. (*Likutei Moharan* II,78)

43

Even in *She'ol Tachtios* one can be adjacent to Hashem Yisborach. (*Likutei Moharan* II,78)

44

If you believe that it is possible to destroy, believe that it is possible to can fix. (*Likutei Moharan* II,112)

Volume II

1

Sometimes there is a person who has already arrived at the entrance to holiness, and he falls back; since the *Sitra Achera* [i.e. the force of evil] and the *Ba'al Davar* [i.e. Satan] rise up against him extremely forcefully (Heaven help is); and they do not allow him to pass through the entrance. And because of this he gets discouraged and falls back completely, God forbid. For this is the method of the *Ba'al Davar* and the *Sitra Achera*. When they see that a

person is really adjacent to the gates of holiness, and is just about to enter; then they engulf him extremely forcefully (Heaven help us). Therefore at that point one needs to strengthen oneself very stoutly against them. One should stand one's ground and not let oneself be moved from one's spot, and not pay attention to the falls and descents and confusion which one goes through. One should just strengthen oneself immensely to overcome them, and do what one can to serve God. And as the days and years go by, he will enter securely with the help of Hashem Yisborach into the gates of holiness. For God is full of compassion, and greatly desires our service. Know, that all of the movements and relocations, where a person removes himself from the place he is in and relocates to a new position; each time [moving] a little bit from material desires towards the service of Hashem Yisborach—they all gather and join and bind together, and come to his aid at the moment of need, that is when (God forbid) there is a difficulty and time of misfortune, God forbid. And know that there is a tree on which leaves grow. Each leaf needs to grow for a hundred years. And it can be

assumed that during this century, certainly it goes through what it goes through. And afterwards at the end of the century, it fires off with a loud sound like a firearm which they call “*ormatia*” [i.e. cannon]. And the metaphor can be understood on its own. (*Likutei Moharan* II,48)

2

A person needs to strengthen himself in his service of God in every way that he can, even if he is in the state that he is. And he should rely on God’s very plentiful and measureless compassion. For He certainly will not abandon him, even if he went through what he went through. The past is nothing, and the main thing is from now on, he shall not do it anymore, and he shall at least, not commit [sins] anymore—both in action and in thought. For such people’s thoughts are also as if they have acted, for also in the world of *Asiyah* [i.e. action] there is thought. And one needs to avoid transgressions in deed and in thought, as mentioned above. And what is done with him—whatever will be—he shouldn’t worry, and he shouldn’t pay attention to it at all.

And know, that it is a necessity for him to go through all of this (mentioned above) because this is the main aspect of complete teshuvah: when a person passes through those places and situations, exactly as he did previously; and now he turns his back on them, and forces down his *yetzer* so he will no longer do what he did then, both in deed and in thought. And this is the main aspect of complete teshuvah. (*Likutei Moharan* II,49)

3

It was already mentioned above, concerning the thousands and myriads of ascents and descents without measure that a person must first go through in order to merit to serve God with perfection, that the great tzadiks also went through all of this. And the main thing is to be very strong-willed to always continue to serve God, and not pay attention to anything in the world, and never put aside one's service of Hashem—even if one goes through what one goes through (God forbid), all of the descents in the world—nevertheless, he should strengthen himself in serving God in every way that he can.

And the main thing is not to cause oneself to despair, God forbid. Rather a person should begin each time anew, as if he had still not begun at all to enter into the service of Hashem Yisborach. Just right now, he begins anew. And likewise each and every time—always. And sometimes one needs to begin anew a few times in a single day. (*Likutei Moharan* II,48)

4

When a person sees that he has been praying and entreating and imploring very much for quite a long time, that he should merit to draw near the service of God; and despite that, they don't look at him at all and don't listen to him—on the contrary, it seems to him that they are distancing him from the service of Hashem Yisborach, though all kinds of rejections, as if they do not desire him at all—and because of this, he gets discouraged, and relaxes his efforts to serve God (God forbid): Then one should be embarrassed about himself very much about this, that he had [negative] thoughts about the character of Hashem Yisborach. For in truth God is certainly forgiving and merciful, and indeed He definitely wants to

draw him near, etc. Therefore he should again strengthen his will to begin anew time after time, as mentioned above. (*Likutei Moharan* II,48)

5

The *Ba'al Davar* besets and incites every person constantly, in proportion to the degree that each person wants to enter into the service of God. It is like two people fighting each other: when one sees that the other is overcoming him, he then strengthens himself with all his might, and acts to overcome his opponent. And because of this it occurs that sometimes the *Ba'al Davar* incites a person very much. And this is because *evil* sees that a certain *good* has begun to emerge within a person; then he strengthens himself even more against him. Therefore, a person needs to be clever concerning this matter, and make war and overcome the evil though tricks each time through the powerful force of will. (*Sichos HaRan* 10)

6

Sometimes it seems to a person that it is a distant possibility that he could merit the life of the next world because of his great distance from God; despite that, he should be strong and courageous in his mind, continuing to always yearn and long for Hashem Yisborach. And he should cheerfully do what he can in his service of God. And he should be content to always serve God his whole life, even without [eternal life] in the next world. And even if it also seems like he will go to Hell (God forbid)—whatever will be will be. He must [still] always do what he needs to do, and engage in the service of God as much as he can. [He should] snatch and do some mitzvah, or study Torah, or pray, or something of this kind; and God will do what is good in his eyes. (*Sichos HaRan* 48)

7

Even if a person does not merit to serve God; nevertheless, as long as he puts his hope in Hashem Yisborach, he certainly also needs to strengthen and encourage himself very much in just [hoping]. This is an aspect of: “Be of good courage, and let your

heart be strong, all who hope in God” (*Tehilim* 31:28). And he shouldn’t become discouraged by anything in the world, for there is no greater evil than a fall, Heaven help us. Therefore each and every person needs to strengthen his fellow, not to become discouraged by anything in the world. Even if he knows himself that he is in the state that he is; nevertheless, one should strengthen his fellow. For it is easier for his friend to strengthen him than it is for him to strengthen himself, for “a prisoner does not release himself...” (*Brachos* 5b). And when he shall merit not to discourage his friend (God forbid), even though he knows himself that he is far from his service—on the contrary, he should strengthen him with all kinds of encouragement; and he should rejuvenate him and revive him through all kinds of talk that revives the soul—by doing this it can be that afterwards he himself will also merit to return to the service of God. Read further in the source. (*Sichos HaRan* 120)

Concerning the phenomenon of a few people who draw near the service of God, and afterwards distance themselves; despite this, their temporary drawing near is also precious in the eyes of Hashem Yisborach, even though afterwards what happens happens, God forbid. (*Sichos HaRan* 123)

“Hope in God, be strong and He will give your heart courage, and hope in God” (*Tehilim* 27:14). “Strengthen yourselves, and He will give your heart courage, all who hope in God” (*Tehilim* 31:25). “Did I not command you, be strong and have courage, do not fear and do not be dismayed, for the Lord your God is with you wherever you go” (*Yehoshua* 1:9).

1

By searching and requesting until one finds in one’s self some good points to revive oneself and strengthen oneself in the service of the Blessed One; by this means all of the rectification made by the [sacrificial] service of the Cohens is drawn [down]; [also] the [singing] on the stand of the Levites; and the standing [in prayer] of the [tribes of] Israel; and

in addition all of the rectifications which were drawn [down] by the sacrifices and the incense. (*Likutei Halachos*, Hashkamat HaBoker 1:5)

2

Even in the very low levels, the Endless Light of Hashem Yisborach shines forth, as can be understood from the writings of the holy Ari. However the [light] is very hidden within many garments. But every person who wants to cleave to God, can cleave [to Him] wherever he may be. Concerning this it is said: “Praised is the man who does not forget You, and the person who strives for You” (Rosh Hashanah liturgy), because one needs to strive and strengthen oneself immensely regarding this. And the lower the level someone is on, one needs to strengthen oneself and strive that much more regarding this. For also within the thick blackness, in the valley of the shadow of death, one can draw the Endless Light upon oneself by closing one’s eyes and annulling oneself for a time to Hashem Yisborach. And concerning this it is said: “Even though I walk through the valley of the

shadow of death, I will fear no evil, for You are with me” (*Tehilim* 23:4); and it is said “When I sit in darkness, God shall be a light to me” (*Micha* 7:8). (*Likutei Halachos*, Nitilat Yadayim, 4:1)

3

Every person needs to know that every time that some sparks of Godliness light up [his mind] or if he is aroused by some new awakening towards Hashem Yisborach, they [i.e. negative spiritual forces] then will provoke him more and more. And one needs to be very strong not to fall because of this; and this shouldn't cause one to become discouraged, even if this happens thousands and myriads of times, God forbid. One just needs to strengthen oneself a lot through the Torah; that is, one should make a big effort to draw [down] true novel Torah ideas. And even a person who does not merit to do this; at any rate, he should strengthen his resolve to study Torah with renewed energy. And he should fulfill all of the words of the Torah with pure simplicity, and not

depart from the ways of the Torah, God forbid. For even though, to the degree there is light and the enthusiasm in his heart, he yearns to be completely holy and withdrawn and set apart from the vanities of this world, in accordance with the gleaming of these sparks (and in truth it is fitting to be that way); however, if his *yetzer* still overcomes him and—especially at this point—incites him very much; because of this, he shouldn't fall completely, God forbid. He should just strengthen himself anyhow not to depart from the simple path of the Torah. And he should fulfill what is written: “Do not be [too] much of a tzadik...and do not be [too] much of a wicked person” (*Koheles* 7:17-18). A person should not be [too] much of a wicked person (God forbid) because he wanted to be [too] much of a tzadik, but was unable to. And thus, when he will follow this path and be very strong in it, then he will proceed securely on his way, and he will be able to motivate himself time after time to [serve] God, and each time avert his eyes from the [superficial] appearance of this world, and annul himself to Hashem Yisborach. And if from this point on, he

truly merits to annul himself, to completely depart from the [superficial] appearance of the world, genuinely as befits him; certainly this is beneficial. And if not (God forbid), anyhow he should not become discouraged *in the least* because of this. He should just strengthen himself to be an upright person, with complete simplicity, in accordance with the path of the holy Torah. Because the Torah breaks and annuls all of the Sitra Acherah, which wants to provoke us, God forbid. (*Likutei Halachos*, Nitzilut Yadayim, 4:16)

4

Someone who wants to draw near to God, needs to always search for Hashem Yisborach in every place where he may be, and connect and raise up the aspect of the place where he is, to an aspect of “higher than the place”; that is, to Hashem Yisborach, who is “the place of the world” (*Bereshis Rabbah*, Vayetse, 68). And then he will merit to truly serve God, and no *place* will be able to prevent him from doing that. And even a person who fell to some bad place because of his sins, and even to a

very low and coarse and dirty place, God forbid, Heaven help us; nevertheless, he needs to remind himself of Hashem Yisborach, who is “the place of the world” for there exists a space for each and every person. Therefore there is no descent in the world.

The principle is, that in all the places a person has been cast to, he can return to Hashem Yisborach. This is an aspect of, “And you shall request Hashem your God from there” (*Devarim* 4:29). Especially *from there* from the *place* where He is. (*Likutei Halachos*, Tzitzis, 3:9)

5

Every action a person does is in a [certain] time and place, and that is the main way the Sitra Achera takes hold. But God is, so to speak, above time and space. There, all is good, and there the Sitra Achera has no hold at all. And all [harsh judgments] are sweetened there. And this is an aspect of: “If I ascend up into heaven, You are there...”; “days have been formed and one of them is his” (*Tehilim*

139:16). That is, there is no place or time to run away to, and give up on Hashem Yisborach (God forbid), for all of the places of the world are with Him. And he gives life to all of the places and levels in the world; and also [gives life to the phenomenon of] *time*. Therefore in every time and in every place one can find God, for space in its entirety and time in its entirety—it is all from Hashem Yisborach. Therefore through teshuvah one can draw near to God and ascend higher than space and time. (*Likutei Halachos*, Tzitzis, 3:15)

6

To counteract all the confusion, cravings, and the evil and distracting thoughts which pursue a person and confound him at every moment, especially when he is praying—and a person suffers greatly from all this—the main [solution] is an aspect of *arichas apayim* [i.e. patience] which is an aspect of emunah [i.e. faith] as explained elsewhere. That is, he should have emunah in God and in the upright and true

tzadiks, and strengthen himself in his service, and not fall because of anything, and just not care and not get upset about anything which confounds or discourages him; which the *Ba'al Davar* wants to inject into his mind—as if there was no hope, God forbid. Because one shouldn't pay attention to this at all—just strengthen oneself immensely, because there is absolutely no despair in the world at all. And somehow, despite that he has already fallen into this descent numerous times, without measure; nevertheless, there is no despair in the world at all. And one needs to strengthen oneself, and to begin anew each time, and not descend at all into agedness of the Sitra Achera .

For all of the descents in the world are an aspect of *agedness* of the Sitra Achera, where one thinks to oneself that one has grown old in one's sins and actions that one has become accustomed to, until [one thinks that] one is unable to extricate oneself from them under any circumstances, God forbid. And in truth he needs to know and believe, that at every day and every hour and every moment a

person has the strength to renew himself and truly become a completely new being, for every day Hashem Yisborach creates anew, and no moment is similar to another.

Therefore one needs to strengthen oneself and begin anew each time. And sometimes one needs to begin a number of times in a day. And even if a person is in the same situation for an extended period of time, no matter what happens, he needs to remind himself about God every hour and every moment. And he should completely forget everything that he went through up to that point, and from now on really begin anew, as much as he can. And he shouldn't pay attention at all to any confusion or discouragement. And all of this is an aspect of *arichas apayim*, where a person needs to lengthen his [breathing] spirit, and pass by all of the confusions and obstacles, and not pay attention to anything, and not become short of [breath/]spirit because of everything which he goes through. He should just cling strongly to Hashem Yisborach in every way he can. For God is full of compassion at

all times, for “God’s *chesed* [i.e. benevolence] has not ceased, and his compassion has not run out” (*Aychah* 3:22). (*Likutei Halachos*, Tefilin 5:6)

7

The distance of most of the world from Hashem Yisborach is only because of descents and discouragement. For most made attempts a number of times and began to serve God, and afterwards they fell into what they fell, each person in accordance with his descent, Heaven help us. And a few of them aroused themselves and tried again, or a few times—but later on when they saw that despite everything they fell afterwards, they therefore gave up on themselves. But in truth this is all the doing of the *Ba'al Davar* himself, who is the “Old Man” of the Sitra Achera, for he is called “the Old Man” and “the Fool” (*Koheles* 4:13). And he wants to throw a person down into agedness, and feebleness (God forbid) as if one has already grown old from his sins and deeds, to the point that [one thinks] it is impossible to change any more. But in truth that is not the case! For every day a person really is a new

being, as is shown by our making a number of blessings on this in the morning blessings. Therefore one needs to strengthen oneself at all times. And a person should think about himself as if he were born that day, as if today he were receiving the Torah anew. (*Likutei Halachos*, Tefilin 5:6)

8

God and his Torah are without end or limit. Just as there is no ascent relative to the greatness of Hashem Yisborach, for He is higher than all heights etc.; likewise, there is no descent in the world. For with all of the descents (God forbid) there is an even worse descent than that, God forbid. And since there exists an even worse descent than that (God forbid), one needs to strengthen oneself not to fall further, God forbid. And the main source of encouragement is through the power of the great tzadiks, who never ever remained on the same level, and they ascended time after time. And even when they arrived at a very high level, even to a very awe-inspiring and lofty level; nevertheless, they did not content themselves with this. And they would say, “isn’t

Hashem Yisborach infinite? And who knows what more one can attain in this world?” Therefore they begin each time anew, until they truly arrive each time at an extremely high and lofty level; and it’s a never-ending process.

Therefore, through the power of these tzadiks, there is hope for all of the fallen, and there is absolutely no despair in the world at all. For even though that it seems to him that from such a fall, it is impossible to rise (God forbid); nevertheless, who knows the generosity of God’s chesed? For there exists such chesed from Hashem Yisborach that one can even ascend from that location. And each and every cry which he lets out, even in *She’ol Tachtios*, is never ever lost, no matter what happens afterwards. For these tzadiks acquire the awareness, that just as there is no ascent in the world, likewise *there is no descent in the world which one cannot rise out of*. And in truth it is all a unity. For the more the Tzadik rises to a higher level and acquires more awareness of the greatness of God, the more he acquires awareness of God’s chesed—which is the main

aspect of Hashem Yisborach's greatness. For the characteristic of chesed is called "greatness," (as is well known). Therefore those tzadiks who time after time merit to acquire high understanding of the greatness of God, that is, the greatness of his chesed; in this way they merit to acquire understanding that there is no descent and fall in the world. And there is absolutely no despair in the world. For time after time they become aware of such chesed, which is the main aspect of the greatness of the Creator, to the extent that by this means, everyone is capable of ascending.

Therefore in truth, even the very low in [spiritual] standing, and even if they fell into complete wickedness (God forbid); nevertheless, as long as their soul is within them, as long as they can move one of the parts of their body, they need to have *arichas apayim* [i.e. lengthen their nose/breath/spirit] and to always anticipate salvation. And they need to strengthen themselves, and begin anew time after time, in every way they can, no matter what happens. For there isn't any

movement towards holiness, and no holy sigh, crying out or yearning etc. which is ever lost at all. “For God will not cast off forever” (*Aychah* 3:31). For his compassion and chesed is bountiful, extending to infinity and without limit, as mentioned above. (*Likutei Halachos*, Tefilin 5:9)

9

Sometimes the descent and fall is for the purpose of the ascent. For the most important part of the descent is so that he will strengthen himself and return and begin and renew his energy and mind. And this is the main aspect of the work to be done, to live out new life at every moment through one’s service of Hashem Yisborach. (*Likutei Halachos*, Tefilin 5:22)

10

Most people err about themselves and think that their soul is not holy at its root, and that [therefore] it is difficult for them to return to God and be a true tzadik or upright person, like the other tzadiks and upright people whom people generally talk about.

That is to say, when one discusses people who are tzadiks or truly upright and God-fearing, this begins [to evoke] thoughts of teshuvah, to also draw near Hashem Yisborach—for all of the People of Israel are always full of thoughts where one muses about doing teshuvah and drawing near to God. However afterwards, people immediately say, “Who is capable of being like this this tzadik...for he had a holy soul from the time of childhood.” As if the righteousness of the tzadiks and the upright is only based on their holy soul which they were born with, which in truth is incorrect. For the main righteousness of the tzadiks is only through their striving and hard work in the service of Hashem Yisborach for a multitude of many many days and years of strengthening themselves and overcoming, time after time. And he did not let himself fall under any circumstances. And he prayed and supplicated for an enormous amount of time until he merited what he merited. And every person is capable of being like them, for there is free will, as our holy and blessed Sages wrote: “the crown of a good name is laid...” (Pirkei Avos 4:17).

And in truth the issue of this mistake, where they think that their soul is not rooted in holiness, and because of this they do not strive to overcome [the obstacles] and act in accordance to the deeds of the tzadiks—this [mistake] is drawn [down] from the aspect of the *halls of transformation*. Because from there is an aspect of exchange, where the son of the king was exchanged with the son of the slave, as appears in the Sipurei Ma'asios, [i.e. Rabbi Nachman's Stories] where because of this, he fell to where he fell, and went [down] evil paths, until he himself was uncertain whether he was the son of the king or the son of the slave. Likewise this [is the case] with every person who is distant from God, especially in the harsh end of this bitter exile, where the *Ba'al Davar* besets us extremely strongly, to the extent that a number of people cause themselves to despair, as if their souls were completely incapable of serving God. And all of this is only the seduction of the *yetzer*. For in truth, a person needs to know and believe that the soul of each individual of the People of Israel is extremely lofty and precious.

They are all an aspect of *sons of kings* and are capable of meriting very high levels of holiness, like all of the tzadiks and the upright. For they too experienced [negative] thoughts and discouragements of many kinds and sorts. However they were clever, and did not allow themselves to be misled, and they overcame [the obstacles] and strengthened themselves very much, until they merited what they merited, praised are they. And this is an aspect of “and his heart was lifted up in the ways of God” (*Divrei HaYamim* II 17:6). (*Likutei Halachos*, Birkos HaShachar 3:6)

11

The most important part of the blessing on the Torah is that every person needs to bless God, who “chose us from among all of the Nations, and gave us his Torah.” And this is an aspect of the [Hebrew vowels of] *segulah* and *makif*, for it is impossible to fathom why He chose us above all others, just as the heavenly minister of the Egyptians argued: “They are idol worshipers...” (*Zohar*, Shmos 160).

Therefore the People of Israel are called “*segulah*.” [*Segulah* is charm that is higher than logic.] For the drawing close of Israel more than all of the world to our Father in heaven is just like a *segulah*, which is higher than the intellect. And it is impossible to fathom this; it is an aspect of the secret of the holy point which includes all of the points of the People of Israel [some Hebrew vowels are written as points, such as *segol* which is a triangle of three dots]. And this is an aspect of Moshe Rebeinu [Moses our Teacher] of blessed memory, whose [soul] clothes each member of the People of Israel. And this point stands between spiritual destruction and finding favor; and this point is the main difference between the People of Israel and the Nations. For through it, they merit to ascend from the evil of the Seventy Nations, which is an aspect of spiritual destruction, and enter into the completeness of the holiness of Israel, which is an aspect of “finding favor.” And therefore each member of the People of Israel—even if he fell to the place where he fell, to the extent that he is almost unable to distinguish between the holiness of Israel and the contamination of the pagan

Nations, God forbid (because of being so very severely damaged [by his own sins]); nevertheless, he needs to strengthen himself regarding his Jewish point which he has inborn within him; that he is a descendent of Israel; despite that he almost doesn't feel the holiness of the People of Israel within himself because he has declined to such an extent. Nevertheless, one needs to believe this very much, for this general holy point, which is an aspect of the point of Moshe which is clothed within each and every person (as mentioned above), this is a great secret which is truly impossible to.

Therefore, on the contrary, he who has become discouraged to such an extent, certainly needs to give thanks and bless his lot, that he is a descendent of Israel and that *He didn't make me a goy*, and that there is clothed within him a special point of holiness, which is the main difference between the holy People of Israel and the Nations. And through this point, all can ascend from spiritual destruction (God forbid) to favor. This is dependent however on them not giving up on themselves; they shouldn't be an aspect of "and that you said, 'we shall be like the

Nations”” (*Yechezkel* 20:32); which is an aspect of the flaw in which they did not make the blessing on Torah [study] beforehand, because they had become extremely discouraged; since they knew how very much they had declined, to the extent that because of this it was hard for them to make the blessing over Torah [study]; since they weren’t fulfilling its strictures. And specifically this flaw caused the destruction of the *Beis HaMikdash* [i.e. the Temple in Jerusalem] and the Exile, as the blessed Sages wrote. For somehow, nevertheless, it is prohibited for a person to give up on himself (God forbid). Just the opposite! He needs to bless his lot even more for the holy point of his Jewishness, which the main importance of the blessing over the Torah. And he needs to search for the good points of the holiness of the People of Israel which he still has, and strengthen himself concerning them—until through this, he can truly ascend from spiritual destruction to favor. But to truly merit all of this, is mainly possible through drawing close to the tzadiks, who are an aspect of Moshe. And they revive us and instill within us this point; and by this means they

sweeten all the harsh judgments, and raise us up from spiritual destruction to favor. (*Likutei Halachos*, Birkos HaShachar 5:7-8)

12

The main importance of the mitzvah of reading the *Shema*, which is emunah that everything happens in accordance with God's will, is to draw [down] to oneself this holy emunah each day anew, which is an aspect of "Every day shall be new in your eyes" (*Sifrei Devarim* 11). And [also] to draw [down] upon himself the desire for holiness; and to connect all of his thoughts, his heart, and his awareness to this desire; so that all of his longing and yearning will be only for the true ultimate purpose; and to increasingly strengthen one's desire for holiness every day anew, each time more and more. And even if he goes through what he goes through; nevertheless, he shouldn't relax his desire under any circumstances in the world. And the main thing is that he needs to have emunah that each day's events are completely new. Therefore one needs to wait and wait, until the day of his salvation will arrive. For

Hashem Yisborach causes new salvations to sprout every day. For every different new day that arrives, ever greater holiness is added and renewed from above. Since only for this reason does God maintain his world, and through his goodness renew the act of Creation every day, in order to motivate us to renew ourselves each and every day [and provide us with] new and strong desires for Hashem Yisborach.

And this is an aspect of purification of the defiled, which is dependent upon days. For there are those who require only that the sun set, that is the completion of his purification and salvation is dependent on the arrival of the next day [which begins after sunset]. And there are those who require seven days for their purification. And when the People of Israel left Egypt, they counted seven complete weeks until they merited to receive the Torah. And the main thing is to strengthen oneself during all those days when one still does not merit completeness in one's purification, which is an aspect of receiving the Torah. Despite [one's situation,] each and every day one should strengthen

oneself in these days with strong and new desires; and one should be extraordinarily strong in this, despite everything one goes through, until one merits to arrive at one's day of complete salvation and purification. And there are those who will only merit the main completion of their purification after their sun has set completely, that is, after they have passed on from [this] world. This is an aspect of, "and when the sun sets he will be purified, and afterwards he will eat from the sanctified" (*Vayikra* 22:7), which is his good portion in the next world; which he will merit immediately after the setting of his sun. And he will not need to be reincarnated and suffer what he needs to suffer—unlike he who did not prepare himself at all during his entire lifetime, and did not strengthen himself to draw [down] upon himself the holy desires each and every day. For at that point, on the last day, every positive thing which he snatched in this world, and all of the positive desires which he had every day during his entire lifetime [are all] gathered together. And this alone is his hope, and what provides him with an eternal

existence. (*Likutei Halachos*, Birkos HaShachar 5:41-42)

13

Those who are close to the True Tzadik, who is an aspect of a holy aged man, are careful not ever to fall down (God forbid) into agedness. And no matter what, whatever a person goes through each day, they have emunah that each and every day is something completely new. For God always renews the act of Creation every day, and certainly there is no day which does not contain good, just that it is fenced in. And they believe in his great benevolence, which never ever ceases, until they draw [down] new [expressions of] chesed to the world each day. And by this means they merit to increase the light of holiness and inner knowledge every day. And through this, the revelation of [his] desire shines forth every day more and more. (*Likutei Halachos*, Birkos HaShachar 5:83)

14

Any person who wants to have compassion on himself and take heed of his ultimate purpose; his

entire rectification is that somehow, somehow, he will really be a new being in his own eyes each and every day. For in truth every day a person is created into a new being. And this is the reason that we bless all of the morning blessings (as explained in the *Shulchan Aruch* [Or. Chi. 4]). Therefore, somehow the service one does every day needs to be completely new for him. For every person of the People of Israel does a number of mitzvahs every day: *tzitzis*, and tefilin, and the like. But the main thing is that he should see to it to contemplate every day, how the day that he experiences has never existed up to that point; and likewise, this day will never ever exist again. And the service to God which one needs to do on this day is completely new. And the obligation of the day applies only to you, to this person, who lives in this generation on this day—he specifically needs to engage in this service, and not an angel and not a seraph—and even the souls of the *tzadiks* in the upper level of the Garden of Eden cannot complete this service. Just: “The living, the living! Today he will give thanks to You like myself” (*Yishiahu* 38:19). Specifically “today...like

myself,” that is, as I am today, on whatever kind of low level; nevertheless, since I *live*, I need to give thanks to You specifically. On the contrary, to the degree that a person knows in his soul that he is awful and very degenerate, specifically through him will his great name be greatly aggrandized and sanctified when he draws near to Hashem Yisborach, which is an aspect of: “When Yitro [i.e. Jethro] came and said...then the name of the Kadosh Baruch Hoo was raised up and honored...” (*Zohar*, Shmos 69a).

For the main aggrandizement of God is especially when those who are distant draw near to Him. And the main advice for following the Torah is to begin each time anew, as mentioned above. And even if a person isn't able to do anything, because there is so much provocation and overpowering [threat] from the exile within the body and soul and one's finances; nevertheless, he should begin time after time to prepare and invite himself to serve Hashem Yisborach anew, which is an aspect of “Ayheyeh”; this is, *I will be in readiness for being* (*Zohar*

Achray, 65b). And sometimes one needs to begin a multitude of new starts in a single day, and even more so every week etc. Until afterwards all these beginnings join together (as mentioned above) and come to assist a person because “no good desire is lost” (*Zohar*, Shmos 150b). And in this way, he merits afterwards to begin to finish his service completely, as is fitting. And the main thing is that a person needs to put out of his mind, every day and every moment, everything which he went through up till that day, and that hour. And all of the beginnings from all of the service in which he started to serve God up to that point should not be counted at all, just as if he hadn’t yet ever begun at all. For the main falls and descents of each person, are because he imagines in his thinking that he had already begun a little bit to serve God, and fell away from it. And afterwards he strengthened himself and began again, and fell another time—and indeed many times. And therefore he gave up on himself completely (God forbid) and slacks off from beginning another time with his service.

Therefore the main advice is to forget every time what he went through. And even though he already had begun thousands and myriads of times, without number, just at this moment, he should begin anew completely, to prepare and invite himself to serve Hashem Yisborach, in any way he can—whether to scream out to God from the depths of his heart as is fitting now at this moment; or whether to begin to study and pray and do mitzvahs; or whether to cheer himself up that *He did not make me a goy* etc.—and indeed through all sorts of advice for serving God, until through this, he will always be there to fulfill the Torah. For in truth, even a person who sinned during his whole life and did teshuvah at the end—he is forgiven for everything, as the Sages said; and this certainly holds true even more for a person who has already begun a number of times to return to God. And the main falls and discouragement from this, is when people saw that they had already tried and began a number of times, and fell—this is only the doing of the *Ba'al Davar*, who wants to incite them through this, and confuse them into despairing, God forbid.

Therefore one needs to be very careful to go in the above path, to begin anew in whatever way is possible, and completely put out of one's mind everything which one went through. And all of the new starts which a person had begun up to this point should not be counted at all. Just at this moment, he needs to begin anew completely; and indeed always, until he merits to do complete teshuvah, and to begin and finish completely as is fitting. And when he merits strengthening himself with all of the above, then he shall merit very high and lofty things. For inspiration is drawn into him from three times [the numerical value of the letters of God's] name *Ayheyeh*, and one time [i.e. the sum] of the name *Havayah*, which Hashem Yisborach announced to Moshe Rebeinu of blessed memory, at the time when he asked Him, "and they say to me: 'What is his name?'" (*Shmos* 3:13). And additionally through this he merits the song and the melody which will be described in the future, which is single-double-triple-quadruple (*Tikunei HaZohar* 21), and is woven into the name *Havayah* as a quadruple which is [the Hebrew letters] *Yud, Yud*

Heh, Yud Heh Vav, etc. as is explained elsewhere.
(*Likutei Halachos*, Kriyat HaTorah 6)

15

Each member of the People of Israel who wants to have compassion on his spirit and remove himself from his [own] defilement, and draw near to the true tzadiks (and his intention is truly to return to God), needs to know that he will absolutely go through a large number of crises and ocean waves [of hardship] and tests and trials and refinements. And if he does not abandon his spot despite all that he goes through, he will certainly merit that in the end it will be well for [him] eternally. And for all of this, one receives strength from the True Tzadik alone, who is an aspect of Moshe. And he engages in a number of schemes through wondrous wisdom in order to revive and provide for all of the souls which desire to draw near to Hashem Yisborach. And this is an aspect of how the tzadik sometimes takes leave of his higher understanding and his cleaving to God in order to revive and strengthen all of the simple people who do not engage in Torah study, and also [to revive and strengthen] the scholars during the

time when they need to take leave [of their studies]. For it is absolutely required that they ease off sometimes, since the service needs to be an aspect of “running and returning,” “entering and leaving.” And this is an aspect of all of the ascents and descents which every person needs to go through. And this is an aspect of the space between each portion in the Torah, which is an aspect of the easing off, where time after time the tzadik eases off and ceases his service in order to revive and strengthen all the aspect of those who “ease off,” as mentioned. And this is implied in the words of our sages: If the breaks [between the portions of the Torah] served to give Moshe a break...then all the more so do they serve this purpose for the layman who learns from a layman (Rashi, *Vayikra* 1:6). For the main ability of the laymen to strengthen themselves during the time of their easing off and descent is only through these breaks. And by their strengthening themselves despite everything which they go through, in this way they refine an aspect of the Tree of Knowledge of Good and Evil, from where all of a person’s tests originate. And by this means one merits the

rectification of *da'at*; and by this means the three aspects of *mochin* [i.e. the mind] are automatically rectified; and one merits to have emunah in the continual renewal of this world; and in the continual renewal of the next world. (*Likutei Halachos*, Kriyat HaTorah 38)

16

Just as God takes leave of all of the lofty beings and angels and seraphs etc. and specifically desires the service of embodied human beings; likewise, to the degree that the level is low and insignificant, when there is an awakening from there of some kind of tiny awakening, this causes great delight on high, which is an aspect of: “When Yitro [i.e. Jethro] came and said...then the name of the Kadosh Baruch Hoo was raised up and honored...” Therefore, by the Great Tzadik elevating the very defiled souls, specifically through this a wondrous unification is made, and this is the secret of the snake’s biting of the deer mentioned in the Zohar regarding the secret of the parting of the Reed Sea [i.e the Red Sea] (*Zohar*, Beshalach 52b). And the main unification is done through the tzadik drawing [down] an

inspiration onto these souls, which is an aspect of *atik* [i.e. the ancient], which is an aspect of what is written there: “Why do you cry out to me?” This is dependent on *atik* (*Zohar*, Beshalach 48a). For since they are extremely spiritually sick and defiled; therefore, it is impossible to provide them with salvation—except through the very greatest tzadik, who is able to inspire them in a very lofty way, which is *Oreita De-Atika* [i.e. the *Ancient Torah*]. (*Likutei Halachos*, Nitilat Yadayim 6:40)

17

The Torah and the mitzvahs are extremely broad, without end or finality. As is written: "Of every finite thing I have seen the end; your commandments are very broad" (*Tehilim* 119:96); and it is impossible to fathom them. And this method is the main way to strengthen oneself and overcome—through knowing that one does not know at all. For the main way of strengthening oneself is by having *emunah* in the holy inner knowledge with which the True Tzadik illuminates us, that “the whole earth is filled with his glory...” (*Yishiahu* 6:3). However, immediately when

skeptical questions come into one's mind, and even when one has difficult questions about oneself, [thinking] that despite everything, one is [still] so defiled and full of base cravings, and so distanced from the holiness of the Torah—then he immediately needs to flee from all of these skeptical questions. Because if he wants to answer these questions, then he will enter into even deeper skeptical questions and descents. Therefore one needs to silence one's thoughts, and fulfill, “silence is a boundary for wisdom” (*Pirkei Avos* 3:16). One should just gird oneself with great daring to snatch some good points; everything that one can: Torah study and mitzvahs, and especially prayers and supplications and conversation before one's Maker; and not pay attention to everything one is going through. Because one needs to be extremely stubborn in one's service of God; for the truth is, [we] don't know anything at all—only how to fulfill what Rebbeinu of blessed memory commanded us: not to cause oneself to give up hope under any circumstances, because there is absolutely no despair in the world at all. Just pine and yearn and anticipate

God's salvations at every moment, for the greatness of Hashem Yisborach is unfathomable, as is explained in many other sources (*Sichos HaRan* and *Likutei Halachos*, Nitzilat Yadayim 6:60)

18

Sometimes it seems to a person who hears or reads in books, and sees the encouragement, whereby the true tzadiks and their students who came after them encouraged us, and informed us that despair does not exist in the world at all; and if a person fell to the extent that he fell (Heaven help us); nevertheless, God is with him and by him and close to him and next to him, for “the whole earth is full of his glory”; and from that place too Hashem Yisborach awaits his teshuvah, from whatever level he is on— but because he is so discouraged with himself because of his improper actions, for “a person knows in his soul” (*Brachos* 61b), and it seems to him that he is worse than everyone, and that these words don't refer to him—and the tzadiks also made clear explicitly that they are even talking about the worst

of the worst—nevertheless it seems to him as if they just want to deceive him and mislead him; that they are just trying to make him feel better so that he doesn't descend even more, and become even worse, Heaven help us. But in truth he [thinks that] he knows the smallness and lowliness of his soul, and that God is very far from him, and that hope is already lost (God forbid), and other thoughts of discouragement and descent like these, whereby the *Ba'al Davar* wants to incite him and make him fall away from the path of truth. But those who merited to be included within the Holy Gathering, who bind themselves to the True Tzadik, they really believe with complete emunah that all of the words of the tzadiks and their encouragement are not just words to make one feel good, or deceit or trickiness (God forbid), rather this is the truth and the whole truth. For through the greatness of their enormous spiritual awareness, they understand the truth, for God's compassion and benevolence is unfathomable; and He thinks thoughts how no castaway shall be cast away from Him, even someone who is already completely cast away, God forbid. All of the words

with which the tzadiks strengthen us and console us and motivate and awaken us to know, that God is still with us and is really in the place where we are, for “the whole earth is full of his glory.” These words didn’t originate from the fancy of their heart; rather these are really the words of God; and Hashem Yisborach himself informed us of these holy words by means of the tzadiks and their holy students who remained after the tzadiks passed away, to make known that Hashem Yisborach is still with us in each and every generation; and will not ever leave us, until He shall build Jerusalem’s foundations and make it the praise of the earth. And in the future time they will merit to see this with their own eyes, which is an aspect of: “And the glory of God shall be revealed, and all flesh together shall see that the mouth of God spoke” (Yeshayahu 40:5). (*Likutei Halachos*, Nitilat Yadayim 6:82)

19

Every person needs to know that when he wants to draw near to God, and he sees that the obstacles and barriers overwhelm him with great intensity; and

especially when he already has begun somewhat, and sees that each time they rise up against him ever more powerfully; and sometimes he sees that after a few years when it seems to him that he has already begun to purify himself a little, and he falls back and descends; and the cravings and improper thoughts threaten to overwhelm him by rising up against him with great strength (Heaven help us); he needs to know that all of this is the direct result of the fecal garments, from which he still has not cleansed himself. All of the obstacles and overwhelming forces come from them. And because of the enormous efforts which are required for this, to completely remove these fecal garments from himself—and not every person merits to withstand this—from this originates all of what a person goes through. And even someone who has already begun to serve God somewhat, and has begun to purify himself a little, and even if he already has ascended a little from level to level, and each time refines himself more; nevertheless, it may happen that afterwards all of the cravings and impure thoughts will come back and engulf him more intensely than

when he began—and this is all because of the fecal garments, which he still has not completely removed from himself, even though he has begun to purify himself a little.

