



A Simple Faith

Speaking of and Revealing, The Truth of G-d's Being, And the Simple Faith in Him Passed Down Through the Generations; Explaining How Fortunate is the Person Who Stands Strong Throughout All His Trials, Believing in G-d with Complete Simplicity, And Drawing to Himself the Pleasant, Sweet Glow Of Faith in G-d.

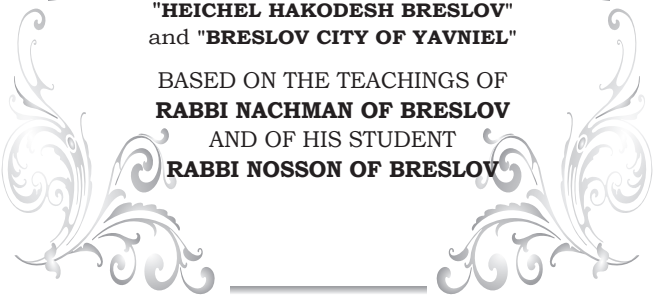
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BASED ON THE TEACHINGS OF
RABBI NACHMAN OF BRESLOV
AND OF HIS STUDENT
RABBI NOSSON OF BRESLOV



הכתובת להשיג את הספר הקדוש הזה וכל ספרי
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1.

My dear fellow-Jew, know that in these days, which precede the coming of the Moshiach (the Messiah), the greatest test we are subjected to is the onslaught of a wave of atheistic and anti-Torah philosophies.

This tide of non-belief was foreseen by Rabbi Nachman of Breslov. Rabbi Nachman once told an intimate: “I will tell you a secret. The world will be subject to a great deal of atheism.

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This will be brought about from above so as to put our free will to the test. The windows of heaven will be opened and strength will be given to the atheistic and thinkers so that non-belief and heresy will fill the world.”

Rabbi Nachman exclaimed, “Woe”! How will a small minority of believers stand firm in opposition to the entire world? A person will face the greatest trials in order to be able to retain a simple faith,”

Rabbi Nachman continued to say that, although he is warning us that atheism will spread throughout the world and that we will need to strengthen ourselves with simple faith, his words will not help. Despite his forecast, atheism and confusion will yet prevail

Daniel and the other prophets informed us the in the days preceding the coming of the Moshiach, the Jewish people will be tested and refined as silver is refined, so that the good may be separated from the bad. “The wicked ones will do evil and will not comprehend, but those who are intelligent will understand” (Dan. 12).

Our prophets warned us that such an era would come upon us. They told us he who would withstand the test and would remain a believer would gain all the good which will accompany the ushering in of the age of the Moshiach.

One might think, that everyone would take heed of these prophecies and be careful to remain firm in his faith, and so that there would actually be no test and no refining process at all. Nevertheless, the test will indeed be

immense, and many will turn aside, as cited above: “The wicked ones will do evil...”

“Still,” concluded Rabbi Nachman, “I say these words for those few good Jews who will remain strong in their faith. They will doubtless undergo great internal struggles. But, seeing this process had been spoken of in a previous generation, they will be comforted and strengthened.”

2.

A Jew’s faith must be, above all, simple and unsophisticated. He must be clearly and definitely aware that there is no existence but that of G-d. Everything is literally the essence of G-d’s Divine Life-force. Nothing occurs of itself, and chance and blind nature do not exist.

To the contrary, the Master of the universe is present in each movement in the world.

The more a person fills himself with this simple faith, the more does he accept upon himself the Yoke of the Kingdom of Heaven. He knows and communicates to others that G-d is King, Whose reign extends over everything; that rulership is G-d's alone, and that without Him there can be no true authority and government.

My dear fellow-Jew, do not allow yourself to be swayed by the illusion that "My power and the strength of my hand have acquired this might" (Deut. 8), and that we have attained a rulership and government independent of G-d. Without G-d, we have nothing. When the Moshiach comes, he will reveal to all the truth of G-d's existence. Until then, we do not have

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the right to create our own rulership independent of G-d. This is especially so when that government is in opposition to G-d and His Torah. Then it is clear that such is an evil rule, and that its existence is a test; that in its consequence people's eyes are blinded to the point that they come to entertain thoughts against faith, such as the idea that all has been achieved by human agency and fortuitous circumstance.

If a person will examine this matter well, he will see that this is all illusion, and that the Sitra Achra – the side of evil – is attempting to cover up the truth of G-d's existence.

Therefore, we must reject the idea of rulership and government before the coming and revelation of the Moshiach, and accept upon

ourselves simply and honestly only G-d's Kingship.

3.

My dear fellow Jew, do not fear flesh and blood, nor quail at the rule of man. Instead, nullify your ego and being before G-d, and with a truthful, simple heart make yourself subservient to Him.

Accept all of your experiences with a positive disposition and a broad heart. Know that everything is minutely supervised by G-d. Without Him, no one can as much as raise a hand or move a foot.

Cast yourself solely upon G-d. Do not allow Yourself to be frightened by mere corporeal creatures. Without G-d's permission, no one

can do you either good or evil. This realization constitutes a perfected faith.

The more you internalize within yourself this clear and pure faith, the more will you cling to G-d, and accept upon yourself His governance and reign. This governance is universal – for “the hearts of the king and his minsters are in G-d’s hand” (Prv. 21) – and you undergo no experience, whether good or bad, without G-d’s approval.

My beloved fellow-Jew, be exceedingly careful to avoid the “kingship of evil.” This kingship consists of even the slightest thought or assumption that there can exist any rulership independent of G-d’s approval. It is especially relevant that we do not take rulership into our

own hands on the assumption that our strength and success depend solely on our own efforts.

Such attitudes are within the bounds of non-belief and heresy. The meaning of true faith is that we give ourselves over to G-d entirely, knowing that there is none else but He.

We must be aware that “No one can as much as stub his finger below unless it is decreed from above” (Chulin 7a); “no one can infringe on that which is set aside for another and no kingship can overreach its neighbor’s border by as little as a hairsbreadth” (Yoma 38b); “even a small bird cannot be trapped without G-d’s help” (Yer. Sh’viit); and “even a menial watercarrier is appointed to his post by heaven” (Ber 58a).

When these sayings become an integral part of your consciousness, you will cling to G-d and will desire nothing other than His will.

4.

My dear fellow-Jew, at times secular or anti-religious ideologies may confuse you and fill you with doubts about G-d. At such moments, you must nullify yourself before G-d completely.

