

Sefer Hamedot

The Book of Traits

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Keren Rebbe Yisroel Ber Odesser

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FIRST INTRODUCTION:

In this book are included all the human traits, arranged according to the alphabet. It is divided into two sections: We have named them the "Old Alphabet" and the "New Alphabet". The first section is composed of outstanding sayings that Rabbi Nachman gathered in his youth -- all that his penetrating wisdom was able to deduce, one thing from another. And all that he found in the holy books pertaining to morals and upright behavior and attributes. All of it, he recorded for memory's sake. Both what he found already written by the Rabbis -- the praise of a good quality or the condemning of a bad one, he gathered it all and arranged it alphabetically, in order to have a record he could review, to see the worth of the good qualities and their opposites. In order to go in the way of the just and preserve the path of the righteous. In addition to this, his lofty intellect grasped many precious and awesome things that had not before been said by the Rabbis. And with his very powerful understanding, he drew one thing from another, and reached precious novelties in the matter of attributes, drawing from scriptural verses and the words of the Rabbis, wherein they hinted at teachings without explaining them explicitly.

He gathered all of this material together according to the alphabet, and in time it became a full compilation detailing all the human attributes. He ordered us to copy it all, and I took it upon myself to copy the book in full, in order that it should not be lost, and that we should study it always, in order to become free of negative attributes. For each person, upon seeing detailed the great shame of bad qualities, and the significant loss and terrible blemishes caused by them, will have pity on his soul, and strengthen himself to overcome them, and ask the Master of Mercy to save his soul from the pit, to save him from these bad qualities and desires, and so the opposite with good qualities.

Also, one with sharp intelligence will find helpful advice on how to be protected from one attribute through guarding himself from another related to it. For they are as neighbors, and each one guards its mate, as is explained in the introduction which I heard from him directly. And the greatness of this book does not need to be explained to a master of truth, who desires truth and longs to cling to upright ways. He will certainly find in it relief for his soul. Happy is the one who holds to it, he will have good in this world and the next. For the book is entirely based on verses and the words of the rabbis, may their memory be for blessing. The book is easy to understand and upright for those with understanding.

The second part is similar to the first, following the same form. There is not a marked difference between them, for both of them describe the good qualities and condemn the bad ones. Nevertheless, there is this distinguishing factor: The sources brought in the first book, pertaining to each attribute, are taken either from points discussed explicitly in earlier Rabbinic literature, or at least hinted at therein. The intelligent reader who wants to study in greater depth, will be able to discern from where Rabbi Nachman drew the subject at hand, from which scriptural verse or saying of the Rabbis. For all the sources in the first book are given, and it is not beyond the reader's capacity to grasp and understand from where each idea was taken (in this edition, the source-references were not included, but they can be found in Hebrew editions). True, that without the help of Rabbi Nachman, it would not have occurred to the reader to draw out these ideas from those sources. However, after his having opened our eyes, the

enlightened reader who is well-versed in the scriptures, the *Aggadot*, and the other Rabbinic commentaries will be able to come to the relevant sources.

In contrast to this, the issues discussed in the second book are the lofty conceptions that Rabbi Nachman grasped on his own, in the days of his greatness. All of them are beyond human comprehension and hidden from the eyes of all. For each idea has an awesome and wonderful basis, drawn from a scriptural passage or words of the Rabbis, through an ingenious hint, in the wondrous style of Rabbi Nachman. For there are a considerable amount of points presented here without any elaboration or proof, and in his primary compendium of teachings (referring to *Likutey Moharan*), the matters are explained brilliantly, in great detail. Further, one can learn about what is hidden from what is revealed. For even in a place where he did not provide the basis for a point he brought, be assured that he had a complete understanding of the matter, only that he chose not to reveal it for reasons known only to him.

It is our intention to awaken the hearts of our readers, and to inform them of the essence of this book and its aims. Rabbi Nachman, may his memory be for blessing, warned us to study this book to the point that its words would not cease from our mouths, for it is our life. He had it published in a small volume, and said his intention in this was that each one would take it with him wherever he went. For the Traits are the foundation of the whole Torah. Through this, a youth will gain merit. By guarding all the words in this book, he will have success and gain wisdom. For this is the main work of Man: To flee from evil attributes and desires, and to cling to good attributes and behaviors, as are detailed in this book.

Happy is the one who listens to these words, to fulfill all that is written herein. He will find eternal life, and his righteousness will answer for him in the time to come, when he comes to receive his reward. According to the standards a man demands of himself, so he is granted from above. Happy is the one who chooses life - G-d will reward his deeds. If he chooses instead to join with scoffers, he will not succeed and his strength will not endure, woe to him. According to his deeds, so will be done to him. It is best for a G-d-fearing one to stay far from him. How great is the reward that waits for him, his joy will be without blemish. The soul that labors for G-d draws blessing to him. We should plead with G-d that our portion should be with Him, to take refuge in His shadow, and none that trust in Him will be forsaken. No one can conceive the extent of the good that will be granted to them.

These are the words of the transcriber, bowed and deflated by the passing of our glorious leader, the greatness of our might, beloved of our eyes --- What words could express? The Holy One should console us soon:

The lowly Natan, the son of our teacher, Rabbi Naftali Hertz of Nemirov, may his light shine. The brother-in-law of the famous and awesome tzaddik, Rabbi David Tzvi, may his memory be for blessing, the judge of the community of Mahalov.

In fact, this holy book had already been published once, and (_____), and there is not even one copy remaining, for there are many who desired such a book, including all the human traits in a compact format, as well as many other matters and much advice to reach straight paths in serving G-d. There is no difficulty in the world that this book does not address, as the reader will see with his own eyes, and it is all founded on verses from the *Tanach* and the words of the Rabbis, may their memory be for blessing,

drawn from the *Gemarah*, the *Midrash*, the *Zohar* and the other holy books. Thus we decided to print the book anew, with several emendations and new and wondrous additions.

It should be made clear that I transcribed this book word for word from his holy mouth. For he had all these things and more besides written down on small pages, possibly even double the amount. But because he did not desire to reveal all of this information to the world, he did not want to hand over the material to me in written form, exerting himself instead to dictate the material to me verbally, word for word. And I heard from him directly, that the chapter on healing alone had numerous entries, approximately two hundred, but he did not want to reveal them to the world.

I also heard directly from him, a long time before he delivered the material of this Alphabet Book to me, that he had material amassed on all the human traits, and that is the material of this book, and at that point, he told me he had found all the healings in the world (encoded) in the divisions of the Land of Israel described in the book of *Yehoshua*. For the names of all the cities along the dividing lines of the country are combinations of all the healing remedies in the world, according to their names in all the languages. For the Land of Israel is parallel to the human body. That is to say, one region corresponds to the head, and another region corresponds to the right hand, and so on for the twelve borders that were divided according to the twelve tribes, all of which correspond to the human body, as is discussed in the holy books. Furthermore he said, that alongside the mention of the borders of each region, are hinted all the remedies relevant to the body part corresponding to each border.

I heard all of this directly from him, and I understood from his holy words that he attained all these understandings in his childhood. But we only merited receiving what is written in this book, which he perceived and weighed with his holy intelligence would be permissible to reveal to the world. That is the material that is presented here, and what was necessary to hide from the world, he had burned (as is described elsewhere).

Now, Rabbi Nachman had all the sources for this book written down. But when he dictated his words to me, he revealed only the main text, but not the sources from which they were taken. But from the holy words he did say, I understood that any man can find sources for them, and determine from which scriptural passage or which saying of the Rabbis they were derived. Some of them are in fact expanded upon expressly in the writings of the Rabbis, as the reader will see for himself. Several people have already done much research in revealing the sources from which the material in the book was taken.