And this matter can be learned and understood well from what one sees intuitively in the process of refinement of bread, which is people's sustenance. Where one needs to process it through one refinement after another; and one needs to plow, and sew, and harvest; and afterwards clean the grain of chaff and straw; and afterwards grind it, and separate the bran and its admixtures from the flour. And all this waste matter adhering to the grain, this is all drawn [in] from the fecal garments which began to cling to food from the moment when the act of eating was defiled by the eating from the tree of knowledge. We see therefore that all of these refinements are to cleanse the grain of the influence of the fecal garments. However, this is not the completion of the refinement, for the main refinement is at the moment of eating; and at that point is the main effort to eat with holiness, and to make the blessing over it with intention; so by this

means, the refined goodness within the bread ascends and revives a person, so that he can thank and give praise to God, and in this way become unified with the Infinite, with the life of the Living Blessed One. And thus the waste matter is pushed out, and this creates real vomit [i.e. waste matter]. So we see that all of this process of refinement which the bread goes through up to this point, from the waste matter which is attached to it, is not considered important at all in comparison to the last refinement, at the very moment of eating; specifically at that point the main refinement of the fecal garments occurs. And this is really just like the situation of all that a person goes through, for there is one who has already begun to purify and refine himself, and the refinement is an aspect of the refinement of wheat from chaff and straw. For even though this too is very good; nevertheless, there is still a need for the refinement which is an aspect of bran and its accompaniments, and all the rest of the rectifications, until it becomes an aspect of bread, and completely appropriate for a person [to eat].

However, even a person who has already merited all this still needs to merit to finish the refinement completely; that is, the aspect of the completion of the refinement which is done at the moment of eating. And he who does not merit overcoming and strengthening himself and suffering through all of the efforts which are required, then when he is adjacent to the ultimate refinement, at that point the impediments and veils and confusion may overcome him much more than in the beginning. This is because now, the fecal garments begin to really influence his situation, which one needs to reject, specifically during the moment of eating, which is the moment of the completion of the refinement. And this happens [both] on the private and general level, for every person must go through all of this, where one must strive to refine oneself through refinement after refinement. And the final refinement, which is an aspect of eating, is sometimes more difficult than all the others. For at that point one needs to refine the good and completely eject the bad, the vomit [i.e. waste matter] which is all the Sitra Achera and *klipahs*.

And also in the world in general, for someone who wants to enter into the service of God, the main striving exists now; and all of the enormous bitterness of the exile which is overwhelming now during the period of the Footsteps of the *Mashiach* [i.e. the Messiah]—this is because now, we must undertake the ultimate refinement *completely*, until there will be complete salvation, after which there will be no other exile. And this refinement is an aspect of the refinement during the time of eating, for this is the time of the main threatening influence of the fecal garments.

Therefore now there has to be bitterness and much hard striving before one merits something of holiness. And especially [there is a need to] purify oneself and cleanse oneself of cravings and improper thoughts, which are really an aspect of vomit [i.e. waste matter]. And at this point one needs to strengthening oneself very much with all kinds of encouragement, not to let oneself lose heart at all because of this. One should just make efforts to drive them away from oneself in keeping with the ways and advice which the true tzadiks revealed to

us. For God already prepared for our healing before we received the wound, through the holy books and advice which have been revealed in the present generations; so that by this means we can even now strengthen and revive ourselves; and we can stand our ground and draw ourselves towards Hashem Yisborach time after time, until we shall merit to purify ourselves completely from these fecal garments. For the purification from all this is only through the Torah, as the blessed Sages told us “they extend like streams”—just as streams raise a person up from impurity to purity, so too do the words of the Torah (*Bamidbar* 24:6). (*Likutei Halachos*, Bitsiyat HaPat 5:5-7)

20

Many faltered and fell when they arrived next to the end point of their completion. For there are those who were already at the entrance to holiness; and they easily could have already entered into holiness completely; but they turned back from there since at that point the impediments and confusion rose up against them so much, until it seemed to them that it was impossible to stand up against them. And all of

this is because what was mentioned above. And the main rectification and advice for this is to be engaged in the Torah. And a person needs to be extremely stout regarding this, not to be lazy concerning the words of the Torah (God forbid), in the midst of everything that one goes through. Then, whatever one goes through, one will be able to overcome it through the Torah. For all of the holy rectifications and refinements, from the beginning to the end, they are all only through the Torah. (*Likutei Halachos*, Bitsiyat HaPat 5:38)

21

It is impossible to truly be a person of Israel, and to serve god appropriately without great daring and stubbornness in matters relating to holiness. For each and every person must go through many challenging events and ascents and descents without number. And if one isn't extremely stubborn not to abandon the meager service which he had begun, it will be impossible for him to maintain his [spiritual] position. Especially when he wants to do something important, such as traveling to the Land of Israel, which is the main holiness of the person of Israel;

and this is the main victory of the war, as explained elsewhere. Certainly then it is impossible to be victorious in this war unless one has extremely great stubbornness. And this is the main glorification by which Hashem Yisborach is glorified by the People of Israel—the main thing is the daring and stubbornness of the person of Israel. For they push him down time after time, and he strengthens himself at every moment with great stubbornness, and does not allow himself to be pushed down under any circumstances. And the main receiving of the Torah (which is the main glorification) is only by this means (as the blessed Sages taught): “Why was the Torah given to the People of Israel? Because they are daring” (Baytsa 28b). All of the service of the person of Israel—from the beginning to the end—is all dependent on this. (*Likutei Halachos*, Birkas HaMazon 4:12)

22

One needs to know, that just as the world cannot ascend (for “his greatness is unfathomable” [*Tehilim* 145:3]); therefore, the True Tzadik, despite that he

merited an ultimately high level of awareness of Hashem Yisborach's Godliness; nevertheless, he does not content himself with this. He seeks and attempts to acquire even more. In equal measure, the world cannot descend. That is, even if it seems to a person that he is at an extremely low level, below which there is nothing lower; nevertheless, one needs to make efforts and request, "maybe there is still hope." For in truth there is no despair in the world at all. For God's compassion and chesed are unfathomable. But one cannot merit this without the True Tzadik, who is on the most absolute ultimately high level, which is an aspect of the highest point. Therefore he can truly inspire one with strength at the most absolute of the ultimately low point. For to the same degree that he acquires more awareness of God's greatness, which is the greatness of his compassion and chesed, in this way he can provide inspiration of the truth, even at the lowest possible level—to also awaken them to [the fact that] they have hope. But one must suffer a lot of humiliations and spilling of one's blood before one merits to draw near to the True Tzadik. For the main connection of

this tzadik (who is an aspect of the highest point) with this student (who is an aspect of the lowest point) who wants to receive from him, is mainly through the humiliations and spilling of blood which one suffers in order to draw near him. For this is the main part of his teshuvah and rectification. And on the contrary, through this itself that humiliations and spilling of blood come upon him because he connects himself to the True Tzadik, because of this itself it befits that he understand that he still does have great hope and a good future in store for him. Since he merits to suffer humiliations and spilling of his blood in order to bind himself to the highest point, this is his main rectification. For the tzadik who is an aspect of the higher point is able to rectify him wherever he may be. (*Likutei Halachos*, Birkas HaPayrot 5:11)

23

The main strengthening of oneself, and proficiency in this *halachah* (lit. going forward, fig. Jewish law) of teshuvah, the main thing is through complete emunah that God is one, the first and the last, and his rulership is in every place. And everything a person

goes through, and which the entire world goes through—light and darkness; night and day; destruction and construction—one should connect everything to Hashem Yisborach. And this is an aspect of the connection between the lower point and the higher point. And in this way he will merit that not a single day of the days of his life will be lost. And every day he will merit to find what had been lost, which belongs to the root of his soul. (*Likutei Halachos*, Birkas HaPayrot 5:15)

24

The tzadiks are the Chariot of God; and indeed each member of the People of Israel in accordance with the rectification of his [personal] teshuvah, he also merits to complete an aspect of the Chariot, as is written: “And your people are all tzadiks” (*Yishiahu*, 60:21). Just that one needs to strengthening oneself very much concerning everything which one goes through. For before one merits the aspect of the Chariot, there is the aspect of the “storm wind” and the “great cloud” and the “blazing fire...”

(Yechezkel, 1:4). And these are an aspect of all of the *klipahs* and the Sitra Achera, from which are drawn all of the impediments and cravings etc., and all of the insults and humiliations from one's opposers. And when one strengthens oneself against all of this, which is an aspect of the proficiency mentioned above, which is an aspect of proficiency in entering/proficiency in exiting—then one merits complete teshuvah, and to be included as one of the tzadiks, who are the Chariot of God. Because the most important part of the beginning of teshuvah is to hear oneself humiliated and be silent, through which the blood in the left ventricle of the heart is subdued, which is an aspect of the mitzvah of circumcision (see elsewhere). Therefore, the beginning of the holiness of the Chariot is an aspect of *chash-mal*, which is the [Hebrew] letters **chet**, **shin**, **mem**, **lamed**. That is, by means of silence [i.e. *chash*], where one is silent in the face of one's humiliation, through this, the blood is subdued, which is an aspect of the mitzvah of circumcision. And through this one merits to do complete teshuvah, and to gain awareness of the aspect of the

Chariot, until on merits to be included within “the man who sits on the chair” (*Yechezkel*, 1:27). (*Likutei Halachos*, Birkas HaPayrot 5:18)

25

Regarding how we see a number of people who are extremely wicked for several years, and they commit great and terrible sins (Heaven help us) and afterwards they have an awakening and do teshuvah; and they become complete *ba'al teshuvah* [i.e. newly religious or newly pious], as this appears in a number of stories in the Talmud and *Midrash*es, and other holy books (like the story of Rabbi Elazar Ben Dordaya and other such stories—very many in every generation). And this phenomenon is apparently surprising. Isn't it that “one sin brings in its wake another” (*Pirkei Avos* 4:2), and whoever commits more sins falls into the hands of the Sitra Acherah even more? So how can it be that in the end one overcomes the Sitra Acherah and does teshuvah? However the matter is that in truth, within each individual of the People of Israel there is a precious soul, which has great power to stand up to the yetzer

ha'ra and its minions. For if [a person] didn't have the power to stand up to the yetzer ha'ra, the God wouldn't have given him a yetzer ha'ra like that. For the Kadosh Baruch Hoo does not have unreasonable expectations from his creations. And God does not create any obstacles for a person which one is unable to stand up against.

However, the main sins and desires that entrap a person, and the main craving, which is for fornication (Heaven help us) which is the main yetzer ha'ra (as Rebeinu of blessed memory said), it is all mainly from foolishness, where a person does not recognize his strength. And this is the main aspect of small mindedness, for because of it, one falls into cravings for fornication, which is the archetype of all sins (Heaven help us). That is, one becomes small-minded and one becomes discouraged until one doesn't know one's own strength, and one thinks that it is impossible to stand up against this craving. For *gevurah* [one's inner strength] is mainly in the heart. And a person who has a stout heart is able to stand up against all of the cravings in the world, as we have seen with many

tzadiks and the upright, who stood up to big tests, and all of this is by means of their wisdom and awareness, which is the main strength of the person of Israel, as is written, “Wisdom provides courage to the wise man...” (*Koheles* 7:19).

Therefore “*chochma*” [i.e. “wisdom”] is formed by the letters *kaf chet* [which form *koach*, i.e. “strength”] and *mem hay* [which form *mah*, i.e. “what”]. For the power of the mind creates cordons which spread themselves out as a barrier to the desire to fornicate—just that the main thing is that one should believe in one’s own strength, and one should know with perfect emunah that one’s intellect and mind have the strength to stand up to all of the cravings, and even against the desire to fornicate. For the mind and the intellect are the soul, for the soul of the person of Israel—even the least significant of them—is certainly able to stand up against the entire world and all of [its] cravings. For it is not the way of humility for one to discount one’s strength, and to say that one doesn’t have a high soul like the tzadiks and the upright, as if he

had no capacity whatsoever to be an upright person and tzadik. For this kind of humility is prohibited, and it is false humility; it isn't humility at all, just smallness of mind, from which one needs to distance oneself very much, because through it one falls into all of the cravings, and mainly into the desire for fornication, as mentioned above. On the contrary, each person needs to say to himself that he has a very high soul. For the soul of the most insignificant of the People of Israel is also extremely high and holy, and one must say to oneself that it doesn't suit one to be caught up by cravings (God forbid) and even more so [it doesn't suit one] to commit some kind of sin (God forbid), as is written, "and his heart was lifted up in the ways of God." For one needs to lift one's heart up in the ways of God, and know that each person of the People of Israel, at his root, is extremely far away from sin. And each person of Israel is very powerful and able to stand up against the entire world and all of [its] cravings, just the main thing is that he should merit to understand his own strength.

Because the Sitra Achera constantly lurks in wait for a person, and the more a person commits sins, the more the Sitra Achera drains him, and swallows more of him (Heaven help us). And therefore sometimes the Sitra Achera swallows the person to the degree that it arrives at the core of the internal holiness of his Jewishness, and it strengthens and girds itself to also swallow this [holy] point, and bring the person to commit a terrible sin (God forbid) in order to swallow him completely, Heaven forbid. But just when it wants to swallow the internal core of the holiness of his Jewishness, then this [holy] point sits in the back of the Sitra Achera's throat—for this point of internal holiness is extremely powerful. Therefore the Sitra Achera is unable to swallow it under any circumstances. And not only can't it swallow it, additionally this good point remains in the back of the throat of the Sitra Achera, until it is forced to begin to vomit and expel all of the holiness which it swallowed from this soul.

And this is the explanation of how sometimes a person has an awakening to do teshuvah after doing

a number of sins, as in the situation mentioned above. For sometimes a sin brings a person to do teshuvah. That is, when he is entrapped by some big sin (Heaven help us), because of this his heart becomes bitter and he gains motivation to do teshuvah, until he makes complete penitence. And all of this is from the strong potency of his [holy] point, which is truly very powerful. And when it sees that the Sitra Acherah wants to swallow it up completely (God forbid), then it fights back against it until the Sitra Acherah is forced to vomit up and return the holiness that it had swallowed from him. But certainly there is no person who can rely on this (God forbid) for “he who says ‘I will sin and do penance,’ he is not enabled to do teshuvah” (*Yomah* 85b). For sometimes the Sitra Acherah becomes so overwhelming to the point that it really swallows one up completely, as we have seen with very many wicked people who even at the end of their lives, didn’t do teshuvah, and they were cut off and lost completely, Heaven help us. For these are the secrets of how free choice functions, which no person is able to fathom. Certainly one needs to flee from sin

absolutely and completely. But after one has already committed what one has committed (God forbid), one needs to know and believe that there is absolutely no despair in the world. And even if thousands of times one had already desired to overcome [temptation] and become an upright person, and he was unable to; and he fell to what he fell into; and even if he fell into complete and terrible sins (God forbid); nevertheless, he still has hope as long as his soul is within him. And the main thing is emunah, that he has complete emunah in God, and makes strong and valiant efforts to draw near to the True Tzadik, and pour out his [heart] in prayer to Hashem Yisborach, that He reveal to him the True Tzadik, in order that he will merit through his connection with him to have complete emunah. And then there will *certainly* always be hope for him, whatever happens. For the main power to stand up against the yetzer ha'ra is through emunah, which is the overriding and main principle of the entire Torah. (See *Likutei Etzos*, Galus and Geula 6, Tzadik 59)] (*Likutei Halachos*, Birkos HaRayach 4:1-2)

And even when one is in material and spiritual exile, and even if one has fallen into the ultimate descent (God forbid), even there Hashem Yisborach constricts Himself and conceals Himself in fantastically wondrous ways, and reminds a person [of his presence] time after time through a variety of different hints, every day and in every location, in order that one should return to Him. And then everything transforms into goodness. For specifically through the empowerment of the evil eye and the *Ba'al Davar* and the *Sitra Achera*, because of which the light becomes dim and constricted, through this specifically great goodness comes about, through which the great tzadiks can raise up and elevate even the extremely fallen and lowly. For since the light gets hidden so much because of the multitude of constrictions, to the point that it is hard to comprehend and understand the signs; and the tzadiks through their great toiling and self-sacrifice merited to have awareness of the

light during the overwhelming hiddenness; in this way they merited to acquire higher awareness; to the extent that through their great wisdom, they create for us garments out of this light, through wondrous constrictions; such that from his own position each person can achieve a level where the signs and advice and motivating influences are accessible to him wherever he is, so that he can always bind himself to God. For the invisibility is for the sake of manifestation, as is mentioned in the writings of the holy Ari. That is, the more the light is made invisible and constricted in numerous constrictions, the more it all transforms into goodness through the great tzadiks. For specifically through this, they reveal and beam the light of God to the People of Israel, so that we can know and remember Hashem Yisborach in every place. And this is an aspect of “a reduction which follows a reduction only occurs for the purpose of expansion” (Mish. Payah 6:10). For to the degree that the light is made small and constricted, in reduction after reduction; it is all in order to expand the light and enlarge it, and beam it into the hearts of the People of Israel, specifically

through this means. (*Likutei Halachos*, Birkas HaRay'ee'ya 5:77)

27

When a person rises from level to level in the service of God, this is an aspect of a new creation. For he really becomes a new being, which is an aspect of: "I have given birth to you today" (*Tehilim* 2:7), which is said regarding a person when he becomes a bar mitzvah, that is when he is thirteen years old, and becomes obligated to do the mitzvahs, as is explained in the holy Zohar (Mishpatim 101). Likewise it applies to every instance where a person makes himself holy or purifies himself, and takes upon himself to serve God to a great extent. Then it is said regarding him: "I have given birth to you today," for he really has become a new creation. Therefore, before he merits this, to rise from level to level, where he comes a new being, beforehand he must experience a descent, whose purpose is the

ascent. For the descent is an aspect of the constriction of the Empty Space which was necessary for the Creation, as is well known. And this is an aspect of what the Sages said, “Tzadiks—in the beginning they suffer; afterwards they have tranquility” (*Bereshis Rabbah*, Toldos 66). For suffering comes from the constriction preceding creation, and this is an aspect of all of the obstacles and delays which a person has before he merits to do some mitzvah or holy act. For through every holy act, one creates worlds, as is well known. Therefore first there needs to be a constriction, and this is an aspect of the impediments which precede something holy. (*Likutei Halachos*, Tefilas HaMincha 4:5)

28

At the start, when a person begins to serve Hashem Yisborach, at that point in most cases things go easily a little bit, and he prays and studies and occupies himself with the service of God. And this is an aspect of Shacharis [the morning prayer service], which is an aspect of chesed, for that is the time of the entire regimen of the long prayers: the [recitation

of] the sacrifices and incense etc., and the *Shema*, and the supplications. Likewise he also engages a lot in the service of God—each person in accordance with his own situation. But in most cases, afterwards he falls from his service; and God begins to test him. And the *Ba'al Davar* incites him, as is known to all those who want to enter into the service of God; and this stage is a person's main test. And at that point one needs enormous, immeasurable and boundless strengthening—to strengthen oneself time after time in the service of Hashem Yisborach, and not to fall because of anything in the world. And the main thing is, one needs to strengthen oneself against an aspect of smallness of mind, which overcomes a person at that stage; and it seeks to discourage him, as if he has no more hope, God forbid. Or it tries to prevent him from praying with intention and joy, and other similar [tricks].

And this is all an aspect of *afternoon*, the time of Minchah [i.e. the afternoon prayer service]. For then is the main time when the smallness of mind takes hold, and one needs to fulfill what the Sages said: “One should always be careful regarding the

Minchah service” (*Brachos* 6b). That is, at that point one needs to be extremely careful to strengthen oneself in prayer and service of God, and not fall because of anything in the world. One should just be aware of, and believe in the words of the true tzadiks, who cried out with a loud and strong voice, that there is absolutely no despair in the world at all! For the greatness of Hashem Yisborach is unfathomable, and the largeness of God’s compassion can completely transform everything from evil to good and sins to merits through teshuvah, as the blessed Sages said (*Yomah* 86b). And in addition this applies regarding a person’s life in general. The days of his life are called “day” and his passing away is called “night and darkness,” as it is written: “until the sun is no longer darkened (*Koheles* 12:2).

Therefore, after half of one’s days have passed this is an aspect of afternoon, the time of Minchah; and in most cases, especially at this stage, the *Ba’al Davar* becomes increasingly more powerful. For certainly one needs to begin one’s main service

specifically during the days of one's youth: "It is good for a man that he bear a yoke in his youth" (*Aychah* 3:27); "The time of youth is the beauty of the rose" (Shabbas 152a). But even a person who merited to begin his service of God in the time of his youth; despite that, when he arrives at middle age, and he wants to reach what he needs to reach, then in most cases the *Ba'al Davar* becomes empowered, and spreads out his influence very much to turn him away from the path of life (God forbid). And even more so, a person who did not begin at all during his youth, and when he sees that most of his years have gone by, and has thoughts of doing teshuvah, and wants to begin serving God at that point—then the *Ba'al Davar* immediately tries to overwhelm him, and doesn't want to allow him to free himself from his cravings and the net in which he is trapped. And regarding this the scriptural passage cries out: "Tell me, you whom my soul loves, where do you feed [the flock]? where do you [have it] rest at noon?" (*Shir HaShirim* 1:7). Especially [at noon], during the time of Minchah—and therefore one

needs to pray very much during the time of one's youth, not to ever fall from one's service of God.

For sometimes a person falls when he becomes older, and especially when years have gone by, and he arrives at middle age, and the sun begins to set— at that point one needs to look at himself very much, at his final end, to strengthen himself more and more. For that stage is an aspect of *afternoon*, an aspect of the time of Minchah, when one needs to be very careful to sweeten the harsh judgments, which are an aspect of the yetzer ha'ra, which takes hold through smallness of mind, which is an aspect of the time of Minchah—and [at that point one must] attach oneself strongly to the true tzadiks, who are an aspect of Moshe. And they specifically are able to sweeten the harsh judgements of the time of Minchah, from its root on high. (*Likutei Halachos*, Tefilas HaMinchah 5:5; *Likutei Etzos*, Tefilah 3)

It appears in the writings of the holy Ari, relating to the wondrous constrictions of *running and returning, touching and not touching* (*Ets Chaim, Gate Matey VeLo Matey*) which existed before Creation; when in the beginning He constricted the light, and afterwards began to extend forth some aspect of light; and afterwards the light returned to its place, but only left some kind of remnant, since it was still impossible to stand [the intensity of] this light. And after that He again repeated the process and extended forth an aspect of light, with a new wondrous constriction, and again hid it—so that there would not be an overload of light. And indeed this happened many times etc., until the aspect of the *empty space* was created. And after that, He extended forth the light of the Kings [of Edom], and they couldn't receive the light, and they shattered and died etc. until the world of rectification began. And all of the shattering was because there was not *itaruta de'latata* [an awakening from below].

And the main *itaruta de'latata* is specifically through the human being, the possessor of free

choice. But from this itself is the entirety of the free choice. For the entire power of the yetzer ha'ra is from the shattering, and by overcoming the yetzer ha'ra through one's free choice, through this one rectifies the shattering by means of *itaruta de'latata*. Therefore the rectification of all of the worlds depends on human beings; and therefore within human beings, all of these aspects are manifested, which are an aspect of the aforementioned constrictions. That is, the burning light of the person of Israel's heart is an aspect of the infinite; for his yearning is without limit and without end. And this enthusiasm needs to be constricted, etc. And these wondrous constrictions, which existed before the entire Creation, they will all certainly be experienced by a person, who is the ultimate rectification and completion of Creation. For everything else was only there for the sake of human beings, who will rectify everything specifically through *itaruta de'latata*. And this is an aspect of how Hashem Yisborach shines his face [upon us] a little bit, and afterwards hides it. And this is similar to how the blessed Sages said regarding the verse:

“You are all standing this day” (*Devarim* 29:9; *Midrash Tanchuma*)—*this day*, which [begins in] darkness and then is lit up, so too in the future it will be dark and then lit up for you.

And all of this happens in every generation and in every person and at all times—and everything is for the sake of free choice. Because free choice is mainly through this: through revelation and concealment, which is an aspect of all the ascents and descents which a person goes through. And because of this, a person who wants to walk in the ways of God needs to be proficient in *halachah*; proficient in entering and proficient in exiting; proficient in going and proficient in returning. That is, to strengthen oneself in God concerning everything which one goes through, and to know that concealment and constriction ultimately [lead to] revelation. However, since the root of the influence of the harsh judgments and the Yetzer ha’ra is from there, and from them come all of the evil thoughts which incite a person; therefore, one needs to be very careful to flee from them and to inculcate holy thoughts in one’s heart regarding how

to serve God. And through all of this one merits to serve Hashem Yisborach to an appropriate degree and measure; until in this way Hashem Yisborach's Godliness and kingship shall be revealed to all the inhabitants of the world; and the world will be completely rectified through the *itaruta de'latata* of human beings specifically—the possessors of free choice. And this is the main novelty of the daily renewal of the act of Creation, whereby God darkens and then lights up [the day]: “Who forms light and creates darkness...” (*Yishiahu* 45:7). This is all drawn [down] from an aspect of these constrictions from the beginning of Creation, [on which is based] all of the Creation of the world and its existence up until now. And [this is all] mainly for human beings, the possessors of free choice, to whom all was given in order to draw forth his Godliness and kingship by means of these constrictions, in accordance with his choice. And the main thing is, that one needs to constrict the light of the enthusiasm of one's heart, so that there will not be an aspect of “destroying” [i.e. overstepping], God forbid. And afterwards one needs to be conscientious about overcoming evil

thoughts, and only bringing forth good thoughts—until he shall serve Hashem Yisborach in a gradual manner and in measure, which is an aspect of the Creation and continued existence of the worlds.

And all of this also happens among the tzadiks at every single level. For they too experience many ascents and descents, just that it is with great refinement, which is an aspect of the *darkening and lightening of the mind*. And this too is with great refinement, and great holiness. However there is a very great need for these rectifications among those who have already violated the mitzvahs of the Torah, God forbid. And there is a need to do teshuvah. And everything is through the power of the great tzadiks, who draw [down] Hashem Yisborach's compassion onto those [people] too, and inspire their hearts with deep advice and wondrous encouragement time after time, such that they will merit to do teshuvah time after time, from wherever they may be. However, despite all this, it is absolutely necessary that they have some kind of *itaruta de'latata*. For without that, it is impossible. And this is an aspect of all of the thousands and

myriads of ascents and descents which every person experiences, even those who are far from God. For they also experience an aspect of ascents and descents, for also for them there is no day which is similar to the next. And even within a single day each person experiences many changes—without number. And especially, there are those who have an awakening to return to God and to draw near to the true tzadiks. And they are very weak. And the *Ba'al Davar* rises up against them and undermines them, and wants to push them down, God forbid. And they struggle to overcome it; and they go through changes, which are an aspect of ascents and descents—without measure. And this is an aspect of: “They went up to the heavens, they came down to the depths” (*Tehilim* 107:26). And therefore a person needs great and extremely immense encouragement—mainly through the power of the tzadiks, who already withstood the battles of this world as is fitting, in ultimate completeness. And they proclaim to us that there is absolutely no awakening towards Hashem Yisborach which is lost—even from *She'ol Tachtios*, and below it. On

the contrary! In this way the great tzadiks make wondrous rectifications, and they gather together all of the good points from the aspect of these awakenings, and they rectify them, and construct wondrous rectifications from them. But the main thing is, at least they should not be in *opposition* to these tzadiks. On the contrary, they should fulfill their instructions, and awaken each moment anew [to draw near] to Hashem Yisborach. In this way, in the final reckoning they will merit a good end. And they will have a good portion, which is an aspect of *itaruta de'latata*, through which all of the worlds are rectified. (*Likutei Halachos*, Tefilas HaMincha 7:23)

30

In the works of the holy Ari it is written that the beginning of Creation occurred through a number of constrictions, which as it were, drew the light in through some manner and afterwards concealed it; and this happened quite a number of times, in a number of various ways. And specifically in this way the vessels which could receive the light were formed. All of this is the secret of the death of the Kings [of Edom]. And their rectification is that

specifically through the shattering and death, a world of rectification was drawn forth with additional wondrous light, as is written in the sources. But mainly everything was dependent on man, the possessor of free choice. For he was supposed to have rectified everything through *itaruta de'latata*, and therefore now too, the main [rectification] is dependent upon teshuvah of man. For certainly there will be at least some kind of awakening, which is an aspect of *itaruta de'latata*. Therefore “there is nothing which can stand up against teshuvah” (*Yerushalmi, Payah* 1a.), and “until the day of his death they shall await him” (Yom Kippur liturgy). For even if he sinned to the extent that he sinned, thousands of times; despite this, each time when he has some kind of awakening to return to God, there is no awakening at all which is lost. As is written in the holy Zohar, “no good desire is lost.” For through teshuvah, sins are transformed into merits. The rectification is made by means of what has been damaged. Since despite everything which he damaged, and that he drew [down] the light into the place where he drew it

[God forbid]—which is the primary damage—afterwards when he has an awakening to do teshuvah, he fulfills everything, and thus, specifically through this, new vessels are created, and new and wondrous light is drawn [down] into them.

For by his drawing [down] light into the coarse places etc., through this the vessels became crude; and afterwards they can be refined, to the extent that everything transforms into goodness. For specifically through this, wondrous vessels will be formed to receive the new light which they could not receive beforehand. For it was not possible to form the vessels by any means except for these. And this is an aspect of “the descent is for the purpose of the ascent”; “sins transform into merits” (*Yomah* 86b); “distancing is for the purpose of drawing near.” And all of this is an aspect of the rectification of the death of the Kings. Specifically through their death and shattering, the most immense “new light of *Mah*” [see glossary] is drawn down, as appears in the sources. But not every person merits all of this, except through the merit of the great tzadiks, who

know this secret in depth. They are able to motivate a person to do teshuvah, to strengthen everyone, and elevate all sorts of little awakenings, every single good point; and through this they rectify wondrous vessels in a manner in which every person will be rectified to an excellent degree.

Therefore a person must search very much for such a tzadik, who is able to deal with his rectification. And the searching and seeking itself does one very great good for eternity, even if one damaged what one has damaged. For the great tzadiks merited what they merited through their *itaruta de'latata*, in absolute and ultimate completeness. Therefore they made very wondrous and awe-inspiring vessels, which are capable of rectifying all of the damage to the world, Heaven help us. But nevertheless, at least some kind of awakening from the person himself is needed, since without any awakening at all, it is impossible to rectify him as is fitting. And for the sake of his soul, he should at least be careful not to ridicule and oppose (God forbid) the tzadik who busies himself with his rectification. And this is an aspect of the greatness of teshuvah, which the Sages lauded very

much: “That in the place where the people who have done teshuva stand, complete tzadiks cannot stand” (*Brachos* 34b). And the blessed Sages said: “that it reaches up to the Throne of Glory” (*Yomah* 86b). For especially because he descended to such low and coarse places, and through the power of the tzadik, he overcame and rose up from there, specifically in this way wondrous vessels are created to receive the wondrous light, such light which complete tzadiks cannot receive, since they do not have vessels like these.

And all of this cannot be merited without the power of the great tzadiks, who are the main ba'al teshuvahs [i.e. masters of teshuvah]. For they are masters of teshuvah, and whoever has compassion on his own life, and wants to do teshuvah, needs to receive from them. For they, even though they didn't ever taste the taste of sin; nevertheless, they do teshuvah on their previous level of spiritual accomplishment time after time. And they also intentionally descend to very low places, with the intention of raising up the souls from there, and bringing them to teshuvah, and this is an aspect of,

“and I, my hands are dirty with blood, and amniotic fluid, and the placenta in order to purify...” (*Brachos* 4a). And through the power of these tzadiks, there is hope for all those who hold onto them, that they will rise up from the depths of where they have fallen, to a great ascension. And specifically through this [process], wondrous vessels are created to receive the Endless Light as is fitting. Just the main thing is, that he should listen to what they say, and go in accordance with their ways, at least from this point on. And he should shunt away his own wisdom, as if he didn't have any intellect; he should just nullify his will to them completely. And then he certainly will merit a good end. (*Likutei Halachos*, Tefilas HaMincha 7:32, 7:52)

31

The Sages said in the *Midrash* (*Bereshis Rabbah* 32) regarding the verse: “But I, through your great chesed, shall enter your House...,” which appears immediately after the verse: “You destroy speakers of lies...,” which King David said about Do'eg and

Achitophel, who opposed him. And he concluded by saying *and I*, “as they did to me, so have I done.” But “through your great chesed, I shall enter your house...” (*Tehilim* 5:7-8; *Shoftim* 15:11). And indeed, every person needs to say this concerning his individual soul, especially when within his soul he truly knows the pain of his sins. At that point he needs to revive himself and strengthen his soul greatly, by [thinking about] the chesed that Hashem Yisborach has done for him, that he merited to draw near the True Tzadik, or at least that he doesn’t oppose him, and merits to be included within the holy yeshiva, and the holy house of study of the holy gathering of the True Tzadik, and [he should] say to himself, *and I, just as the opposition did, so did I do too; but nevertheless, through your great chesed which was done towards me*, “I shall enter your House,” that is, the aforementioned house of study; *and all of my hope for eternity derives from this.*

For in truth in every generation a yeshiva of students with a rabbi of truth can be found, [students] who occupy themselves with true novel Torah ideas in their Beis Midrash [i.e. study hall] and

draw all of the very distanced souls to Hashem very much. And he wants to catch him in his trap, and accosts a person at every moment. And this is the main “evil encounter” [from the morning liturgy] which we pray to be saved from every day. And the blessed Sages said concerning this, “If this despicable one accosted you, drag him to the *Beis Midrash*” (Shabbas 88b). For this is the main rectification, that a person should draw his thoughts into this holy *Beis Midrash*. For by this means itself, he will be reminded that he is counted among the aforementioned gathering—by this means: “If stone, it will melt...” (ibid). For from this *Beis Midrash* flows a holy and pure spring, that is able to purify all of the deeply fallen souls through the profound advice and holiness which flows out of it, and raise them up from the Valley of Tears, and return them to Hashem Yisborach.