Rabbi Nachman of Breslov said that “sleep is an excellent therapy for lack of faith.”

Understand these words in their simple sense. If you are overwhelmed by doubts and confusions, go to sleep. As you sleep, your soul will rise and enter the realm of holy faith. If you cannot sleep, divorce yourself from your mind

and thought processes, as though you are a completely simple being – “I am as a dumb beat, lacking human understanding” (Prov. 30). Believe in G-d simply and naively, without cleverness and sophistication. Do not indulge in philosophical speculations. Fill yourself with true faith, knowing and proclaiming that neither “natural order” nor “chance” exist. Everything comes from G-d even – acts performed by people, who possess a free will.

G-d created a world in which the truth of His existence is hidden and concealed. Why is that? It is in order to test you and search your heart – to see to whom you will turn in your troubled moment. Will you go to the worthless rubbish which is the conglomeration of all the doubts, confusion and empty ideologies which pervade our present-day world, to the extent that most

people are sunken in illusion? Or will you draw yourself to the sweet pleasantness and comforting friendship of G-d's glorious Life-force?

Rabbi Nachman once told a person who had been experiencing problems in his faith: "The entirety of creation from the very beginning was brought into existence solely because G-d foresaw that there would be people who would suffer in their attempt to cling to our holy faith, as a result of the confusing and atheistic thoughts which would intrude upon them; but that these people would overcome these thoughts and cling to faith. Only for this did G-d bring about the entire creation."

Therefore, my fellow-Jew, be strong; hold fast to a simple faith in G-d.

5.

My dear fellow-Jew, perhaps you are subject to doubts about G-d. Perhaps your faith is confused and you cast your mind against the Creator. Perhaps you consider that a person or government can take power independent of G-d's will; as though the world has been entirely given over into the hands of flesh and blood. It is this attitude which has led to the creation of government based on the proposition that "my power and the strength of my hand have acquired this might" (Deut. 8).

Know that, if you experience such thoughts, they are an outcome of your misdeeds. In particular, if you have engaged in sexual misconduct – even once – your consciousness is already effected. How much more is this true

when as is the case today, almost no one is free from the contamination of sexual misdeed. Many are those who have stumbled repeatedly in such degraded acts.

That is the source of people's doubts, confusions, challenges to G-d and thoughts against Him. Every misdeed and sin separates a person from G-d. As Isaiah proclaimed, "Your sins have separated you from G-d; your transgressions have hidden his countenance from you" (Is. 59)

Rabbi Nachman said, "A person's sin introduces non-believe into him" (Sefer Hamidot; Faith 22).

Know, then, that all these thoughts and doubts stem from a flaw in one's consciousness, which

flaw has been brought about by abuse of one's sexual nature.

If you see that such thoughts are overwhelming you, simply return to G-d with a true and pure heart.

Also, abandon all friends who themselves engage in sexual misconduct. Certainly, leave behind those who are non-believers and atheists. These people, who are sullied by sexual misbehavior, will only draw you after their dark, flawed perceptions. And you will be forever lost, G-d forbid.

Therefore, my dear fellow-Jew, guard yourself well from all evil. See to it that you entertain only holy and pure thoughts, and cultivate a simple faith in G-d.

6.

My dear fellow-Jew, know that the principle test a person faces in this world is whether he will retain a simple faith in G-d.

Every person must face daily refining's and tests, bitter experiences and upsetting developments. It is easy for a person to fall to the depths of hell and below, and to remain in the great, yawning depths, G-d forbid.

It is essential, then, that you strengthen yourself and maintain a simple faith in G-d. You must make yourself conscious of the truth of G-d's being – that there is no existence save His, and that everything constitutes the essence of the Divine Life-force.

Therefore, every day upon arising from sleep, think first of G-d. Make yourself aware that He enlivens, maintains and gives existence to all creations; that He – so to speak – “constricted” Himself from His infinitude down into the smallest details of His creation, and that He has now returned your soul to your body.

As a result, you will draw holiness about you the entire day. You will ultimately merit the experience of G-d’s light as it is expressed in all aspects of creation; you will understand that G-d “constricts” Himself, so to speak, so that G-dliness may be present in every thought, word and act. Then you will be aroused to come yet closer to G-d. and you will be drawn after Him still further (see Likutei Moharan 54).

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In relation to this, “how good and how pleasant” (Ps. 133) to cast yourself upon G-d. Immediately upon arising, you should give yourself over to G-d entirely, binding yourself to Him as closely as possible. You should say that you are giving over to G-d your entire day and all that will occur to you. You are giving over to him your body and your every action, word and thought. Then, no matter how your day passes and no matter what experiences you may undergo, you will not be subject to worry – for you will have placed everything in G-d’s hands (see Wisdom of Rabbi Nachman, 2).

7.

Every day G-d’s light shines with new strength and vigor. Fortunate is the person, then, who runs after G-d and seeks him out daily.

In accordance with a person's searching and toil so will he merit to experience anew every day the sweet pleasantness of G-d's comforting light.

No one can communicate to another his experience of G-d's light. As the holy Zohar says, "Each experience spiritual insights according to what his heart can grasp" (Ber. 103).

If a person brings himself to enjoy the light of faith, he experiences such a great amount of illuminating vigor and G-dly yearning that he cannot even communicate to himself from one minute to the next his previous moment's experience, much less from one day to the other (see Wisdom of Rabbi Nachman, 1).

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Fortunate, then, is the person who fills himself with a simple faith in G-d, knowing with a limpid clarity that no action in the world – whether large or small – is mere chance or natural occurrence, but rather that everything is under G-d's unflagging supervision, for G-d oversees each of the infinite details which comprise our universe.

If you attain this consciousness and faith, your heart and mind will be expended, and you will bear in equanimity all that occurs to you. From the very constraints of your finiteness, you will rejoice exceedingly. You will realize with a sudden clarity that the supernal King is standing over you and guarding you, and that if He afflicts you, it is in order that your many sins may be scrubbed away and that you will be purified. G-d wishes that you may be made into

a vessel fit to receive the influx of light and vigor of His powerful presence.

You must train yourself to maintain a simple faith in G-d omniscience and omnipresence. At every moment, you must be clearly aware that all your experiences are directed by G-d with a wondrous precision, and that everything, whether great or small, is meted out by G-d in justice and compassion. Then your heart and mind will be expanded. You will every day and every minute merit to renew, refresh and strengthen your simple faith in G-d.

Fortunate is the person who seeks G-d every day and every minute.