Now, as we prepared ourselves to print this second edition, I had thought not to include any of the sources for several reasons. However, afterwards I reconsidered, for (_____) and everything that is in one's power to do, so he should do. Therefore I decided to print several sources for parts of the work, that I or my peers had already found, either in the written or the oral Torah, or from the little that I heard from him directly, as will be brought in its place. It should be understood that this material is in very abbreviated form, and in truth he revealed lengthy and wondrously detailed teachings on these matters, as was his awesome custom.

One who looks with an eye of truth will see that even in the cases where we found sources, they are only superficial connections. But the depth of the matter, and

how he reached it is hidden from our understanding. For all his teachings are the words of the living G-d, which he grasped and brought down for us. And the sources are only rudimentary connections, for there is no teaching which does not have a basis in scripture. Thus, if he had not withdrawn the thick veil spread over our eyes and revealed these comprehensions, we would never have been able to come to them on our own, simply from those scriptural passages and words of the Rabbis. Only one who merits purifying himself unconditionally can merit achieving understandings such as these.

I also revised the format for these holy teachings. For I had not been involved in the first printing of the book. In that edition, the two volumes were printed separately. I did not choose this approach. For although it is true that the two works are separate, even so, they should not be disconnected from each other. For since both of them are equally valid, and both deal with the essence of the attributes, their loftiness or lowliness, it is certainly logical to present all the material relating to an attribute together. Even though the comprehensions of the second book far surpassed that of the first, even so, their innermost meaning is one. So, with each attribute, he told us all the advantages that follow from holding to it, and all the losses caused by neglecting it. And what path to tread in order to reach it. Even though the teachings differ as to what level of greatness they reach. Nevertheless, all of them return to one point of origin, so that we may all merit to the Truth.

Thus, I decided to arrange everything in order, so that everything would be arranged simply in one alphabetical system. However, I divided between the material of the first and second books, and I printed the material of the second book in a different print, in order that the reader should be able to distinguish between them. For I already heard from Rabbi Nachman directly, that the work of the second book far surpassed that of the first. Therefore, I separated them, in order that the reader should distinguish between them and know.

The good L-rd should lead us in the straight and true path, so that we may merit to learn and teach, observe, do and fulfill all the words written here, and to understand and comprehend all the paths of advice clarified for each trait. Thus may we have success in our way, and become enlightened.

It should also be noted that several statements in the book are repeated more than once. For Rabbi Nachman ordered us to arrange all the material according to the trait relevant to it. And he also commanded explicitly, that any statement relevant to several traits should be printed several times under each of the traits. Thus we did. For his intention was to lighten the burden on the reader, that if he would want to know some property concerning a trait, he would be able to find it easily, from any angle he happened to approach it. Thus the teachings are repeated in several places. The Blessed L-rd should lead us in the true path. Just as we merited arranging these teachings, thus may we merit to fulfill them. Until all Israel will return to their dwellings as a dove to its nest, speedily in our days, Amen may it be His will.

OPENING NOTE (from Rabbi Natan):

There was a follower of Rabbi Nachman, Rabbi Dov Chailis, who gave up a respected Rabbinic post in order to give himself entirely to the path of Breslov. He came to live near Rabbi Nachman, and merited to come before him daily. He would relate stories and Torah teachings from ancient books, and Rabbi Nachman would occasionally lift up his hand and declare that a particular teaching truly emanated from divine prophecy.

One time, Rabbi Dov told Rabbeinu a story about a certain head of a yeshiva who married his daughter to one of the students, who was a superlative scholar. He studied day and night, and spent his nights in the study hall. A Torah teacher from Heaven began to come to him, and would study with him the whole night. However, this Teacher was from the Other Side, not from a holy source (for apparently the student had stumbled in some sin, through which the Other Side gained power over him). The student did not tell anyone about this, and was not aware that the Teacher was from the Other Side.

One time, the Teacher began to tempt the student to have relations with his wife during her period of impurity. He proved to him that it was the will of Heaven, and that through this, his wife would conceive the soul of the *Mashiach*. The student believed him, and began to speak to his wife to convince her of this. He told her of the Teacher that had come to him from the heavens and commanded this, for it was the will of Heaven. However, his wife had a great fear of Heaven, and said she would ask her father first, and did so. Her father was very shocked by this, for he perceived that the Teacher was from the Other Side.

He immediately summoned his son-in-law, and said, "Know that this Teacher is from the Other Side. The sign is, that with a Teacher from the Side of Holiness, the whole alphabet is written on his forehead, and the letters of the four-letter Name of G-d are illuminated. However, with a Teacher from the Other Side, the alphabet is also inscribed, but the letters of the Name are not illuminated. So when the Teacher comes to you, if you see that the letters of the Name on his forehead are darkened, you will know that he is from the Other Side, and beware of him."

That night, the Teacher came to him, and when the student saw that the letters of the Name on his forehead were not illuminated, he knew that he was from the Other Side, and was saved from him.

When Rabbi Nachman heard this story, he was very excited, and said to Rabbi Dov, "But with me, thank G-d, all the letters of the alphabet are illuminated!" Then he immediately commanded his followers to print his alphabetical *Book of Traits*.

The Traits

ABSTINENCE:

SECOND BOOK:

1. One who conducts himself with abstinence and afterwards retreats from it, through this he falls into lusts stronger than those he had to begin with.
2. Abstinence brings one to satiety.
3. Abstinence from sexual relations is reckoned as a fast.
4. The sickness of coughing up blood comes due to annulling sexual relations on the night of one's wife's ritual immersion.

ADVICE:

1. Ask advice only from one who knows secrets of the Torah.
2. It is good to ask advice from the elderly.
3. One who gives advice to his fellow that is not appropriate to him, thoughts of idol worship beset him.
4. One who is accustomed to thinking bad thoughts; do not accept advice from him.
5. Through accepting advice from one's Rabbi, one merits to salvation.
6. When you see that your friends are not helping you, it is a sign that no advice will help you.
7. When you help the Jewish People, advice can help you.
8. Advice is more effective in the fields.
9. One who follows the advice of his wife falls into Hell.
10. Ask advice only from a man, and not from a woman.

ANCESTRAL MERIT:

1. Through immersing in a ritual bath, one's ancestral merit is remembered.

SECOND BOOK:

1. Through the wondrous and the gifted of the generation, awe is engendered, and through the awe, ancestral merit is kindled, and through the kindling of this merit, repentance is aroused in the world.

2. One can recognize in the entrance to a man's house, if his ancestral merit has left him, or if it still stands by him.

3. One who does acts of kindness does not need ancestral merit.

ANGER:

1. One who guards himself from anger, his enemies cannot dominate him.

2. Also, he will dwell in his own house, and others will not take his place.

3. Through anger, one is humiliated.

4. Do not lose your temper and you will not sin.

5. One who becomes angry -- his wisdom and prophetic ability leave him. Even if in Heaven greatness is decreed for him, he is brought down from his greatness.