And therefore, he who merits to be included within this *Beis Midrash* needs to strengthen himself very much, and believe and know that every good point and every awakening towards holiness, towards which a person awakens constantly (to disconnect

oneself from bad thoughts, and to draw onto oneself holy thoughts) and every striving which he makes with all of his might to do something good (even though he knows within his heart all that has occurred with him, and that this had already happened thousands of times); nevertheless—*no good point is every lost*. For the True Tzadik, who is the Rosh Yeshiva [i.e. the head of the yeshiva], the Rosh of the holy *Beis Midrash*, raises up and collects and gathers up all into the holy edifice, and builds wondrous buildings out of them, by means of raising up the aspect of *itaruta de'latata*—especially from such low places. And this is the main rectification of all of the worlds, which is dependent on *itaruta de'latata* of human beings specifically, the possessors of free choice. And the lower the level is, the more it is precious and important when some kind of holy awakening ascends from there. And through this, the true tzadiks build an aspect of the Tabernacle and the Beis HaMikdash in every generation, and by this means the final Beis HaMikdash will be built in truth and absolute

completeness, which shall last for eternity. (*Likutei Halachos*, Tefilas HaMincha 7:65-69,82-83,87)

32

Our father Yaakov [i.e the patriarch Jacob] of blessed memory, when he arrived at that place, which was the location of the *Beis HaMikdash*, merited there to acquire complete awareness of the absolute wondrousness and greatness of [even] a tiny bit of *itaruta de'latata*. [And he understood] how specifically in this way, an inspiration from above, an aspect of *awakening from above* [*itarutah de'la'ayla*] is drawn down. [And he acquired awareness of] how the awakening from below [*itaruta de'latata*] and the awakening from above [*itaruta de'la'ayla*] are combined within each other. And this is an aspect of the archetype of all of the unifications which occur through the [Godly] service of the People of Israel. And these rectifications and unifications occur in completeness mainly in the *Beis HaMikdash*, as is explained thoroughly in the sources. And then: “And Yaakov awakened from his sleep, and he said: ‘Indeed, God is in this place, and I did not know [it]’” (*Bereshis*

28:16). And in this way he enacted to impress into the heart of all of the souls, for generations up till today, that even the very fallen souls who think (God forbid) that Hashem Yisborach is not present where they are located and that the entire aspect of their holy awakening is not valued at all; they too shall know and believe with complete emunah, that God is also present in their place, [as He is] in every place in the world. For in truth, God is also present in that place, for “the whole earth is full of his glory.” Just that a person is not aware of the extent of the concealment: “and I did not know [it].” But if one awakens through some aspect of *itaruta de’latata*, he will merit finding Him. And the main thing is through the power of the holiness of the *Beis HaMikdash*, for the root of all of the souls resides there; and all of the rectification of all of the souls and all of the worlds is dependent upon [the *Beis HaMikdash*]; and [also] on the power of the holiness of the true tzadiks, who engage themselves in its construction in every generation. And from there an aspect of awakening to teshuvah is drawn forth to the entire People of Israel. However, despite all this

there also needs to be some awakening from below [*itarutah de'latata*]. (*Likutei Halachos*, Tefilas HaMincha 7:84-85)

33

“All beginnings are difficult” (*Mechilta*, Yitro) as the blessed Sages said—especially regarding teshuvah. For it is impossible to truly have an awakening to teshuvah, unless it is because God ignites one with his light in order for one to have an awakening to do teshuvah. But one cannot apprehend the shining of the light of the Blessed One unless one [first] does teshuvah, for “no outsider may eat the holy [foods]” (*Vayikra* 22:10). And if so, from where does it begin? And sometimes Hashem Yisborach has compassion on him, and shines his blessed light into the depths of [the person’s] darkness and great sunkeness, in order to awaken him to teshuvah—but he cannot receive this light; for since he is so very shattered into broken pieces because of his evil acts, for him everything is an aspect of being overloaded with light. And from this it happens sometimes that a person has an

awakening to do teshuvah during a certain period, and afterwards he falls from this [level], and indeed this [may] occur a number of times. And all of this is because he still has not rectified his vessels, so that he will be able to receive motivational energy as is fitting, and in this instance specifically.

And even regarding the People of Israel throughout the generations, there is also an aspect of this, which is an aspect of all of the exiles and redemptions—and then they were exiled again, and this [repeated] a number of times. However nevertheless, “the right hand of God is uplifted” (*Tehilim* 118:16) and He always has the upper hand. For nevertheless, from every aspect of redemption, and from every time when the People of Israel were in the Land of Israel, many wondrous rectifications occurred. And despite that afterwards the *Ba'al Davar* incited [them], and they again declined; nevertheless, many impressions of these rectifications remained, so that from this power, we [are able to] live in exile, and we have the strength to receive some degree of sparks of awareness of Hashem Yisborach’s Divinity, and his holy emunah. And likewise, this is really the case

during every time period and for every person. And especially, despite that one begins innumerable times to serve God, and falls from this, time after time (even if the fall is extremely great, Heaven help us; even a person who falls, God forbid, into real transgressions, Heaven help us); nevertheless, as long as he began some kind of good beginning each time—this will never ever be lost.

For despite that at the time of the fall everything gets ruined; nevertheless, a positive impression remains from each and every act of service, and each and every [new] beginning. And these impressions are wondrous rectifications, and they are very needed and necessary for the holy edifice which needs to be built. For we now need the righteous Mashiach [the Messiah] to come and bring our salvation, an eternal salvation. And we need to erect the holy edifice, the complete edifice, in a wondrous manner, such that it will not ever be destroyed. And we need to gather in all of the dispersed of Israel, and assemble them together in the second holiness. And no spark or soul shall remain cast away outside, for Hashem

Yisborach thinks merciful thoughts, so that no castaway will remain thrown out (*Shmuel II*, 14:14). And therefore this edifice requires many vessels, without number. And an innumerably large number of tools are needed for this. Therefore everything which a person of the People of Israel does now, some kind of holy act; whether it be Torah study, or prayer, or charity or any other mitzvah—everything is very precious in the eyes of God. And He is much in need of the True Tzadik, who works to rectify all of the souls, and to rectify all of the worlds, and to construct the holy edifice which he is engaged in building. And therefore this person who did an act of holiness, or has already engaged in the service of God a little bit over days or years, and despite that afterwards he fell—even if this fall is very severe (Heaven help us), and even if he again had an awakening to serve God, and backslid and fell, and this happened many times without number—no matter what happens; nevertheless, know and believe with complete emunah that there is nothing, and no minor act of service which is ever lost. And even a very small rise in motivation and a good

thought is never ever lost, as is written in the holy Zohar “no good desire is lost.” For immediately after one has an awakening, some small increase in motivation—and even more so when one does some holy act—then the True Tzadik immediately snatches it; he who busies himself with the rectification of the souls of the People of Israel in every generation, and places it in the spot where he places it, for the purpose of the wondrous and awe-inspiring edifice which he works to build, in order to bring all of the castaways of the world into it—and not one of them will remain outside.

For when a person draws himself near to holiness, even just in an aspect of being a neighbor, like a neighbor who lives temporarily in the building of a property owner; nevertheless, also by this means, the holy words of prayer add up, multiplying exceedingly without measure or estimation or number. And because of this, the result is great delight in Heaven, without measure—despite that afterwards the person becomes distanced (God forbid), like the neighbor who afterwards leaves the

house of the property owner and distances himself from him. And as one can see intuitively, for example, when there are nine people, even if all of them are great tzadiks; nevertheless, they are not allowed to say [certain] holy [prayers] such as *Barechu*, or *Kadish* or *Kedushah*. And when a person walks in, even someone utterly unimportant from the outside market, he is included in the *minyan* [i.e. a prayer quorum of ten], and through him the holiness becomes complete [and these prayers can be said]. Despite that immediately afterwards the moment passes and he returns to the outside market; nevertheless, how much delight did he caused to Hashem Yisborach! Because all of the holiness reached completion through him. And additionally, even if there were a few *minyans* without the need for his presence; nevertheless, to the degree that another soul of the People of Israel is added to them, the holiness and honor of Hashem Yisborach is increased more and more, for “the king's glory is through a multitude of people” (*Mishley* 14:28). On the contrary, to the extent that [even] one soul is added to a great and holy

gathering, because of this, exceedingly wondrous and awe-inspiring rectifications occur, as is explained elsewhere.

See we find, that to the degree that a person does even an insignificant act to serve Hashem Yisborach, despite that afterwards what occurs occurs with him (God forbid); nevertheless, that [small] act is never lost, and it already has been added to the wondrous edifice, and has caused a great rectification in the holy edifice, and many thousands and multitudes of words [of prayer or Torah] multiply through it. And if he will strengthen himself time after time, all the days of his life, to begin serving God each time anew, even if he goes through what he goes through—then, in the final end, all of the rectifications which he caused through all of his service and through every [new] beginning will gather together. They will all be gathered to aide him to truly return to Hashem Yisborach: “And even if his [sic] beginning shall be small, his [sic] end shall increase exceedingly” (*Eeyov* 8:7).

And at that point he will see what he had done through every [small] holy act, for nothing at all is ever lost. (*Likutei Halachos*, Tefilas Aravis 4:34)

34

The main thing which strengthens every person (for somehow, he needs to strengthen himself not to fall any more, God forbid) is through Hashem [lit. “the name,” a term for God]. That is, through the *name of God*, and the names of the true tzadiks whose names are [rooted in] his name—for this is an aspect of the name of God. For the name of God is combined in their names. For this is the main source of encouragement and happiness, that we merited that “He did not make me a *goy*,” and “has set us apart from those in error” (from the liturgy); and we are called by the name “Yisrael,” which is an aspect of the name of God, for his name is combined in our name. And this is our main hope and salvation: “For God will not abandon his people, for the sake of his great name” (*Shmuel I*, 12:22). And this is our main [source of] trust, “for we hoped in his holy name” (*Tehilim* 33:21). And through this, one can strengthen one’s motivation, even the least of the

least, and the worst of the worst—even Jews who commit heinous sins; because he is still called by the name “Yisrael,” he needs to strengthen his motivation and revive himself very much because of this.

And even more so, a person who merited to draw near to the true tzadiks, through whom the main aggrandizement of God’s name occurs, he certainly needs to be very joyous that he merited to be called by their name. For in truth, since we are called by the name “Israel,” which is the name of God, we are obligated to be happy all of our lives—always. For we still have hope for all of the goodness and all of the salvations, and for the forgiveness of sins, which are the main source of worries and depression, which is an aspect of, “I worry about my sin” (*Tehilim* 38:19). For immediately when one remembers the name of God, and this energizes one very much, that one is called by the name of God and the name of Israel—through this itself one merits the forgiveness of sins. Since from that is drawn forth the forgiveness and pardoning and expiation of all of the sins. As it is said: “And atone

for our sins for your name's sake” (*Tehilim* 79:9). For all of forgiveness and expiation is drawn forth from the Thirteen Attributes of Compassion, which are all drawn forth from the name of God. This is an aspect of: “I will make all of my goodness pass before you and I will proclaim the name of God before you”; and through: “And I will be gracious upon whom I shall be gracious...” (*Shmos* 33:19). And it is said: “And He called out in the name of God. And God passed before him and proclaimed...” (*Shmos* 34:6). So through this is drawn forth the entire revelation of the Thirteen Attributes of Compassion, which is only for the sake of the name of God which is combined with our name. (*Likutei Halachos*, Shabbas 5:15)

35

A person is [sometimes] engaged in prayer and service of God, and constantly loses his way and falls from his service. And then, it is the method of the *Ba'al Davar* to incite him. And it desires to push him down from his service completely, since he sees that he cannot finish his prayer and service completely, because of the overwhelming

distractions, each time in a different manner. Therefore a person needs to strengthen himself and motivate himself very much to know and to believe that the True Tzadik also elevates his small amount of service and prayer, done in a distracted and confused manner. For the main elevation of all of the prayers and Torah study and mitzvahs—it is all exclusively through the True Tzadik. For even a person who engages in Torah study and mitzvahs quite a lot, without the True Tzadik, he also cannot elevate his service completely to the place where it needs to be. And this tzadik also elevates all of the prayers and good deeds done while one is distracted, for he refines the small amount of good which is within them, and elevates it, and he builds wondrous edifices from them. And therefore one the contrary, to the degree that a person sees that the distractions become overwhelming, and his prayers and service are done in a very small-minded manner; he needs to strengthen himself more and more; to force himself intensively to begin each time anew; and motivate himself to pray and serve [God] so that through this, there should be lots of bundles and bundles of good

points which exist within every single kind of service. And then the tzadik will awaken with exceedingly great compassion to raise up and elevate the holy bundles of Torah and mitzvahs in which he engaged. (*Likutei Halachos*, Shabbas 6:9)

36

There are three *klipahs* [i.e. lit. sheaths of the seed or fruit; fig. forms of evil] which distance a person from God. One comes to him and does damage to his head, and inserts into his head and awareness bad thoughts concerning money and the other cravings. And one comes to him and does damage to his heart, and inserts great desire into his heart, so that he will greatly desire all of the cravings, Heaven help us. However despite all this, it would have been possible that there should still remain to him some good point, through which he could straighten his ways and overcome the cravings of the heart and the thoughts in the head. But there is another third *klipah* which is tougher than all of them, which mainly concerns itself with pushing the person down and weakening his will so that he will fall back

completely (God forbid) from Hashem Yisborach and from the tzadiks. [And this] is an aspect of, “they drew back” (*Yishiahu* 1:4). And it says to him: “What business do you have to make big efforts [to connect yourself with] the truly upright and God-fearing, since you can see that you have already been with them a long time, and the bad thoughts and cravings of the heart are still compelling, and why are you striving for no reason? Return to what you had been doing, pursuing making a living and [chasing after] money and similar things, like the rest of the world.” And this klipah is tougher than all of them. For as long as a person holds on somehow, he can be rectified. For merely drawing near, that he draws close to the God-fearing and upright, this itself is very precious, even if he doesn’t receive any holiness at all (God forbid); even if it appears to him that he is worse now than to begin with—doesn’t he know the truth, that it wasn’t his drawing near to them which caused this to happen (God forbid). For certainly, if he had listened to their advice, it certainly would have been very good for him, in this world and in the next. Just that since the power of

free choice is very great, and at any rate, that which occurred with him occurred—so who knows what would have happened with him if he hadn't drawn near at all, for certainly if he hadn't drawn near at all, he would have gotten worse and worse. And don't say "how could it be that the beginning of [my] life was better than these [days]?" For a person doesn't know what will happen to him during his whole life, for the waylayer awaits in ambush every day, at every moment; and certainly he has already been saved from many traps through the mere power of his connection [with the tzadiks]. (*Likutei Halachos*, Shabbas 6:12)

37

Most of a person's falls are because he had already awakened a number of times to God and had fallen back from this. And actually it is the opposite, for isn't it that even someone who sinned his whole life and didn't awaken to do teshuvah at all; if he will do teshuvah at the end, he is forgiven, as the blessed Sages said (*Kedushin* 40b). Even more so when he had awakened several times and backslid and

became distanced, and [this repeated] several times—so certainly he has hope; and certainly it will be easier for him to truly return to God, for “no good desire is lost.” (*Likutei Halachos, Shabbas 7:7*)

38

During the period [following the] destruction [of the Beis HaMikdash] and [during the period of our] fall, we receive our life force specifically in a greatly concealed way, which is an aspect of something highly elevated, which is a secret, an aspect of *keesay demitkasaya* [lit. the covered throne, fig. the boundary of the unfathomable] etc. (*Tikunei HaZohar, Intro. 7*). Just that the life force is not drawn forth—just a very tiny bit, and in wondrous concealment. And then one needs to search for Hashem Yisborach very much, and strengthen oneself, and wrangle with God: “Isn’t it true that You are invisible among us at this moment too; therefore please let us know—where is the place of your glory? And don’t hide your face from us anymore.” And this is an aspect of what the prophet contended at the end of the lamentations: “You, O

God, remain forever; your throne is established throughout the generations” (*Aychah* 5:19), which is an aspect of the aforementioned chair. [The verses continue:] “Why do You forget us forever...Restore us to You, O God...” And through all of this, where even in such a situation he seeks the glory of Hashem Yisborach, he will merit that the descent will transform into an ascent; and he will merit to receive this higher life force in its revealed form and in great abundance. (*Likutei Halachos*, Shabbas 17:23)

39

The main rectification of the reduction of the moon is through strengthening oneself through joy, which is an aspect of “for the joy of God is your strength” (*Nechemiah* 8:10). And [it is noteworthy] that God exhorted *Yehoshua* [i.e. Joshua] a number of times to “be strong and courageous” (*Yehoshua* 1:6) for *Yehoshua* is an aspect of the moon, as the blessed Sages said. (*Likutei Halachos*, Shabbas 17:49)

40

The War on Amalek, which is the war on the *yetzer* [*ha'ra*], is a very long war; and the main way of subjugating it is by strengthening oneself, that everything that a person goes through throughout his whole life, he should be very strong and not allow himself to be pushed down, under any circumstances; which is an aspect of: “If I make my bed in *She'ol*, behold You are there.” And there too he should call out and scream to God until one’s soul peters out, which is an aspect of “from the belly of *She'ol* I cried out” (*Yonah* 2:3). And this is the main way of doing teshuvah, a way that we busy ourselves with drawing forth during the period of the holy High Holidays: Rosh Hashanah and the Ten Days of Teshuvah, and Yom Kippur. And this is the main victory in the war that we are engaged in during these days. For as long as a person does not cause himself to despair, and strengthens himself somehow to begin anew time after time, he is called *a victor of the war*. For in truth, the war is God’s, for it is impossible for a man to win it himself, as the blessed Sages said: “If the Kadosh Baruch Hoo didn’t help him...” (*Sukah* 52a) and as it is written:

“The war for [of] God on Amalek...” (*Shmos* 17:16). Just that a person is required to strengthen himself anew, time after time, not to fall back from this war, and not to cause himself to despair, under any circumstances.

And this is hinted at in the words of the holy Zohar, which says: “Who is victorious? He who holds the weapons of the battle in his hands” (*Bereshis* 63b). For certainly in this war, one still doesn’t see intuitively who is winning; for the war is still very long, and the exile is overwhelming, and each person goes through what he goes through. Nevertheless, as long as we still hold the weapons in our hands (and our main weapon is prayer, as was explained elsewhere) and as long as we don’t cause ourselves to despair from [fighting] this war (God forbid) and still hold onto our weapons, we will certainly be victorious. For each time a person strengthens himself in prayer and cries out to Hashem Yisborach, he is a victor of the war, for this is the main victory. (*Likutei Halachos*, Shabbas 17:54)

The main thing is emunah, which is an aspect of Shabbas. For as long as a person has emunah, he will certainly return to God in truth. Therefore a person needs to strengthen himself by means of this itself, that is by means of how the *Ba'al Davar* and the Sitra Achera want to push him down (God forbid)—through this itself, one should strengthen himself. Since the *Ba'al Davar* harasses one's very being, in order to throw a person down at every moment; because he injects into one's heart [the idea] that one defiled and ruined so much, to the point that it is now impossible to do teshuvah and rectify such sins and defilement—and especially since there are people who truly did an enormous amount of damage, as they know themselves that they transgressed many great and serious sins, over a period of days and years, Heaven help us. And there are those who already began several times to do teshuvah and serve God, and afterwards fell in the manner that they fell, each and every person in accordance with his fall (Heaven help us). And therefore time after time, the *Ba'al Davar* injects

into their hearts that there is no hope, in proportion to the enormous amount of this defilement. But in truth, through this itself a person can revive and strengthen himself, since he still knows and believes that a sin is great defilement, through which one defiles all of the upper worlds; if so, he still has emunah. And since he still has emunah, then he certainly still has hope—without a doubt. For since he believes that [there is such a thing as doing spiritual] damage, then [through this belief] it is also certainly possible to rectify.

For it is well known that the *apikoreses* [i.e. the apostates] and the philosophers do not believe at all that they cause damage in the upper worlds through sin. And from this it naturally results that they provide nonsensical and untrue explanations for the mitzvahs and sins in the Torah. But we are a holy people, who believe that sin (God forbid) causes extremely great defilement to the upper worlds etc. And because of this, the *Ba'al Davar* wants to push him down, God forbid. And he—on the contrary—because of this itself, it is fitting for him to revive himself, since he still has emunah. For the main

intention of the *Ba'al Davar* is that it wants to push a person down to the extent that he pushes him into complete heresy (God forbid), so that he will say: “There is no judgment and there is no Judge” (*Bereshis Rabbah* 26). And as the blessed Sages said: “Today he tells him to do such and such...until [eventually] he tells you to worship idols” (Shabbas 108b). And as we see in each and every generation, how people sink to where they have sunk (Heaven help us) through such falls and discouragements which the *Ba'al Davar* injected into them.

Therefore, a person needs to be clever in his ways, and have compassion on his life, and strengthen himself at every moment in every way that he can, no matter what happens. And through this itself, he should strengthen himself that he still has emunah that sins cause great defilement. For as long as he has emunah, he has hope, and he certainly can rectify everything, for “all of your mitzvahs are emunah” (*Tehilim* 119:86). For the main [purpose of] the mitzvahs is to arrive at complete emunah through them, in order to get to know “He who

spoke and made the world” (Sotah 10b). And as long as a person has a point of holy emunah, he still has hope. For certainly there exists such advice whereby he too can easily return to God, by means of some solace that he could cause Hashem Yisborach somewhere; through which he will merit to truly return to Him, through the power of the true tzadiks; until he can merit to do complete teshuvah—to the extent that all of [his] sins will transform into merits, as the blessed Sages said, as mentioned above. (*Likutei Halachos*, Techumin 5)

42

[There are those] who fell (God forbid) into the places which are very distant from holiness, until it’s as if it’s impossible to find the Divinity of Hashem Yisborach there, for regarding those places is it said, “and my glory I will not give to another” (*Yishiahu* 42:8). But in truth, they too receive their life force from God, just that the Divine life force which exists there in those places is extremely closed off and concealed; [this pertains to] the secret of the vacant space [at the beginning of Creation]. And

specifically those places receive life force from an aspect of a very lofty place, an aspect of the closed-off statement [of the statements of Creation at the beginning of the Torah]. And therefore, the main advice for him is to look for and seek Hashem Yisborach from that place too. For in truth, God is concealed there too—just that it is impossible to find Him there through any rational thought or idea; only through requesting and seeking, which is an aspect of, “where is the place of his glory?” And a person who desires to enter into the ways of holiness in truth, it is impossible for him to enter them completely without him being tested, which is this aspect of someone who has fallen into those places. And when one strengthens oneself through the above, then one will merit that the descent will have been for the purpose of the ascent, as explained elsewhere.

And the main way to strengthen oneself is to know the deficiency of human understanding. For in truth, we don't have any intellect at all. As is written, “for I am more boorish than any man...” (*Mishley* 30:2). And we are required to annul and throw out our

intellect completely, and just believe in the words of the True Tzadik. For in truth, there is Divine life force even in the most extremely distant places; just that it is impossible for any human intelligence to find the glory of God's Divinity there, since that place is vacant of Hashem Yisborach's Divinity; which is an aspect of "and my glory I will not give to another." Just that one needs to search and request, "where is the place of his glory?" and only by this means will one ascend to the highest ascension.

For the main life force and encouragement for those who are extremely distanced, who fell into those places which are an aspect of the vacant space, their main life force is an aspect of *softness*. For one doesn't see any light, and it is extremely faint, and it is repulsed and concealed by everything which has entered into that place, in the way something soft gets pushed away by anything. And there especially, that is the main means of encouragement, through this aspect of softness, which is an aspect of "desist, and know that I am God..." (*Tehilim* 46:11). And concerning this the blessed Sages said: "A person

should always be soft like the stalk of a reed, and he shouldn't be hard like a cedar" (*Ta'anit* 20b). For a reed, even all of the winds in the world cannot move it from its place, specifically by it being soft and bending before all; and nevertheless, it is very strong and bold at root, and the winds cannot uproot it from its place; which would not be the case if it were hard like a cedar, etc. And likewise, in places like those which are an aspect of the vacant space—and the storm wind of the Sitra Achera becomes very overwhelming there—there it is prohibited to ponder [philosophical] questions and explanations at all, which is an aspect of: "Do not harden your heart" (*Tehilim* 95:8). For there the main way to strengthening oneself is by his being soft like a reed; and regarding all of the questions and impediments and [philosophical] difficulties and confusing distractions, both from himself and from others, concerning all of them he should not respond at all, which is an aspect of: "And I was as a man who does not understand and in whose mouth there is no admonition" (*Tehilim* 38:15). For the [philosophical] difficulties and confusing [questions] which

originate there cannot be answered. And despite that, he should be very strong in emunah, like a soft reed rooted in water, where even though it seems to be bent down from the winds; nevertheless, it is very strong at root. Likewise, a person needs to be strong in his emunah which we received from our forefathers and rabbis, and not pay attention to any [philosophical] difficulty or confusing [idea] which originate in places like those, and not respond to them at all, as if there is nothing for him to retort; until it seems to them as if he has bent down before them, God forbid.

And in truth, this is the main way to strengthen oneself, which is an aspect of being soft like a reed. For there, in those places, if one wants to engage in [philosophical] questions and answers there, then he will remain in complete darkness. For it is impossible to respond to the [philosophical] difficulties and confusing [ideas] which originate there. For that reason one needs to be soft there, which is an aspect of being soft like a reed, and not respond at all. One should just be strong in the root one grows out of; that is, to strengthen oneself in

complete faith, and request and search for God from that place too, which is an aspect of “where is the place of his glory?” And then specifically, he will merit the highest ascent. And the main and complete rectification of the world which will be through *Mashiach ben* [i.e. the son of] *Yosef* and *Mashiach ben David* is only through this aspect of being soft like a reed. Therefore *Yosef* is called “*Avrech*.” And the blessed Sages interpreted this as “*av*” [i.e. father] in wisdom and “*rach*” [i.e. soft] etc. (*Bereshis Rabbah* 90:3). That is, even though he is [like] a father in wisdom; nevertheless, he is soft like a reed. And likewise with *David* it is said, “and today I am tender and an anointed king” (*Shmuel* II 3:19). And concerning this aspect of softness, there is much to say, but it is impossible to explain this in writing. And the clever man who seeks truth will understand with his insight how one needs to be soft like a reed, and despite that, be very strong at root. And on the contrary—through softness—through it is his main strength and resoluteness forever. (*Likutei Halachos*, Techumin 6:8)

The tzadik is called “*tamar*,” [i.e. a date tree] which is an aspect of “the tzadik shall flourish like a *tamar*” (*Tehilim* 92:13). For *tamar* shares a root with the word “*temorah*,” [i.e. transformation] for the tzadik transmutes and transforms everything into goodness, and transforms all of the *kitrugs* [i.e. accusations from Heaven that one should be punished for sin] into merits, which is an aspect of: “If there is an angel over him, an intercessor, one out of a thousand” (*Eeyov* 33:23)—specifically “out of a thousand” for specifically [because there are] a thousand accusers, the angel who testifies for him is created. Since to the degree that the accusers become more numerous, in this way, the more he testifies on his behalf; since despite all [of the accusations] he is [still able] to find within him a good point. For all of the accusers of the person are also the same ones who incited him to sin, as the blessed Sages said: “He is the inciter; he is the accuser” (Baba Batra 16a). Therefore, when the heavenly accusers become very numerous, the defending angel stands forth and transforms everything to merit—specifically because he asserts: “On the contrary, because there are so

many accusations against him, if so [he had to deal with] many yetzer ha'ras and incitements [to do wrong]. And if so—on the contrary—it is a great wonder how such a person stood up to so many inciters; and despite all this, snatched some good point of some mitzvah which he did.” And this is specifically an aspect of “an intercessor, one out of a thousand.” Specifically because there are a thousand accusers, through this itself he intercedes for him. For if so, it is not such a surprise that he sinned so much, since he had so many inciters as these. On the contrary, this is a special accomplishment, that he overcame and was able to do some small good deed, because such legions stood against him. Therefore the tzadik who used this method is called “*tamar*” who *mamir's* [i.e. transforms into] and switches the *kitrugs* with merits. (*Likutei Halachos*, Techumin 6:15)

44

The main being of a person, and what strengthens one in serving God, is through his combining together these two methods mentioned above in

chapter 42 and 43. And this is an aspect of: “Two are better than one...for if one of them falls, his friend will lift him up” (*Koheles* 4:9). For they strengthen every person, so that one doesn’t fall under any circumstances. For sometimes one strengthens oneself through the good points which one still finds in oneself. And sometimes one falls from this too (God forbid) to the extent that one cannot revive oneself from anything at all because of the great hiddenness and concealment and darkness and heaviness of the heart which comes upon him. And at that point one needs to revive oneself by means of seeking and searching for Hashem Yisborach, which is an aspect of “where is the place of his glory?” as mentioned above. And through this method, the *Ba’al Davar* cannot confuse him and push him down through any trickery in the world. For despite that he inserts into his mind (God forbid) that there is absolutely no hope, since the person caused so much damage; and despite that this is the truth; and even now he is in the state that he is; nevertheless, since the true tzadiks revealed the truth to us that even in the places very distanced from

holiness, [distanced] to the degree that they are an aspect of *the filthy places*, regarding which it is said, “and my glory I will not give to another”; nevertheless, one needs to seek and search for God from there too; and rise by this means to the highest elevation, which is an aspect of “*ayeh*” [i.e. where?!] which is an *unfinished statement*, [of the statements of Creation] as mentioned above. Therefore, he certainly will always stand tall.

And additionally, it is also impossible to permanently and consistently just follow this aspect of the method of “*ayeh*,” for one needs to rise up completely out of these aforementioned place [and ascend] to holiness, to the place of the revelation of his glory; for this is the main substance of holiness, whereby God’s holiness is revealed (as explained in *Likutei Moharan* II, 12 “*Ayeh*”). However, automatically, when he revives and strengthens himself through this aspect of “*ayeh*,” in so doing, he will merit that Hashem Yisborach will have compassion on him, and will enlighten his eyes, so that he will again find the good points which he still has, which are an aspect of the revelation of Hashem

Yisborach's glory. And this method of looking for the good points, is an aspect of Avraham [i.e. Abraham]. And the method of seeking and searching "where is the place of his glory?" is an aspect of Yitzchak [i.e. Isaac]. And Yaakov Avinu [i.e. our father Jacob] is the linchpin who includes both of these methods, and concerning him it is said, "and a three-stranded cord will not quickly be broken" (*Koheles* 4:12). For by this means, one merits to stand in holiness forever. (*Likutei Halachos*, Techumin 6:19)

45

Specifically during the time of overwhelming darkness and descent and concealment within concealment, at that point specifically is the primary time of drawing near and awakening to do true teshuvah (refer to *Likutei Etzos*, *Rosh Chodesh*, 13). And this is the wording there: "When one arrives at the ultimate descent and concealment (God forbid), at that point specifically one is close to Hashem Yisborach in ultimate nearness, so to speak. For there in the ultimate concealment and descent (God

forbid), [in that situation] is en clothed God Himself as it were, without concealing garments, which is an aspect of: “and I passed through the land of Egypt...” (*Shmos* 12:12) “I and not an angel,” as is well known (from the Haggada of Passover). Therefore at that point specifically, when one merits to reveal what is concealed, one can truly draw near to Hashem Yisborach. For at that point specifically one is right next to Him. Therefore then specifically one can draw near to God and do teshuvah. However one needs a great deal of inner knowledge to know this, and [one needs] to take advantage of the moment when one arrives at the highest degree of concealment, and know that specifically at that point, one is very close to Hashem Yisborach; for by this means one transforms concealment into inner knowledge. Because if one doesn’t know this, the concealment really can become overwhelming (God forbid) to the extent that one falls [away] from awareness completely and becomes very distanced, God forbid. For the concealment, which is an aspect of the empowerment of the Sitra Achera, all of this is drawn from an aspect of the breaking of the

vessels which happened because they were overloaded with light.

We see then, that despite that the concealment is certainly a very great descent, since the Divinity of Hashem Yisborach is hidden and invisible to us, God forbid; but even bearing this in mind, since all of this happens because of an aspect of being overloaded with light, it turns out that truly, clothed in that place specifically is a very great and awe-inspiring light, for it is as if God Himself is enclothed there. Therefore there needs to be a wiseman of very great and exalted stature who shall merit such inner knowledge, to the extent that he is able to reveal all of the concealments—even the concealment within concealment—and transform them into deep knowledge. And specifically at that point, he will draw the People of Israel near to their Father in Heaven, and he shall bring them to do teshuvah.

And this is an aspect of the Exodus from Egypt. For then, as is well known, they arrived at the ultimate descent. And this is an aspect of “go down there”

(*Bereshis* 42:2) whose [Hebrew letters] add up to 210, as is discussed by our blessed Sages [210 is the number of years they were in Egypt]. That is, at that point, they arrived at the ultimate descent. However Moshe Rebeinu merited such inner knowledge, to the extent that specifically at that point, he merited to reveal what was concealed and transform it into deep knowledge; and through this, they were redeemed specifically at that point.