8.

Every day, renew yourself and give yourself over to G-d entirely. As soon as you arise in the morning, remind yourself of G-d. At the moment of the day your faith is renewed with an additional holiness and awareness. As the verse states. “Renewed each morning, great is your faithfulness” (Lam. 3) – a great faith is renewed each morning.

Fortunate is the person who every morning renews himself with holy faith, repeatedly impressing upon his mind the awareness that there is no existence save that of G-d Himself. The entire universe – mineral, plant, animal and human – constitutes the actual essence of the Divine Life-force. G-d has, so to speak, clothed Himself in the garment of physicality, and it is

our task to search for Him throughout the day. We must find Him in our every thought, word and act, and in all that we undergo – both spiritually and physically.

In all aspects of our lives we must find the truth of G-d's existence and heed the inner voice which is actually the spiritual vitality of Divinity – which calls to us and teaches us what to do and how to conduct ourselves.

G-d “constricts” Himself from unimaginably infinite greatness to infinitesimal smallness every day, hour and minute, so as to shine His light upon us. Therefore, our constant service must be to cling to G-d every day anew.

9.

Fill yourself with simple faith in G-d. be aware that there is no existence except for Him. In your own eyes, be completely nullified and as nothing. Do not make anything of yourself, but constantly feel the truth of G-d's existence.

Then you will renew yourself every moment. Your every movement will cling to and be united with G-d. Your every word will shine in the pleasant glow of G-d's light. Your speech will have the power to influence others to draw close to G-d.

This is because when a person reaches the point that is honor is nothing before G-d's honor, his speech is illuminating. When he talks, his words are filled with the grace of truth; they

cling to G-d and reflect a great breadth and clarity of vision.

Fortunate is the person who is completely nullified before G-d. When you reach such a level, the quality of your life will be entirely changed. You will taste the world-to-come while still in this world. How fortunate you will be then. And how pleasant will be your portion.

10.

My dear fellow-Jew; engrave in your mind the consciousness of faith. Know that there is no existence except for that of G-d. The more you will fill yourself with this simple faith; the more will your mind and awareness be purified. You will trust in G-d rather than in flesh and blood.

You must be aware that nobody can do you good or evil - G-d forbid – without the approval of G-d. In this regard, everyone is merely an agent of G-d. Therefore, whenever you undergo a bad experience, run to the One responsible – that is, to G-d Himself. Speak to Him in your own words about the occurrences in your life. Tell Him everything that is in your heart; recount to Him in detail all that you are going through. In this way, you will draw to yourself the sweet pleasantness of the glorious light of G-d's precious vitality.

The more you run to G-d, the more will you draw G-d's light to you. Nobody in the world will intimidate you. This is because when a person believes that only G-d exists and no other, he attains a tranquil and broad, purified consciousness and he is afraid of no one. Only

be sure, my dear fellow-Jew, that your heart be always true and your spirit willing. At all times, desire only to cling to G-d. Then you will taste of the world-to-come while you are still in this world.

11.

My dear fellow-Jew, you must be aware that immersion in a mikvah – an immersion – helps a person achieve a clear and refined faith in G-d.

In truth, every Jew is literally a “part of G-d” (Job 31). However, in this physical world, which is the lowest of spiritual planes, a person is surrounded by “husks” of uncleanness which hide G-d from him so thoroughly that he does not feel that he is in G-d’s presence. If a person

has sinned and done wrong – even if he did so no more than one time in his life – then the truth of G-d's being is that much more hidden and concealed from him. And furthermore, if a person sinned repeatedly for an extended period of time, then G-d's light is hidden from him to such an extent that it is exceedingly difficult for him to become aware of G-d's existence.

The solution is the water of the mikvah. Immerse yourself in the mikvah so that you are completely surrounded by water. Become aware that everything is an expression of the Infinite One. Now you cannot breathe air. You recognize that your entire life-force comes only from G-d. In the moment that you concentrate on these thoughts while in the mikvah, you completely destroy thousands and tens of

thousands of “husks,” veils and sheets of darkness which had surrounded you. You break through the locks and bars which had entrapped you, and you emerge a free man – literally a free man free from the angel of death, free, from death itself, free from the “husks.” G-d’s light shines upon you then with an exceedingly awesome and wondrous revelation.

Therefore, my dear fellow-Jew, strengthen yourself so as to go regularly to the mikvah. This is especially important at those times that you may experience problems in your faith and be overcome by doubts about and resentments toward your Creator. Your cure is to go to the mikvah regularly and constantly. (This applies to men, for whom going to the mikvah is, most of the year, not an obligation. Married women, however, are required by the

Torah to go to the mikvah on a regular basis as explained in detail in the Code of Jewish Law.)

12.

Engrave upon your heart and mind the knowledge that whatever falls and constrictions of consciousness you may experience are merely a result of a lack of faith in G-d.

You must strengthen yourself with a simple faith that there is none else but He, and that, even though you may still be surrounded by the filth of your previous action, you can find G-d on your own plane. Were you to be aware of that, you would never despair or grow discouraged.

Really, there is no existence except for that of G-d. The Master of all is to be found within

each movement in the universe and behind each veil.

If you don't feel this, it is due to despair. You have been touched by a measure of disbelief, and you think that Divinity does not inhabit the plane you are on.

King David cried out, "This is a wondrous matter, more than I can understand, so exalted that I cannot comprehend it" (Ps. 139) – meaning, I wonder and cannot understand how a person can say that he is far from G-d. after all; "To where will I go and be removed from your spirit; and to where will I flee from you? If I ascend to the heavens, there You are; and if I spread out my couch in Sheol, you are there. If I will fly with wings as swift as the spreading light of morning and dwell at the farthest ends

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of the sea – There too will Your hand direct me, and Your right hand support me. Though I may say that darkness will surround me, the night will be as light about me. Darkness is no barrier to You; the night shines as day. Darkness and light are the same before You.”

Review these verses well. You will become aware that your experiences of all the concealment of G-d and of despair is merely an illusion caused by a lack of faith. When your faith is clear and pure, you will be able to find G-d. Then you will never grow discouraged, and you will certainly never be distanced from G-d.

13.

The strength of faith can raise a person out of the lowest depths, out of hell itself and even lower.

Faith corresponds to the spiritual plane known as Malchut – Kingship. Malchut, the lowest spiritual level, has no qualities of its own, but only those which it receives from the spiritual planes above it.