6. The Holy One Blessed be He loves one who does not become angry, and one who is not exacting in recompensation.

7. A hot-tempered person's life is not worth living.

8. Also, all sorts of hell afflict him.

9. And constrictions dominate him.

10. The Divine Presence is not important to him.

11. He forgets his learning.

12. And indulges in foolishness.

13. And it is certain that his sins outweigh his merits.

14. Anger after eating is very damaging.

15. The anger of a woman destroys the house.

16. Through anger one's flesh is (check trans)

17. To avoid anger, it is conducive to eat breakfast with bread.
18. One who does not complain about people will be esteemed in their eyes.
19. Through falsehood comes anger.
20. One with a bad temper, should make a pledge and pay it instantly. Through this he will annul the anger.
21. One who gazes at the face of a liar comes to anger.
22. Through jealousy one comes to anger.
23. Through anger one draws harsh judgments upon oneself.
24. Through anger one sires foolish children.
25. Through anger, one's lifespan is shortened.
26. Casting down the haughty is conducive to dispelling one's anger.
27. When a person is free of anger, he is able with his gaze to subdue the arrogant.
28. One who has a bad temper, it is certain that he loves honor, and even all the commandments he observes, he does it only for honor.
29. One who becomes angered with an honorable pauper, it is as if he angered G-d.
30. Also, he becomes mute.
31. And leprous.
32. One who breaks the attribute of anger merits a good name.
33. Sometimes anger comes through bearing a heavy burden.
34. Through anger comes depression.
35. Anger comes through private discussion with G-d not carried out appropriately.
36. Through being overly exacting, there is no peace.
37. Through eating, anger is banished.
38. Guard yourself from anger on a day in which you experienced a salvation.
39. Through giving charity, anger is annulled.
40. Through anger, a woman has difficulty in childbirth.

41. One's anger frightens him.
42. Anger is damaging to one's eyesight.

ARROGANCE:

1. The *Mashiach* will not come until all the arrogance is driven from the world.
2. Through arrogance, one may come to homosexual encounters and anger. Also, sometimes a woman cannot conceive because she overly adorns herself, and is arrogant.

AVOIDING THE WICKED:

1. When a tzaddik comes to the house of a wicked person, the house is blessed, but this is only when the house is fit to receive a blessing.
2. Avoid the wicked, so that you will not be caught up in their punishment.
3. Due to enmity, one may come to display friendliness to the wicked.
4. Sometimes, when one does a favor for a complete evildoer, it gives satisfaction to G-d.
5. It is forbidden to praise (evildoers). However, in a case in which praising them will also result in praise for a tzaddik, it is permitted to praise them to a small degree.
6. One who judges a wicked one favorably is also called wicked.
7. Even when an evildoer does some act according to the religious law, we do not depend on him.
8. One who testifies in support of an evildoer, falls into sexual lust, and also becomes weak.
9. An evildoer who has forgotten G-d completely, it is certain that no upright descendants will issue from him.
10. When the enemies of G-d fall into your hands, do not have mercy on them.
11. If you do not become attached to those who are clearly liars, you will merit discerning who are hypocrites.
12. One who hates the seducers, their words will certainly have no influence over him.
13. Through learning the Torah, distance is created between the wicked who are drawing close (check transl).

14. One who keeps his distance from the wicked, G-d grants him salvation.
15. The dispersion of the wicked from each other is a sign of salvation.
16. Avoid living in a house in which an evildoer lived.
17. Do not speak to seducers, even to chastise them or bring them to repent.
18. Associating with the wicked is damaging to the service of G-d.
19. It is fitting and appropriate for the holy servants of G-d, to make a shielding screen, to the point that every afflicting and evil person will flee from it.

SECOND BOOK:

1. One who does not understand the wickedness of hypocritical evildoers is abhorrent (to G-d).
2. Hypocrites cause pain in the eyes to the masses who err by following them.
3. A man needs to guard himself from kissing evildoers, for through the kiss is created a bond between them even after death.
4. There are those who are great apostates and heretics, but they do not reveal their heresy, and people are not aware of the need to guard themselves from them. However, through conducting oneself modestly, a person is saved from these heretics.
5. The wicked do not confuse us in our holy service through their sins, as they do through the good deeds they do. It is for this reason that a non-Jew who observes the Shabbat is liable to the death penalty.

BEVERAGES:

1. Through theft, drinks become contaminated.
2. The above comes about also through arrogance.

BLESSING:

SECOND BOOK:

1. The one who is blessed should give the one who blessed him a gift.
2. The blessing of a non-Jew should not be insignificant in your eyes.
3. One who brings those who are far to the service of the Blessed L-rd, he is entrusted with the power to grant blessing.

BOOK:

SECOND BOOK:

1. Someone who has the potential to write some book, and does not, it is considered as if he had lost his children.

2. A writer must weigh the words of his book on the scales, to see if there is in them enough to justify the book. For the essential aspect of the book is only the words which have a direct connection to souls, as expressed in the verse, "This is the book of the generations of man (*Bereshit* 5:1)." And if there is only a small amount of such words, then there is not enough to justify the book.

3. Those with depth of understanding can distinguish, when they see novel Torah teachings in a book, whether the author conceived of them himself, or whether they were already existing beforehand, and because there had not been within them enough to comprise a book, they had remained hidden until this author came. But in truth, he did not labor for those teachings, and they came to him with ease, for someone else had already strained to conceive and reveal them.

4. When some new Torah book is printed, the crying through which the book was created -- in the aspect of "I anointed my (check) with tears", this crying rises up against the decrees of the nations, that they should not overpower us. Also, the main power of their government is only drawn from from the crying of Asav. A hint for this from scripture: "And the number of the children of Israel was as the sand by the sea." (The initials of the words of this passage spell "crying" in Hebrew.)

5. One who avoids looking upon women merits that his descendants will author commentaries on the Torah.

6. When holy books by tzaddikim are concealed, lost and forgotten from the world, as with several books by ancient Torah sages which were lost and forgotten, this is in fact beneficial. For through this, many books of heretics and blasphemers are lost, uprooted and erased. Also through this is annulled the jealousy and hatred between an upright couple, who live in holiness.

7. Through a significant book that comes into the world, barren women conceive. A hint for this: "This is the book of the generations of man."

BRAZENNESS:

1. One who is brazen, it is certain that he transgressed in order to anger.

2. Brazenness comes through anger.

3. Through brazenness, one will not accept moral chastisement.

4. Through brazenness, one becomes (transl), and it is also certain that he still has not repaired the sins of his forefathers.

5. One who is brazen, his repair is to don *tefillin* (phylacteries) that had been on the head of a tzaddik.

6. When an evildoer acts brazenly before an upright man, this is only so that the upright one will examine his deeds.

7. One who is brazen, it is certain that he is not satisfied with what he has.

8. The Torah is a repair for brazenness.

9. Through brazenness, the rains are withheld. Also, it is certain that a brazen person has stumbled in a sin, and in the end he will stumble in more sin. It is permitted to call him "wicked", and to hate him, and it is certain that he is from one of the 974 generations that preceded the Creation.

(Note: This is according to a *Midrash* (Rabbinic legend), claiming there was an earlier Creation which preceded the one described in the Torah.)

10. Arrogance, even against Heaven, is effective, but it is considered kingship without a crown (without legitimacy).

SECOND BOOK:

1. When it happens that the world responds arrogantly against a Torah sage, it is certain that great wars will be aroused against the nation that responded so.

2. Headaches come upon one who responds arrogantly against the seed of King David.

BRIBERY:

1. A city in which bribes are accepted, armies converge upon it.

2. Through bribery, one's greatness departs.

3. Through bribery come fires.

CHARITY:

1. All the charity and kindness that the Jewish People do in this world (creates) great peace and testifiers of Israel's righteousness to their Father in Heaven.