And this is an aspect of the sanctification of the [new] month, which the great Sages had engaged themselves in; for they were experts in the secret of the renewal of the moon [which marks the beginning of a new month]. For the sanctification of the new month [via the sighting of the new moon] is also an aspect of revealing what is concealed at the moment when it is at its ultimate state of deficiency. For the moon is an aspect of [the *Sferah* of] *Malchus* [i.e. kingship]. And the deficiency of the moon is an aspect of concealment, from which the *Sitra Achera* receives its sustenance (as is well known). And the main life force of *Malchus* is an aspect of light of inner knowledge and wisdom which is drawn forth

from the life of life (*Tikunei HaZohar* 119a). And this is an aspect of how the moon receives its glow from the sun, which is an aspect of inner knowledge, as mentioned above. And specifically, when it is very close to the sun, and is situated across from it in the highest degree of closeness, then it is at the highest degree of concealment and smallness, and doesn't shine on the world at all (as is well known). And then, when it arrives at the ultimate degree of smallness and concealment, then it immediately begins to fill out, and at that point it is an aspect of the new moon, as is well known. And therefore, great wisemen had dealt with this, for this requires a high degree of inner knowledge which can transform the ultimate concealment and descent into an aspect of inner knowledge. And therefore the sanctification of the new month is the first mitzvah the People of Israel were commanded to do, and it was spoken about within the context of the Exodus from Egypt, for it is all one matter. Therefore, the root of teshuvah is on *Rosh Chodesh* [i.e. the Festival of the New Moon] as explained elsewhere. For the revelation of what is concealed is the main source of

awakening to do teshuvah. Therefore it is customary to arouse to do teshuvah on the day proceeding [the evening that] *Rosh Chodesh* and *Yom Kippur Katan* is observed. For at that point the moon is in its ultimate smallness and concealment; therefore [people] do teshuvah then and return to God. (*Likutei Halachos*, Rosh Chodesh 3:2)

46

On the eve of *Rosh Chodesh* the moon is in its most small state. And then specifically, immediately on *Rosh Chodesh* it begins to fill out. And this symbolizes the entire People of Israel which, like it, will be renewed in the future, as is recited in the blessing of the sanctification of the moon. For all of [our] days in the world we are engaged in the rectification of the deficiency of the moon. And each time we rectify it, little by little, until the time in the future when the deficiency will become completely filled out, and it will have no deficiency at all, etc. And despite that, on the material plane, we still do not currently see any rectification, for each month [the cycle] repeats and it becomes small like it was

to begin with. Nevertheless, we believe that our efforts are not fruitless (God forbid) and that it certainly is getting rectified on a spiritual plane every time, until in the future we will see this with our very own eyes, that the reduction will have been filled out through the holy service of the tzadiks and all of the People of Israel. And likewise this is so with each person of the People of Israel, for he has ascents and descents his entire life without measure, to the extent that a person thinks that he has not accomplished anything, since each time it goes back and becomes small, or deficient, God forbid. Nevertheless, there is no effort which is fruitless, God forbid. And the main thing is *utter simplicity*, to strengthen oneself in the ways of the utter simplicity of the true tzadiks, by which means there is hope for every person always. (*Likutei Halachos*, Rosh Chodesh 3:2)

The Tzadik does not need the world at all for his own needs—for on the contrary, from him comes all influence and all wealth in the world, as the blessed Sages said (*Brachos* 17b). Therefore whatever someone gives him is received back to a degree

thousands upon thousands, and myriads upon myriads times greater—in this world and the next world. Therefore, everyone who makes bodily efforts to serve him and draw near him, this is also called *tzedakah* [i.e. charity]. And this is a general principle, and an aspect of *itaruta de'latata*. For the Tzadik ascends and enlarges himself greatly through *itaruta de'latata* of the People of Israel, who make strong efforts to draw near to him, and this is considered to be like *tzedakah*. (*Likutei Halachos*, Rosh Hashanah 6)

47

An overriding reason why people become distanced from God, each and every person from the great to the petty—the main cause is agedness of the Sitra Achera; that it appears to each person as if everything continues on as it had been doing, and he is already aged in his ways and it is impossible for him to discontinue from them, as is written “He will not believe that he shall return from darkness” (*Eeyov* 15:22). And this is all through the agedness which the yetzer ha'ra imposes on him, which is

called, “an old and foolish king” (*Koheles* 4:13). And therefore, the entire rectification is through the wisemen, the true tzadiks who renew themselves like an eagle, which is an aspect of “those who put their hope in God shall renew their vigor...” (*Yishiahu* 40:31). And by this means, they merit to come up with true and wondrous novel Torah ideas constantly. For they strengthen themselves in their service every day anew, as if they had not yet begun to serve God at all. And through this, constantly every day they acquire higher awareness of the greatness of the Creator, and they author holy and new books constantly. And all of this is to bring to light and reveal the greatness of the blessed Creator and the greatness of the holy Torah, and the greatness of the holy souls of the People of Israel, for “the Torah, and the Kadosh Baruch Hoo, and the People of Israel are all one” (*Zohar*, Achray 73a). And by this means they draw forth new chesed every day and every moment, from which derives the main hope to merit to do teshuvah, for all of those who are extremely distanced, and have almost lost their hope because of the great incitement and overwhelming

influence [of the Sitra Achera]. And this is an aspect of: “So I said, ‘Gone is my life, and my expectation from God’” (*Aychah* 3:18). But the main encouragement: “God’s chesed has not ceased...It is new every morning...” (*Aychah* 3:22-23). For Hashem Yisborach’s chesed and mercy do not ever cease or end; and furthermore, the chesed renews itself every morning, and this is the main renewal of Creation every day, which is an aspect of: “And his goodness He always renews every day...” (liturgy). And this is the entire consolation and hope of each and every person, that Hashem Yisborach renews new and wondrous chesed every morning, [and] in accordance with the renewal of the chesed, there is hope for all at every moment. And all of this is drawn forth upon us by the great tzadiks, who renew themselves all the time; and they draw [down] new benevolence upon us every day and at every moment; and they annul the agedness of the Sitra Achera. And this is our entire hope, since they don’t know at all how far his chesed reaches. For his greatness is unfathomable. And his main greatness is the greatness of his chesed. And Hashem

Yisborach's chesed renews itself always, at every moment, infinitely and endlessly. (*Likutei Halachos*, Rosh Chodesh 7:17)

48

When a person becomes distanced from Hashem Yisborach (God forbid) and even more so, when he falls into debased cravings and sins (Heaven help us) then she has become an aspect of “Rachel cries for her children...” (*Yirmiahu* 31:14). For the *Shechinah* [i.e. the feminine revelation of Divinity] which is the holiness of the People of Israel, is called “a *ra'chel*” [i.e. a ewe] (as is well known) and then she is an aspect of “muted like a ewe before its shearer” (*Chagigah* 15b). Because the *klipahs* and the *Sitra Achera* shear her and take away (so to speak) her splendor and beauty, and she is [caught] between them and muted. And thus she is an aspect of: “What does the *Shechinah* say? ‘I am pained in my head...’” (*Sanhedrin* 46a). And when this person who is very far away arouses in the midst of his great distance and doesn't cause himself to despair under any circumstances, and always cries out and

screams to God, this is an aspect of: “A voice is heard on high, lamentation, bitter weeping.” For the holiness of his soul cries with extremely great bitterness, and “she refuses to be comforted...for they are not” (*Yirmiahu* 31:14). For [the soul] sees that it has been so distanced from Hashem Yisborach for a very long time. But nevertheless, since it still encourages itself by always screaming and crying to God, at that point the mercies of Hashem Yisborach are awakened, and they shine enlightenment and encouragement from on high upon [his soul], which is an aspect of: “Thus says God: ‘Refrain your voice from weeping and your eyes from tears, for there is a reward [i.e. *sachar*] for your work....And there is hope for your future’” (*Yirmiahu* 31:15-16).

And God makes all of this known exclusively through the Tzadik of the Generation, who is on an extremely high level, and who is an aspect of Issachar [whose name in Hebrew is similar to the word *sachar* (“reward”)]. That is, he shines upon every soul of the People of Israel and makes known

to them that there is still “sachar” [i.e. payment]. For there is absolutely no despair in the world, for there is no word [of prayer] and no crying out which is lost, even crying out from *She’ol Tachtios* is never lost. And even when the cravings and obstacles become overwhelming and rise up before him very much, so much that he cannot escape from them; and nevertheless, even then, when he thirsts and yearns for Hashem Yisborach at every moment, and does not ever stop desiring and yearning, this is all very precious in the eyes of God, as is explained in a number of places in this text. (*Likutei Halachos*, Pesach 9:12)

49

Many many moments are experienced by each person of the People of Israel, good moments and bad moments (God forbid) which are the [Hebrew letters of] *Kaf-Chet* [i.e. *Koach*, strength; which is numerologically equal to 28], [which are the 28] moments mentioned in the book of *Koheles* [Ecclesiastes] (3:2-9). And these include all of the moments which each and every person goes through

from the day he is born until the day he dies, about which King David supplicated: “My moments are in your hands; rescue me from the hands of my enemies and from my pursuers” (*Tehilim* 31:16). And this is the main completeness of the Tzadik of high spiritual stature, who teaches Torah and [inner] knowledge to the People of Israel; like Issachar, who is able to shine upon each person of the People of Israel, so that he will be able to strengthen himself, and maintain his position during all of the times and moments which he goes through, which is an aspect of: “And of the sons of Issachar, those who had an understanding of the moments, to know what Israel should do” (*Divrei HaYamim* I 12:32); so that each member of the People of Israel will know what to do at each and every moment: how to strengthen himself and revive himself in each and every moment in accordance with that [specific] moment and time—sometimes through Torah study, sometimes through prayer, sometimes through charity, sometimes through screaming and shouting out [to God] and supplications and crying, sometimes through happiness and joy, sometimes

through speech, sometimes through silence. And there is a time when one needs to—is compelled to—take a break from the [holy] service, which is an aspect of “the cessation of Torah study enable its existence” (*Minchos* 99:2). For there is a moment when one needs to eat or sleep in order to maintain one’s body, or to talk to people in order to perk up one’s mind, or many other such things—and everything depends on the [type of] moment which a person is experiencing. For it is utterly certain that a person will experience many many different types of moments. And furthermore, regarding King David, when he passed away it was said, “and the moments which he and the People of Israel experienced” (*Divrei HaYamim* I 29:30). And the true Tzadik of the Generation shines upon each person of the People of Israel, so that he will know how to strengthen himself in God during each and every [type of] moment. (*Likutei Halachos*, Pesach 9:5)

50

Just as a person needs to stand up to the test of not chasing after his cravings, both the permitted and the prohibited (God forbid); likewise one needs to

strengthen oneself to stand up to the test if he has already failed (God forbid), and one went through what one went through—not to fall completely on account of this, God forbid. It happens that many people become discouraged and say that it is impossible for them to ever again walk on the straight path. This is only because of their cravings and their yetzer ha'ra, which seek a pretext and excuse to depart from the way of the Divine (God forbid) in order to chase after their evil cravings, God forbid. For there are a multitude of pretexts and stories which the *Ba'al Davar* finds for every person, and every person [tells himself] particular stories—most of them concerning the difficulty in making a living and the impediments preventing [progress] etc. But nevertheless, the soul of every person of the People of Israel is bitter because of this, because it knows that it will have to give a full accounting, and therefore its goodness overcomes [the obstacles] time after time, and it awakens to return to God. But there is nothing for which it finds itself a pretext and excuse as much as through these aforementioned ruses of the *Ba'al Davar*, who

discourages him time after time, and demonstrates to him that (as if) there is no hope (God forbid). For [a person] sees with his eyes that he had already made efforts a number of times to return to Hashem Yisborach, and fell afterwards—each person to the degree that he had fallen—and so this happened several times, without number. And therefore he thinks to himself that he is exempt from making more efforts to return to Hashem Yisborach.

But in truth, all of such ideas and thoughts of descent, they are only the doing of the *Ba'al Davar*, who contrives an excuse for him to depart from Divine service, as mentioned. For in truth, there is absolutely no despair in the world at all, and each person needs to go through an enormous amount before he merits to enter into holiness. And who is greater to us than Adam, who separated from his wife and did complete teshuvah for 130 years. And especially during those 130 years, spirits came to him and heated him up etc. as our sages of blessed memory told us. And he certainly became discouraged by this each time, and certainly the *Ba'al Davar* waylaid him and wanted to weaken his

resolve completely, time after time. But he overcame all of this each time and did not abandon the paths of teshuvah which he engaged in, until he merited at the end of 130 years to father **Shet** [i.e. Seth] from whom the world was *built up* [i.e. *hushtat*]. And from him issued the Patriarchs and Moshe and the Mashiach... And Adam himself was also a tzadik and holy man, and was known as a good man when he passed away. And despite that in every generation we still need to rectify what he defiled; nevertheless, if he hadn't overcome and strengthened himself to rectify what he rectified, then the rectification certainly would have been extremely difficult even for the tzadiks who followed after him.

Likewise, this is so with every person, even now. Because this is a person's main test, that he should strengthen himself amid all of the falls that can possibly happen (Heaven help us), amidst everything which he goes through. And he should accustom himself to begin anew every day, and imagine as if he were born today etc. And then, that which he merits to rectify in himself through his complete teshuvah, certainly that is valuable. And that which

he does not merit to rectify, the rectification will certainly occur through the power and merit of the holy tzadiks, who have the power to transform everything to goodness. But on the condition that he does not let himself despair from being expectant of, and hoping towards the Holy Name—with hope after hope, and to invest much effort in crying out, and requesting, and supplicating before Hashem Yisborach, “for chesed is with God, and much redemption is with Him...” (*Tehilim* 130:7). (*Likutei Halachos*, Pesach 9:11)

51

Sometimes a person becomes discouraged because it seems to him that the people he knows his own age are much better than him; even though it is certainly a good characteristic to be lowly in spirit before every person, and to regard every person as better than he is. But if he becomes discouraged because of this (God forbid), this is not humility—on the contrary, this is a very inappropriate sense of self-importance, that he doesn't like it that [his fellow] does some service for the sake of Hashem

Yisborach, while he is so far away, and the people he knows have already merited what they have merited. For in truth, it is forbidden to pry into the matters of God, and who knows from which place he is from [i.e. the origin of his soul] and into which places he was drawn because of his deeds. Because no person is similar to another at all.

And this is an aspect of what the Sages said about the Counting of the Omer: “‘And you counted *lachem,*’ [i.e. to you] and you counted for yourselves” (*Vayikra* 23:15; *Minchos* 65b). For whoever comes to purify himself and merit to take upon himself the yoke of Torah (which is an aspect of the Counting of the Omer, which is the preparation for receiving the Torah), he needs to count the days *to himself* specifically. And [the success of] his fellow shouldn’t cause him to fall at all (God forbid) and this is an aspect of, “Avraham was one” as explained elsewhere (*Yechezkel* 33:24). That is, he always thought that he was the only one in the world, and he didn’t pay attention to any obstacle or impediment or cause of confusion in the world. For in truth, just as there are a number of

impediments from wicked people who want to prevent one [from accomplishment] through several concealments and seductions and mockery etc., or by inciting people into conflicts with him; likewise, sometimes there are a number of impediments and discouragements, even from one's truly dear and upright friends.

And all of this is impossible to explain well in writing, but the intelligent person with genuine desire will understand this on his own, for in order to overcome all of these impediments, one needs to go in the above path of, "Avraham was one," and not look at one's fellow at all, which is an aspect of "and you counted *to you*'—*for yourselves*"; and [one needs to] behave in the manner of simplicity; and always be happy, even in poverty and great deprivation—and also [when] one's service and prayer are not complete at all. In spite of everything, one should always be happy with one's lot, and not look at [other people in] the world at all, for there are many who have plenty of wealth, and also in the realms of Torah and prayer it appears to him that

they are greater than he by thousands of levels. And despite that one didn't see that they had made great efforts, and he did make such strong efforts, and didn't merit this, and [despite that] he is in great poverty and lowliness—materially and spiritually. Nevertheless, he should not become discouraged because of this at all, and he should be happy in his lot, and revive himself at every moment in any way that he can. And every good point which he earns sometimes should be very precious in his eyes. And he should give thanks to God who has done wondrous chesed towards him, allowing him to merit this. And what does he care that his fellow is higher and better than him—"God is good to all" (*Tehilim* 145:9). And as we see in the Story of the Simple Man, who when asked about why other people take a higher price for their handiwork, was accustomed to respond: "What do I care about this? That is his doing and this is my doing" (*Sipurei Ma'asios* 9). And he would delight in, and be very joyous from his work; despite that it wasn't done with the proper completeness, and also [despite] the small profit which he earned after exerting a very

great effort—and he didn't look at others at all.
(*Likutei Halachos*, Pesach 9:22)

52

Concerning how, at the time when a person is in an aspect of descent, an aspect of exiting, at that point especially a very high level of holiness hovers over him and guards him, which is an aspect of “a mother who hovers over her children,” (*Tikunei HaZohar*, Intro. 51b) which is the secret of the “complete sukah”, which is an aspect of the encircling clouds of glory which surrounded the People of Israel while they were going through the desert, which is a place of snakes and vipers and scorpions. (See *Likutei Etzos Chadash*, Elul, Rosh Hashanah etc. 74.)

53

Sometimes there is a person who has fallen from all of the Ten Crowns of Holiness, and the Ten Crowns of the Sitra Achera have overcome him, Heaven help us. And then he certainly cannot pray at all, and his prayer is an aspect of “bitterness of the soul,” an aspect of, “and her soul is very bitter to her”

(*Malachim* II, 4:27); “And her rival would frequently anger her” (*Shmuel* I, 1:6). That is, even if he wants to strengthen himself and concentrate during his prayer, at that point the persecutor of *prayer* (which is an aspect of Chanah [i.e. Hanna], and her persecutor is the Sitra Achera) overcomes the prayer, and angers it, and through various types of confusing distractions, confuses the person who is trying to pray. And Hashem Yisborach has compassion on him and thinks about ideas of how none of the dispersed shall be dispersed, and gives him advice, that he should draw himself towards truth, and be careful to speak the words of prayer in a forthright manner, on whatever level he may be, and remember [and/or] make himself remembered by God, who is an aspect of: “I am the Lord your God” (*Shmos* 20:2); for Hashem Yisborach is in every place. And by drawing himself towards the truth, then he will be adjacent to Hashem Yisborach, for *truth* is God himself. And in this way, he can rise up from all of the falls and descents in the world, which is an aspect of: “I will go down with you to Egypt, and I will also bring you up” (*Bereshis* 46:4).

And this is an aspect of: Am I not better to you than ten sons?” (*Shmuel* I, 1:8). That is, when one remembers the aspect of “I am the Lord your God” this is better than all of the ten children. For despite that all of the Ten Crowns of Impurity have become overwhelming, since he had defiled all of the levels of holiness, all this falls under the category of: *I am better to you than everyone*. For Hashem Yisborach resides in every place and “God is near to all who call Him, to all who call Him with sincerity” (*Tehilim* 145:18). (*Likutei Halachos*, Chanukah 6:8)

54

The latent good within each person (in the place where it is suppressed) needs to be informed specifically of its name. It should to be reminded very clearly that [a person’s] name is included in the holy name of *Yisrael* [i.e. Israel]. For as long as he remembers his name well, he can still easily be taken out of the place which he has fallen into. And the main forgetfulness, that is, how sometimes the good is suppressed to the extent that [a person] completely forgets his greatness—this happens when one forgets one’s name. And this is an aspect of how

a dead person forgets his name [in the next world] when he wasn't a truly upright person. Because the main thing is the name, which is rooted in the name of God. And one needs to remind oneself repeatedly that he is called by the name of the People of Israel, and that God has private glorification from him, even if he is in the state that he is.

And he who reminds himself of this very often can easily return to Hashem Yisborach, for the good does not completely forget its high standing, since it remembers that its name is *Yisrael*, and all of the worlds were created only for us... (*Likutei Halachos*, Behema veh Chaya 4:14)

55

He who looks at the root and the ultimate purpose (which is the essence of truth, which is the blessed Creator, who created all, something from nothing, and all return back to Him, to go back and be included within Him at their end, at the time of the renewal of the universe); he who pays attention to this, certainly no lie will hold sway on him, and he will be able to return to truth and holiness from all

kinds of evil and impurity and lies, which is Hashem Yisborach; since wherever he may be, he knows that everything is from God, and that Hashem Yisborach is always in every place, which is an aspect of: “If I ascend up into heaven, You are there; if I make my bed in *She’ol*, behold You are there...”; “Also even darkness will not obscure from You” (*Tehilim* 139:11). And therefore, he who always believes in this, certainly absolutely no darkness or lie or evil or impurity in the world will be able to distance him from Hashem Yisborach and his Torah and his true Tzadiks, who are each the essence of truth. And to the degree that the *Ba’al Davar* increases his lies and deceit in order to distance him from the truth, he will draw closer and closer to the truth, specifically through this, which is an aspect of *the descent is for the purpose of the ascent*. For the root of the influence of lies is an aspect of the ultimate beginning of all things, where all is included as a single unit: silver and gold, tin and lead; which is an aspect of dust, an aspect of, “all came from the dust...” (*Koheles* 3:20). Therefore the lies can become overwhelming through this, by switching

and changing, and saying that silver is gold, etc. And this is the main way to subdue and annul the lies, because when the People of Israel look at everything exclusively from its ultimate beginning, which is God, who is the ultimate beginning of all; and Hashem Yisborach is the essence of truth, through this the lies fall and are wiped out and annulled from the world, and one merits to ascend to the ultimate heights. (*Likutei Halachos*, Behema veh Chaya 4:25)

56

There are two types of holy processes of refinement. The first refinements are the great wondrous refinements and rectifications which are done by us, the possessors of free choice, that is, through all of the mitzvahs and good acts which we do through our *itaruta de'latata*. And the second refinements are the wondrous and awe-inspiring rectifications which are done at every moment by Hashem Yisborach Himself, which is an aspect of *itarutah de'la'ayla*. For Hashem Yisborach Himself engages in this, to rectify and refine all of the worlds. And in truth, both of these processes of refinement are actually

one, because *itaruta de'latata* is stimulated from above (*Zohar*, Bereshis 235,244). Indeed all of the power of our *itaruta de'latata* is only through God Himself, but it is impossible for us to arrive at the level to grasp and understand all of this completely; because this is the secret of the matter of knowledge and free choice. Because in truth, both of them are one, but it is impossible for us to arrive at the level to grasp and understand all of this, and specifically through this [paradox] is the main potency of free choice.

And therefore, a person who walks in the path of simplicity will never fall, as is said: "He who walks in simplicity walks securely" (*Mishley* 10:9); for through simplicity and emunah he fulfills the entire Torah with its laws, with all of their details and fine points, for he believes that the rectification of all of the worlds is dependent on us alone, that is, through that we should merit to fulfill all of the mitzvahs with all of their fine details, through our *itaruta de'latata*; and despite that, when we fall (God forbid) because of some misdeed or sin, we shouldn't become discouraged because of this (God

forbid); and he should strengthen himself to do teshuvah, because he knows that there is an aspect of the higher refinement, which is an aspect of *itarutah de'la'ayla*, and no defilement reaches there at all, which is an aspect of: “If you sinned, what do you do to Him?” (*Eeyov* 35:6). And there he is able to rectify everything, and all of the sins will transform into merits through teshuvah, for the thoughts of Hashem Yisborach are very deep, and from all of the ruination he can extract great rectifications. And therefore, because he knows and believes all of this, he will always remain steadfast in the service of God, no matter what happens.

For all of the descents and distancing from Hashem Yisborach are drawn forth from the confusion which exists within the two aspects of the refinement process, as mention. There is the person who has not begun to serve God at all, or who does just the opposite, God forbid. And this is drawn forth from how the yetzer ha'ra wants God's universal knowledge to overcome free choice, as if a person does not have free choice at all, and everything is

only dependent on Hashem Yisborach's universal knowledge, and [as if] God doesn't want the service of human beings at all, which is an aspect of the false knowledge of the heretics and the totally wicked, who throw off the yoke completely, as is well known.

And even people full of cravings, who commit sins and do not enter into such philosophical investigations; nevertheless, the entire power of their yetzer ha'ra is drawn forth from this aspect; because the yetzer ha'ra is mainly drawn forth from heresy, as explained elsewhere. And also there is the opposite. For there are those people who already began to serve God somewhat, but afterwards backslid from their small amount of service, and because of this they became extremely discouraged. And because of this there are many who completely despaired of serving God, since they saw that they had awakened to serve God several times, and they weren't able to etc. And this bad phenomenon is well known among a number of youths. And this yetzer ha'ra is the opposite. It also draws its sustenance from the aforementioned confusion, and

it wants free choice to overcome God's universal knowledge, as if everything was dependent only on the individual alone, without Hashem Yisborach at all. And therefore, because he fell and defiled—he again no longer has any hope (God forbid). But a person who walks in simplicity believes that everything is certainly dependent on us—but nevertheless, everything is from Hashem Yisborach; but still, everything is dependent on us (despite that this is impossible to understand). And therefore this person certainly won't become distanced from God, and will never fall.

For certainly we need to serve God with all our might, because everything depends on us, for “the earth He gave to human beings” (*Tehilim* 115:16). And despite this, there is absolutely no fall and despair in the world, because Hashem Yisborach always finishes. And in the final end He will finish everything as He desires. For: “You O God remain on high forever”; “but God's plan—that shall stand” (*Tehilim* 92:9; *Mishley* 19:21). And any good a person does is never ever lost. And the good act certainly has a complete effect. Even though one

sees afterwards that things didn't work out well for him, and events happened to him that happened, this is impossible to understand. And as our blessed Sages said concerning the matter of the mitzvah of sending off the mother bird, and honoring one's father, "for his father told him... Where is his length of days [that the Torah promised as a reward for fulfilling these two mitzvahs]? ...Rather in the the world [to come] which is completely lengthy" (Kedushin 39b).

And likewise there are a number of mitzvahs which the Torah discusses which are a segulah to be saved from sins and to draw near Hashem Yisborach, such as tzitzis and tefilin. And there is a person who puts on tzitzis and tefilin, and despite that, the yetzer ha'ra overcomes him and brings him to sin, God forbid. If so will he throw off the yoke completely and not fulfill [the mitzvah of] tzitzis and tefilin, God forbid? But in truth, all the words of the holy Torah and all of the words of our sages of blessed memory are true and strongly based etc. Just that there are several things which we are unable to understand completely. And certainly the power of

the mitzvah of tzitzis is very strong, and it can save a person from the yetzer ha'ra and from his cravings, as appears in the story from the Talmud of the person whose tzitzis whipped his face (*Minchos* 44a). But despite this, not every person is equal, and there is a person who is drawn towards his yetzer ha'ra to the extent that even if he wears tzitzis, it is hard for him to stand up against the yetzer ha'ra. And despite that, the reverse is true: he specifically needs to be extremely careful to wear tzitzis, and likewise with all of the mitzvahs. And it is good for him that at any rate, the merit of tzitzis and its like should remain to him, and that he shouldn't be completely lost, God forbid. And as time goes by, perhaps the merits of the mitzvah of tzitzis and all the other good points which he has will gather up together to the point that he will merit to overcome his *yetzer* completely. And no matter what, at any rate, when a person does some good act, this is never ever lost, despite all of the things which are done to a person afterwards. And also concerning this there are several aspects and several matters which are

concealed from people, and this is all for the sake of free choice.

And the general principle is that every person, somehow, is obligated to do what he can do, and engage in serving God all the days of his life. And if despite that (God forbid) he does not merit complete holiness and purity; nevertheless, “no good desire is lost.” And if he sees in some book that a certain mitzvah or practice is a segulah to merit a certain spiritual level or achievement, and because of that he becomes motivated to fulfill this mitzvah, and sees that despite that, he did not merit in this way to rise to this level, he should not become discouraged because of this at all. Because who knows the ways of God? Perhaps Hashem Yisborach elevated this mitzvah or deed for the purpose of a more wondrous rectification. For God’s thoughts are very deep, and it is prohibited to ask any skeptical questions at all about [the conduct of] God, nor of all of the words of the Torah and the words of the blessed Sages. (*Likutei Halachos*, Behema veh Chaya 4:31,38,42,48-49)

[Sometimes] a person falls to the very low levels, which are an aspect of the filthy places where it is impossible for [him] to receive life energy, which is an aspect of the revelation of Hashem Yisborach's glory. And all of the Ten Statements [by which the world was created] where for this purpose, since regarding them (that is, regarding these places) it is said "and my glory I will not give to another" (*Yishiahu* 42:8). And their life force is only from the invisibility and concealment of the closed-off statement of *Bereshis* [i.e. Genesis] which is an aspect of "where is the place of his glory?" When a person falls to these places (God forbid), and merits to have compassion on himself, because he sees that his place is far from the glory of God, and if so, they are not called by the term "place" at all, because the main [concept of] "place" is where there is indwelling of holiness and revelation of the glory of God's Divinity, which is called "place" as is well known, which is an aspect of "The Place of The World" (*Bereshis Rabbah*, Vayetse 68). But the filthy places are not called by the term "place" at all,

which is an aspect of: “For all tables were filled with vomit and excrement, without place” (*Yishiahu* 28:8); and as it is said, *with no place* (*Yishiahu* 5:8). Therefore, when a person falls to that location (God forbid) he doesn’t really have any place at all, and he “wanders upon the earth” (*Bereshis* 4:14). For when a person sins (God forbid) and distances himself from the glory of Hashem Yisborach, the individual causes a situation as if he returns the world to desolation and chaos, and it is as if he destroys the world completely. And therefore he doesn’t have any place at all. But when he at least merits to recognize the truth, and see his defilement and great ruination, that he destroyed the whole world, so much that he doesn’t have a place in the world at all, and has compassion on himself and asks and requests, “where is the place of his glory?!”—for certainly regarding those places too, it must be that they have some kind of life force from Hashem Yisborach, just that it is very concealed, which is an aspect of, “where is the place of his glory?” Therefore by asking for and requesting the glory of God in that location too, in this way he ascends to

the ultimate height, to an aspect of the holiness of the closed-off statement (mentioned above) which is an aspect of *ayeh* [i.e. where?!] and there he is an aspect of “higher than the place.”

We see then that [in] his descent he fell to such a level to the extent that he was in an aspect of “lower than the place” because he was [in] an aspect of “formless and void” (*Bereshis* 1:2) and he didn’t have a place at all. And from now on, through requesting and searching, in this way he ascended to a high ascent, to an aspect of *higher than the place*, and thus all of his sins are forgiven. And from this aspect of *ayeh*, which is an extremely high level of holiness, from there originates all of the forgiveness and exoneration of all of the sins, which is an aspect of: “For forgiveness is with You...” (*Tehilim* 130:4). Specifically “with You,” for *ayeh* is an aspect of *Keter*, [i.e. the *Sferah* of the crown] which is an aspect of the Thirteen Attributes of the Beard, which are the root of the Thirteen Attributes of Compassion, and from there is the main source of forgiveness and exoneration. And this is an aspect of: “If [they] prove to be like crimson, they will

become white as snow” (*Yishiahu* 1:8). For these filthy places are an aspect of the *klipah* of the worm, which is a very hard and strong *klipah*, and it comes on strongly every day to destroy the world completely (God forbid) as explained in the [holy Ari’s] writing on intention during prayer. And from this aspect of *klipah* is drawn forth all kinds of vile critters and crawling creatures which are prohibited to be eaten—strictly prohibited—because they are extremely distant from the glory of God, which is an aspect of, “and my glory I will not give to another.” But through requesting and searching for the glory of Hashem Yisborach from that place too, by this means one ascends to the ultimate height, and one draws forth forgiveness and exoneration, which is an aspect of the Thirteen Attributes of the Beard, which are an aspect of wool, as is well known. And this is: “if they become as red as crimson dye, they shall become as [white] wool” (*Yishiahu* 1:18).

And regarding this the blessed Sages spoke about worms which form in fruit that is separated from its tree, [worms] which are not prohibited until after

they have separated themselves from the fruit. For a person who falls to those places (mentioned above), and then sees that he has no place whatsoever in holiness, at that point the main thing is not to abandon his place and not to let himself fall into despair and separate himself and go to the outside (God forbid), like what happened with many many people who, because they themselves saw their great fall, because of that they despaired completely and separated themselves from holiness and went to the outside (God forbid), and desired to maintain for themselves a place outside of holiness (God forbid), and wanted to defile themselves in the earth and make a life in this world, like those who said: “I will go and enjoy this world” (Chagigah 15:1), since he has no inheritance in the next world (God forbid). And they are certainly completely impure and totally prohibited, because this is an aspect specifically of the “creeping creatures that creep upon the earth” (*Bereshis* 7:21), because at that place is the main influence of the snake and impurity (God forbid). But in this case this worm, that is, a person who fell into an aspect of the filthy places, which is an aspect

of a worm, stays fast in his place, and at least it does not go outside. Because he knows that in truth, there certainly is no place to escape and hide from his countenance (God forbid), as is written, “to where shall I flee from your countenance? If I ascend up into heaven, You are there...” (*Tehilim* 139:7-8). And what good will it do for him to go even farther and chase after the cravings of his heart, will it not be bitter for him in the final end? And at that point it will certainly be a great consolation for him—as a person who has found a treasure trove—everything which he did to save himself from the Sitra Achera, even a tiny bit.

And [it is fitting that] a person contemplate all of this, and for all that he sees that he is distant from the glory of Hashem Yisborach, then he knows that he doesn't have a place at all, for all of the places which are far from the glory of Hashem Yisborach are not called “places” at all. And therefore he asks for and searches for and requests the glory of Hashem Yisborach from that place too, which is an aspect of: “where is the place of his glory?!” which

is an aspect of: “And you shall request the Lord your God from there”—specifically “from there.” For at least he doesn’t separate himself and go outside (God forbid)—the opposite—he doesn’t abandon his place, which is an aspect of: “If the spirit of the Ruler ascends upon you, do not leave your place” (*Koheles* 1:4). By this means he can merit that the descent will transform into a great ascent, and he will rise up to an aspect of “above the place.” And from being an aspect of a “worm” [*tolah*] he will become an “elevated one,” [*olah*] an aspect of the daily and nightly elevation sacrifice [*olas tamid*] which expiates sins committed during the day and the night, and overcomes and annuls this *klipah* of the worm, which is an aspect of *worms which form in fruit that is separated from its tree are permitted until after they have separated themselves from the fruit*. For as long as they didn’t go outside and crawl on the earth, and make themselves a place on the ground, which is the place of the influence of the Sitra Achera (God forbid)—the opposite—from their location they search for Hashem Yisborach,

then the descent can transform into a great ascent.
(*Likutei Halachos*, *Tolah'im* 3:1-3)

58

There are very weak souls, which are an aspect of “eggs,” and the main power of the Sitra Achera/the *klipah* of Amalek is over them, as is written, “and he came at you from behind, [at] the weak ones who followed after you” (*Devarim* 25:18). And the true tzadiks also engage themselves in rectifying these souls in every generation. And this is the reason for the lengthening of the Exile, in order to also rectify the weak souls. And these souls, when they merit to come to the true tzadiks and begin to be rectified, they certainly must go through an enormous quantity of hard efforts and suffering and bitterness: in body, spirit, finances; and many other aspects, as is explained elsewhere (in *Likutei Halachos*, *Nitilat Yadayim* 6:17).

And their main purification is that they should strengthen themselves immensely, and not ever despair. They should just always hope for salvation,

as is written: “I hope for You all day long” (*Tehilim* 25:5). For in truth, it is impossible for any person, in general or individually, to arrive at his dear hope, without [enduring] great pain, suffering, and bitterness. And this is an aspect of how a person needs to be very bitter over the destruction of the Beis HaMikdash—and mainly over our great distance from Our Father in Heaven. And every individual person also needs to be very bitter over the exile of his soul, which is so far from its Father in Heaven. And evil keeps rising up strongly, time after time, so that it is possible to err and say, “expectation for the next world is lost, what hope have I?” God forbid (*Aychah* 3:18). But one needs to greatly strengthen oneself and console oneself time after time, and be among the prisoners of hope, regarding which it is said: “Return to the stronghold, you prisoners of hope” (*Zachariah* 9:12). “Prisoners” specifically, because a person needs to be imprisoned and tied to the true hope of ultimate bonding, and not ever abandon his hope, “for God’s chesed has not ceased.” And his benevolence renews itself every morning; therefore: “It is good that one

should hope and wait quietly for the salvation of God” (*Aychah* 3:22,26). For it must happen that every person who truly desires to draw close to holiness will certainly experience immense and measureless bitterness, just that the main thing is that he be strong in hope for holiness.

