



# Table of Contents

## **Preface ■ 11**

## **Shabbat ■ 15**

1 Receiving Shabbat with Joy.....	16
2 Spiritual Exodus.....	18
3 The Shabbat State of Mind.....	19
4 Getting Ready for Shabbat.....	21
5 Extending Shabbat.....	23
6 Shabbat Peace.....	25
7 The Secret of Faith.....	27
8 The Day That is Entirely Shabbat.....	31
9 Eating in Holiness.....	32
10 Healing Insights.....	33
11 The Humility of Shabbat.....	35
12 The Teshuvah of Shabbat.....	37
13 Entering the Light.....	39
14 Connecting to the Tzaddikim.....	41
15 The Power of Song.....	46
16 Shabbat Talk.....	48
17 Eye to the Future.....	51
18 The Tzaddik is Called "Shabbat".....	52
19 Clothes from the Garden of Eden.....	53
20 Eradicating Pride.....	56
21 Glimpse of the World to Come.....	58
22 The Compassion of Shabbat.....	60
23 Spending Shabbat with the Tzaddikim.....	62

## **Rosh Chodesh ■ *The New Moon* ■ 63**

24 Days of Teshuvah.....	64
25 Even God Repents.....	65

## **Elul ■ *Preparing for the Days of Awe* ■ 69**

26 A New Start.....	70
27 Teshuvah After Teshuvah.....	74
28 When One Plus One Equals One.....	77

## **Tishrei and Nisan ■ 81**

29 Two Seasons of Teshuvah.....	82
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<b>Rosh HaShanah ■ <i>The New Year</i> ■ 85</b>	
30	The Sound of the Shofar..... 86
31	The Shofar of Redemption..... 91
32	The Rosh HaShanah of the Tzaddik..... 94
33	Purifying the Mind..... 97
34	Overcoming Obstacles..... 99
35	Song of the Future ..... 101
36	Healing the Eyes..... 104
<b>Aseret Yemei Teshuvah ■ <i>The Ten Days of Repentance</i> ■ 109</b>	
37	“Seek God When He May Be Found” ..... 110
<b>Yom Kippur ■ <i>Day of Atonement</i> ■ 113</b>	
38	A Gift of Forgiveness ..... 114
39	Reviving the “Dead Days” ..... 117
40	Yom Kippur Paves the Way for Chanukah..... 120
41	Magnifying God’s Name ..... 121
<b>Sukkot ■ <i>The Festival of Booths</i> ■ 125</b>	
42	In the Sukkah’s Protective Shadow ..... 126
43	Becoming One with God ..... 127
44	“Sukkah-Consciousness”..... 130
45	Good Dreams ..... 133
46	A Spiritual Harvest..... 134
47	Prayer for the Four Species ..... 137
48	True Beauty ..... 139
<b>Hoshana Rabbah ■ Shemini Atzeret ■ Simchat Torah ■ 141</b>	
49	When Heaven’s Decree is Sealed..... 142
50	The Tikkun of Shemini Atzeret ..... 145
51	The Unbroken Circle ..... 147
52	Connecting Sukkot, Simchat Torah and Shavuot..... 149
<b>Chanukah ■ 151</b>	
53	Prayer Before Lighting the Menorah..... 152
54	Experiencing the World to Come in This World ..... 154
55	Open Eyes ..... 155
56	Igniting the Inner Flame ..... 156
57	The Light of God’s Face ..... 157
58	Bringing Down the Light..... 158
<b>Seventh of Adar ■ <i>Yahrtzeit of Moses</i> ■ 165</b>	
59	Searching for the Moses of Our Generation ..... 166