2. Great is charity, in that it brings the Redemption near.
3. And it saves from death.
4. And receives the Divine Presence.
5. And causes G-d to extend loans.
6. And raises a person's fortune.
7. And the one who extends it is called a complete tzaddik (righteous person).
8. Through charity, one becomes able to avoid evil.
9. It is more incumbent to provide food to those who study the Torah than to those who do not. However, from the standpoint of *halachah* (religious law), one should not differentiate.
10. When one extracts stolen goods from the hands of his fellowman, it is as if he had given charity.
11. A compromise is a legal judgment wherein there is charity.
12. One who gives charity to a poor person who is not worthy is not rewarded for it.
13. It is necessary for one to give thanks to one who gives to him, and he should not assume that the giver did not give from out of his own possessions.
14. Charity has the importance of all the other commandments together.
15. The deed is greater than the one who does it.
16. Every coin of charity one gives is added together into one large sum.
17. One who gives charity in a hidden manner is greater than Moshe.
18. One who gives a coin to a poor person is blessed sixfold, and one who placates him is blessed elevenfold.
19. One who pursues opportunities to give charity, G-d grants him money, upright people to whom to give it, and he merits to children who become wealthy, great in wisdom and masters of *Aggadah* (legendary tales based on the Torah).
20. On *Rosh ha Shana*, it is decided how much money a man will lose. If he merits, the money is given to the poor.
21. Jerusalem is redeemed through charity.
22. Through charity, Acha'av was forgiven half of his sins.
23. Hosting guests protects one from the sin of idol worship.

24. Great is hospitality, in that it distances those close to one, and brings near those who are distant.
25. One who invites a non-Jew into his house and serves him, causes his children to be exiled.
26. When the Jewish people do not give charity, the government passes harsh decrees and confiscates their money.
27. One should give charity with both hands, and his prayer will be heard.
28. Through generosity, you will have a renewal.
29. Through charity one comes to faith.
30. One who goes out to do acts of charity, he causes rage to subside from the world.
31. Also, he merits to truth.
32. Through charity, you will have children, and there will be peace between them.
33. Through charity, fruits proliferate.
35. In a time of trouble, the charity one did is recalled.
36. Through the charity you give, officials and kings will also have peaceful relations with you.
37. Through charity, a person will not know from violence, robbery and breakdown.
38. Through charity, a person merits to grace.
39. One who speaks to people, urging them to give charity, he causes salvation to increase.
40. When there is not someone in a city to support the needy, fire comes upon it.
41. In the merit of charity, one is saved from pride.
42. Faith is reckoned as charity.
43. Through charity given for the sake of Heaven, one comes to the quality of shame.
44. Through generosity, one comes to love the tzaddikim.
45. One who steals from the poor, humiliation comes to him.
46. One who gives charity is as if he offered a sacrifice.
47. Through charity, rain comes.

48. Through charity, the Jews are spared being banished from their place.
49. When people give charity, the fruits are blessed and there is peace in the world.
50. Through truth, the charity you do is noted above.
51. Charity protects the descendents of a man.
52. Praying for one's friend is reckoned as charity.
53. One who is financially well-off, and in spite of it, he is miserly toward the poor, when they approach and beg; also, one who helps in the funding of a venture, and the workers repay his investment, and when he sees that they are profiting and have abundance, he is irked by this due to his miserliness -- to these refer the passages beginning "In the fulfillment of his needs" until "This is the portion of a wicked man" (*Iyov* 20:22-29).
54. One who does kindness to those who love G-d, through this he repairs the *Spoiling of the Covenant* (refers to sexual transgressions).
55. In the merit of the poor, we (the Jewish People) are saved from the nations.
56. When you do a good deed, be sure that the deed not be done freely, but that you pay the full expense.
57. Due to the sin of not giving the proper tithes, the heavens are sealed and the prices rise.
58. The joy one feels in giving charity is a sign of a full heart.
59. Give charity when you find those to whom it is fitting to give, and there is also enough for you, and an amount remains with you at the time of your passing.
60. All who give their gifts to a specific *Cohen* (one of the Priestly tribe) instead of to the *Cohanim* in general, brings famine to the world.
61. One who fills the pockets of a Torah scholar, merits to sit in the Yeshiva Above.
62. Charity is greater than all the sacrificial offerings.
63. Doing acts of kindness is greater than giving charity.
64. If you should err and say, that anyone who jumps up to give charity, he is provided the money to give, and also upright needy people are brought to him -- the Torah says, "How precious", meaning one needs to strive and chase after them, for the upright poor are not easily found.
65. Charity has two variations: One who has little but gives generously, and one who is wealthy, but does not give excessively.
66. One who has his own income, but does not want to spend from it, and accepts help from others -- know that he will be penalized after his death, by becoming a slave to the

one from whom he accepted.

67. Even though one gives charity, it can be that he will lose his wealth nevertheless.

68. All who avert their eyes from a request to give charity, it is as if they worshipped idols.

69. All who give a portion of their possessions to charity are spared the judgment of Hell.

70. Even an impoverished person must give charity, and if he does, he will not see further poverty.

SECOND BOOK:

1. Through sexual immorality one falls into imprisonment or diseases causing pain in the feet. Also a student who has not reached the level of moral rebuke, and rebukes nevertheless, suffers these punishments, and evil forces dominate him. Giving charity has the power to annul all of these.

2. The Torah, giving tithes, and the Shabbat give material blessings as well as spiritual ones.

3. Through charity, one subdues one's enemies with minimal efforts, and G-d saves him from the immense efforts of his enemies.

4. By giving aid to Torah scholars, one annuls the fate allotted according to the stars and the zodiacal signs.

5. Through those who support the poor, the masses are saved from plagues in their merit. Also in their merit, higher consciousness precedes low-level consciousness.

6. Through charity, one sweetens the judgment of the Time to Come, that is, the Day of Judgment in the Time to Come.

7. Those doers of kindness, who sometimes cause evil results through their kindness, and then pretend they do not see the evil they caused -- this is the aspect of the warning to the *Cohanim* (the Priests, who are the aspect of kindness), that they should not take overly large steps. Through this failing, one causes the Judgment Above to be unrestrained. On the contrary, when one is careful in the doing of kindness, that evil should not result, through this the Judgment remains balanced.

8. Those who learn novel Torah teachings should learn halachic law before and after, and this learning guards the novel teachings, keeping them out of the reach of strangers. Also, when one wants to give charity, one should follow the same advice given here for learning novel teachings.

9. Novel Torah teachings and charity -- each one spurs on the other.

10. Great is the power of the tithes, that they transform curses to blessings.

11. Through tithes, illicit sexual thoughts are annulled.
12. One who does kindness does not need ancestral merit.
13. Through doing kindness, one gains length of years.
14. There are prayers that are not accepted Above until one gives a certain amount of charity, according to the number of letters in the prayer related to the problem about which one is praying. For example, when one prays the words, "Give me children", one must give charity according to the number of letters in that phrase.
15. Through charity, one merits to children.
16. One who sustains the many extends blessing from the land of Israel to the rest of the world.
17. Through the money one gives to the poor of the Land of Israel, one merits to retain his wealth.
18. When a man comes to a city to live, he should send meat to the poor of the city, and through this he will find favor with the officials of the city.
19. Through the giving of coins, one is saved from the evil inclination.

CHASTISEMENT:

1. One who chastises must give his reproof by connecting his speech to its root, and through this his words will be accepted.
2. Do not chastise a Jew who adopts a foreign religion, for it will be of no avail.
3. Through not accepting chastisement, one's home is destroyed.
4. One who chastises the world without wisdom, causes a great exile, G-d forbid, and increases the severity with which the world relates to the Jews.
5. A person should never exclude himself from the universal standards.
6. Due to the punishment for the lack of chastisement, G-d retracts from the good He had resolved to do (literally, the good that issued from His mouth).
7. When you know that people will not accept your chastisement, let them be.
8. One who fears chastising others, in the end G-d breaks him in front of them.
9. Someone who is in a position to warn and does not, his friend's punishment also comes upon him.
10. Through giving charity, one merits to receive moral edification.