This is hinted at in what the blessed Sages said about the signs of a pure [i.e. kosher] egg. If both ends are rounded or pointy, they are certainly impure. For this is the way of the wicked and all who are far from the truth, that when they experience some pain and suffering, they do not console themselves at all and they do not hope to escape from this situation, as is written: “He will not believe that he shall return from darkness” (*Eeyov* 15:22). And they remain sunken in deep worry and depression, and cause themselves to completely give up on God. And sometimes the opposite occurs, when they experience something good, like eating or drinking and the like, then they fill their mouths with laughter and turn all of their days into a holiday, and don’t at all turn their hearts to their final end. And this is an

aspect of “two round ends” which hints at their overwhelming depression and mourning, which is an aspect of being round like a jar, as is explained elsewhere (*Shulchan Aruch*, Y.D. 83:7). Or both of the sides are pointy: this hints at their laughter and joy, as if all happiness is in this world (God forbid), and concerning this type of joy it is said, “and joy, what does it accomplish?” (*Koheles* 2:2). But the upright are an aspect of “one end is round and one is pointy” (*Yad*, Ked. Ma’ach. 3).

For among them, pain and suffering are bound up with hope and consolation, for they are prisoners of hope. For they know that one cannot arrive at the ultimate dear hope without suffering. And also during their suffering, they strengthen and revive themselves through hope, and by this means they truly merit a good final end. However, even if “one end is round and one is pointy,” one still cannot rely on that to eat them.

For sometimes this situation can also be found among the wicked, who endure enormous suffering and bitterness for some hope of satiating the cravings of this world, to acquire money by this means, or

honor, or the like. And during their suffering, they console themselves by how afterwards they will acquire their worldly cravings in this way. And this kind of suffering and this kind of hope is certainly not good, since it is all for worldly cravings. Therefore even if one end is rounded and the other pointy, one cannot eat it—until one knows that it is from a pure species, that is, that the suffering and the hope is only for the ultimate purpose. (*Likutei Halachos*, Baytsim 5)

59

Concerning strengthening oneself to begin anew time after time in the service of God, see *Likutei Etzos Chadash*, Yirah and Avodah 54; Bushah and Azoot 3; (see text omissions).

60

[Concerning] all of the confusion of every person who desires all of the base cravings, and despite that, wants to know and understand everything with his coarse intellect, and time after time he has skeptical questions about God, and about the tzadiks, etc.; and

even if he has skeptical questions himself, this also isn't good, for this is also the work of the *Ba'al Davar*, who discourages him through the skeptical questions which he asks about himself: "how do you want to pray with concentration and enthusiasm; didn't you do such a thing an hour ago..." and similar things; [there are] many confusing things, without measure. And all of this is drawn forth from the contamination of the snake, which confused the mind of a person who wants to understand everything. For in truth, we don't know anything at all, and even King Shlomo [i.e. King Solomon] of blessed memory said: "For I am more boorish than any man, neither do I have man's understanding" (*Mishley* 30:2), and also in *Tehilim* it is said: "but I was brutish and I did not know; I was [like] a beast with You" (*Tehilim* 73:22). And this is millions and hundreds of millions more true concerning regular people, especially in these generations. And the main principle is that a person doesn't know at all, and he just needs to begin anew in the service of God time after time: "Whatever your hand attains to do [as long as you are] with your strength, do"

(*Koheles* 9:10). And then it is good for you in the world, and in the final end you will arrive at the ultimate and eternal good in this world and the next. (*Likutei Halachos*, Basar Bechalav 4:12)

61

All of the harassment and incitement and urging of the yetzer ha'ra and its hordes incite every person every day at every moment. And this is all drawn forth from an aspect of the *klipah* of Lavan [i.e. Laban], Esav [i.e. Esau], and Egypt and the Four Kingdoms, which all rise up in each and every generation against every person of the People of Israel to annihilate them, God forbid. And there is no advice through which one can be saved from them except complete emunah in God, for it is an aspect of renewal of holiness, an aspect of: “They are new every morning; great is your faithfulness” (*Aychah* 3:22). That is, that a person knows the absolute truth that he doesn't know anything—nothing, nothing, *nothing at all*. He should just strengthen himself in holy emunah which we received from our holy ancestors and Sages, and he shouldn't let anything in

the world confuse him. For we don't know anything, only just what the blessed Sages taught us. For they said, and said, and said that one needs to break all of the worldly cravings absolutely and completely—even the slightest movement which is not the desire of the blessed Creator, one needs to flee, and distance oneself from this as far as one can get, for this greatly defiles both the soul of a person of Israel and all of the worlds which are dependent upon him. And they said that even if a person transgressed what he transgressed, even if a person transgressed the entire Torah thousands of times, Heaven help us; nevertheless, there is absolutely no despair in the world, and one needs to begin anew time after time to strengthen oneself in the service of God. For Hashem Yisborach gets pleasure and delight from the worst of the worst—for actually, this is the main way that God's greatness becomes known: when the very distant draw near Him, and acknowledge Him, and strengthen themselves in emunah, and give thanks and praise Him, “for your chesed which is with us every day, and your wonders at every moment...” (liturgy, *Modim*). And the main purpose

of the Creation of heaven and earth was just for this, that a person should begin anew time after time, from the beginning [i.e. *reshis*], as if he were born today, and as if today were *reshis*, the very start, which is an aspect of: “In the beginning [i.e. *Bereshis*] God created”—specifically “*Bereshis*,” which is an aspect of the aforementioned aspect of “*reshis*” [i.e. first of all] (*Bereshis* 1:1). And indeed, even now in his goodness Hashem Yisborach always renews Creation [i.e. *Ma’aseh Bereshis*] every day. And everything is for this, for this [personal] renewal, where each and every person, in accordance with his level, [can] begin to enter into the service of the Blessed God every day anew. And this is an aspect of the mitzvah of *bikurim* [i.e. first offerings] and the confession of *bikurim* as explained elsewhere. (*Likutei Halachos*, Basar Bechalav 4:11)

62

Each and every day Hashem Yisborach sends new salvation to save a person from the Sitra Achera, which rises up against him daily, and this is an

aspect of, “announce his salvation from day to day” (*Tehilim* 96:2). And also in the *Shmonah Esray* prayer one says, “and for your miracles which are with us every day....” And indeed as the blessed Sages said: “Each and every day a person’s *yetzer* rises up against him, and if the Kadosh Baruch Hoo didn’t help him...” (*Sukah* 52b). We find then that each and every day completely new things are made to happen to a person, and the God helps him and saves him every day. Therefore, a person shouldn’t get himself upset at all from day to day, because who knows how great the new salvation will be which Hashem Yisborach will send him today if he merits to strengthen himself and to begin anew. (*Likutei Halachos*, Basar Bechalav 4:12)

63

It is stated elsewhere that a person needs to be extremely stubborn in his service of God, and this stubbornness strengthens a person wondrously not to ever fall, under any circumstances. And this is an aspect of: “She fears not for her household from snow, for all her household is dressed in crimson”

(*Mishley* 31:21). And said the blessed Sages, “Don’t read it as ‘*shaneem*,’ [crimson] rather ‘*shnayeem*’ [two]” (*Midrash Mishley*). “Give, you shall surely give”; “open, you shall surely open”; “provide, you shall surely provide” (*Devarim* 15:10-11,14). [This] is an aspect of the stubbornness on which the entire fulfillment of the Torah is dependent, that he should strengthen himself to repeat and double every good action, whether Torah study, or anything else that he had begun to accustom himself to; that he should strengthen his will to go back and do the same holy act time after time, even a thousand times, even if he went through what he went through, for this is the main fulfillment of the Torah; that one needs to be extremely stubborn in one’s service of God, and to do holy acts, even to force oneself, even thousands of times, without paying attention to any discouraging thoughts, with which the *Ba’al Davar* and the *Sitra Acher*a and the demons of mockery discourage him— and this is the main strengthening in holiness, and by this means, he will have no fear of the hell of snow. [Perhaps this is also alludes to the verse: “if they become as red as crimson dye,

they shall become as [white] wool.”] For there is a hell of fire and a hell of snow, as the blessed Sages wrote, the hell of fire comes as a result of getting heated up to do a sin related to animalistic cravings (God forbid). But the hell of snow is from his discouragement afterwards, when he regrets what he has done, for “they are all full of regrets,” as the blessed Sages said (*Shevet Musar* 25; *Nederim* 9b). But in most cases the main obstacle to doing teshuvah is because of feeling discouraged, where a person thinks that it has become impossible for him to do teshuvah because of [his] enormously large number of sins. And because of this he despairs completely of approaching God. This is especially the case concerning those who have already begun to serve God a little bit, and afterwards fell from this. And this is mainly from becoming discouraged, and from the “coldness” [i.e. lack of motivational] which the *Ba'al Davar* induces in him. Therefore because of this, one is sentenced to the terrible and bitter coldness of the hell of snow. However, by holy daring and stubbornness, and by the aforementioned strengthening of will, without allowing oneself to be

moved from one's place under any circumstances, [one escapes this fate]. One should just fulfill the Torah, and again fulfill the Torah and the mitzvahs as much as possible; to snatch in this way the passing shadow, every day of his life, even if he goes through hardships. And he cannot allow himself to get cold (God forbid) in his fulfillment of Torah and mitzvahs, no matter what happens. And this way, he certainly will not be sentenced to the hell of snow and cold, and this relates to: "She fears not for her household for snow, for all her household is dressed in crimson." (*Likutei Halachos*, Basar Bechalav 4:27,29)

64

Despite that a person has fallen like he has fallen (God forbid), if he is strong in his desire and yearns for absolute truth, he can ascend specifically by means of the descent to a very high place. And this is an aspect of "the descent is for the purpose of the ascent"; see elsewhere. (*Likutei Halachos*, Heksher Kaylim, 4:22)

Even the worst of the worst, whoever they may be, need to strengthen themselves and make strong efforts to turn to God in hope and anticipation, without ever easing off or being lazy about maintaining their will to do good. And in this way a person will certainly merit to bring to fruition much true and eternal good, which the holy People of Israel have already done quite a lot of, through their holy daring and strong desire for holiness. And by this means we left Egypt, and He split the Red Sea, and we merited to receive the Torah, and many other similar genuine salvations which the People of Israel merited in every generation through the forcefulness of their will for holiness, and through true self-sacrifice. And by remembering all of this time after time, by this means we also have the strength currently to strengthen ourselves in hope and anticipation, and desire for holiness, until thus we will merit to break down all the obstacles and to arrive at the ultimate good. And this pertains to: “Strengthen yourselves, and He will give your heart courage, all who hope...” Specifically “all who

hope,” which is an aspect of strengthening of the will/desire. For even though much time has passed where one hasn’t merited the good; nevertheless, one anticipates and hopes and expects [to receive salvation] from Hashem Yisborach, unto He will look out, and God will see from heaven, and this is: “all who hope,” specifically “all”—whoever it may be. (*Likutei Halachos*, Heksher Kaylim 4:26-29)

66

One needs daring and temerity and enormous strength in the numbered and fleeting days of this world, in order to stand up against everything which holds one back etc. For the *Ba'al Davar* wants to push one back (God forbid) at every moment. And the main thing is, through its deluded deductions, by which it depicts light as its opposite (God forbid), by this means it incites a person to transgress (God forbid), and causes one to think that the prohibited is permissible and that a transgression is a mitzvah. And afterwards when a person has already faltered, it comes another time and dresses itself up as mitzvahs; and it wants to trip up the person and push him away completely [from holiness,] God forbid.

And all of this and its like is drawn forth from the *klipah* and the Sitra Achera. And this is mainly through an aspect of the *klipah* of Bila'am, which wants to depict the light of the Torah as the opposite. Therefore one needs enormous daring and strengthening against it, without measure; and concerning this it is said: "Fortunate is the man who has strength in You, in whose heart are the highways," whose [Hebrew] initials form the acronym "Bila'am," as is explained elsewhere (*Tehilim* 84:6). (*Likutei Halachos*, Yayin Nesech 4:28)

67

Sometimes a person falls very much and becomes distanced from Hashem Yisborach because of the truth. For he knows the truth that he has greatly defiled and ruined, and now too he is in the state that he is, and therefore he completely despairs of himself. But in truth, a person needs to distance himself from such truth, etc. (See *Likutei Halachos*, Ribis 27,30.)

The enormity of the greatness of Hashem Yisborach's compassion and chesed is to the point of infinity and endlessness. And it is utterly impossible to gain understanding of the essential true intentions of Hashem Yisborach, even amidst the flaring up of his anger and fury (God forbid). For then too it is God's desire that we entreat and pray to Him, and He truly desires to save us with complete salvation. And therefore, in that situation too one needs to strengthen oneself in prayer, and supplicate to God, and rely on his great compassion and chesed, which is utterly impossible to understanding. And like we found with Moshe Rebeinu of blessed memory, after the Sin of the Golden Calf, and He said He would destroy them (God forbid). And then Moshe understood (without paying attention to the literal meaning of what God said, that it was *as if* He wanted to destroy them, God forbid). But the actual truth is this was not so; it was all in order to energize him so that he would strengthen himself in prayer to sweeten the judgements and heavenly accusations, and cause them to be removed from the People of

Israel. Therefore Moshe then strengthened himself in prayer very much, until God was appeased by Moshe, and “God reconsidered the evil [punishment]...” (*Shmos* 32:14). And then He taught him the order of prayers and He revealed the Thirteen Attributes of Compassion to him. And there He revealed to him the ultimate truth, that the true essence of God was his great compassion and chesed for all eternity, which never ever ceases. And this is an aspect of, “benevolent God, who is compassionate and gracious, slow to anger and abundant in chesed and truth...” (*Shmos* 34:6). That is, this is the essence of Hashem Yisborach’s truth, that his compassion and chesed never ever run out, no matter what happens; and prayer, supplication, and screaming and crying out to God are always effective. For after all of the angering, when people anger Hashem Yisborach, his true mercies never ever run out.

And in every generation there are tzadiks and the upright who always strengthen themselves in prayer; and by doing so they sweeten all of the judgments in

the world, and annul all of the evil decrees [which beset] the People of Israel. And they inculcate true inner knowledge into the People of Israel, which is to always strengthen themselves in prayer and supplication. For this is the main absolute *truth*, as it is written: “God is near to all who call Him, to all who call Him in *truth*” (*Tehilim* 145:18). And it is written: “But, as for me, may my prayer to You...answer me in the *truth* of your salvation” (*Tehilim* 69:14). Specifically “in truth,” because I believe that it is an absolute truth that even now, after I have done what I have done, and I have gone through what I have gone through, still, still, You desire to bring me salvation. Therefore I strengthen myself and pray “answer me in the truth of your salvation.” And understand this extremely well, how very very much one needs to always strengthen oneself in prayer, no matter what happens. (*Likutei Halachos*, Ribis 5:33)

69

All of the battles in the world mainly symbolize the war against the yetzer ha'ra. Because even the

battles that an individual has in the material world against one's antagonists and enemies, these are all wars with the yetzer ha'ra; as the blessed Sages said: just as a person has antagonists down below, in parallel to them he also has antagonists up above. Therefore the main war is the war with the yetzer ha'ra. And this is what the Cohen cautioned before they went to battle in a war of God, to overcome the enemies and the Sitra Achera which surround holiness, which are an aspect of the pagan nations which surround the Land of Israel, which represent all of those who are stumbling blocks and obstacles to acquiring holiness. And when a person engages them in battle, great heavenly accusations rise up against him, and they want to completely push him down from his service, God forbid. And this is the main war, wherein a person needs to strengthen himself to stand up on his feet and not fall from his service of Hashem Yisborach, God forbid. And then he will certainly merit to be victorious over them, and break them, and annul them.

But on what will he firmly place his trust, so that he does not fall from his service of Hashem Yisborach,

God forbid? The main thing is just holy emunah, so that since he is strong in holy emunah, he certainly will not have to fear any war and any test in the world. And this is what the Cohen told them: "Hear, O Israel, today you are approaching the battle" (*Devarim* 20:3). And the blessed Sages interpreted this as meaning: "Even if you have no merit other than that you say 'Hear, O Israel' [i.e. *Shema Yisrael*] every day, you are fit to be victorious over your enemies..." (Sotah 42a). And this relates to the above. For in the merit of "*Shema Yisrael*" alone, that is, in the merit of holy emunah, through this alone you can enter into battle, both materially and spiritually. Because you are strong in faith in God, you no longer need to fear any battle in the world at all. And this pertains to: "Let your hearts not be faint; you shall not be afraid, and you shall not be alarmed, and you shall not be terrified because of them" (*Devarim* 20:3). And the blessed Sages interpreted this to mean, *do not be afraid of the stamping of the horses, and the clamor of the troops, and the sounding of the horns*; that is, the tactics used by the enemy to scare and threaten those who

oppose them. And all of these things exist in the war against the yetzer ha'ra. And this is known by he who has begun somewhat to enter into the service of God and the war against the yetzer ha'ra, even a completely simple person. For it is the way of the *Ba'al Davar* to threaten and scare a person very much, and to make his service of God extremely tiresome. And because of this, there are many who are deterred from starting to enter into the service of Hashem Yisborach, because of these threats and this heaviness and the like. And this is an aspect of *the stamping of the horses, and the clamor of the troops*. But the most important thing in the service of God is not to be afraid at all, as explained elsewhere; that in this world, a person needs to pass over a very narrow bridge, but the main thing is that a person not be afraid at all.

And the main way of strengthening oneself to pass safely over the narrow bridge without fear, is this holy emunah. This is an aspect of: "*Hear, O Israel, today you are approaching the battle.*" That is, in the merit of *Shema Yisrael*, which is holy faith, then

again: “Let your hearts not be faint...”; “For the Lord your God is the one who goes with you...to save you...” (*Devarim* 20:3-4). This is an aspect of “God is for me; I shall not fear.” Since I believe in Hashem Yisborach in complete faith, for “the whole earth is full of his glory.” And God is always with me, so then again: “God is for me; I shall not fear. What can a person do to me?” (*Tehilim* 118:6). Since a person has strong emunah in God, he will certainly be victorious in all of the battles, and in the final end, he will truly return to Hashem Yisborach. And this is an aspect of: “This I reply to my heart; therefore I have hope” (*Aychah* 3:21). “This” is an aspect of *Malchus* of emunah, as explained elsewhere. (*Likutei Halachos*, Geeluach 3:9)

70

Concerning the releasing of vows through regret, from this one can understand the enormous chesed of God—infinite and without end—and how there is absolutely no despair in the world at all. For the vows, where a person vows and prohibits something from himself, this is a very high aspect, which rises

to the place of the vow, which is an aspect of the holy *makifs* [i.e. the surrounding spheres of mind]. And these are the roots of the Torah, as explained elsewhere. However, despite that vows are such a high aspect; nevertheless, one can release them through regret which one expresses in front of a Torah sage; and this is an aspect of teshuvah. Because the main part of teshuvah is regret, for in that, there is an aspect of the *makifs*; there it is an aspect of “the ultimate knowledge which we shall not know” (*Bechinas Olam* 13:45). And there, chesed is infinite, and one can always regret and do teshuvah, no matter what happens.

For in truth, teshuvah is something wondrous, and it is higher than our understanding, higher than the holy Torah (so to speak) as explained elsewhere. Therefore, the power of teshuvah never ever ceases, under any circumstances. And even a person who begins to do teshuvah and falls (God forbid), and even if he began several times and fell each time into what he fell; nevertheless, he needs to strengthen himself and begin anew time after time—for the power of teshuvah never ever ceases.

For there, chesed is infinite.

And we see this in the releasing of vows, where a vow can be annulled through regret. And this is an aspect of teshuvah through the power of a Torah sage. Even though the vow is an aspect of something extremely lofty, an aspect of the *makifs*, which are higher than our understanding, an aspect of the roots of Torah, an aspect of teshuvah—nevertheless there is an even higher aspect, where the vow is annulled through regret. Likewise, in every service to Hashem Yisborach, from every person, on every level, and at every time, there is wondrous chesed from God, higher than high, which the mouth cannot speak of, nor the heart think of. And even though Hashem Yisborach behaved towards him benevolently, and raised him out of the dumps, and returned him to Him, and [still] the person did not have compassion on himself, and also defiled this wondrous chesed a number of times; nevertheless, there is chesed above chesed, up to infinity, such that all are able to draw near to God wherever they are, through the power and merit of the great and wise tzadik of the person's generation; if they will listen to him and

walk in his holy paths. (*Likutei Halachos*, Nedarim 4:7)

71

In that the Great Tzadik is able to enlighten those on a high level, who are an aspect of “dwellers above,” and inform them that they still don’t know anything at all about the greatness of Hashem Yisborach, by doing this alone he can draw near the distanced and very lowly, and strengthen their heart not to despair of receiving compassion, God forbid. For God is still with them and among them, for “the whole earth is full of his glory.” (*Likutei Halachos*, Nedarim 4:14-16; *Likutei Etzos Chadash*, Garim 14)

72

There is a need for a person to strengthen himself, since one needs to know that it is impossible under any circumstances to know in this world where one stands and at what level one is on; and this is his main free choice and test. One just needs to strengthen oneself in emunah, and also believe in oneself, that there is not any positive movement of

his which is lost, God forbid, as the blessed Sages said (*Zohar, Shmos* 150b). (See *Likutei Etzos Chadash*, Emunah 101)

73

[Let] a person look with a true eye on how time disappears, and how time passes and flits away, and it never rests—even for a moment. For in truth, time does not exist at all. However, because of the smallness of our minds, it appears to us as if there is some aspect of time, just as it seems to a person who sleeps and dreams for a quarter of an hour, that in his dream seventy years have passed, and this is all because of the smallness of our minds at that time. For doesn't he see clearly immediately afterwards when he wakes up that no more than a quarter of an hour had passed by? Likewise, this is just like how it seems to him, that there truly is some kind of aspect of time. And in reality time does not exist at all, as is explained elsewhere. And if a person examines this truthfully, then he will certainly put all of his heart into annulling the nonsensical [illusion] of time, and

put all of his hope on an aspect of being above time. Also, in this way, that he believes in an aspect of *above time*, in this way he will never fall because of any possible kind of descent, no matter what happens, because he will remind himself that there exists the aspect of: “I have given birth to you today” (*Tehilim* 2:7), which is said regarding Mashiach, who is an aspect of *above time*. And there everything becomes rectified; and all the time which passed by is completely annulled. And it is as if he is really born today, through the aspect of being *above time*, which is a level that the true tzadiks attain, who are an aspect of Mashiach. And this is the main hope and strength to do teshuvah from all of the defilements which a person fell into, each person in accordance with his own situation. [And these defilements] are all drawn forth from the aspect of *the evil deeds done under the sun and over time*. A person wants to purify himself from his contamination and return to God in truth, and be included in an aspect of *above time*, for teshuvah is mainly an aspect of *above time*, as is explained elsewhere. But how is it possible to transform and

rectify all of the days and periods which passed by him in such defilement?

Therefore, his main hope and rectification is through an aspect of *above time*, for there, all is rectified, as if today he is born anew. And for as long as a person has a “point” of emunah, where he believes in God and the next world, and the coming of the Mashiach (who is an aspect of *above time*, which is said regarding Mashiach), through this he will always have hope. And somehow, since he strengthens himself to some degree, then there is hope for his final end, through an aspect of “I have given birth to you today,” which is the holiness of Mashiach. And from there, holiness and rectification is drawn forth upon all of the converts and penitents.

For even a convert who is born from the defilement of the *Akum*, when he comes to convert, the blessed Sages said regarding him, that a convert who converts is like a newborn child, which is an aspect of: “I have given birth to you today,” since he now comes to enter into the holiness of the People of Israel. And this is even more the case regarding a Jewish penitent, who was born into the holiness of

Israel. Even though he went through what he went through, Heaven help us. Nevertheless, when he wants to truly do teshuvah and enter completely into the holiness of the People of Israel, then every day and every hour he needs to regard himself as if he were really born anew. And this is drawn forth from the holiness of the tzadiks, who are an aspect of Mashiach, regarding whom it is said: "I have given birth to you today." And this is the main entrance into the holiness of the People of Israel. But when he will manifest this aspect, and always feels as if he were born now, even if he goes through what he goes through; and if he will strengthen himself time after time, and thinks in his heart that he has been born now; then certainly, in the final end he will merit to draw near to Hashem Yisborach, and then all shall be rectified.

For the early days will fall away, and everything will be transformed into goodness through his complete teshuvah. And all will be included into an aspect of *above time*, which is an aspect of Mashiach, an

aspect of “I have given birth to you today.” And this is an aspect of: “You bring man to the crushing point” (*Tehilim* 90:3). And the blessed Sages interpreted this to mean, “till the decline of the soul” (*Talmud Yur.*, Chagigah 2a). Nevertheless, teshuvah is useful even then, which is an aspect of, “and You say, ‘Return, O human beings’” (*Tehilim* 90:3). And all of this is through an aspect of *above time* which is an aspect of: “For a thousand years are in your eyes like yesterday, which passed...” (*Tehilim* 90:4). And likewise when one begins the *Mizmor*, “O God, You have been our dwelling place”; “Before the mountains were born...and from everlasting to everlasting, You are God” (*Tehilim* 90:1-2). And all of this is an aspect of *above time*. Because specifically in this way one merits to always do complete teshuvah, no matter what happens. And all of this *Mizmor* deals with this issue, see elsewhere. (*Likutei Halachos*, Mila 4:17-19)

74

Concerning how one can merit, through strengthening oneself at the time of a fall, that the

descent transforms into an ascent, and how specifically through this, one will become affirmatively renewed with wondrous renewal, see *Likutei Etzos Chadash*, Tiltul OoNisiyah 10.

75

The mitzvahs relating to impure skin diseases hint at great encouragement for a person. Sometimes when one reaches the ultimate descent, then one merits to receive purity and a rectification for his soul, and to do teshuvah, for this is an aspect of how the disease of *Baheres* contaminates at the size of an oat, but if it spreads to the entire body, one is pure. (See *Likutei Etzos Chadash*, Yirah 87.)

Sometimes through God's grace a powerful light is opened up to a person, and it seems to him that he will certainly become an upright person as is fitting, and afterwards it suddenly becomes dark to him, as if the sun has set, really suddenly and not in its proper time. And this is an aspect of what is said regarding Yaakov, "and he arrived at the place" (*Bereshis* 28:11). For with Avraham it was said, "and he saw the place from afar" (*Bereshis* 22:4), but Yaakov Avinu merited to really meet up with the Place [i.e. with God] as is stated in the holy Zohar. And despite this, it is written afterwards that he slept there because the sun set; and the blessed Sages interpreted this to mean that it did not set in its proper time, as mentioned above. And after that they informed him in a dream that this was all an aspect of, "and behold! a ladder was set up on the ground, and its top reached to heaven." For this is all of the service of a person: that he needs to go from level to level like one ascending a ladder; "and behold, angels of God were ascending and descending upon it" (*Bereshis* 28:12). That is, the tzadiks, who are

called “the angels of God,” need to have a multitude of ascents and descents. And before the ascent, there needs to be a descent; and the descent is for the purpose of the ascent. Therefore, a person should not be shocked and never ever become discouraged because of everything which he goes through. For even when he is in an aspect of ascent, where he sees some kind of salvation and gleams of light, he shouldn’t err to think that the light is already his. He should just know that he is still very far. And by this means, he will not fall when he sees afterwards that for him, the light has turned to darkness, which is an aspect of descent. For in truth, despite everything, the light which had already shined upon him was not extinguished, and will not depart from him, God forbid. For the light of Hashem Yisborach’s chesed always shines upon him. Just that everything is an aspect of “she brings her food from afar” (*Mishley* 31:14), and an aspect of, “and he saw the place from afar.” But in the final end, God will finish what He began, and will do good for *Klal Yisrael* [i.e. the totality of the People of Israel], and for each individual person. Just one needs to always expect

redemption, as is said, “for we hope for your salvation all day long” (liturgy). (See *Likutei Etzos Chadash*, Yirah VeAvodah 89; *Likutei Halachos*, Shiluach HaKen 5:10)

77

There are those who may err because they see how very far they are from the light. Therefore depression and melancholy may descend upon them (God forbid), which does great damage—more than everything, as is well known. Therefore, he who truly has compassion on himself needs to transform everything into happiness. For specifically, through seeing and understanding how distant the light is from him, specifically because of this, he will delight and be very joyful. For despite everything, isn't it that he sees that the light is truly with him? For don't we, despite everything, ignite the holy light of Chanukah candles right in our home? And also Tefilin, which are very lofty lights, and we wrap them on our arms and on our heads—could there be more nearness than this? And if we know that the light of Tefilin is still very far from us—on the

contrary—this is our joy, that they heal us with precious and wondrous medicines such as these, which come from so very far away. And in this we have great hope, for God will certainly extricate us from all our problems, and will draw us near to Him with compassion.

And since at every moment we see these distant and lofty lights, which are really with us; and if we are still distant from them, on the contrary, [we should be happy about this even more so]. One needs to realize all of this in order not to get discouraged when he sees that he goes through what he goes through. Even though he wraps Tefilin, and lights the Chanukah candles, etc. etc. For he needs to know that the light is still very far away from him; but nevertheless, one needs to transform everything to happiness. For despite all, this distant and lofty light is really right with me and in my home; and this is an aspect of *Halel* and the joy from the remarkable miracles which were done for us on all of the holidays. And this is all in order to become strengthened through this, to always expect

salvation, which is an aspect of: “He made a memorial for his wonders” (*Tehilim* 111:4). And in order that we be trusting and strong, that just as his chesed had overcome us, in doing such miracles for us, so that we merited such wondrous lights which come from afar—“she brings her food from afar”—in order to heal the afflictions of our souls; through this we are trusting with strong trust that He will certainly bring us to merciful salvation, and will continue to do new and wondrous miracles for us, until we return to Him in truth. And He will finish what He began, for “the word of our God shall last forever” (Yeshayahu 40:8), and as it is said: “But You remain on high forever, O God” (*Tehilim* 92:9). (*Likutei Halachos*, Shiluach HaKen 5:11)

78

The main drawing near of those distanced from God, of converts and penitents, is through their knowing and recognizing by themselves how far they are from Hashem Yisborach, in light of their state; and nevertheless, that they also know and believe the opposite, that they are really adjacent and nearby

God, in light of his wondrous and measureless compassion. And this is an aspect of what our blessed Sages said; one says to a convert who comes to convert: “What did you see which caused you to want to convert?” (*Yebamos* 47a). And if he says, “I know, and I know that I am not deserving”; that is, that he also recognizes in himself how very distanced he is, just that nevertheless, he desires to draw near to God, trusting on his great compassion, for Hashem Yisborach loves converts too—then he is welcomed into the fold.

And this is an aspect of what Naomi told Rut [i.e. Ruth]: four methods of capital punishment were granted to the court, and she said: “The way you die, I will die” (Rut 1:17). This seemed like this was distancing, since Rut was so modest, and wanted so badly to convert, and she tells her, *perhaps you will be culpable of a sin [punishable by one of] the four capital punishments*, God forbid. And Rut herself, why did she respond: “The way you die, I will die”? That is, she was satisfied with this possibility. It would have been more appropriate for her to respond: “I am certain in my purity and

righteousness that I won't incur the death penalty, God forbid.”

But this is all related to the topic above, for the main drawing close of the distanced is through an aspect of distancing and drawing near, and this is an aspect of, “peace to the far and to the near” (*Yishiahu* 57:19). Because right after he misleads himself to say that he is already close to God, then he will know for certain that in truth, he is far from God—and this caused all of the destructions, Heaven help us. For also during the time of the Beis HaMikdash, when it certainly was a period of nearness of the People of Israel to their Father in Heaven—especially when they merited to stand in the Beis HaMikdash itself, which is the ultimate place of being drawn near (and even more so in the First Beis HaMikdash where the Ark and the Tablets etc. were still there); despite this, they needed to know how far away they still were from God and from the holiness of that awe-inspiring place. They just needed to transform everything into happiness and to trust in the chesed of Hashem Yisborach, who also

draws all of the distanced near [to Him], as we saw in the Beis HaMikdash itself, where Hashem Yisborach constricted the indwelling of the *Shechinah* [i.e. the Divine presence] in the Beis HaMikdash, for: “Behold, the heaven and heaven of heavens cannot contain You” (Malachim I, 8:27). And indeed through the enormity of Hashem Yisborach’s compassion, He commanded that coarse beasts be elevated [as offerings] into a pleasant fragrance. And because they defiled this, and thought that all goodness was in their hands, and that they were already very near through their own accomplishment, therefore their heart became haughty; thus “they forgot Me” (*Hoshea* 13:6), and in this way they caused the entire destruction, which is an aspect of: “Turn away your eyes from me, for they have made me haughty,” in accordance with the interpretation of Rashi (*Shir Ha Shirim* 6:5).

Therefore Naomi also spoke to Rut in this way, *for even though right now your heart burns to draw near to holiness, at any rate, who knows what will be later on? Perhaps you will be found guilty of*

capital punishment from a rabbinical court. And Rut the tzadikah, even though she certainly took upon herself in her mind to be a complete tzadikah, and not to be found liable for capital punishment from a rabbinical court (God forbid); nevertheless, she responded in the innocence of her righteousness, that she certainly is not sure whether she will be permanently righteous, and who knows in what way I may eventually fall, God forbid. Just, no matter what happens, even if the Ba'al Davar becomes overpowering (God forbid) and he brings me to do what it brings me to do, so that I will be liable for the death penalty (God forbid); nevertheless, I truly take upon myself the holiness of the People of Israel, and whatever will happen to me so be it, and "the way you die, I will die." So then Naomi really drew her near whole heartedly, and she became a great tzadikah, to the extent that she merited that Mashiah descended from her, who will return the entire world to the proper path. And indeed this is the case with every person who seeks to draw near to the truth, that the main drawing near is through being pushed away. And even afterwards when he

has drawn quite close, time after time one needs to remember how one [also] gets pushed away. Just one shouldn't truly [allow oneself] to be pushed away because of this (God forbid)—on the contrary—being pushed away needs to assist one's goal of drawing close, which is an aspect of “peace to the far and to the near.” (*Likutei Halachos*, Shiluach HaKen 5:16-17)

79

Each member of the People of Israel [struggles] amidst the harsh difficulties and stress, and the enormity of the soul's distress and exile, to the degree that each and every person feels in his soul; nevertheless, one needs, specifically from that place, to see and observe hopeful and [optimistic] thought [i.e. *sever*] for the redemption of one's soul and return to God. This is an aspect of “Yaakov saw that there was ‘grain’ [i.e. ‘*shever*’] being sold in Egypt” (*Bereshis* 42:1). The blessed Sages interpreted this to mean, “there was ‘*shever*’”: “Now Joseph had been brought down to Egypt.” [*Shever* here means “grain” but the interpretation derives from its additional

meaning of “breakage.”] Because “there was *sever*”: “Now Joseph was the ruler.” [“*Sever*” meaning “optimistic thoughts” is related to “*shever*” since the Hebrew letters of “*shever*” can also be pronounced as “*sever*.”] Because “there was ‘*shever*’”: “and they will enslave them and oppress them.” Because “there is *sever*”: “and afterwards they will go forth with great possessions....” (*Bereshis* 39:1,15:13-14; *Midrash Rabbah*, Miketz). For this is the truth, that amidst the great *shever* [i.e. turmoil] and distress (Heaven help us), one needs to always look forward to salvation, and the *sever* [i.e. optimistic thinking] and the great hope which is en clothed in it. And indeed, this is so regarding each person individually, and this is an aspect of “being distanced is for the purpose of being drawn close, and descent can be for the purpose of ascent.” And this is an aspect of “I will go down with you to Egypt, and I will also bring you up” (*Bereshis* 46:4). And in the books it is understood that this verse discusses the entire secret of the People of Israel’s Exile, and all of the ascents and descents which the person of Israel goes through. And the main thing is strengthening

oneself, for one needs to strengthening oneself enormously in the midst of the overwhelming bitterness of the descent, where specifically from there, God will have compassion and will grant a person salvation and draw him near to Him: “For God will not forsake his people...” (*Shmuel* I 12:22). And as is written: “If I said: ‘My foot has slipped,’ your kindness, O God, supported me” (*Tehilim* 94:18). And additionally there are many other verses and discussions by the blessed Sages, for Hashem Yisborach transmutes the blow into healing for the People of Israel.