When a person becomes, discouraged and dejected, and he is cast into the very depths of psychological torment, it is because he thinks that his many misdeeds and wrong acts have caused him to lose all. In his state of black depression, he perceives himself as divorced from all vitality and goodness. Seeing how

empty he is, and how bare of holiness and spirituality, he despairs altogether.

But why doesn't he rather think as follows: "The spiritual plane of Malchut also owns nothing of itself; it possesses only what it has received from above. I too, then, can revivify myself. After all, the final analysis, I am alive! I walk, my heart pounds, I breathe – that means that G-d is still giving me life. So, where is there reason for despair or, G-d forbid, for becoming removed from G-d? Just as Malchut contains nothing of its own but receives everything from above, I, too – although I may contain nothing of my own – am receiving life from G-d Himself, Who is taking active care of me."

Therefore, the crux of the matter is that that you fill yourself with simple faith, which corresponds to Malchut. You may see and feel that you are empty and lacking in everything. Still, remind yourself: “I may lack understanding and intelligence; but faith is independent of these. After all, in those areas where understanding and intelligence operate, faith is irrelevant. Faith reaches even higher, to those places which understanding and intelligence cannot attain,” although you may feel yourself shorn of all goodness and holiness, make yourself aware that really we humans are as a whole lacking in true understanding; and so be content to know that G-d vivifies and maintains you, even though you cannot rationally comprehend this matter.

It is this type of simple faith which can raise you from the descents, constrictions of consciousness and darkness into which you were flung by your own wrong-doings and misdeeds, and which can now return you to G-d.

14.

When a person fills himself with holy faith, he is renewed at every instant.

G-d Himself, so to speak, renews Himself every moment. That is to say, all of the spiritual universes change and are recreated at every moment (and how much greater, then, is the change from hour to hour and from day to day).

When a person fills himself with holy faith, he clings to G-d. Then he himself is continually renewed.

The root cause of a person's falls, descents and psychological crises is lack of faith. Such a person imagines that G-d is not with him. As a result, he plunges into despair, depression and dejection. Everything appears to him as old and worn.

Therefore, it is essential to acquire a simple faith. Believe in G-d with complete and uncontrived simplicity. Be aware that "G-d's glory fills the world" (Is. 6); that He fills all worlds and surrounds all worlds; that there is no existence at all independent of Him; and that "He constantly, daily, renews the act of creation" (morning prayer).

The more you awaken your mind and heart to this awareness, the more you will achieve self-renewal. Then you will be constantly joyful, and your heart filled with goodness.

This awareness is an essential key to a good life. Most people who drifted away from G-d did so because they imagined that “G-d has abandoned the earth” (EZ. 8), and that everything is old and stale. This in itself was a result of a lack of faith.

Instead, impress your consciousness with the awareness of the truth of G-d’s being. See, understand and feel that G-d invigorates and maintains the entirety of creation, and that every moment the entire universe is renewed. Just as a person with his every breath takes in

air and then exhales it, so does G-d Himself, so to speak, breathe His light into the universe.

When you attain this awareness, you will experience a constant self-renewal. You will be continually joyful and tranquil.

Fortunate is the person who attains such a realization!

15.

My dear fellow-Jew, be aware that the entire universe was created by the word of G-d – that is, by the “ten commands with which the world was brought into existence” (Avot 1:1).

G-d’s word still invigorates and maintains the world. As the psalms says, “Forever, G-d, Your word is established in heaven” (Ps. 119). That is

to say, G-d's command, "Let there be a firmament," still stands, and still gives existence to the heavens. Similarly, every detail of creation is still invigorated and maintained by the word of G-d which was spoken at the time of creation.

Therefore, a person must be sure to guard his speech, and to bind himself to the divinity which exists within all of creation. Indeed, the more a person clings to the Divinity which sustains and infuses with life all of creation, the more he will be able to guard his word. It will become clear and manifest to him that everything is actually an expression of Divinity itself – and that, ideally, his own words are nothing else than the voice of G-d's presence.

Unfortunately, most people are far from this realization. As a result, they do not guard their speech but talk unthinkingly and say all that spring to their lips. This is itself the exile of G-d's presence.

The goal of our service is, in essence, to raise G-d's presence – which is represented by G-d's word and mirrored in our own speech – from its exile.

Fortunate, then, is the person who always speaks words of faith and of G-d's providence, and who reveals and publicizes to all the truth of G-d's existence. In this alone, the entire creation is rectified.

16.

My dear fellow-Jew, recall well and in detail all that you undergo every day – physically, spiritually and monetarily.

Become aware that all these events are brought about by G-d Himself, Whose desire is that you will return to Him. He therefore treats you as He does with the intention that as a result you will remind yourself of Him.

But in the end, not only do you not return to Him, but you are overcome by forgetfulness and you disregard entirely Him Who has brought about the occurrences of your day-to-day life. More than that, you then turn and confront G-d with doubts, questions and even

resentments. This merely leads you further into thickets of confusion and disorder.

Turn aside from vanity and illusion. Return to G-d. There is no place of refuge from the agitating events of the day save G-d Himself.

Fill your consciousness with the awareness of the truth of G-d's presence. Be aware that He invigorates, sustains and maintains all of creation.

Accustom yourself to speak regularly to G-d in your own words. Tell Him all that is in your heart; explain to Him in detail all which weighs heavily upon you. Be very regular in this practice, for prayer and faith are a close-knit pair. When a person believes that G-d exists and that there is non-else but He, he will always

Speak with G-d and tell Him all that fills his heart, just as a person will speak freely to his best friend.

The more you engage in speaking to G-d, the stronger will your faith become, and the more you will emerge from your daily physical, spiritual and financial problems. You will then draw down to yourself the sweet pleasantness of the loving and bright Divine Life-force.

17.

What if you see that your consciousness is marred by confusion and incompleteness, and that you are unable to realize and understand that everything is under G-d's providence? In such a case, completely separate yourself from your thoughts and mind, and strengthen

yourself with faith alone. Believe that G-d supervises all to the most minute detail, and there is no such thing as a “natural order.”

The true “light of day” is, indeed, the revelation of the truth of G-d’s being and how He directs His cosmos in its every detail so that “nature” as an independent force does not exist at all.

Such an awareness should be seen and felt by every Jew. Everyone should clearly perceive the truth of G-d’s existence, just as with His physical sense he sees light.

G-d Himself is referred to as “Light”: “G-d is my light and my savior” (Ps.27); “G-d is the only G-d, and He shines upon us” (Ibid. 118).