11. One who does not accept moral edification is judged with a death sentence.
12. Through the chastisement one gives, he merits to rest in the grave without the pains of Hell, and merits Heaven.
13. It is permitted to push away with both hands, one who did not accept chastisement from you.
14. As long as there is chastisement in the world, satisfaction, good and blessing come to the world.
15. Through chastisement, judgments are sweetened, and kindness is drawn down.

SECOND BOOK:

1. One who has not reached a high level of righteousness, and also does not have ancestral merit, yet wants to draw people to the service of G-d, should guard himself from tests, and especially that the wicked should not envy him.
2. One who draws people to the service of G-d, blessings are entrusted in his hand.
3. One who listens to chastisement and does not accept it, he should know that he will need to borrow from others. A sign for this is: "A slave will not be influenced by words (Mishlei 29:19)" and "A borrower becomes a slave to the one who lent to him (Mishlei 22:7)".
4. It is impossible to throw words (of chastisement) at another from a distance. One must bring the other into the aspect of "pregnancy" first.
5. When people come out to honor an important man, the ten sentences with which the world was created are aroused. This is done also through drawing the far close to G-d.

CHILDREN:

1. Anyone who cries and mourns over an upright man, merits to raise his children.
2. One must guard a baby that its head should be covered.
3. A man does not need to worry about the income of his children. For as they grow, their income grows with them.
4. One who causes his friend to neglect the commandment to have children, will go to the netherworld childless.
5. One who pressures his wife into doing a good deed, she will have children who are not worthy.

6. A woman who bleeds excessively, her birthing pains will be more steeped in depression.
7. A daughter of a *Cohen* (Priestly class) who marries an Israel, and a daughter of a Torah scholar who marries one without education, will not have children.
8. Fasting on Thursdays is an *segulah* for raising children.
9. The modesty of a woman merits her to have upright children.
10. Through the joy of the festivals, and through the proper donning of *tefillin*, one's wife will give birth to sons.
11. Sometimes, when one does not have children, and others pray for him that he will, he dies.
12. Through not upholding one's vows, one's children die.
13. Change of place causes one to have children.
14. Grown children do not die for the sins of their fathers. But in a place where the Name of G-d is profaned, even grown children die.
15. One who eats meat and drinks wine will have healthy children.
16. One who looks at the heel of a woman, and at his wife when she is in her days of impurity, he will have unworthy children.
17. One who lives ten years in the land of Israel and does not have children, he should leave, for perhaps he did not merit to be established by it.
18. What should a man do to merit sons? He should marry a woman who is fitting to him, sanctify himself at the time of marital relations, and ask the One to whom all sons belong.
19. Each one who conceives, he conceives in his own image.
20. A man should beware not to cut down a tree before its time, for this harms the raising of his children.
21. All who strive to give charity, merit to have sons who are great in wealth, wisdom and learning (?)
22. What should a man do to have children? He should spread his wealth to the poor, and cheer his wife before relations with her.
23. Just as it is forbidden to murder a man, so it is forbidden to cut down a fruit tree before its time.
24. Yoav, who did not leave a son in his stead, his death is described with the language of death. David, who left a son in his stead, his death is described with the language of

laying to rest.

25. One who has a daughter first, the evil eye will not have power over (?).

26. One who raises an orphan in his home is as if he gave birth to him.

27. One who teaches his friend's son Torah is as if he gave birth to him.

28. Forty days before the creation of the fetus, one should pray that his wife will give birth to a son.

29. One who contemplates sexual thoughts, his wife also comes to have such thoughts. And when a woman has sexual thoughts, evil forces come to her in a dream, and through this her children die.

30. One who is adulterous, his wife will commit adultery on him.

31. One who burns his friend's crops will not leave a son to inherit him.

32. A woman who has had miscarriages -- at the time of birth, place an apple on her head.

33. One who takes upon himself to do a good deed, and does not finish it, buries his wife and children.

34. One who marries a woman for the sake of money, will have unworthy children, and will lose the money in a short time.

35. One who is involved in learning Torah and acts of kindness will merit to many children.

36. Children do not die for the sins of their fathers, unless they commit the same sins themselves.

37. Marital relations during pregnancy are beneficial to the fetus, to beautify it and speed its development, and that it should have a fine form and strength.

38. One who does not have children should go into exile.

39. Someone who competes with his friend's income, is as if he committed adultery with his friend's wife.

40. When a man is delivered into the hands of his enemies, it is as if he lost his children.

41. Someone who has sexual relations with a black woman or a male, or who had contemplations of idol worship, he will not have a son who is a Torah scholar, and if his son does learn, he will forget.

42. Good children are a great healing to their fathers.

43. Through falsehood, one's children die.

44. One who does not separate from his wife in her days of impurity, even if he should have children like those of Aharon, they will die. In contrast, one who does separate from his wife at that time, he will have sons who are fitting to be educated. (?)

45. One who does *havdalah* on wine at the closing of the Shabbat, will have male children who are fitting to be educated.

46. One who sanctifies himself in marital relations through conducting himself modestly will have sons.

47. One should be very careful that one's child not be nursed by an evil woman. For milk contaminates and milk purifies.

48. *Chulant* (a stew traditionally eaten on Shabbat) and oil give health to the fetus.

49. Someone who does not hold himself back from urinating, his prayers on behalf of his children will be heard.

50. The fetus develops according to the form of the parents.

51. Evil habits in a person's house are worse than the *War of Gog and Magog* (A war of immense proportions that will take place before the Redemption, according to prophecy).

52. One should come early to synagogue, before the dawn, and the life of his children will be lengthened.

53. (Translate)

54. Through Channukah and the candles of Shabbat, one's children will be Torah scholars.

55. (Translate)

56. Through the sins of false oaths, ceasing from Torah study, faulty *mezuzot*, faulty *tzitzit*, and causeless hatred, one's children die at a young age.

57. Someone who gives a tenth of his income, his children are saved from the sickness of "sompka" (?).

58. The *Children of the House of Rabban* suffer for the sins of the generation.

59. Through smelling myrtle on Shabbat, one merits to children who will be Torah scholars.

60. A bride's bathing before the wedding ceremony is an *segulah* against miscarriage.

61. According to how a man eats, so will be his children.

62. One whose sons die, he should not have marital relations during the week, only on Shabbat.

63. The drawing of a bow on *Lag b'Omer* is an *segulah* for children. Also, praying before the pulpit with melody is an *segulah* for children.

64. One must teach a child proper behavior from a young age.

65. The songs and praises that one expresses before dawn are an *segulah* for children. It is also helpful for a woman lacking milk, and for an evil woman who is bad-tempered.

66. One who belittles himself before his rabbi and tells him all his doubts, even though his rabbi embarrasses him for it -- through this, he will merit to have a child who is a greater scholar than his rabbi.

67. One who accepts suffering with love will merit to children who will live long.

68. The acts of G-d (acts of a name?) follow after the name of a man, for (check translation)

69. One who raises his voice in order to glorify himself through it, his children come to be kidnapped.

70. One lacking children should be regular in the use of oil.

71. Sometimes, by abandoning one's dwelling, one's children survive.

72. Through pursuing peace, one saves his children from death and exile.

73. Someone who does something, and afterwards it becomes a stumbling block for others, good is denied to his children.

74. Sometimes, because of the intensity of the love between a man and his wife, she does not conceive.

75. Usually, when a woman who was barren conceives, she has a son.

76. Through practicing fraud, one's children die.

77. A tzaddik possesses the power to curse a man, that his children will not be worthy.

78. One who hosts the Tzaddik in his home is blessed with children.

79. One who longs to do a good deed and does not merit to do it, will merit to children who will inherit his greatness, and will eventually do that good deed.