And here in this verse, "I will go down with you..." there are thirty letters [in Hebrew] which are divided into three groups, each one comprised of ten letters. And this forms the holy name discussed in the book *Sha'aray Tzion* which is learned from the verse "I will go down with you," which forms the acronym "*Ami Netzeh...*" ["My people, we shall depart..."] That is, the first letter of the first group, which is *Aleph*, and the first letter of the second group, which is *Mem*, and the first letter of the third group, which

is *Yud* of the word “*anochi*” [I]; from these are formed the name “Ami”; [and then correspondingly, the second letter of each of the three ten-letter groups is taken to form the next segment of the acronymic name, and so on following this pattern.] And from this, one is able to very much take heart, how in the beginning of the descent, which is alluded to in the words of “I will go down with you,” which comprise the first ten letters, and additionally within the full severity of the Exile itself, which is an aspect of the word “*Mitsraymah*” [“to Egypt”] and [the second appearance of] “*anochi*” [“I”], which comprise the ten words of the second group, which alludes to, and immediately joins together with the [phrase] *sprouting of the horn of salvation* of the ultimate ascent, which is an aspect of the “*Yud*” of “*anochi*,” and the words “I will also bring you up” and the *Yud* of “*anochi*,” (from which derives the main ascent, as explained elsewhere); this joins together with the *Aleph* of the first “*anochi*,” which is the beginning of the descent into the Exile, and with the *Mem* of “*Mitsraymah*” which is the Exile itself—all of this is in order to teach that

even from the beginning of the descent and the Exile, the aforementioned “*Yud*” immediately stood up to guard us and save us, so that we would not get stuck there, God forbid; rather, the descent would be for the purpose of ascent (see *Sha’aray Tzion* 22-24). And this is alluded to in the words of the blessed Sages, who said in the *Midrash* regarding the verse: “Now it came about at that time that Yehudah [Judah] was demoted by his brothers” (*Bereshis* 38:1). For even before the first Exile, the final redeemer was born, who is Peretz, etc. as mentioned above [in that Yehudah’s decline was the beginning of a chain of events which lead to the dynasty of King David and the future Mashiach.] (*Likutei Halachos*, Shiluach HaKen 5:22-24)

80

The words of the true tzadiks, which strengthen us to always be strong in God, and proclaim to us that there is absolutely no despair in the world at all—these words need to be heeded by us; they need to enter into our hearts like “dew and rain” (liturgy). And this is an aspect of what Moshe Rebeinu of blessed memory said to us in the song “*Ha’azinu*,”

which is entirely strong admonition and energization and strengthening, never to give up on crying out to Hashem Yisborach, even if “a sharp sword is laid on a person’s neck” God forbid (*Brachos* 10a). “For God will not forsake his people,” for Hashem Yisborach’s mercy is bountiful, as explained elsewhere. Therefore He cautioned them very much to listen intently to all of this: “My lesson will drip like rain; my word will flow like dew” (*Devarim* 32:2). For just like the dew and rain in which a drop of rain enters into the earth, and afterwards wondrous plants grow because of this; likewise, one needs to amply insert these words deeply into the heart, until they germinate in the heart, and they bring forth fine fruits. For these words, *to always strongly hold on to God*, one needs to listen to them intently and understand their inner meaning. One needs to understand the allusions of the Tzadik, how very much one needs to always strengthen oneself, because it is utterly impossible to explain how much all of these things are needed, which is an aspect of what King David, of blessed memory, said after he talked about all of his hardships, how it is absolutely

essential to always just roar and cry out to God all day long, which is an aspect of: “For this let every pious man pray to You at the time that You are found, only about a flood of vast waters [that] should not reach him.” And he concluded afterwards with: “I will enlighten you and instruct you which way [to go]; I will wink my eye to you” (*Tehilim* 32:6,8). *For it is still impossible to explain the details of this to you very much, just that I signal to you with my eyes, not to look at anything which pushes you away, where [you feel] you are being distanced from Hashem Yisborach, neither at thoughts which arise from within yourself, nor at what pushes you away, the source of which is other people. Don’t pay any attention to any of these things. Just understand my words, that I teach you the way which I communicate with my eyes, that you should always strengthen yourselves in crying out and roaring to Hashem Yisborach. Then it will be good with you. (Likutei Halachos, Arla 4:16; Likutei Etzos Chadash 139-140)*

The main *Chinuch* [i.e. “education”; also, “making a dedication”] for serving the blessed Creator is through an aspect of thanksgiving and thankful praise, which is an aspect of Chanukah [i.e. the holiday; also, “to make a dedication”; the word shares the same root as “*Chinuch*”]. For [when one considers] what each and every person goes through, the enormous suffering and difficulties, and obstacles and confusion and cravings etc., it certainly should be difficult to carry on until one merits complete salvation, that is, until one truly becomes an upright person to the proper degree, for this is an aspect of complete salvation. And therefore in reality, quite a number of people began serving God, and there are those whose service extended over days and years. But afterwards, they no longer could bare the bitterness and heaviness of the *Ba'al Davar*, and each person fell in the manner they fell, Heaven help us. But he who desires in complete truth to have compassion on his own life, his main ability to carry on is through the aforementioned aspect. [It is through realizing that] everything

which he goes through, no matter what happens, even if he sees that he himself is absolutely guilty of doing deeds which aren't good etc.; nevertheless, even the worst of the worst certainly [can realize that] God does him great and wondrous chesed every day, as it was instituted to say, "for your miracles which are with us every day, and for your wonders and favors of every moment..." [Chanukah liturgy].

And certainly the words of the blessed Sages are straightforward and genuine, that we all need to believe in this very much, that Hashem Yisborach certainly works miracles and wonders and benevolence on each and every person, every day and every time and every hour. And if a person wants to look, he will see a lot with his eyes, and he will remember his situation very well, how much exalted benevolence is done for him by God, for everything which a person merited to do (a mitzvah, or some good point [i.e. a small positive deed]) certainly is never ever lost. And the entire world with all of its worldly pleasures and suffering and

nonsense does not measure up to a single point of one mitzvah which each member of the People of Israel merits every day. One needs to accustom oneself, that whatever one goes through, no matter what happens, one should remind oneself at all times about the goodness and the wonders which God has done for him up to this time. In this way he will become motivated to always cry out and pray to Hashem Yisborach, which is an aspect of “give thanks for the past, and cry out regarding the future” (*Brachos* 54a). And by doing this, he will merit in the final end to truly return to Hashem Yisborach. And therefore, through this specific aspect, one becomes educated [i.e. “*mitchanchim*,” which shares the root of the words “chinuch” and “Chanukah”] to serve God. For just as the service that a person does while he is a child, despite that it doesn’t have complete wholeness, especially since it serves to reason that immediately afterwards he will do some juvenile or childish act; nevertheless, every small positive movement which he makes at that point is very cherished, since this is the way he becomes educated in the service of God. Likewise,

this is even the case with a person of standing or with a broad personality. As long as he doesn't merit the proper completeness, and even if he is very far away; nevertheless, every good point and movement towards holiness which he then does is also very precious, for it is an aspect of chinuch, [i.e. education/dedication] and chinuch is mainly through giving thanks for the past. In this way, he strengthens himself to cry out the next time, until by this means he merits to do complete teshuvah. (*Likutei Halachos*, Clay Behema 4:9; see also *Likutei Etzos Chadash*, Shabbas 130)

82

The main way to become strengthened is through emunah (see *Likutei Etzos HaChadash*, Emunah 112).

The blessed Sages said one doesn't strengthen anyone but those who are strengthened, and one doesn't provide motivation to anyone but to the motivated. And this seems puzzling, for if this were so, where does the process begin? And we have already explained elsewhere, that there are a few things in the service of God which are dependent upon each other, and it isn't known where the beginning lies. But in truth, every beginning and middle and end, and our ultimate direction, it is all through the True Tzadik of every generation, who is an aspect of Moshe Rebeinu, who was the first Rabbi of all of the People of Israel, and from him is the beginning, and from him we gain our ultimate direction and in him is our hope: "For what has been is what will be (*Koheles* 1:9), as the blessed Sages said. And the beginning of the True Tzadik, an aspect of the Moshe himself, is certainly impossible for us to fathom at all, and it is not for us to contemplate this at all, how a human being of flesh

and blood merited to acquire spiritual knowledge such as this, etc. However, since we already merited to receive the Torah through Moshe Rebeinu, and to draw forth his holy inner knowledge into every generation through the true tzadiks of every generation; through this, with thanks to the Blessed God, we have from where to begin. For from our youth, they raise us with the holiness of the People of Israel, and they circumcise a child immediately on the eighth day, and afterwards educate him in Torah and Mitzvahs. And certainly we have with what to strengthen ourselves; with God's help, in that we merited to be born and raised with the holiness of the People of Israel, and that we believe in the Torah of Moshe and the words of all of the true tzadiks who followed him, and who strengthen us to trust in the chesed of God. And despite that we have already gone through what we've gone through, in general and individually; nevertheless, they caution us not to cause ourselves to despair, and to trust in Hashem Yisborach. For God is with us—have no fear—for still, still, God is with us and among us, and very close to us for “the whole earth is full of his glory,”

and still *his fondness is for us, and our fondness is for Him.*

And through that we merit to believe and strengthen ourselves in the true words of the genuine tzadiks, who have already labored and toiled for us enormously, to draw us close to the service of God—in this way we can also merit a holy inspiration of desire, so that our desire will be extremely strong and courageous, to desire and yearn for Hashem Yisborach with intensity and extremely great longing.

And then, to the degree that one's desire grows and expands, in this way, we merit to become extremely strong—for the main strengthening is through one's desire. For the desire is always free to do as it wants. For no matter what happens, despite everything, our desire and yearning for Hashem Yisborach is very strong—to do his desire and truly fulfill his mitzvahs. And in this way, by strengthening oneself exceedingly in this manner, one merits a more complete inspiration, from the sense that God is

pleased, which in turn strengthens a person even more, and the cycle repeats itself. And truly, this inspiration from [God's] being pleased, which is an aspect of awe, as explained elsewhere, can easily be merited by every person, for the desire is always free to do as it likes; just that one needs to be heroic, and very strong in this. But each aspect is dependent on the other, because only those who have been strengthened get strengthened.

And the beginning is only through the strength and merit of the true tzadiks, who toiled so much in their service of God, until they drew forth such inner knowledge, by which means all people can strengthen themselves and merit inspiration from [God's] satisfaction; and in this way become exceedingly strong; and the cycle repeats itself, as mentioned above.

And therefore Moshe expressed this well when he said: "And now, O Israel, what does the Lord your God demand of you? Only to be in awe of the Lord

your God” (*Devarim* 10:12). And the blessed Sages said regarding Moshe, “awe [of God] is something small?” (*Brachos* 33b). That is, *now after I have already labored and toiled for you so much* (as explained in the previous sections) *to the point that I merited to acquire such a high level of spiritual experience and knowledge*—so that awe [of God] became something small for Moshe. *Therefore you also have a strong foundation and a good start through which you will be able to strengthen yourself to such an extent, through the inspiration from my inner knowledge which I shine upon you, such that you will also merit inspiration from [God’s] satisfaction and great awe of God, which is drawn forth from the inspiration from the inner knowledge of the True Tzadik.* This brings about that in truth, we too can also easily merit this spiritual level right now, that awe of God will be a small thing for us too, by means of our meriting to truly strengthen ourselves. And this is possible through the power of the beginning which Moshe Rebeinu made, and that of all of the true tzadiks who came after him. (*Likutei Halachos*, Pidyon Bachur 5:36)

84

Even a person who fell very far (God forbid), even if he fell into sin (God forbid), he also needs to have great awe of Hashem Yisborach, to strengthen himself regarding each and every good point so that he can bring his soul out of evil, and draw himself towards some degree of good, and not exempt himself, [saying to himself that] since he has already fallen so much, if so, everything is permissible for him, Heaven help us. God forbid; there will not be such a person of the People of Israel, for “there is no darkness and no place of gloom where the workers of iniquity can hide” (*Eeyov* 34:22). For even in *She’ol Tachtios*, and underneath it, one needs to have very very great awe of God, for his sovereignty is in every place. (*Likutei Halachos*, Bachur Behemah Tehorah 4:14; see *Likutei Etzos Chadash*, Yirah 104)

85

The blessed Sages said: “Such is the method of the yetzer ha’ra—today, it tells you to do such and

such...” (Shabbas 105b). And this is an aspect of “one sin brings on another” (Avos 4:2), and it is written: “Woe to those who draw wickedness with ropes of nothingness...” (*Yishiahu* 5:18). And in truth, in accordance with the ways of the yetzer ha’ra, regarding those people who don’t stand up against it in their youth, [it would be as if] there certainly is no hope, (God forbid) for most of the world; as it is written: “If one pampers his slave from childhood, he will ultimately be a ruler” (*Mishley* 29:21). But Hashem Yisborach has compassion on us in every generation. And he thinks thoughts about how no one will be lost to Him, and he sends help from above through the great and true tzadiks of the generation, who are an aspect of Mordechai. And they know very well what is happening to each and every person, which is an aspect of: “And Mordecai knew all that had happened.” And they awaken the People of Israel to do teshuvah, which is an aspect of, “and he went out into the midst of the city and cried [with] a loud and bitter cry” (Esther 4:1). And they make known to the entirety of *Knesset Yisrael*, which are an aspect of

Esther, not to let themselves give up on receiving compassion, and she [i.e. *Knesset Yisrael*] should come before the king, even though she is so distanced that she has “not been called to come before the king for thirty days”—for at any rate the People of Israel need to come before their Father in Heaven at least once a month (Esther 4:11). Despite everything, they need to knock on the doors of compassion; perhaps He will have pity and compassion.

Until afterwards, *Knesset Yisrael* receives inner knowledge from the True Tzadik, and she says, “I shall come to the king [in a manner] not in accordance with the law” (Esther 4:16). And the blessed Sages interpreted this to mean: not in accordance with the law of Torah. *For I know myself that in accordance with the strictures of the Torah, I am certainly not worthy to come before the king and pray before Him, because of what I know about my sins and transgressions.* But nevertheless: “I shall come [before him in a manner] not in accordance with the law, and if I perish, I perish” (Esther 4:16; *Megillah* 15a). That is, if God forbid, my prayer and

personal supplication is not favorable now to Him because of my many flaws,” if I perish, I perish,” *and Hashem Yisborach will do with me as He will—I will always hope and cry out to Hashem Yisborach, perhaps He will have compassion.* And then God has compassion on his people Israel, “and the king extended to Esther the golden scepter” (Esther 5:2). This is the secret of the inspiration from, and being drawn nearby to God, which sometimes happens to a person who is very low; where despite that [he is low], from afar God sends him [an inspiration] to draw near, which derives from the secret of the extension of the golden scepter, which miraculously extended out a number of feet, as mentioned by the blessed Sages (*Megillah* 15b). That is, even the person who is very far from God, when he listens to the advice of the Tzadik not to cause himself to despair; nevertheless, somehow, somehow, he turns to God with self-sacrifice and self-nullification, and comes before the King of the Universe to supplicate before him. Then Hashem Yisborach has compassion on him, and shines upon him wondrous inspiration from very far off, for He

shines lofty inner-knowledge upon him, which is an aspect of the highest and most lofty awe, until the very distant person merits complete awe, which is an aspect of awe together with inner knowledge. And in this way he will truly draw near to Hashem Yisborach. (*Likutei Halachos*, Bachur Behemah Tehorah 16:17)

86

There are many people who study books of *musar* [i.e. self-improvement books which contain approbation], which discuss the terrible defilement caused by sins, and the incredible bitterness of the punishments of hell, and the like—they scare people very much. But in this way the *Ba'al Davar* incites them and pushes them down into deep depression—more than before—to the extent that sometimes this causes them to fall very low, God forbid. And there are those who fall so low that they adopt beliefs of complete apostasy, God forbid. And all of this is because they did not merit to receive the true inner knowledge from the true tzadiks, to revive and strengthen themselves. And it seems to them that they have already sunken down into their ways to

the extent (God forbid) that it is impossible for them to ever do teshuvah. Therefore, the more they think about the fear of the punishment, their opinion of themselves declines more and more, and this is the main aspect of the war against Amalek in every generation, as explained elsewhere.

But God has compassion on his people, and sends us wondrous inspiration through the Tzadik of the Generation, which is an aspect of the awe of the Mashiach, who will draw forth awe from the higher intellect, to the extent that the awe will become benevolence, even for the worst of the worst, where even the extremely distanced person will have true inner knowledge to discern the truth, that he too has hope, for the compassion of Hashem Yisborach is enormous. And therefore the fear of punishment won't cause him to fall—on the contrary—the fear of punishment will cause him to strengthen himself to find good points within himself, and to cheer himself up that, at any rate, he is a descendent of the People of Israel. And specifically through the fear of punishment, he will achieve great joy. For the fear of

punishment will force him to fulfill the words of the true tzadiks, who strongly warn the worst of the worst to always keep themselves in a happy state, by means of [the] holy advice [of the tzadiks]. And we certainly need to be very God-fearing, to listen to their true words and truly fulfill them. And therefore, at the end of the [portion of] rebuke [in the Torah], which is *fear of punishment*, it is written, “because you did not serve the Lord your God with happiness” (*Devarim* 28:47). Therefore it can be deduced that one needs to be very fearful of punishment, to the extent that this will cause one to fulfill the words of the true tzadiks who warn the worst of the worst to cheer themselves up through the good points which [they] still find within themselves, and to serve God with happiness. (*Likutei Halachos*, Bachur Behema Tehorah 17:20)

87

One needs to know that everything which is written in the book *Rayshees Chochma* and the rest of the holy books concerning holiness and purity, and the severity and enormity of the defilement and

punishment for every sin and indiscretion—even something tiny—their intention in all of this is not to distance a person from his service of the Blessed God, and to greatly discourage him, God forbid. Rather their positive intention is only to draw near the People of Israel and to warn them, that they should be holy and pure and distance themselves from the slightest indiscretion, for that is certainly appropriate for them, as befits their great holiness at their root. But nevertheless, even a person who defiled to the degree that he defiled (heaven help us), certainly needs to fulfill what is written: “Don’t be overly wicked” (*Koheles* 7:17). And like the blessed Sages said, a person who eats garlic and emits an odor, and eats garlic again, emits even more of an odor (*Shabbas* 31b). And a person certainly needs to always revive and strengthen himself at every moment, no matter what happens, for we need to be careful not to receive fear of Heaven and ethical admonishment in a negative way (God forbid) and not to become greatly distanced because of it. Rather a person should have fear of God specifically in a manner which strengthens his life;

that is, in a way which causes him to draw close to God by means of fear of Heaven and ethical admonishment, and not to become distanced, God forbid. On the contrary, through strong fear of Heaven, he should strengthen himself to fulfill the words of the blessed Sages, who admonished us to believe in the chesed and goodness of Hashem Yisborach, which never ever ceases. And he should strengthen himself at every moment to begin anew in the service of God. (*Likutei Halachos*, Bachur Behemah Tehorah 17:28)

88

When we see what the Torah commanded concerning a Hebrew slave: “If he comes [in] alone, he shall go out alone” (*Shmos* 21:3), in this we see the compassion of Hashem Yisborach, in that He contemplates how none of the dispersed shall be dispersed. For is it not so, that even a slave who fell to such a low level, to the point that the Torah permitted his master to give him a Canaanite slave woman, which is [ordinarily] a serious sin, if so one could say that his body is forfeit and that he has no

hope anymore—but in truth this is not the case. For we see that also concerning the slave, there are a number of laws and warnings where the Torah warned us to have great compassion on him, and not to treat him with complete abandon, God forbid. And we also see this in how the Torah warned: “If he comes [in] alone, he shall go out alone...” That is, if he doesn’t have an Israelite wife, in order that he not be lost completely, (God forbid), it is prohibited for his master to give him a slave woman as a wife. Since if he already has a connection and bond with a God-fearing woman of the daughters of Israel, then despite that, because of his utterly lowly level of being a slave, it has become permitted for him to marry a slave woman; nevertheless, he has hope. But if he still has not connected to an Israelite woman, then if he were to marry a slave woman—which is the complete opposite—he would be utterly lost. Therefore the Torah prohibited that he be given a slave woman, even though he fell into slavery. For even regarding he who has fallen into complete slavery, which is the main contamination of the snake, an aspect of Amalek; nevertheless, the

compassion of God penetrates even into there, and He thinks thoughts that they should not be cast off completely, God forbid. (*Likutei Halachos*, Bachur Behemah Tehorah 17:26)

89

One needs to always strengthen oneself in God, in order not to cause oneself to despair under any circumstances—just always know that “the whole earth is full of his glory” and God is still with him and nearby him etc., until he eventually merits to strengthen himself while he is eating, so that he can acquire an inspiration of Divine desire, where specifically while eating, a strong and extremely intense desire and yearning for Hashem Yisborach will rest upon him. And this is the exact opposite of what causes most people of the world to fall, because most of the descents come from eating, that is, they get very discouraged because of their eating, which isn’t as holy as it should be.

And in truth, despite that certainly each person of the People of Israel needs to eat with complete holiness; nevertheless, he is prohibited from getting

discouraged for any reason, rather—on the contrary—time after time he needs to encourage himself, especially while he is eating, when it is prohibited to be lazy. Rather he needs to be a soldier; that is, not only is it prohibited to get discouraged from one's eating, on the contrary, one needs to know and believe that the eating by a member of the People of Israel is very precious, since his eating is in accordance with the Torah; at any rate, he doesn't eat prohibited food (God forbid), rather it is all in accordance with the Torah. And he also does the blessing before and after everything, and by this means each person of the People of Israel makes many refinements [of the holy sparks from the *klipahs*] through his eating, and he should eat with happiness and with strong [faith] in Hashem Yisborach, and know that “the whole earth is full of his glory,” and God is with him, as mentioned above. Until he merits an inspiration of Divine desire specifically while he is eating, where then, he yearns for Hashem Yisborach with highly exalted desire, which is the main holiness when the People of Israel eat. For this is the way whereby an

ultimate and complete refinement of all of the sparks within the food takes place; and in this way they ascend to their supernal root in completeness, as explained elsewhere. (*Likutei Halachos*, Chalah 4:3)

90

The Kadosh Baruch Hoo does not withhold the reward from any creature (Baba Kama 38b), and every good act which a person does without ulterior motives for the sake of Hashem Yisborach, whether it be big or small, nothing at all will be lost from it in the future, even if he transgressed (God forbid) against the precepts of the entire Torah a number of times. For even though the holy books discuss how if a person is wicked, he adds strength to the klipah through his good acts, and there is truth in this which cannot be explained very well in writing; however, the overarching principle is that whoever wants to have compassion on himself, so that he won't lose his world entirely, and whoever yearns to return to God, then even though he doesn't merit to do teshuvah to the degree appropriate to him; nevertheless, whatever he does in the realm of

holiness, no matter what happens, certainly nothing from it will be lost, even if he doesn't merit to do complete teshuvah in truth, God forbid. And even more so, in most cases, when he will be strong in his desire and accustom himself little by little in the ways of holiness, then in the final end he will merit to return in complete teshuvah to God. For there is absolutely no despair in the world at all, as has already been explained a number of times. (*Likutei Halachos*, Trumos U'Ma'aseres 3:2)

91

When a person is in difficult straits, and the cravings and the [forces of] the Sitra Achera rise up against him strongly, until he can't even turn right or left, which is an aspect of, "all her pursuers overtook her between the straits," (*Aychah* 1:3) until it seems that there is no hope, God forbid; and amidst his great constraint and the straits of his spirit, he turns to Hashem Yisborach and cries out to Him from his straits, which is an aspect of: "From the straits I called God" (*Tehilim* 118:5)—even though he only

turns to Hashem Yisborach to the extent of a hair's breadth; nevertheless, this is precious in the eyes of Hashem Yisborach, and from "straits," [i.e. *metser*] is created "wool," [i.e. *tsemer*] which is an aspect of the hairs of *Diknah Kadishah* [i.e. the Holy Beard]. That is, all of the Thirteen Attributes of [God's] Compassion are awakened and are drawn down upon him, which are the Thirteen Rectifications of *Diknah Kadishah*. And in that place, all is compassion and goodness, and there everything transforms into goodness and merit, as is well known. And this is an aspect of what is explained in the intentions [for daily prayers written by the Holy Ari] for [the verse] "From the straits I called God," (*Ets Chaim*, Gate 16) where "metser" has the same letters as "tsemer," which is an aspect of the Rectifications of the *Diknah*, etc. as mentioned above. And this is an aspect of the thread of wool on Yom Kippur which would turn the sins of the entire year white, which is an aspect of: "if they become as red as crimson dye, they shall become as [white] wool." For the main forgiveness of sins on the Day of Atonement [i.e. Yom Kippur] is drawn forth

through this aspect, through that God finds in the People of Israel—even in sinners (Heaven help us)—a multitude of good hairs. That is, to the extent that a number of times they disconnect themselves from evil and connect to goodness by a hair’s breadth, even that too is very precious to Hashem Yisborach, until in this way, the holy supernal hairs shine forth, which is an aspect of the Rectifications of the *Diknah*, an aspect of wool, through which all of the sins are forgiven. (*Likutei Halachos*, Rayshees HaGayz 4:2)

92

[The angel] Michael the High Priest always finds the good intentions in everything that the People of Israel do (*Shmos Rabbah* 18:5). And all of the merits that are found in the People of Israel are through this aspect of hairs, mentioned above. For by this means, even in the worst of the worst, one can find merit. For in each person there exist a number of good hairs, in that they draw themselves from evil to good a number of times by a hair’s breadth. And through the mitzvah of the Giving of the First Sheep

Shearing to the Cohen, in this way an aspect of the wool is rectified at its root, which is an aspect of the supernal hairs. In this way chesed is drawn down upon the People of Israel, through the good hairs which are found amongst them, as mentioned above. (*Likutei Halachos*, Rayshees HaGayz 4:3)

93

All of the reproofs with which God admonishes the People of Israel, and all of the disgrace which He causes them, sometimes by means of humiliation—it is all of very great benefit, in order to evoke and make noticeable their merits and their acts of chesed, so that they will return to Him in truth. For sometimes the People of Israel's actions become extremely ruinous, to the extent that one is almost unable to recognize the small amount of goodness within them because of the enormous growth of their evil deeds and ruinous acts, Heaven help us. And if Hashem Yisborach wants to highlight their merits through the small amount of goodness within them, this would evoke the spiritual accusers, God forbid; and in opposition to this [merit], they will find the

opposite thousands of times over, God forbid, [and highlight their sins instead of their merits]. But Hashem Yisborach desires chesed, and despite everything, He desires his people, and wants to incline towards chesed regarding them. Thus, through his wondrous goodness and wisdom, He Himself disgraces the People of Israel, to the point of utter disgrace, until He says regarding them that they are considered by Him (God forbid) like all the Nations, since they acted so ruinously. And immediately when God reverses [his stance], and says of the People of Israel that they are exactly like the Nations; then specifically in this way the genuine good points within them are immediately revealed and stand out.

For certainly, initially their goodness didn't make any impression whatsoever, to the extent that it almost couldn't be seen at all. For definitely, in accordance with the holiness of the People of Israel at their root, even if one didn't defile anything one's whole life, just to the degree of a hair's breadth, this too is enormous and terrible defilement. For the People of Israel are completely distanced from sin

and from all sorts of defilements; and even more so, when they defile more than a hair's breadth, God forbid; and even more so when they commit very numerous ruinous acts and sins, Heaven help us—to the extent that the small amount of goodness isn't noticeable at all, especially since the small amount of goodness itself is mixed up with much dross. Then certainly, when Hashem Yisborach wants to look at their enormously large number of ruinous deeds, in the context of the holiness of the People of Israel, in accordance to what befits them, then certainly there is almost no hope whatsoever, God forbid. However, God is abounding in chesed and truth, and desires the continued existence of the world, and He alone knows our *yetzer*, and how this world subjugates a person etc. Therefore in his enormous compassion, He himself reverses the situation for the benefit of the People of Israel, and begins to compare them to all the Nations, which is an aspect of: “Are you not like the offspring of Cushites to Me...” (Amos 9:7). And immediately when He imagines that they are comparable to the rest of the Nations, then certainly all will admit and

say very clearly that there is still a great and extraordinary difference, as the east is distant from the west, between the worst of the People of Israel and the [idolatrous] gentiles. For in comparison to the [idolatrous] gentiles, there are always some hairs and good points extant among the People of Israel, thousands and myriads of them; for “even the wicked of the People of Israel are full of mitzvahs like a pomegranate,” as the blessed Sages wrote (*Eruvin* 19a).

We see that specifically since the People of Israel are considered to be like [idolatrous] gentiles and of the nation of Cush, in this way specifically all of the merit and goodness within them is revealed and shines forth for all to see. For when contrasted to the [idolatrous] gentiles, certainly: “Your people are all righteous” (*Yishiahu* 60:21), for we all don tallis and tefilin every day, and fast on Yom Kippur etc. Therefore, after the prophet said: “Are you not like the offspring of Cushites...,” in midsentence he recants and finishes with something positive, as it is said there: “Surely I will not utterly destroy...” (*Amos* 9:8); [and then]: “On that day, I will raise up

the fallen Tabernacle of David...” (Amos 9:11). For specifically by reversing the situation, by considering the People of Israel as if they were [idolatrous] gentiles (God forbid), in this way specifically a large number of good points which they have in contrast to the [idolatrous] gentiles are revealed and made apparent. And in this way Mashiach will come, and he will raise up the fallen Tabernacle of David. For Mashiach is an aspect of *Atik* [i.e. the Ancient, see glossary], which is an aspect of “and he came up to *Atik Yomin* [i.e the Ancient of Days]” (Daniel 7:13). And he knows how to find the merits of the People of Israel, to find all of [their] good hairs, which is an aspect of the abounding chesed of the aspect of *Atik*. And this is also an aspect of: “Name him *Lo-ami* [i.e. “Not My People”], for you are not my people...” (*Hoshea* 1:9). And he immediately recants: “Instead of saying to them: ‘You are not my people,’ it shall be said to them: ‘The children of the living God’” (*Hoshea* 2:1). That is, as mentioned above, that specifically in this way the extremely lofty status and magnificence of the People of Israel in contrast to the Nations is

revealed. (*Likutei Halachos*, Rayshees HaGayz 4:4-5)

94

Sometimes a person becomes so discouraged that it is impossible for him to revive himself by any means; as if he has no good within him at all. In such a case, one also needs to reverse the situation, and begin from the other end (as mentioned above), and to think in his mind: *if indeed as I think, I am completely and totally bad, and I don't have any good within me at all*—and specifically at that point he begins to feel the good points within himself which are still within him. For when contrasted to complete awfulness and evil, he will certainly find within himself, even in his utterly terrible state, dozens of good points. And in this way he will revive himself. And this is also true concerning his fellow. For one needs to judge everyone favorably, and find the good within his fellow, which is an aspect of: “A short while longer and the wicked man is not here” (*Tehilim* 37:10), as explained elsewhere. (*Likutei Halachos*, Rayshees HaGayz 4:6; *Likutei Etzos Chadash*, Shalom 26)

Initially the yetzer ha'ra seduces a person through its lies, where it deceives him through a variety of ruses. And afterwards, when a person decides that he wants to do teshuvah, it weakens his will and injects into his heart that God has already left him, and that he is so distant that it has become impossible for him to do teshuvah. And in truth, just the opposite is true. For: "His reign is in every realm" (*Tehilim* 103:19), even over the Ten Crowns of Impurity, Heaven help us. As it is written, "which dwells with them amidst their impurity" (*Vayikra* 16:16); and the blessed Sages interpreted this to mean that "even when they are impure, the *Shechinah* is among them" (*Yomah* 56b). And this is the main method of teshuvah which Moshe did over the last forty days, from the [beginning of the month] of Elul until Yom Kippur. For the main thing is to know that God is still present with each and every person, even with the worst of the worst, which is an aspect of: "If I make my bed in *She'ol*, behold You are there." And each time that a person reviews this in his mind and truthfully injects this into his heart, this [becomes]

an aspect of the warning: “And you shall know this day...for God is the Lord in heaven above and on the earth below” (*Devarim* 4:39). That is an aspect of: “If I ascend up into heaven, You are there. If I make my bed in *She’ol*, behold You are there.” Therefore he certainly has immense hope to merit to take the path of true teshuvah all the days of his life. For this is the main way of doing teshuvah in the month of Elul, which is an aspect of, “who made a way in the sea” (*Yishiahu* 43:16), which is the secret within the meditations of the prayers of Elul, as discussed [in the writings of the holy Ari].

And the simple prayer meditation which can be deduced by this for use by every ordinary person is to know that even within the depths of the sea where the waters crash over a person just like the many waves of the sea, which is an aspect of: “And You cast me into the deep, in the heart of the seas” (*Yonah* 2:4); nevertheless, in that place too there is always a pathway and trail to return to Hashem Yisborach; by means of the aspect of: “If I make my bed in *She’ol*, behold You are there,” which is the secret within the prayer meditations of Elul, which is

an aspect of the above pathway. For every person can always merit it, from wherever he may be, especially during Elul—if he believes in this truly and with simplicity. (*Likutei Halachos*, Aydoot 5:9)

96

The blessed Sages said: “And I will call to testify for myself trustworthy witnesses, Uriah and Zechariah” (*Yishiahu* 8:2). Uriah signals Zachariah, for just as the prophesy of Uriah was fulfilled, who prophesied about the destruction of the Beis HaMikdash, thus also the prophesy of Zachariah will be fulfilled, who prophesied about the Redemption and the building of the Beis HaMikdash. And this is a general principle [which also holds true] on an individual level regarding the redemption of the soul of each single person of the People of Israel, and the rectification of their deeds. For this is an aspect of the building of the Beis HaMikdash on an individual level. For it is the nature of a person to believe in the damage, that is to believe that through his wrong actions, he caused much damage and defilement, which is an aspect of the destruction of the Beis

HaMikdash. But because of this he becomes very discouraged, until it seems to him that hope is lost, and that it is now impossible for him to still do teshuvah and rectify his deeds. And this is simply the work of the *Ba'al Davar*; because of this he defiles more every time, God forbid. And in truth, one needs to know and believe, that just as one can do damage, likewise one can rectify and improve one's deeds and return in complete teshuvah, until one rectifies everything which one had damaged. On the contrary, "the measure of goodness outweighs..." (*Sotah* 11a). And we need to strengthen ourselves time after time with immense trust in the plentiful chesed and compassion of God. For in the final end, we will certainly merit to return to God in truth, and the Beis HaMikdash will be built, just as we were promised by a number of prophets and tzadiks, as is explained elsewhere. (*Likutei Halachos*, Aydoot 5:11)

97

The Torah is called "Testimony," which is an aspect of "the Two Tablets of the Testimony" (*Shmos*

31:18)—specifically two, because two witnesses are required [in a Rabbinical court], which parallels the two aspects mentioned above in chapter 95; that is, an aspect of the higher point and the lower point, which is an aspect of heaven and earth, to make known that “his kingship rules over all” (*Tehilim* 103:19), “in heaven above and on the earth below” (*Devarim*, 4:39), which is an aspect of: “If I ascend up into heaven, You are there. If I make my bed in *She’ol*, behold You are there....” And this is the main aspect of teshuvah, which is completed on Yom Kippur, as mentioned above. And this is an aspect of, “and I will call upon the heaven and the earth as witnesses against them” (*Devarim*, 31:28).