We apprehend the spiritual “light” when we actually perceive that G-d directs and

supervises His entire creation. This is because the essence of light is G-d Himself, Who shines upon us.

However, when a person is surrounded by darkness and enters the category of “night” – because he doesn’t perceive this light – then he must strengthen himself with simple faith. This simple faith is in the category of “sleep,” for when a person sleeps, his soul rises and enters the plane of faith (see Likutei Moharan 35).

Today we are in exile, which is called “night.” Therefore, we must continually strengthen ourselves with faith alone. We do not merit the revelation of light, the revelation of complete knowledge – that is, to truly be aware that everything is under G-d’s supervision. We must therefore cast aside our thoughts and mind

and depend upon faith alone. As King David said, “It is good to speak of faith in you at night” (Ps. 92). In the night, in the time that a person’s full perception is darkened, he must strengthen himself with simple faith, which corresponds to the night, rather than investigate the ways of G-d.

18.

What is holy faith? It is that you believe with complete simplicity and unaffectedness that everything is in essence completely Divinity.

This awareness is the purpose of creation. G-d created man and placed him upon this globe so that he would become aware of G-d. When G-d created the myriads of spiritual planes, reaching down to our level, this was His intent.

Our world is surrounded by concealments and hiddenness, questions and doubts. That is why it is called a world – in Hebrew, “olam” – for “olam” is related to the word “ne’elam” – hidden. G-d is hidden from us in this world. However, when a person serves G-d by following the commandments of the Torah and by beseeching G-d that these concealments and veils be removed, he binds and unites all the spiritual worlds to G-d.

This was the level reached by Enoch, of whom the Bible says, “And Enoch walked with G-d, and he was no more, for G-d took him” (Gen. 5).

Our tradition teaches that the word for G-d used here – “Elokim” – is numerically equal to the word for nature – “hateva” (in Hebrew, letters have numerical value, so every word also has numerical

significance). Also, the word “eynenu” – “he was no more” – is related to the word “Ayin”, which denotes G-d in His aspect as the Infinite, Unknowable One. Enoch reached the level where he bound all of creations – “hateva” – to its source, “Ayin”.

In other words, the verse “Enoch walked with G-d and was no more” can be read, “Enoch went together with all of creation as vivified by G-d, and attached it to the Infinite, Unknowable One.”

Enoch clung so strongly to G-d that he attached all of creation to G-d.

This is why our Sages teach, “Enoch was a cobbler. With every stitch, he would say, ‘Blessed is the Name of His glorious kingdom

forever”” (Midrash Talpiot). Enoch attached all aspects of this physical world to G-d. He thus revealed that in this world G-d’s Divinity is merely hidden and concealed.

Every person must strive to attain the revelation of a faith that there is non-else but G-d, and that even the corporeal is actually spiritual. Such a person fulfills the purpose of creation, and walks in the way of Enoch – fortunate is such an individual.

19.

A person who believes in G-d lives a good and pleasant life. Whatever may occur to him, he flees to G-d, knowing that G-d supervises everything in a wondrous manner. As a result, nothing in the world frightens him, and he is

ready at every moment to give himself over entirely for the sake of G-d.

In truth, it is impossible for a person to attain any level of the revelation of G-d's Divinity unless he is ready at every moment to give over his very life for the sake of G-d.

G-d is spiritual, and a corporeal being cannot apprehend or comprehend spirituality. However, when a person gives himself over entirely for the sake of the sanctification of G-d's Name, that person's corporeality is of itself nullified. Then G-d's spirituality is revealed to him in a manner which is to others unimaginable.

20.

A person's goal in this world is to attain completion. The essence of this completion is to cling to G-d. That is, a person should come to such a revelation of the Divine that he neither sees nor feels anything except for the truth of G-d's being. Such a person fills himself so entirely with this awareness that all he sees before his eyes is the truth of G-d's existence. He always looks only upon G-d – that is, his only thought is that of the essence of the Divine Life-force which fires and maintains all creation.

This is the essence of a human being's completion. As long as a person hasn't attained such a plane of the revelation of Divinity, he is still far from truly clinging to G-d.

Faith is synonymous with clinging to G-d. A person must have a clear faith which makes the truth of G-d's existence obvious to him. He must always think of this with his mind, look upon it with his eyes and feel it with his every breath. Then he will truly cling to G-d.

G-d Himself has admonished us strongly about this, telling us in His Torah that we are to love Him, to stand in awe of Him and to cling to Him. When a person acquires a complete, clear faith in G-d, he as a consequence clings closely to G-d, loves Him and stands in awe of Him.

The principal thing, then, is such a holy faith. The more a person wraps himself within this faith. The more will he cling to G-d. Fortunate is such a person.

21.

The level of faith a person can attain is in particular dependent on the words he speaks. The verse says “I will speak of Your faithfulness with my mouth” (Ps. 89).

That is to say, a person should speak only words of faith, and not express every stray thought that comes to mind.

Unrestrained speech, in fact, can turn a person completely away from G-d.

When a person believes with a simple faith that there is no existence except for G-d, and that all is in essence Divinity, then he is very careful to guard his tongue, and not to speak every thought that comes to mind.

Rabbi Nachman said that “when a person speaks word of faith, that itself is faith, and brings a person to belief” (Likutei Mohoaran II 44).

Because words have such a power to influence a person’s beliefs, it is important not to say everything which one happens to think of. It is especially important to stay far away from words of atheism and non-belief, even if one doesn’t take them seriously oneself, but is only quoting someone else – and even if one repeating these words for the sole purpose of mocking them.

One must be careful not to repeat such words, for words of non-belief in and of themselves deeply harm one’s faith.

Besides this, it is forbidden to speak mockingly of G-d – even if one isn't serious (see Ibid).

Therefore, guard your speech well. Accustom yourself to speak only words of faith in G-d's providence. In this way, you will fill all the worlds with faith.

22.

My dear fellow-Jew, you must strengthen yourself in many ways. Becoming discouraged is no help at all.

Every day overtakes a person with upsets and problems. How can you nevertheless remain strong and stand your ground firmly? You can do so only when you have a resolute faith in G-d.

You must fill yourself with holy faith, knowing that there is no “natural order” and no chance, and that nothing occurs of itself. Rather, every occurrence has been brought about by the Ultimate Cause; every act is an agent of the Ultimate Master. With this awareness, you can pass through everything.