80. One who withholds someone's income, his children will eventually die.

81. A magnet is a *segulah* for children.

82. As a result of being involved with impure names or sorcery, or believing in them, one's children die.

83. When a man and his wife wash their hands and give charity before relations, through this they remove the spirit of impurity from the children they conceive.
84. There are women who raise only girls, and not boys.
85. Saying the scriptural passages about *tzitzit* with all one's heart and with great awe, and also clothing the naked, merits one to have male children.
86. A year in which the crops are blessed is also a sign that the Jews will be fruitful in children.
87. A woman who deals in witchcraft, her children will die and she will become widowed.
88. A nursing woman who is lacking in milk, her husband should mourn over Jerusalem.
89. Blows to one's sons come through falseness. Location can also be a cause.
90. One who gives joy to a bride and groom will merit that his wife have sons.
91. Also through being careful with the Shabbat candles, one merits sons.
92. A year with abundant rain is a sign that in that year, many sons will be born.
93. A man and his wife who curse themselves will not raise their children.
94. A *segulah* for raising children: Plant a variety of crop, and when you harvest it, give it to the poor, and do not benefit from it yourself.
95. One who casts unnecessary fear upon his generation will not have wise children.
96. One who does not have mercy on his children, it is clear that he does not possess holy intelligence.
97. One who does not review his learning and forgets it, through this, his children die.
98. Through sexual immorality, one will not raise children.
99. The name *Elo-kah* (a name of G-d), gives protection to one's children.
100. One who strives to give an income to seekers of G-d will merit that his children not be drawn into evil ways.
101. Through faith in the tzaddikim, one's children live and prosper.
102. When a male child comes into the world, kindness comes to the world.
103. One who gives grief to his father and mother, through this he will not merit raising sons.
104. One who pursues peace will merit seeing his children's children.

105. Damage to a door or a window is a sign of weakness in one's children.

106. Contention is a bad sign for having children, and peace is a good sign.

107. When a father has a bad temper, his children will be fools.

108. Through respecting one's father, one merits to male children.

SECOND BOOK:

1. One who suffers in the raising of his children should read the Biblical passages describing the Creation. Also, through this reading, one is saved from the curse of robbery.

2. Humbling oneself is a *segulah* for children.

3. (check translation) is damaging to the growth of the fetus.

4. Making efforts to free hostages is a *segulah* for giving birth.

5. The saying of the *ma'amadot* is helpful for having children.

6. A woman whose children die from the disease called *sampkah*, that is, *zedushin*, she should wash their bodies in oil, and then burn this oil afterwards when doing a ritual immersion.

7. One whom the many rise against, and challenge the veracity of his faith, and he defends himself with words that are well received, will merit having many children, and the world will be filled with his seed.

8. The letter *hey* (fifth letter of the Hebrew alphabet) made out of silver, is a *segulah* for many children.

9. Sometimes the construction of the house prevents a woman from conceiving, as when the beams are not placed according to their order from the Six Days of Creation. In such a case, the house is as if it were destroyed, even though it is standing. This destruction comes and harms the woman, and she does not conceive.

10. One must look for a *mohel* who is righteous and G-d fearing. For when the *mohel* is not fitting, it can happen that the child will not be able to conceive when he is grown. Also, when the *mohel* is not fitting, the child can come, G-d forbid, to suffer from "falling disease".

11. One who has a son who is involved in studying the Torah, it is as if his father lives on.

12. The milk of a righteous woman is good for a child's fear of Heaven, and also gives him rule over this world.

13. Death of one's children, G-d forbid, comes through one's destroying the faith of his friend.
14. When there is peace in a country's government, the Jews give birth to master teachers.
15. One who guards himself, and also the time of sexual relations, that they be balanced -- that is to say, that he or the time be neither too hot nor too cold -- through this, his children will be great in wisdom.
16. One who has control over his desires, his children will not be drawn to evil ways, and through this, his money is blessed, and through this, he will not be put to a test.
17. Even a righteous woman who is not of respected lineage will have children who are unworthy.
18. In a time when there is an abundance of wheat in the world, it is a sign that males will be born. In a time when there is an abundance of wine, it is a sign for the birth of females.
19. One who does not have male children, should accustom himself to bring gifts to Torah scholars, and say the paragraph about the first-fruit offering. Also, he should increase his study of Talmud, and minimize his study of *Aggadah*, for studying *Aggadah* is a *segulah* for having girls.
20. Through learning the Halachic codifiers, until one is able to render decisions, through this one causes several barren women to conceive.
21. Sometimes, through being held in prison, one is saved from being barren of children.
22. Through charity one merits children.
23. A woman who is having difficulty giving birth, should hang the keys to the cemetery on her neck. Also, this key is a *segulah* for becoming pregnant.
24. Children die, G-d forbid, through the spilling of one's seed.
25. There are trees which hinder birth and raising children, when their wood is used to make one's bed. Conversely, there are trees which cause birth and raising children.
26. Parents who have lost children at a young age, the mother should make for her child a coat, that he should wear always until he matures.
27. When the Jews are fruitful and multiply, the non-Jewish nations renew harsh decrees upon them.
28. Self-mortification is helpful for giving birth.
29. Thorns are helpful for giving birth.

30. Someone who is born circumcised, it is certain that his imagination is good and pleasant.

CODIFIERS OF THE LAW:

SECOND BOOK:

1. Through learning the teachings of the Codifiers until one knows enough to pass over the teachings (check translation), through this one causes several barren women to conceive.

2. Through studying the *Shulchan Aruch* (the primary book of Jewish law), one comes to Awe.

3. Learning of the Codifiers annuls thoughts of idol worship.

4. When some wicked one rises in power, it becomes difficult to derive new teachings from the Codifiers. Also due to this, the words of the judges are not heeded by the litigants.

CLOTHES:

1. The clothes of a man hint at his character traits.

2. One who goes barefoot, it is certain that he is a sinner.

3. As a result of brazenness, and false oaths, one is punished through his clothes.

4. One who does not take care not to look at his father's nakedness, in the end his children will go naked and barefoot.

5. One who eats before prayer is punished through his clothes.

6. Due to arrogance, one is punished through his clothes.

7. One who tempts his friend from the right path to the wrong one will consequently not have enough clothing to wear.

8. One who testifies in favor of non-Jews is punished through his clothing.

9. In the future, the Holy One Blessed be He will be avenged on those who dressed in the clothing of non-Jews.

10. Someone who goes in torn clothing due to poverty, his repair is to weep before the Blessed L-rd.

11. All who treat clothes with disrespect, in the end they will not benefit from them.

12. One who makes a garment for a poor person will be saved from humiliations.

13. One who is wary not to embarrass any man, merits garments.

SECOND BOOK:

1. Through stories of the Righteous, the light of the *Mashiach* is drawn into the world, and much darkness and troubles are dispelled from the world, and one also merits to attractive clothing.

2. One who is accustomed to cursing others will not have clothes for Shabbat.

3. One who always beautifies his legs with fine garments, for example, very beautiful shoes or pants, comes to deceive others.

4. One who is negligent in the commandment of *tzitzit* does not merit to be buried.

5. One who makes clothing for another can change the will of the other in any way he wants, both materially and spiritually.