Therefore the Two Tablets of the Testimony were given on Yom Kippur specifically, for the Torah is an aspect of the Two Tablets of the Testimony. They are trustworthy witnesses, who remind and exhort a person time after time not to give up on receiving compassion. Because it was for this reason that the Tablets of the Testimony were given on Yom Kippur, which is a time of favor, and a day of forgiveness and exoneration, the day on which the

path to teshuvah is finished, as mentioned above. This is to testify to the People of Israel the truth of Hashem Yisborach's goodness and chesed, for the holy Torah, the Tablets of the Testimony, were given on Yom Kippur on this basis, which includes the two aforementioned points. That is, a person certainly needs to be extremely careful about preserving his spiritual wellbeing by keeping the Torah carefully, and to not defile it, even by smallest degree; for even a slight movement defiles and damages very much when it inclines away from the way of the Torah, God forbid. On the contrary, a person needs to improve his deeds time after time, and to rise time after time from one level to a higher one, which is an aspect of: "If I ascend up into heaven, You are there," which is an aspect of the higher point. Nevertheless, just as one needs to believe that if one violates the words of the Torah, one defiles and damage immensely, and one causes great destruction in all the worlds, God forbid; likewise, one also needs to believe the opposite, that a person has the power to rectify everything which he has defiled. For God is still with him and nearby

him, which is an aspect of: “If I make my bed in *She’ol*, behold You are there,” an aspect of the lower point; for the right hand of God is always extended to help us do teshuvah, and to draw us near [Him] by means of the path of teshuvah that ends on Yom Kippur. And this path itself includes these two points, which is the main path of teshuvah. Just that we need to take heart of this and believe in it at every moment. And this is an aspect of, “the testimony of God is faithful, making the simple one wise” (*Tehilim*, 19:8).

For in truth the holy Torah wants to make [people] wise, even the fool. That is, even he who has already been seduced by his *yetzer*, and has strayed to the place that he has strayed; nevertheless, the Torah announces and gives testimony before him that if he does teshuvah immediately, God will receive it willingly, and will draw him near with great love. And the Torah itself testifies before him about the path of teshuvah by which the fool too can become wise. Just the obstacle originates in the difficulty for him to believe in himself, that he still can make amends. And regarding this the writings call out and

announce that “the testimony of God is faithful.” For it is certainly extremely faithful in its testimony when it testifies regarding the kingship of Hashem Yisborach: “His kingship rules over all”; “in heaven above and on the earth below.” And if you have faith in its testimony regarding defilement and ruination, God forbid; then even more so should one have faith in its testimony regarding the power of rectification. For certainly “the measure of goodness outweighs....” And this is also an aspect of: “Your testimonies are very faithful to your house” (*Tehilim* 93:5). That is, despite that such a long time has gone by in which we look forward to the building of the Beis HaMikdash, which is the completion of teshuvah and the rectification, and that we still have not been completely redeemed; nevertheless, we still need to strengthen ourselves immensely in our hope, for certainly: “Your testimonies are very faithful.” (*Likutei Halachos*, Aydoot 9:9-12,14)

98

The yetzer ha’ra and its minions are an aspect of false witnesses, which inculcate into a person’s heart

the opposite of all the above. For it is the inciter, the one who draws a person away, the accuser. For in the beginning it incites a person and brings him to where it brings him, and afterwards it accuses and finds fault in him, above and below. And just as he incites and finds fault above, to distance the mercy of Hashem Yisborach from the People of Israel (God forbid); likewise, it intensively incites the heart of a person himself, and weakens his resolve, as if there was already no hope, God forbid. And regarding this the writings cry out, “for false witnesses have risen up against me!” (*Tehilim* 27:12) which are the Sitra Achera, which wants to testify the opposite of the truth to the heart of a person, and to distance him exceedingly, God forbid. Therefore God gave us two witnesses, which are circumcision and tefilin, or circumcision and Shabbas. For as long a person has these two trusty witnesses, they testify for him and protect him at every moment, “that He still cherishes us” (*Tikunei HaZohar* 2a), since we still merit to have two such holy witnesses. And in this way we have the power to annul and subjugate those false witnesses, by means of the path to teshuvah, which

is also included within an aspect of two trusty witnesses, which is an aspect of the [two] Tablets of the Testimony. (*Likutei Halachos*, Aydoot 9:14)

99

Every person of the People of Israel needs to be very careful not to cause himself to despair during all of the evil days and bad times which he goes through. On the contrary, to the degree that the evil days (which are the bad character traits and the like) threaten him more and more, he needs to strengthen himself exceedingly to search and seek within them too, until he finds the letters of the Torah and Divine energy clothed within them also. For in truth, there is not any lowly and base place in the world, and not any day or moment or time in the world in which the words of the Torah and Divine life force do not exist (in a concealed and constricted form) which provides life force to that place and time. Sometimes God intentionally pushes a person down into those places, to test whether he will strengthen himself as befits him to seek and search for the good which is enclothed there within such an evil place and time. And then his descent will be for the purpose of

assent, as explained elsewhere. (*Likutei Halachos*, Halva'a 5:5-6)

100

When a person is far from the holiness of God, and he wanders from place to place like a vagabond, and they push him away from his holiness, without him ever being able to find his footing, Heaven help us—but despite everything, if he is strong and courageous in requesting and seeking out and searching; endeavoring at every moment to yearn and hunger for and request what his heart and soul desires; that is, to merit to find Hashem Yisborach; then, despite the many days and years that are still passing him by, and that he hasn't merited to find God and to draw near Him; nevertheless, he should know and believe that in every single moment, by means of every act of seeking out and searching, through every single effort made where he seeks out and looks for and searches for the glory of Hashem

Yisborach's holiness, by any means of every gaze and yearning desire, where he gazes and turns his eyes towards Hashem Yisborach's compassion; through each and every movement in which he turns towards holiness, through all of this he merits to break down the iron walls and bronze gates time after time. And even though afterwards they overwhelm him again and again, Heaven help us; nevertheless, there is no striving for nothing, God forbid. And there is not any movement in the direction of holiness which is lost, God forbid. And if he is strong and courageous in seeking and searching further, then even if he goes through what he goes through, in the final end he will certainly merit to find God.

And certainly a person will have to go through a multitude of difficult tests; many [hard] days and rivers and abysses and raging waters must be experienced by him. And he must go through many deserts full of large and fearsome snakes and scorpions—until he truly merits to enter into the gates of holiness. And this is entirely impossible to describe, the degree that a person needs to

strengthen himself. Even though, with God's help, we've already discussed this at length; nevertheless, there is still a need to make this known; because every person thinks that we are not talking about him, because "he" has such obstacles, and is caught by his cravings and his trap to the extent that for someone like him, it is "impossible" to truly return to God. For he has already been caught for many days and years in this trap, until: "He will not believe that he shall return from darkness." This is what everyone thinks.

And Rebbeinu the holy blessed tzadik strongly opposed this way of thinking, and said, "Ah! Don't cause yourselves to despair!" And in Yiddish, "*Gevald! Seit euch nit meya'esh!*" And he stretched out the word "gevald." Because in truth, every person can merit to draw near to God, even solely through this advice; that is, he should search for and seek and strain and yearn to return to Hashem Yisborach; and in the final end, in this way he will be drawn near to Hashem Yisborach. And then they will see that there is no movement in the direction of

holiness which is ever lost, God forbid. And through every movement and striving, where he attempts to draw near to the glory of God, he merits to make some rectification, until he merits to ascend to the ultimate ascent. (*Likutei Halachos*, Geviyat Chov M'hYitomim 3:17)

101

It is prohibited to ever let oneself despair, and one needs to strengthen oneself immensely with strong desire and yearning for holiness, and believe that desire in and of itself is also good, and that through it, one can merit to do complete teshuvah, until the distancing becomes the main means of drawing near, and the descent [reveals itself to have been for] ascent. (See *Likutei Etzos Chadash*, Ratson 27-29)

102

One needs to strengthen oneself immensely, and do quite a lot of supplication and crying out and *hitbodedus* (i.e. spontaneous informal personal prayer). And even though that it appears to a person as if he engages in this, but doesn't see any result at all; nevertheless at any rate, it is an aspect of protest

against the Sitra Acherah, so that in this way, it cannot ever take hold of his inheritance, God forbid. (See *Likutei Etzos Chadash*, Hitbodedus 29)

103

A person has four cubits [surrounding him] wherever he is, just as the blessed Sages said: “A person acquires his four cubits...” (Baba Metsia 10a). And these four cubits are an aspect of the four letters of the Tetragrammaton [i.e. *Havayah*, the holiest name of God, whose acronym is Yud, Heh, Vav, Heh], as is written in the sources. That is, within every person is his name Havayah, blessed be He, as is written in the holy Zohar. And the name of God is an aspect of the light of the truth, an aspect of, “God is my light,” “or the truth of God is eternal” (*Tehilim* 27:1;117:2). In every person in every place he may be, even in the lowest plane, which is an aspect of *Reshus harabim* [i.e. public area], in which the external forces have a hold; nevertheless, certainly there too there is still a good point rooted in it. And this point is an aspect of his name

Havayah, blessed be He, rooted within every person, which is an aspect of the light of the truth. And from this light is drawn forth the four cubits which every person has, which he acquires—even in a *Reshus harabim*. For even if a person is in the place of the external forces, an aspect of *Reshus harabim*, even there he has a place, and there can be no obstacle or nullification of this; for there too he has four cubits, which are drawn forth from an aspect of the light of the truth. And in this way he sees all of the openings within the darkness and the Sitra Achera, and he merits to refine and extract all of the holy sparks sunken within it. And in this way he acquires all of the acquisitions, as explained elsewhere.

And this is also an aspect of the four cubits which a person has [i.e. in which he is allowed to carry] in a *Reshus harabim* on Shabbas. And indeed, even a person who leaves the *tchum* [i.e. boundary for traveling on Shabbas] has four cubits; for they are an aspect of *Reshus hayachid* [i.e. a private enclosure]; [in parallel to] the One Of The World; for they are drawn forth at their root from the name *Havayah*, blessed be He, which is an aspect of the light of truth

which shines upon a person in every place, even if he exited from the boundary of holiness because of his sins; nevertheless, he has a place there too, and from that place also he can cleave to and return to Hashem Yisborach. And the main thing is that somehow, despite everything, he pulls himself with all of his strength [straight] to the point of absolute truth. Then the truth will shine upon him into the darkness, and he will merit to see the opening, how to enter into holiness. And he will break down all of the impediments and [overcome all of the] delays and confusion that are drawn forth from the *klipahs*, which are the guards at the gateway stationed at the entrance of holiness, which is an aspect of “at the entrance, sin is lying” (*Bereshis* 4:7). And they dim a person’s eyes to the extent that he cannot see the opening, and he thinks that there isn’t any opening before him to enter into holiness, because of the enormity of the obstacles laid out before him. And therefore, the main rectification and advice for this is just *truth*. For by pulling himself towards the truth, he will see that there is no obstacle whatsoever, and that [the obstacles] are all just an illusion. And he

will merit to see the opening into holiness and enter into it safely. And this is an aspect of the four cubits which a person has outside of the entrance, which allow him to put down what he is carrying, as explained elsewhere. (*Likutei Halachos*, Chalukat Shutafus 4:3-6).

104

Sometimes a person enters into the service of God, and begins to ascend from level to level, and suddenly it seems to him that he is very distanced, which is an aspect of “the distant ends of the earth and the far off sea” (*Tehilim*, 65:6). Because he sees that he keeps having thoughts and cravings and impure musings, etc.—things which hadn’t come up in his mind for several days or years. One’s heart shouldn’t falter because of this, because sometimes this is for his ultimate completion and benefit. For he has already arrived at the level where he is really at the doorstep of holiness, and he wants to enter into inner holiness; therefore, it is impossible to enter into there until he goes back and passes

through the defiled places where he was to begin with, and rectifies what he defiled, and goes back and refines and raises up all of the holy sparks which he had lowered into that place because of his sins. And then from this, great rectifications are made, which is an aspect of *Ketorehs* [i.e. the incense of the Beis HaMikdash]. And then he will truly merit to enter into inner holiness. Because this is the main pleasure and delight of Hashem Yisborach, when the holy sparks are raised up from the depths of the *klipahs*.

And it may be that when a person becomes extremely distanced, and despite that, he draws himself towards God time after time, [then] Hashem Yisborach will have enormous peace of mind from him. Since he is in the very far-off places, and he draws himself to God from there; therefore, with each and every movement, and each and every drawing [towards holiness], he causes great delight to Hashem Yisborach. And if he will be strongly decisive and always draw himself to God no matter what happens. Then in the final end, God will be forgiving towards him, and specifically by means of

this [process], he will enter deeply and internally into the house of holiness. See elsewhere. (*Likutei Halachos*, 5:7-8; see Yirah 123)

105

The main thing is the truth. For certainly, if one looks at the absolute truth, one will certainly strive to approach God, until a person truly returns to Him. For no matter what happens, what will his end be? In the final end he will be forced to be rectified through hard and bitter punishments—therefore isn't it better that he do teshuvah immediately? For in truth, there is absolutely no despair in the world at all, as mentioned here several times. For all of the descents and despair in this world are only because of distance from the truth, where a person deceives himself into thinking that he can no longer do teshuvah, as it is written: "He will not believe that he shall return from darkness"; he doesn't believe that it is possible to return from darkness. And all of this is because of falsehood, because he is looking for an excuse to exempt himself from serving Hashem Yisborach. For every person has evil in his nature

which prevents him from serving God. And one needs to go through suffering and enormous striving to break the evil. Therefore time after time he seeks to excuse himself from the service of God because of the evil in his nature.

But nevertheless, “woe to him from his *yetzer*, woe to him from his *yetzer*” (*Brachos*, 61a). For the threat of judgment is upon him—what will he do on the day of reckoning? But when he sees that he begins a number of times to somewhat draw himself towards God, and he is unable to stand up to any easy test, then he finds for himself an excuse, saying, *What can I do? I truly would like to return to Hashem Yisborach, but my yetzer overpowers me time after time. And what power do I have to keep hoping? Since I’ve already been caught up in deep exile, so much that it is impossible to do teshuvah anymore*, God forbid. But in truth, all of this is seduction of the *yetzer ha’ra* and the incitement of the *Ba’al Davar*, because of the great evil in its nature, which wants to exempt itself and separate from Hashem Yisborach by pushing the [thoughts of teshuvah] away and by [promoting] this error. And

in truth, he deludes himself, because when all is done with, what will be at the end? For “there is no darkness and no place of gloom where the workers of iniquity can hide.” And certainly he will be compelled to give a full accounting before Hashem Yisborach, and they won’t let a single thing slide. And even if he just has a tiny bit of inner knowledge, it befits him not to let himself delude himself. For in truth there is absolutely no despair at all, and somehow, he must strive and seek his rescue and escape from the lowest depths of *She’ol*—and from underneath it. And if he sees that even though he strives to approach God for days and years, and he still has not turned away from error; nevertheless, he needs to be extraordinarily stubborn. He needs to grasp on to his service of Hashem Yisborach with stubbornness, as explained elsewhere. And he should always raise his eyes on high [for advice] on how to be saved at that moment at least, from what he needs to be saved from—every person in accordance with his specific situation.

And it befits a person with inner knowledge to be satisfied, that even if he doesn’t accomplish

anything through all his efforts and striving, where he makes strong efforts in his service of God, and things don't completely work out for him, just that in this way he at least merits to be saved just once during his entire life from a single defilement, from a single sin, or a single thought and craving, and the like—that is, that he merits through his work and prayer and his *hitbodedus*, etc., that by doing this he has one less sin on his account of sins than he would have had if he had not acted and prayed to be saved from them—this is enough. For in the final end, nothing will remain of all of a person's labor and strivings in this world except for how he sometimes merited to be saved from evil and sin, and sometimes snatch some mitzvah or good deed. And it is impossible to discuss this enough, the extent to which a person always needs to strengthen himself in yearning for God and not ever abandon his desire. And the main thing is the truth. For he who doesn't want to deceive himself, and who gazes upon the truth, [the importance of] not to losing [one's portion in] the eternal world, he will certainly return to God

from wherever he may be, “for the truth of God is eternal.” (*Likutei Halachos*, Shluchin 3)

106

When a person wants to draw near to God and do teshuvah, he must go through thousands and myriads of descents, without number. And he needs to be heroic and strong, to strengthen his heart time after time, and not waver despite every possible descent. And all of these ascents and descents which every person of the People of Israel goes through are an aspect of the overall wars and hardships which all of the People of Israel have gone through from time immemorial, as explained elsewhere. (See *Likutei Etzos*, Galus and Geula 18.) And the main thing is to strengthen oneself to always be strong, even if one is [lacking] as one is, and to believe with complete emunah that there is absolutely no descent at all, because one can find Hashem Yisborach in every place, which is an aspect of: “If I ascend up into heaven, You are there: If I make my bed in *She’ol*, behold You are there.” Because even if he falls to *She’ol Tachtios*, Heaven help us; nevertheless, one

needs to always strengthen oneself not to ever cause oneself to despair, because there too God can be found, which is an aspect of: “If I make my bed in *She’ol*, behold You are there.” And this is the main principle in the service of God, and the foundation on which everything depends: not to ever become discouraged, no matter what a person goes through. And all of the tzadiks who ever lived, who merited what they merited—praised are they and praised be their lot—they all didn’t arrive at wholeness without [applying] this aspect, that they never let themselves despair. For they also went through many descents and falls, just that they strengthened themselves time after time, even though they went through what they went through. And by their strengthening themselves (which is called *der haltin sich*) they merited what they merited—praised are they. (*Likutei Halachos*, Ona’a 3:1)

107

The main method of strengthening oneself, so that one will always merit to remain steadfast in one's position, and always hold fast to God during every possible descent and fall—even into *She'ol Tachtios*, *God forbid*—is through prayer, by which a person certainly will not ever despair, because teshuvah is mainly through prayer, as explained elsewhere. (*Likutei Halachos* Ona'a 3:2; See *Likutei Etzos Chadash, Hitbodedus* 32-35)

108

We have discussed a number of times that *Chasids* renew themselves every morning, as it is written: “They are new every morning...” This is even more so each week, and each month, and each year; and even more so, in each generation. For in the final end, the chesed of Hashem Yisborach will overpower us, and will bring us our righteous Mashiach. And the closer it gets to the arrival of the Mashiach, God draws forth his chesed upon us to a greater extent, which is an aspect of, “and He does

chesed for his Mashiach” (*Tehilim*, 18:53). For Mashiach will draw down the chesed in completeness. And through these various types of chesed, we always have hope to draw near to Hashem Yisborach—even the worst of the worst. But all of this enormous chesed which God wants to draw down upon us at every moment—there is no one who knows about this fully except the True Tzadik. And whoever has drawn near him, he makes known to them the great mercies and goodness of God. For these are unfathomable. And in this way, every person can prepare himself, from this moment onwards in some fashion, to receive from Hashem Yisborach’s freely given reservoir. And the main thing is through faith and desire to know the truth in complete emunah concerning [the limitations and ultimate purpose] of this world, and to always strengthen one’s strong desires to return to God, and to strive with all one’s might to draw near to the tzadiks and to the upright, who know how to strengthen one and give one correct and true advice, until one merits to “return to God who shall have mercy upon him...” (*Yishiahu* 55:7). (*Likutei*

Halachos, Matanah 4:8; See *Likutei Etzot Chadash*, Yirah 132)

109

Certainly a person needs to go through many many ascents and descents, since it is impossible to ascend from one level to the next without the descent which precedes the ascent; therefore, the descent is for the purpose of the ascent. Nevertheless, there are many who fell [lastingly] because of the descents which they went through. Therefore you need to know, that one needs a lot of strengthening and a large amount of stubbornness—without measure. And all this is an aspect of holy daring, where before one merits to enter into the chamber of holiness, [one must apply] the aspect of: “You led [them] with your might to your holy abode” (*Shmos* 15:13). And the main power to strengthen oneself must be received from the tzadiks who are on a very high spiritual level, who merited the aspect of the genuine Torah of God and the genuine Prayer of God; for in that place the chesed and charity are unlimited, which is an aspect of “for God’s chesed has not ceased.” And this

chesed is drawn down in an especially large degree on Rosh Hashanah, as explained elsewhere.

And in truth, it is completely impossible to understand and acquire knowledge about the chesed and charity which is drawn forth from there, for this is an aspect of the Prayer of God. For Hashem Yisborach Himself, as it were, prays for this, to draw forth and reveal this wondrous and hidden chesed. And in this way, all are able to strengthen themselves at every moment, since they believe the words of the blessed Sages, who revealed to us that there is “Prayer of God,” where God Himself, as it were, prays: “May it be my will that my compassion will overpower my anger...” (*Brachos 7a*). And in that place, the chesed and charity is endless, and it is an aspect of the very lofty concealments within concealments, about which it is impossible to gain knowledge—except for the great and exceptional tzadiks who merited this [knowledge]. And they are able to awaken and draw down upon us this wondrous chesed and charity. And through their power, all are able to strengthen themselves and overcome [obstacles] with holy daring, and return to

God. (*Likutei Halachos*, Matanah 5:6; *Likutei Etzos Chadash*, Yirah 134).

110

The main purpose of the creation of man, and his descent into this material world that is full of *klipahs* and incitement etc., is so that he can bring out the highly concealed chesed from the world and reveal it, and this is the main [revelation of] the greatness of Hashem Yisborach, for the characteristic of chesed is called “greatness,” and to the extent that one brings out his chesed from concealment to revelation, his greatness is more revealed. And this itself is also related to the idea of the descent being for the purpose of the ascent. For by also strengthening himself during the time of descent, through faith in God’s enormous chesed, without end or limit—in this way one extracts the concealed chesed and reveals it, and this is the main revelation of Hashem Yisborach’s greatness. And by this means, one merits to ascend to a very high level, and acquire higher knowledge of Hashem Yisborach’s

greatness. And this is also an aspect of “in the place where penitents stand, a complete tzadik cannot stand” (*Brachos*, 34b). For through them, the greatness of God’s chesed and goodness is especially revealed. (*Likutei Halachos*, Matanah 5:15)

111

It is impossible to [rely on] charity and chesed [from Above] without any requirement of giving something in return; for if so, one doesn’t accomplish anything, God forbid. On the contrary, one will do whatever one’s heart [yetzer ha’ra] desires, God forbid, and a person will rely on God’s chesed, and this is not the path of the holy Torah. But also to walk in the path of justice alone is also impossible, because the world cannot exist in accordance with strict justice alone, as the blessed Sages said. And as one can see intuitively, that many fell and became distant because of too much justice and strict judgment, where they were very strict on themselves, until they said in their hearts, that there is no hope (God forbid) in accordance with their

many and enormous sins and ruination and defilement. And even if it is true that they defiled and ruined a lot; nevertheless, one needs to rely on the chesed of God and his compassion, which never ever run out; still, still there is hope every day and every hour and every moment all the days of his life, even if he is [flawed in] the way he is: “God’s chesed has not ceased” (*Aychah* 3:22). And concerning this [King] Shlomo said: “Do not be [too] much of a tzadik...and do not be [too] much of a wicked person”; and the blessed Sages said: “If you acted evil a little, don’t act evil a lot” (*Shabbas* 31b). And even if you have already acted evil a lot (God forbid); nevertheless, don’t add to this by acting much more wickedly. And to the degree that one somewhat minimizes the amount of evil one does, this certainly contributes to one’s eternal wellbeing; and also in this way one can ultimately merit to return to God completely. For there is absolutely no despair in the world at all, for “the measure of [God’s] goodness is greater than the measure of [his] intention to punish” (*Sotah*, 11a).

And when a person defiles or commits a sin, God forbid, Hashem Yisborach checks and looks at every single detail, as it is written: “If a person conceals himself in a hiding place, will I not see it?” (*Yirmiahu* 23:24); and it is written: “From his established dwelling place He oversees...who understands all their deeds” (*Tehilim* 33:14-15). And this is definitely even more the case concerning the trait of goodness [i.e. that God looks over and rewards good deeds], for certainly there is no movement towards goodness which is ever lost. And therefore, a person who wants to rely only on freely-given chesed, and throws off the yoke completely (God forbid), this is an aspect of the klipah of Yishmael [i.e. Ishmael], the offspring of Avraham, whose main trait was chesed and charity. And the opposite is also true: there are those who fall because of inordinate adjudication and strict judgment and excessive stringencies, and bitter moods which drag a person down. This is an aspect of the klipah of Esav, the offspring of Yitzchak [i.e. Isaac], whose trait was strict judgment and adjudication. For that reason he asked his father:

“How does one tithe hay and salt?” (*Midrash Tanchumah*, Toldos 8)—excessive stringencies, as mentioned above. For excessive stringencies are sometimes also a great defilement, as elaborated elsewhere. And the main wholeness is when justice and charity are included together, which is an aspect of Yaakov, an aspect of, “judgment and righteousness [You made] in Yaakov” (*Tehilim* 99:4). Therefore Yaakov’s bed was complete; see elsewhere. (*Likutei Halachos*, Matanah 5:37-38)

112

A way of strengthening oneself in the service of God is by a person keeping well in mind that he has nothing except the very moment and minute that he is currently in, and there is no need at all to think from one moment about the next. (*Likutei Etzos Chadash*, Yirah 135-137)

113

As long as a person doesn’t cause himself to give up seeking all of the many things he has lost, and has this through good and strong desires and intense

yearning for Hashem Yisborach—then he still has hope that they will completely return to him what he has lost. (*Likutei Etzos Chadash*, Ratson 38)

114

It is prohibited to cause oneself to despair (God forbid), even if a person has been wandering like a lost lamb, because there is absolutely no despair in the world at all, which is an aspect of: “If I make my bed in *She’ol*, behold You are there.” And this is the main content of teshuvah, as explained elsewhere. And this is an aspect of the mitzvah of returning a lost item, specifically before [the owner] has given up hope of getting it back. (*Likutei Halachos*, Avda OoMetsia 2:2)

115

One needs to always strengthen oneself to draw near to God, no matter what one goes through, in body or soul or financially. For there is the person who

deceives himself, [saying] that he cannot draw near to Hashem Yisborach because of the great suffering and hardship and financial difficulty which he goes through. And if he looks with a true eye, he will see that all of the suffering which he goes through is [actually] great chesed, and it didn't befall him in order to distance him from Hashem Yisborach, God forbid—the opposite—it is for drawing him very close and awakening him to do teshuvah, and to redeem him from harsh punishments (Heaven help us) and from the punishment of Hell [God forbid] and to merit the next world. And especially since within the difficulty and suffering itself he can find within it great relief [lit. “expansion”], which is an aspect of “in my distress You have relieved [lit. “expanded”] me (*Tehilim* 4:2), as explained elsewhere.

And therefore there is he who deceives himself, [saying] that he cannot draw near to Hashem Yisborach because of his enormous number of defiling acts, which caused him to become very distanced from God. And it has already been explained at length that it is prohibited for a person

to cause himself to despair, God forbid. For even if he is [flawed in] the way he is; nevertheless, he can still snatch up Torah and mitzvahs and merit, a good place in the next world. And one needs to strengthen oneself immensely through the good points which one can still find within oneself, and one needs to know and believe that he still has hope to return to God in truth. And he tells the truth, *that the suffering comes as great chesed, and I also still have good points, but despite all that, what can I do? For the many defiling and ruinous acts overwhelmed me so much, to the extent that it is hard for me to bear even this small amount of suffering, [nor can I bear] the great small-mindedness and discouragement that I have in my heart, because of my many defiling and ruinous deeds.* Nevertheless, by strengthening himself and by looking at the chesed and the easing, and also at the good points, in this way he can, at any rate, strengthen his heart and pour out his conversations and prayer before God with passion and much supplication, until Hashem Yisborach will provide him with complete salvation, and will rescue him from all of the suffering, and will forgive him

for all of his sins, and will cause him to merit to do complete teshuvah. (*Likutei Halachos*, Prikah ooTeh'eenah 4:13)

116

Every person, even if he fell and became distanced like he has; nevertheless, he should strengthen himself to snatch something good at every moment, at least to study *halachahs* from the laws of the Torah, and lend one's ears to listen and cleave to the great and awe-inspiring voice of God, who calls on the heart of a person every day and every moment so that he will return to Him. And every person needs to lend his ears and open his heart to hear the voice of God, so that at least he will have a strong desire and great yearning for Him, which is very precious. And the main thing is to be joyous with great daring, and to bless and give thanks and praise Hashem Yisborach at every moment for the wondrous and awe-inspiring chesed which He has done for us, that He chose us from among all of the Nations, and gave us his "beloved and hidden-away" Torah, which is *our life...* (*Zohar Chadash* Mid. Rut).

And regarding the blessing on the Torah this is the main thing which a person needs to be very careful about, as the blessed Sages said, that is to give thanks and bless God at every moment for the tiny good points that he still has within him from the holy Torah. And the main reason for the destruction of the Beis HaMikdash and the Exile of the People of Israel was only because of this, because they didn't fulfill what was mentioned here. And this is an aspect of: "Why has the land been lost?...Because they have forsaken my Torah" (*Yirmiahu* 9:11-12); that is, that they abandoned it completely and weren't careful to snatch at least a little Torah study every day. And this is, "and they did not listen to my voice" (*Bamidbar* 14:22), that is, they didn't prick up their ears to listen to the voice of God, who calls out into their hearts at every moment. And the main thing was, "and they did not walk in it" (*Yirmiahu* 9:12). And the blessed Sages interpreted this to mean that they didn't say the blessing over the Torah before [studying it]; as mentioned above. And specifically it is mentioned, "and they did not walk

in it,” for drawing oneself near to Hashem Yisborach involves walking and [traversing] a wondrous path, throughout all manner of falls and descents of every type, by means of the aspect of blessing over the Torah; that is at every moment to make the blessing to God for the pleasantness of our lot and destiny, that we merited this very holy Torah. And somehow, somehow, despite everything, every day we merit to grab some sparks and good points from the holy Torah. And in this we need to make our souls very glad, and strengthen our hearts in Hashem Yisborach. And if they had gone on this path at that time they wouldn’t have arrived at such descents (Heaven help us) which occurred during the period of the First Beis HaMikdash: sexual misconduct, idol worship, etc.... As the blessed Sages said: “And they wouldn’t have had such misfortunes and exiles...” (*Yomah* 9b). And now, all of our hope to return to our land and to our Beis HaMikdash is only through this, for “there is nothing on which the matter depends other than on teshuvah” (*Zohar, Shmos* 12a). And this is the main way of doing

teshuvah. (*Likutei Halachos*, Prikah ooTeh'eenah 4:35)

117

There exist such secrets through which one can draw near to God—even the most distant people. And this is an aspect of the secrets which the great tzadiks reveal secretly in a whisper. And it is all only for the rectification of the world, so that all of those distanced will draw near to the service of Hashem Yisborach. And the reason for saying these things secretly and in a whisper, this is the secret of why one says “*baruch shem kavod malchuso le’olam va’ed*” [i.e. “blessed is the name of the glory of his kingship forever and ever”; the phrase said after the Shema] specifically in a whisper. And a person who truly believes in the *secret of God*, which is for *those who fear him*, he will always have hope to escape from the snare which has been set for him. And this is an aspect of: “The secret of God is with those who fear Him....My eyes are always to God for He will take my feet out of the net” (*Tehilim* 25:14-15). (*Likutei Halachos*, Hefker vehNechsay Hagair 4)

In the intentions for prayer [of the holy Ari] it is elaborated that on *Pesach* (i.e. Passover) and during the Counting of the Omer one is forced to receive the mentalities in a disorganized fashion. That is, one receives the greater mentalities before the smaller mentalities. And in that source one can find what is written regarding the wondrous changes that occur during those days, from day to day, regarding the drawing forth of these mentalities. And it is explained there that the reason that one is forced to receive the mentalities in a disorganized fashion is because of the hold which the Sitra Achera has, which is the defilement of Egypt, which still has a hold on them. And this is the reason one is forced to receive the mentalities in a disorganized fashion. Indeed, though it is explained there how the only time one receives the mentalities in an improper order is during those days, because of what is mentioned above; generally one always receives the mentalities in their proper order. Despite this, it is necessarily understood that all of this pertains to the drawing down of the mentalities generally, which

occurs by means of the service done by *Klal Yisrael* [i.e. the totality of the People of Israel]. But on an individual level, as long as a person isn't clean of his sins and needs to do teshuvah, which is an aspect of the personal Exodus from Egypt; then during the rest of the year he also needs to receive the mentalities in an improper order, in accordance with his aspect of Exodus from Egypt; that is, [his Exodus] from the defilement of his sins.

And the overriding principle regarding all of the drawing down of the mentalities and wisdom and intellect, is to know and recognize God and to draw near Him, which is the essence of the ultimate purpose. And every day there is a special wisdom and intellect, which is the primary goodness of each individual day, and it is the primary light of the day and the sun which shines on it, but "every day has a fence around it, so that not every person will enter into that [day's] specific goodness, like darkness which covers up the light," as elaborated in the holy Zohar (Nosah 123a). And this is an aspect of the *klipah* [literally "peel"] which precedes the fruit, which is an aspect of the totality of all of the life

determinants and events which a person goes through each day, and [an aspect of] the growth and expansion of the confusion that [threatens to] overwhelm a person each day, to the point that each time it seems to him that on *this* day, it is impossible to serve God. And a person wants to procrastinate in his service of God from day to day—and this is a big prohibition, because one needs to use will-power and make an effort each and every day to break down the fences and obstacles which [threaten to] overwhelm a person, and to find the good within this specific day, and to draw down the special mentalities and the intellect of this specific day, and to get to know Hashem Yisborach by this means, in accordance to the aspect of that specific day. And all this is explained elsewhere at length. (See *Likutei Etzos Chadash*, Yirah 143, Pesach & Sferah 157-158.)

And thus to the degree that the mentalities which an individual needs to receive every day are drawn down; likewise, in equal proportion, an aspect of the barriers and the veils and the obstacles which cover up the goodness of every single day, rises up

forcefully against him. For in proportion to the changes of the holy mentalities, likewise there are many changes without number in the barriers and partitions which restrict each individual day. And from this is drawn forth the frustration and confusion which come upon a person every day. Therefore a person's heart shouldn't sink if he sees that on the previous days he prayed with some concentration, and he had a little bit of a break from the confusion, etc.; and now the confusion and impediments are [threatening to] overwhelm him. Because it could be that the earlier days were an aspect of drawing forth the expansive mentalities for him, over which the external forces, which are the obstacles and the confusion, don't have so much of a hold. And now he also needs to receive an aspect of the constricted mentalities. And sometimes they are an aspect of constriction of constriction, over which the Sitra Acheva has a strong hold. Therefore it seems to him that it is hard to stand up against the obstacles and delays of that day. But in truth, one needs to believe that certainly on this day too there exists goodness, just that one needs to break down

each day's specific barrier in order to merit this goodness of this specific day.

Therefore one needs to strengthen oneself each and every day, in accordance with [the aspect of] each day. And if sometimes they rise up against him exceedingly, to the extent that it is absolutely impossible for him to pray properly; nevertheless, one needs to know and believe that this day is also *a day*, and it is reckoned and counted among the days of his life. Therefore, if it is absolutely impossible for him to pray properly on that day, he should make a strong effort to do some different service: other supplications and pleas with concentration, or conversation between him and his Maker, or additional study, or mitzvahs and acts of chesed. "For the Kadosh Baruch Hoo wanted to provide merit to the People of Israel; therefore, He provided them with plenty of Torah and mitzvahs" (Makos 23b). And thanks to God, we have with what to revive ourselves every day: various types of study of the holy Torah, and various types of mitzvahs, etc. And the main thing is to make a strong effort not to err (God forbid) by thinking that one's day is lost

and can no longer be utilized. Because every day one needs to think that one doesn't have anything except just that very day, which is an aspect of, "today, if you listen to his voice" (*Tehilim* 95:7). (*Likutei Halachos*, Pikadon 4:5-8)

119

Despite that a person needs to make haste in his service of Hashem Yisborach, and to pay off his debts on time, specifically through the service of God; nevertheless, one also needs to greatly strengthen oneself, and wait for and expect the salvation of God. Even though he sees, that he is still very far from serving God; nevertheless, he should not release himself from always hoping and waiting for God's salvation. And specifically in this way, he will merit his complete salvation. (See *Likutei Etzot Chadash*, Yirah 145, Pesach & Sferah 160)

120

The main completeness of faith [i.e. "emunah"] in the wise sages is to strengthen oneself to the extent that one also believes in oneself; because through the enormous power of the righteousness of the true

tzadiks, they will also raise him up to higher and higher heights—and at this moment, also the act of drawing near itself, where one draws near to them and believes in them, this is also very good and precious. And emunah is mainly what one doesn't understand through the intellect, as is well known. And likewise, concerning this too, despite that according to one's own intellect and knowledge, one is still very distant from God; nevertheless, one needs to believe with emunah that certainly even one's few good points are very precious in the eyes of Hashem Yisborach. (See *Likutei Etzos Chadash*, Emunah 155.)