Why is a person broken by the many problems, upsets and bitterness’s which confront him daily? The reason is that he has a constricted consciousness. He is ignorant of faith in G-d and of G-d’s Oneness. In this itself, he is cut off from G-d.

Instead, fill yourself with a simple faith in G-d. Be clearly aware that G-d supervises everything in a wondrous manner. Then nothing will break you, and you will never fall.

Do not be lazy, but work actively to return to G-d, rather than search for an aid and advice elsewhere. Advice which is not centered on faith cannot help you overcome the daily problems which confront you. Only G-d provides a safe and secure refuge. Therefore, take sanctuary with Him. accustom yourself to speak regularly to G-d. This will strongly bind you to Him.

23.

My dear fellow-Jew, know that you can immunize yourself from the unpleasant vicissitudes and wearying events which each day brings only if you flee to G-d Himself.

This means that you should choose a place where you can be alone, and speak there freely

to G-d, just as though you are speaking to another person. Speak with Him at length, entering into the details of all the events in your life which you have to deal with.

The more you engage in this practice, the more will you draw to yourself the pleasant sweetness of G-d's glowing vitality.

Really, there is no existence independent of G-d. This truth can only be grasped, however, after one engages in a great deal of prayer and pleading to G-d.

The more you speak to G-d, the stronger will your faith become. This is because the more a person engages in this practice, the more does he become aware of the truth of G-d's existence. Similarly, the more a person is aware

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the G-d is with him, by him and at his side, the more does he speak to G-d. These two elements – prayer and faith – are interdependent.

Therefore, if you speak much to G-d, you will be illumined by faith in Him with a wonderful and awesome light. This light is the awareness and faith that there is non-else but G-d. The more you receive this light, the more will you be saved from the problems, misadventures and bitternesses which you may encounter.

Therefore, my dear fellow-Jew, accustom yourself to speak regularly to G-d. Whatever experiences you undergo, relate them to G-d with complete simplicity and lack of self-consciousness.

Most people view this practice as simpleness and foolishness. But that is only because of the atheism and non-belief which have descended on the world. When a person really believes in G-d – that G-d's glory fills all the world and that G-d inhabits and, as well, transcends all worlds – then he will always speak to G-d in his own words.

However, when a person lacks this clear and pure faith, he becomes lax in his prayer to G-d. as a result, he is besieged by the circumstances and buffetings of his day-to-day life.

Fortunate is the person who obeys Rabbi Nachman of Breslov and speaks to G-d daily. His path will always be successful, and he will be saved from all troubles and unhappiness. Fortunate is he.

24.

Engrave in your mind the truth of G-d's existence so forcefully that you have no thought other than that of G-d, and are completely, clearly aware that everything is in its essence complete Divinity. You will then attain a quiet, tranquil and pleasant life filled with trust in G-d.

As long as a person's faith isn't strong, he most contends with confusion and fears, and he worries that other people may harm or cheat him.

However, a true believer in G-d, whose faith has been refined and purified, knows that nothing – whether small or large – can exist or occur without the supervision of the Infinite

One Himself. Such a person passes through all his experiences without fear of anyone in the world. He attains mighty achievements, and his entire life is one chain of clinging to G-d.

25.

My dear fellow-Jew, know that you can achieve your completion only by making yourself fully aware of the truth of G-d's existence, to the point that in your every situation and moment you connect yourself to G-d and brings His presence down to you. Then you will be afraid of nobody, and be the victim of no self-delusions.

However, when a person doesn't cling to G-d, he is in great and terrible danger. "Vain is the salvation of man" (Ps. 60). One should place

one's trust in no human being. As Jeremiah said, "Cursed is the man who trusts in a human being and makes another his strength, turning away from G-d" (Jer.17).

It may seem to you that you have a good companion and friend. But if you don't cling to G-d, it is all emptiness and falsehood.

It is a pity that you should trust in flesh and blood. For another human being cannot help you at all. In the final analysis, people seek generally their own best interests.

However, when you fill your consciousness with the truth of G-d's existence, then you fear no one in the world at all, To the contrary, you discern G-d's presence within other people and, rather than trusting in them, you place your

trust in G-d, knowing that this people are all his agents.

If you separate yourself from G-d and trust in man, you will be disappointed by the conduct of others, and will become completely crushed. You will sink into sadness and disappointment, thinking: “How could my good friend who is so close to me come to treat me so unfairly?”

It is better, then, to fill your consciousness with the awareness of the truth of G-d’s existence.

Do not place your trust in man because, being only flesh and blood like you, he cannot help or save you at all.

The crux of the matter is that you accustom yourself to always run only to G-d. Then you

will experience continual miracles and redemptions.

26.

Is it the daily obligation of every individual to strive and prepare himself so as to be able to fill his heart with a new appreciation of G-d and faith in Him. This is the essence and foundation of the Torah. As the verse says, “All your commandments have as their purpose faith” (Ps. 119).

Rabbi Nachman of Breslov said that a person has to investigate and analyze himself to see what level of faith he has attained (Likutei Moharan II 5).

Every individual, even if he occupies the lowest spiritual plane, can feel in his heart a

new appreciation of G-ds Divinity, if he will only heed the words of faith which he speaks in prayer.

One of the most important Jewish prayer is the Shema (meaning: “Hear”: “Hear, O Israel, - G-d our L-rd, G-d is One.”) Our Rabbis commented that the apparently superfluous word “Hear” teaches us that the Shema may be recited in any language which one understands – or, colloquially, “hears.”

The languages of the world besides Hebrew are in ancient texts referred to as the “seventy languages of the idol-worshipping nations” (today, of course, there are more than seventy nations and more than seventy languages). Each of these original seventy idolatrous nations emphasized in its

character one particular bad trait or lust, and this was expressed in its language.

Our Rabbis are telling us, then, that even out of such a corrupt language a person can “hear” and perceive the sterling faith in G-d. As the verse says, “Tell of His glory among the nations” (Ps. 96). – i.e., even in the languages of idolatrous nations, one can tell that G-d’s glory exists.

The entire secular aspect of a person’s life – as well as his harmful desires and the sullied imaginings which occurs to him – is encompassed within the rubric of these “seventy languages.”

Our Sages cautioned us that whatever language we understand or “hear” – we are to hear and

perceive G-d's Divinity. This refers not only to these actual languages, but as well as to our own lusts, bad character traits and secular dealings – in the midst of these we must “hear” and perceive G-d's Oneness, and never lose hope.

Adopting this attitude will enable you to return to G-d, for you will know that the Master of the universe is hidden everywhere.