6. When a man dresses in the clothes of his father, it is easy for him to live by the traits of his father.

7. (Translate this accurately, *Mishlei* 9:5) -- the initials spell *Lulav* (palm branch). "With wine" (including the count of the letters), comes to the same *Gematria* as the initials of *Etrog, Hadas, Arava* (, myrtle, willow). "Masachti (translate) -- the aspect of *Sukkot*. Through the commandment of taking the *Four Species* and through the *Sukkah*, a man merits to food, drink and clothing, and also that his soul will receive life-force. Through the *sukkah* one merits to clothing, as in the passage "Fragrant clouds are His garment (*Iyov* 38:9)". Through the willow one merits to drink, through the myrtle one merits to give life to the soul, and through the *lulav* and the *etrog* one merits to eating, for they have fruits, which are a form of food.

CONFESSION:

SECOND BOOK:

1. Through confession, one causes G-d to bring teachers of children that teach with faith.

2. This also causes the impediments in the roads to be fixed.

3. Through confession, one merits to leadership.

4. One who does not confess his sins, fear comes upon him.

CONTENTION:

1. Due to breaking an oath, one will not succeed in war.
2. One who hounds his fellow-man, G-d brings evil upon him, in order that he will forget about chasing the other man.
3. Through reciting the *Hallel* (six specific chapters of *Tehillim* traditionally recited together, on certain holidays), G-d will save you from your enemies.
4. Through giving honor to the Torah, a man is saved from those who hate him.
5. Before engaging in war, it is necessary to pray to G-d.
6. Each time that a person falls from his faith, he draws a rich and powerful opposer upon himself.
7. When a person prays for the judgment of his enemies, he should pray for it in the morning.
8. Gazing frequently at the heavens annuls the hatred of one's enemies.
9. When one forgets the poor, he does not triumph.
10. When an evil man chases a poor man, know that the poor man is arrogant.
11. One who is obsessed with winning, G-d forgets him and hides His face from him.
12. When a person is in pain, his enemies rise over him.
13. One who is obsessed with winning comes to forgetfulness.
14. Contention comes upon a person when an opportunity to do a good deed comes to him, and he dismisses it and does not perform it.
15. One who bickers with the Sages, it is certain that his thoughts are evil.
16. Sometimes a person's place causes him contention.
17. Someone who has enemies should humble himself, and through this G-d will save him from his enemies.
18. When one has enemies, and he looks for all sorts of ways to find love for them, through this they will become as nothing.

19. When a person has enemies, and does not think of how to take vengeance upon them, being instead absorbed in the joy of G-d, through this G-d gives him the power to avenge himself.

20. Sexual sinners, for the most part, are inciters against the tzaddikim.

21. Where there is submission, there is no fear of war. It is as if one were being held captive (check translation).

22. One who is obsessed with winning, sicknesses with no cure come upon him.

23. Two who are quarrelling, and take their case to a gentile judge, through this G-d brings upon them a blow that cannot be healed.

24. Sometimes, G-d hardens the heart of the wicked in contention against the righteous, in order that they should have a downfall.

25. One who gives honor to an elderly man is saved from war.

26. One who brings his case before the Holy One Blessed be He sees vengeance taken upon his enemies.

27. Through contention comes poverty.

28. One who quarrels with his neighbors, in the end he will be an object of ridicule to his enemies.

29. One who hears his humiliation and remains silent is called "kind", and G-d guards his soul.

30. Through prayer with enthusiasm until it shows upon one's face, one's enemies fall and are singed.

31. One who is good and upright from his youth, if he should come to conflict with someone, many people will volunteer and band together to help him.

32. One who seduces his fellow man and draws him away from the good path cannot rise against his enemies in the time of contention and war.

33. Through confession, the thoughts of your enemies directed against you will be annulled.

34. One who perpetrates contention, it is certain that he loves sinning.

35. One who is concise in his speech, no man can defeat him.

36. When opposers attack chassidim (a term denoting pious religious Jews) and want to annul their Holy Service, through this they fall and become despicable in their own eyes.

37. For victory, say the chapters from scripture which open, "On the eight-stringed instrument (*Tehillim* 6 and 12)."

38. One who visits the sick, G-d does not hand him over to his enemies.
39. One who has enemies should say prayers and petitions about this every day, and should not cease from saying them. Through this G-d will save him, and his enemies will be ashamed.
40. One who is pursued will merit to children and grandchildren.
41. One who has enemies should request from the people that they pray for mercy for him, and then he will have peace from his enemies.
42. When you have enemies in this world, it is certain that you also have enemies in the Upper World.
43. Through learning Torah, one's enemies are turned back.
44. Through having trust, enemies will not be able to hurt you.
45. By having the trait of submission, your enemies will fall into the trap that they prepared for you.
46. One who prays all through the day, shame falls upon his enemies.
47. One who did evil to the enemy of a tzaddik will merit triumphing at all times.
48. When people gossip about you, learn *Agaddah* (legends passed down by the Rabbis) every night.
49. Two tzaddikim cannot live in the same city, unless they possess Truth.
50. Through having trust, one's enemies will not rejoice in one's sorrow.
51. One who does not humiliate his fellow man, his enemies will not rejoice over him.
52. One who has many enemies, it is certain that their hatred is not justified. For no matter how great his sins, he cannot be deserving of retribution from all of them.
53. When a man has enemies, and afterwards one of his own friends and comrades also rises against him, it is a sign that his attackers will stumble and fall.
54. One who has faith does not fear from enemies.
55. Through prayer with beseeching, one's enemies will not rejoice over him.
56. Someone with enemies, who does not know whether or not he will fall into their hands, should examine whether he falls from his level in service of G-d. If he does, it is certain he will be delivered into his enemies' hands.
57. To abate contention, learn the Tractate *Sukkah*.
58. Contention comes through an association of evildoers.

59. Due to depression, even your friends will turn against you.
60. Contention only comes to one's house after all the wheat in the house has been consumed.
61. Sometimes when many tzaddikim attack one tzaddik, G-d agrees with them, even though the truth rests with the one tzaddik. And these other tzaddikim draw the Will of G-d to their side.
62. One who calls his fellow man wicked, it is permitted to interfere with his income and decrease it by one third.
63. If a person does not have friends and those who love him, he would prefer dying over living.
64. All things are created either in the aspect of male or female. Even kings -- there are those whose aspect is male, and those whose aspect is female. G-d distances them from each other, that they should not come to destroy the world.
65. Someone who incites contention, even if he is a sage, do not honor him.
66. In the place of contention dwells the Evil One.
67. One who always recites the *Shma* every morning and night will not be handed over to his enemies.
68. Through learning Torah and doing kindness, one's enemies fall before him.
69. Through being pursued, a person becomes fitted to be a sacrificial offering before G-d.
70. One should always step in to save those being pursued.
71. The world was only created for the sake of one who shuts his mouth at the time of contention.
72. One who forgets one detail from his learning, through this attackers rise against him.
73. Through the opposition that is brought against the Tzaddik, wars are aroused.
74. When people gossip about a person, the evil inclination has power to overcome that person, and one must pray for mercy about this.
75. Someone who has difficulty accepting appeasement is from the Feminine Side.
76. For situations of opposition, go early and stay late in the hall of study and learn Torah. Or if it is impossible to judge those opposing you, pray about them, and G-d will cause their downfall, but do not hand them over to a non-Jewish official.
77. One who is jealous of his friend and remains silent about it, G-d judges him severely.

78. Do not contend with a man who is stronger than you, even though he drives you to do something dishonorable. However, if he has fear of the government, bring him to an official, and do not do the dishonorable thing.