121

There is absolutely no despair in the world at all, and Hashem Yisborach constricts himself from infinity to the greatest extent [imaginable]; and through hints, He signals to a person to draw near to his blessed service; signaling to every person in accordance with what befits him now, in his place and moment. And in this way one can always remember God, in every place and in every hour,

and on whatever spiritual level one finds oneself. (See *Likutei Etzos Chadash* 155.)

122

Through the holy Torah we the People of Israel are always connected to Hashem Yisborach. And the holy Torah descends even to the depths of the abyss, to arouse to God even the most insignificant of the insignificant. By means of Torah study, every person can draw near to God, even those who have already sunken into the realm of death, God forbid; and “the words of the Torah never ever take on impurity” (*Brachos* 22a). The opposite is true: they elevate a person from impurity to purity. (See *Likutei Etzos Chadash*, Torah 102.)

123

The root of the *Ba'al Davar* and the *Sitra Achera*, that is, the root of their successive evolution [which explains] how they receive their sustenance, is an aspect of the beginning of the constriction of the Vacant Space [which God created at the start of Creation]. As it were, He hid and concealed the light

of his wisdom for the purpose of free choice. And this hiding and concealing, as it were, is like an aspect of trickery [literally “theft”]. For on the level of absolute truth, Hashem Yisborach *is* there, just that He hides and conceals Himself as it were, which [makes possible] the [moral] test of free choice, which is an aspect of: “Indeed, You are a God who conceals Himself” (*Yishiahu* 45:15). And just like the blessed Sages said, that the Caesar said: “Your God is a trickster” [literally “a thief”] (Sanhedrin 39a). And he responded to him that this is for the best; and the metaphor is explained in the source. And from there derives the root of the trickery and deceitfulness and chicanery of the *Ba’al Davar*, who is the leader of all of the con artists, and he comes to a person with great cunning and deceptiveness, as is written: “He sits in the lurking-places...he lurks to seize a poor man” (*Tehilim* 10:8-9). And therefore the main rectification is through truth, by knowing that in every place God is hidden. Even within the overwhelming darkness of the yetzer ha’ra and its minions; nevertheless, there too one can draw forth onto oneself the light of truth, until it enlightens one

[with inspiration] to go out from within the darkness and gloom, and to overcome what one needs to overcome, for the Empty Space is also full of Hashem Yisborach's Divinity. And therefore, when one pulls oneself towards the absolute truth, then certainly "there is no darkness and no place of gloom to hide" (*Eeyov* 34:22), for darkness will not darken one's [way], as it is written: "When I sit in darkness, God shall be a light to me." And then, not only will one merit to come out from within the darkness, also one will merit to free all of the goodness that had been locked up there previously. And the greater the extent that the darkness overwhelms him, he should know that he needs to strengthen himself even more to pull himself towards the truth. And then to a larger and larger degree he will merit to free the goodness which is locked up, which is an aspect of a thief: when the theft is found on him, he pays double. And if he slaughtered it or sold it, then he pays four-fold or five-fold, as explained elsewhere. (*Likutei Halachos*, Genayvah 5:9-10; see *Likutei Etzos Chadash*, Emes 77-78.)

The main holiness of the People of Israel every day is tzitzis and tefilin, which are aspects of the light of truth, as explained elsewhere. And they are an aspect of an ox and a lamb. And sometimes the Sitra Achera becomes so overpowering to the extent that it also steals the aspect of the ox and the lamb (God forbid), and slaughters them or sells them. That is, it injects defilement or annuls them completely, God forbid—even one's primary holiness, which is tzitzis and tefilin. And he, he too needs to overcome, without causing himself to despair; and at least from that moment onwards he needs to pull himself towards the absolute truth, and to seek and to strive to return to God in truth. For in the final end, what will be with him? And at any rate, he should from that moment onwards search and seek and strive for his eternal ultimate purpose, until Hashem Yisborach will help him to find the thief. And then he will exact from him double and quadruple [damages], which is an aspect of four-fold and five-fold payments, as mentioned above. (*Likutei Halachos*, Genayvah 5:15) And here is another great

source for strengthening oneself, which is how all people can draw near to God by means of the true light, which also shines forth in the midst of the black night. And this is an aspect of the *aravis* prayer service, which is done at night. For then there is no [mandated] time for tzitzis and tefilin. (See *Likutei Etzos*, Emes 80.)

125

As long as a person maintains complete emunah etc., then there will always be hope for him. (See *Likutei Etzos*, Emunah 177.)

126

Even though everyone who wants to approach holiness is forced to evoke the staff of power of their service, that is, the power and merit of their good points, and specifically the power and merit of the true tzadiks who guard over them; this is only for the sake of subduing the evil within him. That is, because the *Ba'al Davar* comes to disrupt a person even from his small amount of service, and to weaken his will because of the great damage the

person has done and his many defilements; therefore, he is forced to search within himself for some kind of good points, in order to revive and strengthen himself, which is an aspect of: “A short while longer and the wicked man is not here,” as explained elsewhere. But before God he should stand like a penniless pauper, and pour out his heart like water, only with requests for compassion and supplications. And he shouldn’t justify [his requests] on the basis of any merit at all; and he also shouldn’t ever push too hard before the proper time, etc. And this is an aspect of what was said regarding David, “the gentle one of hard wood” (*Shmuel II*, 23:8). And the blessed Sages interpreted this to mean that when he goes to war, he hardens himself like wood, and when he engaged in the words of Torah, he would make himself as pliant as a worm. (See *Likutei Etzos*, Talmud Torah 104.)

127

There is much to discuss related to how one cannot force a matter before its proper time, even with regards to drawing near to holiness. Rather one

needs to wait a long time and look forward to God's salvation, until one merits to clearly express oneself before Hashem Yisborach very well, with requests for compassion and supplications, until one merits to receive hot words, like the embers of a fire. And afterwards one needs to wait much longer, until one's request will be fulfilled, and until one draws near to God completely. And despite all that, also during the time of waiting and biding one's time, it is prohibited to forget about and become sidetracked from longing and yearning and having precious desire for Hashem Yisborach. (See *Likutei Etzos*, Hitbodedus 47, Yirah 166, Pesach 165-166.)

128

Every person needs to know that a hair's breadth is very very precious, and that at every moment he is dependent upon a hair's breadth. For a person can do a lot of damage because of a hair's breadth, God forbid. And even more so, one can rectify a lot through a hair's breadth, for "the measure of goodness outweighs the measure of retribution" (Sotah 11a), for a hairs breadth of holiness is extremely precious. And Hashem Yisborach in his

compassion privileged us with many mitzvahs every day. Each and every day every person of the People of Israel pulls himself away from evil towards good. For he goes from his house and his activities to the synagogue, and he dons his tallis and tefilin and prays, etc. And in all of this, there are certainly quite a few good points which are an aspect of holy hairs which are extremely precious to God.

And additionally there are the cravings and impure thoughts which [threaten to] overwhelm a person every day. And certainly someone who is a little bit of an upright person suffers from this immensely, and at every moment he combats these wanton musings and impure thoughts. And every movement by which he detaches himself from them by a hair's breadth, is extremely precious in the eyes of God. Because He knows our urges etc. and He knows how the yetzer ha'ra [threatens to] overcome each and every person. Therefore in the eyes of Hashem Yisborach, every single movement is precious—even if it is really just a hair's breadth—where a person pulls himself away from the Sitra Achera towards holiness.

For a person exists in the world of *Asiyah* [i.e. the lower material plane], which is full of *klipahs*, and they bind themselves to people with great intensity. And if the Kadosh Baruch Hoo didn't help a person, he would fall into their hands, God forbid. Therefore every person needs to be clever in his ways at every moment and guard himself very well so that his thoughts do not begin to exit the borderline of holiness, God forbid—even by a hair's breadth. Since through a defilement by a hair's breadth, where he strays from the good path (God forbid), one can stray greatly towards complicated paths. And each person knows within his soul that his main ruination and defilement and sin (Heaven help us) all began from a hair's breadth, because he wasn't careful to begin with to guard his thoughts very well, and he was drawn towards the Inciter little by little (Heaven help us), as it is written: "Woe to those who draw the wickedness with ropes of nothingness, and like cart ropes is the sin" (*Yishiahu* 5:18), and like the blessed Sages said: "Today he tells him to do such and such..." (Shabbas 108a). And if the overpowering force of the yetzer ha'ra on a person

was the only think taken into account, there would be no hope, God forbid. But “the measure of goodness outweighs...,” for a hair’s breadth towards holiness is extremely precious. Therefore a person needs to also keep the opposite in mind: that when they try to overcome him with powerful force, and he thinks that he has already strayed so much, to the degree that it is impossible for him to stand up against them, he needs to know and to believe that every single movement where he detaches from them and pulls himself away from them—even by a hair’s breadth—this is very precious in the eyes of God, without measure. And as time goes by these hairs will collect together, and through them he will merit to acquire knowledge of Divinity, which is drawn forth by means of constrictions of holiness, which are an aspect of hairs, which are created through the aforementioned aspect of hairs. That is, a member of the People of Israel pulls himself from evil towards good time after time, which is mainly dependent on a hair’s breadth—for even great tzadiks are dependent at every moment on a hair’s breadth—which is an aspect of, “and around Him it

storms furiously” (*Tehilim* 50:3), as the blessed Sages said (Yebamos 121a). (*Likutei Halachos*, Nizikin 4:3; see *Likutei Etzos*, Tzadik 74)

129

The most important thing in Judaism is dependent on strengthening oneself, which is an aspect of holy daring, where every person who strengthens himself time after time, even by a hair’s breadth [merits this]. Likewise, he enters into the borderline of holiness, which is an aspect of: “You led [them] with your might to your holy abode” (*Shmos* 15:13). And he will get closer to the Torah, prayer and the true tzadiks. And the more Torah and prayer that he merits, he likewise merits a greater amount of holy daring and strengthening. And the cycle repeats, until in this way he can arrive at very high levels in Divine service—if he always merits to make himself strong and courageous at every moment, and to be daring like a tiger in every aspect. Additionally he should have holy daring towards his coarse body, which is full of chutzpah regarding the cravings. And he should also have holy daring towards all

sorts of people of the generation with chutzpah, who constitute all of the obstacles and inciters who cast one away from the absolutely true path. And also the opposite occurs, God forbid: by losing one's nerve somewhat, one can become discouraged, and in this way become distanced from Torah and prayer, and in turn he can become extremely discouraged, God forbid. And the cycle can repeat itself, to the point that because of this, many fell completely.

And concerning this the blessed Sages said: "a person's urges [threaten to] overwhelm him every day, and if the Kadosh Baruch Hoo wouldn't help him..." (Sukah 52a). For its main method of attacking a person is to weaken his heart through its plotting. And if the Kadosh Baruch Hoo wouldn't help him every day, so that the true tzadiks strengthen our heart through their Torah and conversations, which are extraordinarily wondrous, awe-inspiring, and exceedingly deep; [without that,] the situation would be what it would be, God forbid. And therefore the main ladder by which one ascends from level to level in the service of God is only through strengthening oneself in holy daring, as

mentioned above. (*Likutei Halachos*, Ma'akeh ooShmirat Nefesh 4:2-3)

130

Each time one wants to ascend from level to level, it certainly is a requirement that there be a descent before the ascent. And at that point a person is certainly in great danger, and there are battles waged over him, and one needs to strengthen oneself immensely, until one eliminates the partition which divides, and the darkness before the light, which is an aspect of the descent before the ascent—until the descent transforms into an ascent. And this is the service of the tzadiks and the upright all the days of their life. Because every person in the world goes through all of this, for even someone who is on an extremely low level, and even if he went through what he went through, and even if he is [flawed in] the way he is; nevertheless, in every moment that he awakens and makes some kind of small movement to draw near to something holy, then in accordance with his own situation, he immediately has a lot of ascents and descents, as befits his level of motivation to draw near God. For even a person who

is really sunken in the earth, even in *She'ol Tachtios* and beneath it (Heaven help us) even from there, when one has an awakening to arise from there, in that place too there certainly are quite a lot of levels, without measure. As, for example, in the material world, just as there are many steps from the [ground level] to the second floor, and from story to story, and even more so if a person could imagine how many steps there are from the earth to heaven, and even more regarding [the steps] from heaven to the loftier and most elevated planes—likewise, within the coarse earthen body there are certainly quite a number of steps. If one can imagine lots of pits and tunnels in the depths of the earth, certainly if one wants to rise out of there from the depths of the pits and the tunnels, it is definitely required that one proceed and rises step by step. And then when one wants to rise from some level to a little bit of a higher level (even though this level is also still very deep within the earth); nevertheless, at that spot, time after time many [obstacles] rise up against a person.

Therefore time after time a person has great battles and many obstacles when he wants to begin doing some holy service. And occasionally because of the enormity of the battles, he fails and sometimes doesn't stand up to the test, God forbid. And then one needs to begin anew. Therefore one needs great and extremely immense self-strengthening time after time, every day and every moment, to have compassion on oneself and to think about one's ultimate purpose and final end very often. For at the very end, what will be with him? Whatever happens and whatever the situation, he is obligated and locked-in to fight the battles of God every way he can. For the struggling itself, that one at least struggles and strives time after time to exit and arise from one's lowly level, this too is extremely precious in the eyes of Hashem Yisborach. And if he struggles and strives and prays every day to God that He free him from these places which he fell into, certainly his final end will be well. For in the final end everything will transform into goodness, and all of the descents will transform into great ascents, which is an aspect of, "the descent is for the purpose

of the ascent.” (*Likutei Halachos*, Ma’akeh ooShmirat Nefesh 2:5)

131

He who is concerned about his true and eternal life, then whenever he sees that the Sitra Achera (which is an aspect of the chambers of transformation) overwhelms and rises up and comes against him more and more—to the same degree he fights back and struggles and hastens to drawing near to God; since he sees that they want to push him away completely (God forbid). And this is an aspect of: distancing is for the purpose of drawing near; descent is for the purpose of ascent. And this is an aspect of what the blessed Sages said concerning Mamrey, who gave [Avraham] advice about circumcision. Mamrey is an aspect of the chambers of transformation which [threaten to] overwhelm and rise up against a person, and specifically because of this he was advised to completely circumcise his heart. (*Likutei Halachos*, Eeshoot 4:19)

When a person wants to enter into holiness, then the Sitra Achera, which constitutes the chambers of transformation [threatens to] overwhelm him and rises up against him exceedingly. And to the degree that he gets close to the borderline of holiness, they [threaten to] overwhelm him and rise up against him more and more, to the extent that there are many who were already next to the opening, and turned back (Heaven help us) since they didn't know that they were already by the opening or because [the Sitra Achera] rose up against them very strongly, to the point that it was hard for [them] to break down [the oppositional forces]. But the truly upright person bides his time and waits and lingers many a day next to the opening of holiness. And despite that during the time that he lingers next to the opening, and hopes and looks forward to entering within, the yetzer ha'ra heats him up with great intensity; nevertheless, he does what he needs to do and bides his time and waits next to the opening of holiness,

and isn't willing to turn back under any circumstances.

And this is an aspect of “and he sat by the opening of the tent” (*Bereshis* 18:1). The word “sitting” [i.e. *yeshiva*] is related to the word for “lingering,” as the blessed Sages said: “in the heat of the day” (*Bereshis* 18:1) alludes to the heat of the yetzer ha'ra. Despite that, he doesn't want to delude himself and he thinks honestly about his ultimate purpose, and he doesn't turn back under any circumstances, no matter what happens. He simply sits and waits and lingers by the opening of holiness many a day, as many as it takes. And even though they don't allow him to enter into the opening, and the heat of the day, which is the heat of the yetzer ha'ra, scorches him badly; nevertheless, he doesn't budge, and he sits and lingers at the opening of the tent of the tzadiks and the upright, until he receives mercy from heaven. And this is also an aspect of, “Yehoshua the son of Nun, a lad, would not depart from the tent (*Shmos* 33:11), as explained elsewhere. (*Likutei Halachos*, Eeshoot 4:19)

The main relief from all of the constrictions and strict judgments is through the intellect. And each constriction has an aspect of an individual intellect, and specifically through this intellect the constriction is eased. However there is an aspect of the general intellect, an aspect of the higher wisdom, where all of the constrictions and strict judgments are eased. But it is impossible to receive from there, only through the multiplying of holy Torah books, as explained elsewhere.

And this is the main reason why the bond between a man and a woman, who are an aspect of intellect and constriction, is primarily through the scroll [lit. “book”] of the ketubah or *kidushei shtar* [i.e. a preliminary wedding contract]. And also the separation between them is also enacted specifically through the scroll [lit. “book”] of separation, for regarding connection and separation, both are impossible until one rises to that place, to this aspect of the general intellect, which one receives from there through an aspect of a book. And because of this it sometimes happens that there are arguments and quarrels between a man and his wife, to the

point that they come to a Rabbi to arrange for a *gett* [i.e. the book of separation/bill of divorce]. And then specifically they become agreeable and placate each other, and the love and connection between them strengthens greatly. And this is because an inspiration is drawn down upon them through the easing effect of the general intellect, from where all of the harsh judgments and all of the quarrels in the world are relieved. However, since in most cases they don't have the strength to completely receive the relief from there; therefore, usually the *gett* is enacted because they don't have the strength to completely ease the quarrels between them. The opposite occurs: They ascend to that place to completely annul the connection and bond at its higher root, which is an aspect of a *gett*. (See *Likutei Etzos*, *Zeevoogim* etc. 27-28.) But Hashem Yisborach desires chesed, and already chose us from among all the Nations at the receiving of the Torah by Mount Sinai, which is call "the day of his wedding," as the blessed Sages said: "'the day of his wedding,' this is the Giving of the Torah" (Shir HaShirim 3:11; Ta'anit 26b). And it was already

sworn to our forefathers and to us that He will never ever distance us, God forbid.

Therefore, even though a number of times God employs, so to speak, language of distancing and disconnection towards us, his intention is none other than to draw us near, as the blessed Sages said: “There is a parable of a king who was angry at his wife, and he sent for the scribe to write them a *gett*, and meanwhile they made up. He said to the scribe, ‘double [the amount of money of] her ketubah’” (Rashi, *Hoshea* 2:1). That is as mentioned above, the distancing and disconnection (God forbid), the annulling of the connection which they already have with each other, this cannot be done unless one ascends to an aspect of higher wisdom, which is an aspect of the general intellect. And Hashem Yisborach is full of compassion; and immediately when one ascends to there, then God [cannot help but] reveal his compassion. And then the matter reverses, and not only is the connection there not annulled—the opposite occurs—a great inspiration is drawn down from there to annul all of the constrictions and all of the harsh judgments in the

world. And all of the anger and all of the grudges which He ever had against the People of Israel, generally and privately, He eases and annuls all of this through the aspect of higher wisdom, which is evoked to draw down an inspiration from that place, because of the disconnection and because of the book of separation [i.e. the *gett*], God forbid [which had been written]. For now the matter has become reversed to the extent that a switch has occurred—a great easing has been drawn forth from there, which is an aspect of what he told the scribe, “double her ketubah”; that is, a great inspiration is drawn forth from there for the purpose of strengthening the bond and love and peace.

And this is an aspect of, “distancing is for the purpose of drawing near.” For all of the principle intention of Hashem Yisborach, in that as it were, He called the scribe to write the *gett*, that is, He employed language of distancing (God forbid); his entire intention was for a greater good, for the aforementioned drawing near. And this is an aspect of: “Instead of saying to them: ‘You are not my people,’ it shall be said to them: ‘The children of the

living God.” Specifically “instead of,” for specifically instead of distancing, which is an aspect of the *gett* he wanted to write (God forbid) which, as it were, draws down the intellect of disconnection and distancing (God forbid), specifically instead of this, the reverse occurs, and [the power to] relieve everything is drawn forth from that place, to the extent that He will say: “The children of the living God,” for from that place specifically, all of the easing in the world is drawn forth. (*Likutei Halachos*, Gitin 3:4-6; see *Likutei Etzos*, Torah 112)

134

In the harsh exile, with the hard descent of the soul of the person of Israel, when he falls so much (God forbid) into the forces of impurity, in that specific situation he cannot receive life energy from any private holiness; rather, only from an aspect of a very lofty holiness, which is also able to hide and be invisible even in the completely impure places, and revive those who have fallen into them (God forbid), which is an aspect of “I will pass through the land of Egypt...”; I and not an angel” (*Haggadah* on *Shmos* 12:12), as is well known. And therefore in

truth, sometimes [sic] the descent is for the purpose of the ascent, since at any rate, in truth during the time of the descent and exile one receives [sustenance] from extremely lofty holiness; therefore, there is absolutely no despair in the world at all, because from all of the evil and impure places in the world it is possible to return to God. But on the contrary, specifically in that place, extremely lofty holiness is en clothed and hidden and unseen. Therefore if a person is able to remember this in the midst of his deep descent and fall, and if he believes this with complete emunah, that specifically in his place Hashem Yisborach hides Himself in order to revive him, and He sends him [signs and] hints from afar to come back to Him, to [at least] just stop violating prohibitions; then [if he believes this] he certainly can merit to draw near to God from wherever he may be, and to transform the descent into an ascent, as explained elsewhere. That is, that he can merit to do complete teshuvah, which is an aspect of Yom Kippur. For on that [day] one ascends to that place—which is an aspect of the aforementioned lofty holiness—arriving at the

ultimate ascent. For by doing complete teshuvah, a person becomes fit to ascend to there and receive from that place great plenty and abundant goodness, [also] for the House of the People of Israel, and to ease all of the constrictions and harsh judgments—to the extent that sins are transformed into merits. (*Likutei Halachos*, Gitin 3:21-22)

Strength strength, and let us be strengthened!

Bless is He who gives strength to the tired,
and vigor to the weary.

Ended and done. Blessed be God
the Creator of the world.

Na Nach Nachma Nachman MeUman

Glossary

Achitophel: Ahitophel; an advisor to King David who joined a revolt against him

Akum: The pagan gentiles

Amah: A unit of measurement, by one estimation 21.25 inches (53.98 centimeters)

Amidah: The silent devotion of primary importance in daily prayer services

Anochi: I

Apikores: An atheist; a person with an orthodox Jewish education who becomes an apostate

Aravis: The evening prayer service

Ari: Rabbi Yitzchak Luria ben Shlomo Ashkenazi, 5294-5332 (1534-1572); the Kabbalist whose works form the basis of most Kabbalistic teachings today

Arichas apayim: Literally lengthening of the nose; patience, forbearance

Asiyah: Literally action; the material world, the
lowest of the five universes

Atik: Literally ancient; short for Atik Yomin

Atik Yomin: Literally the Ancient of Days; when the
Sferahs are manifested in the form of
Partzufim [see the teachings of the holy Ari];
the Sferah of Keter is termed Atik Yomin

Avinu: Our father; the patriarch

Avraham: Abraham; the first of the three founding
Patriarchs of the People of Israel

Avrech: Title of Yosef [Joseph] in Egypt; today, a
married student in a yeshiva

Aychah: The Book of Lamentations

Ayeh: Where; a word with connotation of yearning

Ayheyeh: Literally I will be; a name for God

Ba'al Davar: The forces of evil

Ba'al teshuvah: Literally, the master of return; a
nonobservant Jew who becomes observant; a

Jew who becomes more pious or improves
his ethical conduct

Baheres: White marks on the skin caused by tsara'at
[a form of leprosy]

Bamidbar: The book of Numbers

Barechu: The Call to prayer in the morning and
evening daily prayer service

Beis HaMikdash: The Temple in Jerusalem

Beis Midrash: Literally the house of study; a study
hall for studying Torah

Bereshis: The Book of Genesis; the phrase “in the
beginning”; the Creation of the world

Bikurim: The first agricultural produce of the year
(following the holiday of Shavuot [the
Festival of Weeks]) which is given to a
Cohen in Jerusalem. The mitzvah applies to
the Seven Types of Produce for Which the
Land of Israel is Praised.

Bilaam: Balaam; in the Torah, a gentile mystic with great spiritual power who desired to curse the People of Israel, but was forced by God to bless them

Chanah: Hannah; the mother of the Prophet Shmuel [Samuel] whose prayer at the Tabernacle was used as a model for the method of prayer used in the Amidah

Chanukah: Literally dedication; the eight-day festival on which candles are lit commemorating the miracle of a day's worth of lamp oil lasting eight days which occurred after the expulsion of the Seleucid Greeks from the Beis HaMikdash

Chariot: Certain spiritual powers which, when working in unison, allow for a full revelation of the Divine presence in the world

Chasid: A pious person; a member of the movement which developed from the teachings of the Ba'al Shem Tov

Chesed: Benevolence, giving, loving kindness; one of the Sferahs

Chinuch: Education; to make a dedication

Cohen: A descendent of the High Priest Aaron who are charged with sacrificial tasks in the Tabernacle and Beis HaMikdash

Counting of the Omer: The fifty-day period from the holidays of Pesach to Shavuot in which the quantity of an omer of grain was counted each day during the time of the Beis HaMikdash

Da'at: Inner knowledge acquired when one's intellect is in proper connection with one's emotions

Deen: literally judgement; a decree from Heaven that one must be held accountable for a sin

Devarim: The book of Deuteronomy

Diknah Kadishah: Literally the Holy Beard; certain spiritual powers relating to the Thirteen Rectifications of the Beard (which parallel the Thirteen Attributes of Mercy) that are symbolized by and embodied in the beard [see the teachings of the holy Ari]

Divrei HaYamim: The Book of Chronicles

Do'eg: An advisor to King Shaul [Saul] involved in the persecution of David by King Shaul

Eeyov: The Book of Job

Elul: The Hebrew month preceding the High Holidays of Rosh Hashanah, Yom Kippur and Sukos

Emunah: Faith; nonintellectual knowledge similar to the aesthetic sense

Esav: Esau, the evil brother of the Patriarch Yaakov [Jacob]

Four Kingdoms: Four kingdoms mentioned in The Book of Daniel which rule over the People of Israel in their exile: (1) Babylonia, (2) Persia, (3) Greece, and (4) Rome (i.e. including their Christian successors)

Gett: A bill of divorce

Gevald: An interjection denoting a passionate crying out

Gevurah: Inner strength or stamina, forcefulness; the strict aspect of Divine providence; one of the Sferahs

Ha'azinu: The song sung by Moshe (Moses) at the end of his life

Halachah: Literally going forward, figuratively Jewish law

Halel: A collection of Psalms sung on some holidays

Haramah: lifting up

Hashem: Literally the name; a term for God

Hashem Yisborach: Literally the Blessed Name; a term for God

Havayah: Term for the Tetragrammaton which highlights God's association with the concept of being

Heh: A Hebrew letter equivalent to “h”

Hitbodedus: Literally being alone; spontaneous informal personal prayer recommended by Rabbi Nachman

Hoshea: The Book of Hosea

Itarutah de'la'ayla: Literally awakening from above; the service of God which one does after receiving a strong inspiration from Above

Itaruta de'latata: Literally awakening from below; the service of God which one does without receiving a strong inspiration from Above

Kadish: The Aramaic prayer said after Torah study, prayer services, etc.

Kadosh Baruch Hoo: Literally The Holy One

blessed be He; a term for God

Kedushah: A recitation said in unison during group

prayer which includes verses from the

revelation of Yishiahu [Isaiah] and

Yechezkel [Ezekiel]

Kedushin: The legal process of marriage

Keesay Demitkasaya: Literally the covered throne; a

silent state linking one to the unfathomable

(see Likutei Moharan I 6:3)

Knesset Yisrael: Literally the congregation of the

People of Israel; the entirety of the souls of

Israel which are an aspect of the Shechinah

Keter: Literally crown, or surrounding; the highest

of the Sferahs; a superconscious level of

mind

Ketorehs: Literally incense; incense of the Beis

HaMikdash

Ketubah: Marriage contract enumerating the rights
of the bride

Kitrug: Accusation from Heaven declaring that a
person or group should soon be punished for
some sin

Klal Yisrael: The totality of the People of Israel

Klipah: Literally sheath peel or shell of seeds or
fruit; forms of evil

Koheles: The Book of Ecclesiastes

Lachem: to you

Lavan: Laban, the deceitful father-in-law of the
Patriarch Yaakov [Jacob]

Levite: Members of the Israelite tribe of Levi
charged with doing non-sacrificial tasks in
the Tabernacle and Beis HaMikdash

Likutei Halachos: Main commentary on the Likutei
Moharan written by Rabbi Nachman's most
important disciple Rabbi Nosson of Nemerov

Likutei Moharan: Rabbi Nachman's main book of
Torah teachings

Mah: Literally what; the name of God whose
numerological sum is 45; the name is derived
by calculating the numerological sum of the
Tetragrammaton when the letters are written
out as words using the letter Aleph

Makif: Literally something which surrounds; the
aspects of one's own mind which lie beyond
one's awareness and potentially can enter
into one's mind

Malachim: The Book of Kings

Malchus: Literally kingship; the lowest Sferah
characterized by a complete capacity to
receive

Mashiach: The Messiah

Mashiach ben David: Literally the Messiah who is
the son (i.e. descendent) of King David, i.e.

the primary Messiah (see Mashiach ben Yosef [Joseph])

Mashiach ben Yosef: Literally the Messiah who is the son (i.e. descendent) of Yosef (Joseph); the Messiah who precedes the main Messiah (Mashiach ben David); Mashiach ben Yosef's role is to make changes in the world that are preparatory to the arrival of Mashiach ben David

Micha: the prophet Micah

Midrash Rabbah: An important compendium of Midrashes

Midrash: Ancient commentaries on Biblical texts in the form of stories

Minchah: Literally a present; the daily afternoon prayer service named after the afternoon offering in the Beis HaMikdash

Minyan: A prayer quorum of ten men aged thirteen years or older

Mishley: The Book of Proverbs

Mitsraymah: To Egypt

Mitzvah: Literally, one of the 613 commandments of the Torah; a good deed

Mochin: The mind; one's mental state

Moshe Rebeinu: Moses our Rabbi

Musar: Literally ethics; self-improvement teachings which contain criticism of wrongdoing

Nechemiah: Nehemiah

Olah: A sacrifice which was entirely burnt on the altar

Olas Tamid: A sacrifice offered twice daily in the Beis HaMikdash

Oreita De-Atika: Literally Torah From Ancient Times; the hidden depths of the Torah

Pagam habris: Literally defiling the covenant; denoting a man's spilling of the seed in any situation other than conjugal relations; any unclean thoughts

Pesach: The holiday of Passover

Pirkei Avos: Section of the Mishnah with ethical sayings

Rashi: Rabbi Shlomo Yitzchaki, 4800-4865 (1040 - 1105 CE), a sage who wrote the most widely used commentaries on the Torah and Talmud

Rebeinu: Our rabbi; our teacher

Reshis: The beginning; first of all

Reshus harabim: Open space used by the public

Reshus hayachid: Literally a private enclosure; a closed in area

Rosh Chodesh: Minor holiday celebrated at the beginning of every month, on or close to the appearance of the new moon

Rosh Hashanah: The New Year holiday observed in solemn communal prayer

Rosh Yeshiva: The Rabbi with chief authority at a yeshiva

Rut: The Book of Ruth

Sachar: Payment; reward

Samech Mem: Satan

Segulah: Hebrew vowel written as a three-dot triangle pointed upwards which denotes /ε/; a charm whose source of power is mysterious

Seraph: A type of angel

Sever: Literally explanation; it connotes the good will received by someone offering an explanation

Sferah: In Kabbalah, one of the categories by which all being and awareness is categorized

Shacharis: The morning prayer service

Shechinah: The Divine presence in the world which is a feminine revelation of Divinity

Shema: The declaration said in the morning and evening: Hear O [People of] Israel, God is our Lord, God is one

She'ol Tachtios: The lowest level of the Underworld

She'ol: The Underworld

Shet: Seth, the son of Adam

Shever: Broken, breakage

Shir HaShirim: The Song of Songs, Canticles

Shlomo: King Solomon

Shmonah Esray: The Amidah

Shmos: Numbers in the Pentateuch

Shmuel: The Book of Samuel

Shoftim: The Book of Judges

Shulchan Aruch: The most widely used
compendium of Jewish law

Sipurei Ma'asios: Rabbi Nachman's book of stories,
Tales From Ancient Times

Sitra Achera: The force or forces of evil

Sukah: A hut roofed by branches built for the
holiday of Sukos; a tractate of the Talmud
dealing with that subject

Tablets of the Testimony: The two stone tablets of
the Ten Commandments given to Moshe

Tamar: A date; a date tree

Tchum: Boundary beyond which traveling is forbidden on Shabbas

Tefilin: Two black leather boxes with leather straps. The boxes contain parchment with portions of the Torah. During prayer, one is attached to the forearm and the other set on the forehead.

Tehilim: Psalms

Temorah: Exchange, transformation

Teshuvah: literally, return; repentance and return to the proper path in the service of God

Tetragrammaton: The most exalted name of God written with the letters yud, heh, vav, and heh. Today the name is not said out loud. The letters are an acronym for an esoteric name of God.

Thirteen Attributes of Mercy: God's words to Moshe (Vayikra 34:6-7) which correspond to God's

thirteen traits of compassion, and which are said in prayer services to evoke God's mercy

Thirteen Rectifications of Diknah Kadishah: see
Diknah Kadishah

Tolah: Literally a worm, used also to designate all the insects which Jews are prohibited to eat

Tzadik: In Chasidism, a person who has achieved an extraordinarily high spiritual level

Tzadikah: A female tzadik

Tzedakah: Charity

Tzitzis: Tied threads worn on the corners of garments with four corners

Vayikra: The book of Leviticus

World of Asiyah: The least spiritual of the five levels of the world; it constitutes the material plane

Yaakov: Jacob, the third patriarch of the People of Israel, also called Yisrael

Yechezkel: Ezekiel

Yehoshua : Joshua; the Book of Joshua

Yeshiva: Literally sitting; a men's Torah seminary

Yetzer ha'ra: The urge to do wrong

Yetzer: Abbreviation of Yetzer ha'ra

Yirmiahu: The Book of Jeremiah

Yishiahu: The Book of Isaiah

Yishmael: Ishmael, the son of Avraham and the
brother of Yitzchak

Yisrael: The Jewish people

Yitro: Jethro, the father-in-law of Moshe

Yitzchak: Isaac, the second patriarch of the People
of Yisrael

Yom Kippur Katan: Literally, the Small Yom
Kippur; A day of fasting and repentance
observed by some on the eve of Rosh
Chodesh

Yom Kippur: The Day of Repentance; by fasting
and repenting on this day God forbids Jews

for all sins other than those committed
against other people

Yonah: The Book of Jonah

Yud: A Hebrew letter equivalent to “y” or “e”

Vav: A Hebrew letter equivalent to “v” or “u”