Our Sages also explained that the word “Hear” teaches us that we have to say the words aloud so that we will hear them. That is to say, every day when you pronounce these words, listen to them and hear them as though they are completely new.

Then you will have the ability to “Hear” and perceive G-d’s Divinity in all of the categories in your life which fall under the rubric of the “seventy languages.”

“Hear” – in any language that you hear and understand – in every aspect of your life, even the most bereft of spirituality – and know that G-d is awake: “Behold, He neither sleeps nor slumbers” (Ps. 121). Whatever you may undergo in your life, be aware that G-d is directing matters in His great and wondrous love. As the verse says, “He alone carries out great and wondrous acts, for His love is eternal” (Ps.136).

G-d continually recreates the world. Every day He shines upon the entire world a new illumination of His glory with a fresh revelation of His Divinity.

Therefore, whatever may occur to you, at every moment remind yourself of G-d. Remind yourself that you are a Jew who believes in the living G-d, Who is the King of the universe. Then your consciousness will never fall, for you will always cling to G-d with a true and significant bond.

27.

Everyone's life is filled with trials and bitterness, every individual undergoing what he does in accordance with his particular station.

It is impossible to be saved from these trials or to pass through this world in peace, unless one cultivates in oneself a strong faith in G-d.

In truth, the nub of trials and bitterness lies in that a person is to some degree cut off from

G-d. But a person who truly believes in G-d with a clear, pure faith will safely navigate and leave behind him the many shoals upon which he now runs aground.

To be an actual believer in G-d means that one knows and is witness that there is no existence independent of G-d, nor “natural occurrence” or chance. Everything – be it great or small – is under the exacting supervision of the Supernal Creator.

Therefore, strengthen yourself with a simple faith. Know that there is no existence independent of G-d. The more you fill yourself with this faith, the more will you purify your consciousness. Then you will pass through all situations serenely. More than that, in all

circumstances in which you find yourself, you will detect the truth of G-d's existence.

28.

A person can attain the most completely clarified and purified level of holy faith only when he nullifies his own being completely. As long as a person entertains any will independent of G-d's will, or clings to his own being as removed from G-d's being he is still far removed from true faith. The consummation of faith is a cleaving to G-d to the point of expiration of one's soul. Then a person tastes of the light of the world-to-come while he is still in this world. Then he can feel and comprehend the truth of G-d's existence which vivifies and maintains all of creation, knowing that there is none but G-d.

The more a person fills himself with this faith and clings to G-d, the more is his consciousness expanded to the point that he sees Divine sights. The name of G-d – the Tetragrammaton – appears before his eyes as black fire on a parchment of white fire. Every individual, according to his level of holiness, purity and clarity, perceives the Name differently – whether in its simple form or in its four permutations.

The essential thing is that a person should keep himself far from any consciousness and will which are not in accord with those of G-d. The lowest of G-d's "attributes," Kingship – Malchut – corresponds to faith. This attribute cannot rise, as it is supposed to, to the Infinite One (designated as Crown and the Supernal Will) unless

a person nullifies his being, having no desire other than that of G-d (see Likutei Moharan 177).

You must therefore sweep aside your own wants before the will of G-d, and wish only for that which G-d wishes – for instance, whether u will make a living and have children, or not, G-d forbid. In all aspects of your life u must wish only for that which G-d desires. The more you nullify your will to that of G-d, the more you will illumine in the light which comes of cleaving to G-d. this light is an awesome blaze which shines as brightly as the sun at noon.

29.

The more you fill your being with the truth of G-d's existence and the more your faith

becomes clear, the more, correspondingly, can you guard well your precious time.

In general, when a person loses touch with his faith and ceases to serve G-d with a passion, he spends his valuable time on vanity and emptiness. He doesn't even discern that his time is swiftly flying past, and that each precious moment is passing into oblivion, never to return.

Instead, strengthen yourself in your faith. Always think of G-d and cling to Him. Always look upon the Divine, spiritual vitality which informs and vivifies all of creation – mineral, plant, animal and human – and hear G-d's voice hidden within creation. Then you will guard your precious time very carefully, and employ your hours well.

You will engage in hitbodedut – that is, you will speak to G-d in your own words – for you will feel G-d's presence and know that everything is in its essence complete Divinity. You will be aware that there is no existence independent of G-d, and that in each movement in the world the Master of the universe is present.

You will learn the holy Torah, which is G-d's consciousness and knowledge.

You will perform G-d's commandments, which are G-d's will.

You will speak words of faith in G-d's providence.

Whatever your situation, you will not let your valuable time slip idly by. What you can

achieve depends on the degree to which faith fills your being.

Tzaddikim – great spiritual masters – cling to G-d so completely that they do not waste even a second. They are always serving G-d and engaged in the mystic practice of “unifying His Name”. Fortunate are they and fortunate their portion.

30.

As long as a person imagines that a friend or any human being can help him, he is still far removed from faith.

If you look well into the matter, you will come to understand that no mere creature can help you, for your entire life is in the hands of G-d.

To the extent that you impress this awareness upon your mind, so will you draw down to yourself a glowing light and vitality, and attain a constantly- fresh consciousness.

Conversely, if a person forgets G-d and places his trust in man, he draws himself towards bitterness, darkness, depression, dejection, and a constricted consciousness. His life is bitter indeed.

Therefore, my dear fellow-Jew, examine well your past experiences with others. Recall the many unpleasant surprises which you have suffered at others' hands, and the bitterness, argument and deep disappointment you have been subjected to. Why not then cast away foolishness and smallness of mind and instead run to G-d?

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Know that everything in your life is in the hands of G-d, and not under the control of flesh and blood.

When you are truly aware of this, you will be saved from your troubles, and your mind will be broadened.

31.

Believe in G-d with a simple faith. Realize that G-d's glory fills the entire world; that He is within all worlds and transcends all worlds; that there is no existence independent of Him; and that everything – mineral, plant, animal and human – is in its essence complete Divinity.

Then you will be able to return to G-d. Smallness of mind, descents, darkness and concealment of G-d will be foreign to you.

Fill yourself with such great faith that nothing will be able to upset you. Use every incident in your life as a spur to bring you back to G-d.

Regularly speak to G-d and confess to Him your wrong-doings. Speak to Him with complete simplicity and unaffectedness, just as one person talks to another. Tell Him all that is in your heart and all that you are going through.

With the help of this practice, your life in this world will be a good and pleasant one.