<b>Purim ■ 173</b>	
60	Asking for Miracles..... 174
61	Banishing Haman, Crowning Mordekhai..... 185
<b>Shalosh Regalim ■ <i>The Three Pilgrim Festivals</i> ■ 187</b>	
62	Raising Up the Shekhinah..... 188
63	Seeing the Light of Yom Tov..... 191
64	“Serve God with Joy” ..... 193
65	Eradicating the Three Cravings ..... 196
<b>Nisan ■ 199</b>	
66	Magnetic Pull ..... 200
67	Season of Our Liberation ..... 206
<b>Shabbat HaGadol ■ <i>The Shabbat Before Pesach</i> ■ 209</b>	
68	Perceiving Divine Providence..... 210
69	Holy Fire ..... 212
<b>Pesach ■ 219</b>	
70	Pesach Preparations..... 220
71	Purging the Heart of Chametz ..... 221
72	Expanded Consciousness ..... 224
<b>Sefirat HaOmer ■ <i>Counting the Omer</i> ■ 227</b>	
73	Entering the Gates of Holiness..... 228
74	Keys to the Royal Palace..... 230
75	Connecting Sefirat HaOmer to Purim ..... 235
<b>Lag BaOmer ■ <i>33rd Day of the Omer</i> ■ 237</b>	
76	In the Merit of Rabbi Shimon bar Yochai..... 238
<b>Shavuot ■ <i>The Festival of Weeks</i> ■ 245</b>	
77	The Fiftieth Gate..... 246
78	Perfecting God's Kingship ..... 248
<b>Bein HaMetzarim ■ <i>The Three Weeks of Mourning Over Jerusalem</i> ■ 251</b>	
79	Turning “Mourning” into “Morning”..... 252
80	Light Conquers Fire..... 257
<b>Glossary ■ 276</b>	
<b>Appendix ■ <i>Selected Breslov Publications</i> ■ 280</b>	

**Notes**

- 1 The ARI states that when a righteous person sounds the shofar on Rosh HaShanah and his face reddens with exertion, he receives an influx of the Light of the Face through Binah; see *Sha'ar HaKavanot, Rosh HaShanah*, 7. Rebbe Nachman mentions this concept in *Likutey Moharan* I, 35:10, the lesson on which this prayer is based. The *Biur HaLikutim* adds that the shofar blast alludes to the call of the tzaddikim, which awakens the world to return to God and reaches all those who are lost in extraneous wisdoms.
- 2 Psalms 89:16, recited after the Rosh HaShanah shofar service.
- 3 *Yotzrot, Shabbat Shekalim Musaf*.
- 4 The Supernal Rose is a symbol of Malkhut, both in the metaphysical sense as the collectivity of souls, and as a euphemism for the Jewish people.
- 5 Rashi on Exodus 17:16, citing *Midrash Tanchuma*.
- 6 Exodus 15:18.
- 7 Zechariah 14:9.
- 8 Liturgy, *Aleinu*.

## The Rosh HaShanah of the Tzaddik

*The practice of traveling to the tzaddik for Rosh HaShanah brings about the unification of three roshim (heads): that of the tzaddik, who is called the rosh bnei Yisrael (head of the Jewish people); that of the individual, who comes with his own rosh, or state of mind; and that of the year, namely, Rosh HaShanah (Likutey Moharan II, 94).*

Help me, in Your great mercy, to travel to true tzaddikim for Rosh HaShanah. There all souls will merge into one encompassing unity, in great love. May we attain love of our brothers and friends and share abundant peace and love in truth, until we become spiritually fused together in love, brotherhood and friendship within the collective souls<sup>1</sup> of the true tzaddikim constantly, and especially on the holy days of Rosh HaShanah.

Let us merge together into the Foundation Stone, into the Holy of Holies, into the Universal Mind which is the Supernal Wisdom.<sup>2</sup> Through this, all harsh judgments and all constrictions of the Divine Light will be tempered, for us and for Your entire people, the House of Israel. Wherever there may be a constriction, harsh judgment or negative decree upon Your people, Israel, collectively or individually, everything will be “sweetened” and nullified by the light of the Universal Mind, the transcendental consciousness that issues forth from the House of God. Thus all harsh judgments will be sweetened at their source.