32.

My dear fellow-Jew, the acquisition and internalization of faith is not an easy matter. This is especially true if your life until now has been marred by flaws, for these have left their imprint on you. If that is the case, attainment of

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a clear and pure faith – i.e., to see nothing else but the truth of G-d's existence – can take years of work and service. Once you attain this awareness, however, you will serve G-d continually, and nothing in the world will discourage you.

You must apply yourself with great diligence to the acquisition of this faith. The more you apply yourself, the more will you enter the palace of holy faith, whose goodness and pleasantness have no comparison.

A person must strive to attain a clear and pure apprehension of faith – that is, to become aware with his entire being that everything is in its essence completely Divinity, which has wrapped itself in the physical garb which appears before his eyes. Then he will no longer

have any desire save that of attaining a yet deeper faith.

Therefore, strengthen yourself with great diligence and steadfastness to serve G-d. In particular, speak to G-d in your own words with great perseverance. Each word you speak is a vessel with which to receive the light of faith. The more you engage in this practice, which is called Hitbodedut, the stronger will your faith grow. The truth of G-d's existence will become manifest to you, and you will experience an entirely fresh spirit of life.

33.

My dear fellow-Jew, be aware that G-d is greater than all the praise we can pay Him, and beyond all the descriptions we give Him.

G-d is a completely simple, non-corporeal “light.” We have absolutely no conception of Him. All of our praise and description is merely like a garment with which we clothe G-d, as in the verse, “You are garbed in glory and grandeur” (Ps. 104).

When we describe, praise, glorify and honor G-d, we at least attain some small idea of His being. G-d gave us permission to describe and praise Him so that our faith in Him would thus become purified, as a result of which we would come to some appreciation of Who He is.

Indeed, it is impossible to have even the slightest understanding of G-d unless one first clarifies and purifies his power of visualization and imagination. Faith comes from the force of a person’s ability to visualize and imagine.

Faith isn't related to rational intelligence, because faith is concerned with those areas which a person's rational intelligence cannot attain.

However, in order for a person to clarify and purify his faith, he must know in what manner he is to direct his belief. Therefore, G-d gave us permission to praise him with all sorts of descriptive titles.

The more you speak with G-d and apply these epithets of praise to Him, the more will you clarify and purify your visualization and imagination. Thus, you will accordingly purify, clarify and bind ever to truth your faith – believing that G-d alone exists and that there is none else but He.

34.

The greatest holiness which a person can attain in this world is the quality of faith. Through faith, one can come to recognize G-d.

A person can attain this faith only if he has purified the sexual aspect of his being. All of a person's faith depends on how well he can keep his sexual being holy and guarded from all misbehavior and wrong thoughts.

If a person abused his sexual aspect even once, G-d forbid, he already spoiled his consciousness, making it difficult for him now to attain the character of faith. How much more is this so if a person committed many such misdeeds and, especially, if he engaged in such degraded acts for years and years, thus scarring

his soul severely, as is common in our times. Such a person must be aware that without any doubt his consciousness and mind have been terribly abused and impaired. He has fallen into a deep pit, and is very far from true faith. All of the problems, woes, poverty, pressures and bitterness which he suffers are a result of this.

Such a person must bring himself close to the true tzaddik. This tzaddik's insights and teachings can correct even such a person. The tzaddik's wisdom and advice can illumine him with the quality of faith, raise him up, and cleanse and purify him.

Therefore, he who is aware that he abused his sexual nature gravely, as a result of which he is far from faith, must strive to approach the teachings of the tzaddik, in whose power it is to

illumine this person's life with a clear and pure faith.

35.

My dear fellow-Jew, know that a simple faith in G-d – that there is none else than He – can bring you out of the evil, dark depth into which you may have fallen.

When a person falls and descends to wrongdoing, the principle reason is his lack of faith. As Rabbi Nachman of Breslov said, “A person's sins fills him with non-belief” (Sefer Hamidot – faith 22).

Such a person considers that G-d is not to be found where he is, and as a result he becomes completely broken. Finally, he despairs and

concludes that no hope exists for one such as he.

However, when a person fills himself with faith and knows that, whatever level he may be on, G-d's light is hidden and concealed there as well – for nothing exists independent of G-d - then he can emerge from the darkness and evil. Then he can relate to G-d so that G-d's light will shine on him unceasingly.

Therefore, strengthen yourself to always maintain a simple faith – being aware that there is no existence independent of G-d.

This faith will raise a person out of the pit into which he has been cast.

36.

My dear fellow-Jew – in the midst of your pressures, constricted consciousness and falls, do not lose yourself. Draw G-d's light to you and know clearly and absolutely that there is no existence independent of Him; that the Master of the universe is to be found within every occurrence in the world; that everything, great and small, is directed by G-d with a supervision whose scope is awesome and wonderful; and that there is no such a thing as chance.

This awareness will deliver you from all your pressures, constricted states of consciousness and falls.

How can you draw G-d's light to you? You can do so by guarding your lips and not speaking

every slight thought which may fly into your mind. Instead, day and night sing songs of praise to G-d and speak to Him regularly, as one person speaks to another. Plead with Him at length for His love and mercy.

This practice will purify your mind and your senses, until you will have no awareness of anything but the essence of the Divine Life-force.

37.

My dear fellow-Jew, know that when you achieve a clear, purified faith in G-d, you can perform His commandments with the ultimate perfection, and true consonance with His intent.

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The more a person has simple faith in G-d, the more help does he receive from heaven. Without faith, however, a person is nothing.

As our tradition teaches us, faith is also called “awe of G-d”. When you strengthen your faith, you will likewise attain awe, which is the gateway to G-d.

Then you will partake of that great spiritual and corporeal influx which accompanies the acquisition of awe of G-d. At that point, you will be able to attain all the spiritual levels in the world.

You will at all times be in awe of G-d, and you will see great sights and visions. In particular, you will gaze upon the Divinity which fills and charges the entire world, vivifying and

maintaining all aspects of creation – mineral, plant, animal and human – to the most minute detail.

You will indeed be fortunate!

הספר הקדוש הזה

נדפס לטובת נשמת בעל מחבר
של הספר הזה מאור עינינו,
חיות נפשינו, עטרת ראשינו, כבוד

קדושת מרן הגה"ק רבי

אליעזר שלמה

בן רבי

מנחם זאב

זצוקללה"ה

נלב"ע י"ז שבט תשע"ה

ת.נ.צ.ב.ה.