Inscribe us for a good and long life on the holy days of Rosh HaShanah, and for a good and sweet year, so that we may fulfill Your will in truth and accept the yoke of Your Kingship always. Have pity on us and help us to be what You want us to be in truth! Let our souls merge together in great love within the collective souls of the true tzaddikim, until through this we experience the greatest ecstasy, as it is written: “The light of the tzaddikim brings joy!”<sup>3</sup>

May we experience even more joy on the days of Rosh HaShanah, as the verse states: “Eat rich foods and drink sweet beverages, and send portions to those who have nothing prepared, for today is holy unto our Lord. Do not be sad, for God’s gladness is your strength.”<sup>4</sup>

And it is written: “Fortunate is the nation that knows the sound of the shofar; God, in the Light of Your Face they walk. In Your Name they shall rejoice all day long, and through Your righteousness they shall be exalted. For You are the splendor of their power, and by Your favor our glory will be raised above.”<sup>5</sup>

Remove all conflict and strife from us and from Your people, the House of Israel, now and forever! Help us, for on You we rely! “Teach me Your ways; lead me in Your truth and instruct me, because You are the God of my deliverance; for You, I wait expectantly all through the day!”<sup>6</sup>

(LT I, 61)

### Notes

- 1 Rebbe Nachman describes the “collective mind” or “universal mind” in *Likutey Moharan* I, 61:6, 7; *ibid.*, II, 72. This is implicit in a number of other lessons, e.g., *Likutey Moharan* I, 65:1; II, 67;

and elsewhere, in the discussions of the *Ba'al HaSadeh* (Master of the Field), *Tzaddik Emet* (the True Tzaddik), *Yesod HaPashut* (the Simple Foundation of Being), etc. This concept appears in Ramban's commentary on the Rif, *Milchamot HaShem, Berakhot* 58a. He states that there are great sages who, due to their spiritual elevation, comprehend all viewpoints of the entire Jewish people. Their prototype is Joshua, whom the Torah describes as "the man who has *ru'ach* (spirit) within him" (Numbers 27:28), because he knew how to relate to the spirit of every individual (Rashi, ad loc.). Kabbalistic sources for the concept of the "collective mind" include *Zohar* I, 206a; *ibid*, III, 262b; *Tikkuney Zohar, Tikkun* 56, 92b; Rabbi Eliyahu de Vidas, *Reshit Chokhmah, Sha'ar HaYirah* 8:4 and *Sha'ar HaKedushah* 16:10; Rabbi Chaim Vital, *Etz Chaim, Sha'ar* 52, as well as his *Sha'ar HaPesukim, Bereshit* 2:3 and *Sha'ar HaGilgulim* 1. In Chassidic works, see *Sefer Baal Shem Tov, Pekudei* 1 (end), citing Rabbi Yaakov Yosef of Polonoye, *Ben Porat Yosef*; Rabbi Moshe Chaim Ephraim of Sudylkov, *Degel Machaneh Ephraim, Masei*; Rabbi Menachem Nachum of Chernobyl, *Me'or Einayim, Yitro* and *Pinchas*; Rabbi Tzadok of Lublin, *Tzidkat HaTzaddik*, 159; et al.

- 2 Supernal Wisdom (*Chokhmah Ila'ah*) is the Divine source of the Torah and, implicitly, all forms of wisdom (cf. *Zohar* II, 62a). According to Rebbe Nachman, the Foundation Stone in the Holy of Holies, which the *Zohar* identifies as the beginning point of the creation of the world, corresponds to Supernal Wisdom (*Likutey Moharan* I, 61:6). The tzaddik of the generation personifies the Foundation Stone and is privy to the Universal Mind. When people come to this awesome tzaddik for Rosh HaShanah, their individual minds and souls merge into the Foundation Stone, mitigating all harsh judgments.
- 3 Proverbs 13:9.
- 4 Nehemiah 8:10.
- 5 Psalms 89:16-18, recited after the Rosh HaShanah shofar service.
- 6 Psalms 25:4-5.