79. Through evil speech, one loses in war.

80. One who refrains from saying evil speech triumphs.

81. A person who was accustomed to learn Torah and then ceased from it, through this his enemies pursue him.

82. When a man's wife bleeds outside of the time of her period, it is certain that some hatred has been aroused against him.

83. When a tzaddik has a conflict with someone and can save himself through monetary means, he should do so, and not depend on his merits.

84. In all perpetrators of conflict, there are sparks from the souls of Datan and Aviram.

85. Regarding the conflict between two tzaddikim for the good of the Jewish People: Know that also above, there are two angels that are also in conflict, and there is no resolution for it save from G-d Himself.

86. One who hears his humiliation and remains silent, through this great evils that were fit to come upon him are annulled.

87. G-d always assumes a position in accord with that of the majority. However, if the majority are evildoers, He does not follow after them.

88. One must not give the benefit of the doubt to a seducer.

89. When there is a conflict between two people, and each one has others supporting him; when a judgment of death is passed Above on one of the people involved in the conflict, they start with one of the minor figures, and not with one of the two who are the main contenders.

90. Sometimes it is decreed on a man that his seed will be wiped out. However, when he is delivered into his enemies' hands, the decree against his seed is annulled.

91. One who draws a man away from the Service of the Blessed G-d, through this the man will have descendants who will afflict the descendants of the one who obstructed him.

92. One who has the ability to protest the deeds of the wicked, and he does not, it is as if he himself did the deeds.

93. One who sustains a conflict transgresses a negative commandment, and it is fitting that leprosy should come upon him.

94. One who challenges the Kingship of the House of David, he is fitting to be bitten by a snake.

95. Through studying Torah, one can withstand the vicissitudes of war.
96. One must strengthen oneself against those who hate him and wage war with cunning.
97. In situations of conflict, it is helpful to say the passages, "And Asa called to G-d" until "mortal" (*Divrei ha Yamim* II, 14: 10).
98. One who does not put his trust in G-d, through this wars and conflict beset him.
99. Through the study of Torah, fear falls upon the nations, that they should not wage war against Israel.
100. In situations of conflict, say, "And G-d, the G-d of our forefathers, said" until "For our eyes are turned to You" (quoted from Yehoshafat, *Divrei ha Yamim* II, 20: 6-12).
101. In a time of war, one must prepare the weapons of war appropriately, and G-d will do according to His will, but one must not rely on miracles.
102. One who establishes a fixed place for his prayer, his enemies fall before him.
103. One should not pray for the death of any man, even an apostate. For it is better that he be killed by other people, and not by the Hand of Heaven.
104. Do not challenge an evildoer, all the more so one whose hour of fortune is at hand.
105. It is permissible not to admit the truth, and even to deny it, in order that people not be led astray by the one who said it.
106. Due to needless hatred, a person will have great conflict in his house.
107. Blows from a sword and great plundering come through the sin of twisting, distorting and ruining judgment, and neglecting Torah study.
108. A woman at the end of her menstrual period that passes between two men causes an argument between them.
109. A pursued person who placates the pursuer causes a harsh judgment to fall upon the pursuer.
110. One who gives sustenance to his enemy, through this his enemy is punished with a judgment of burning.

SECOND BOOK:

1. Through people gossiping about a tzaddik, philosophy gains strength in the world, and so the opposite.
2. There are famous religious leaders, whose primary fame is created through controversy.

3. Through conflict, one falls into sexual lust.
4. One against whom many arise and attack him on account of his faith, and he stands up against them and makes a defense that is well-received, through this he will merit many children, and the world will be filled with his seed.
5. One who always sets his mind to investigating the leaders of the generation and looks upon them with a critical eye, falls into the hunger predicted for the future, that is to say, "not a hunger for bread (Amos 8)". This is *hunger*, the letter *ayin* added to the word *Rav* (Rabbi). (*Reish* and *Beit* spell *Rav*, and *Reish* - *Ayin* - *Beit* spell *hunger*.)
6. Through giving charity, one defeats his enemies with minimal means, and G-d saves him from even the mighty means of his enemies.
7. Through saying the Grace after Meals, G-d becomes known in the world. Also through the same, the government becomes freed from conflict and wars.
8. One who learns Torah with a pure mind, so that his eating is holy to the point that he is nourished from the food that nourishes the angels. Through this his enemies are punished with strangulation. This is learned from Torah passages: "And it was on the third day, at the beginning of the morning (*Shemot* 19:16)", "And in the morning there was a layer of dew (*Shemot* 16:13)", "And it was in the watch of the morning (*Shemot* 14:24)".

(I heard an explanation of this article directly from Rabbi Nachman. The first passage, "And it was on the third day, at the beginning of the morning", was said in reference to the giving of the Torah, the aspect of what was said above, "One who learns with a pure mind." The second quote, "And in the morning there was a layer of dew", refers to the manna, which is the food by which the angels are nourished, as the Rabbis said. The third quote, "And it was in the watch of the morning", refers to the splitting of the Red Sea, wherein the Egyptians were drowned, which is the aspect of strangulation, as the Rabbis said. Rabbi Nachman drew a connection between these passages through the word "morning" that appears in all three, and used it as a basis for the above teaching.)
9. The suffering and accusations that come upon a Torah sage, cause him to come to forgetfulness.
10. Through contention, students of small stature become famous before their time. Through this is caused poverty, and sometimes even death, G-d forbid.
11. Sometimes a man does not have peace in his house, and all the members of his household quarrel with each other. Know that there are demons in the house that are causing all this, and through this come the sufferings upon those in the house.
12. Sometimes a person's place causes him quarrels. Just as it is forbidden to ask about a person's peace in an unclean place.
13. Through pain and sadness, contention comes to the world. Conversely, through joy, peace comes to the world.

14. Revelation of the Torah comes through peace.
15. The business or work that a man strains to do on a fast-day, saves him from enemies and murderers.
16. Someone with enemies has difficulty concentrating in his prayer.
17. One who causes a separation between a man and his wife -- that is, he goes to the husband and glorifies the wife in his eyes, and then goes to the wife and discredits the husband in her eyes, until it causes a separation between them -- through this his livelihood comes with difficulty.
18. When G-d sees that there is a tzaddik who has the power to draw people to the service of G-d, He raises up enemies against him, so that he will be able to draw people to G-d. For a tzaddik without enemies cannot draw anyone close. Just as it will be in the days of the *Mashiach*: The world will have peace, and no new converts will be accepted.
19. Due to thoughts of idol worship, enemies come and dominate a person.
20. One whose enemies rise up against him falls into lust for food.
21. When a person feels itching in his body, he should know that he has enemies. Sometimes through the blows and bruises he brings on his body, he is saved from enemies, for one is in exchange for the other.
22. There are two tzaddikim, one of whose words are in plowing, and the other's in harvesting. Or one whose words are in the sexual act, and the other's words draw the seed to impregnation and form the fetus in its mother's womb and develop it there. Thus, when there is an argument between these two tzaddikim, an outsider should not interfere in their words which they say against each other, in order that the intended aim not be destroyed.
23. One who has enemies should abstain from wine, and through this he will gain dominion over them.
24. It is a *segulah* to be saved from one's enemies whom one fears, whether they be enemies engaged in controversy with him, or enemies on the routes of travel, to say all the *ta'amim* (pronunciation-codes) of the Torah, that is: *Pashta, Munach, Zarkah*, etc.

CONSTIPATION:

1. Through constipation come thoughts of idol worship.
2. In any case of impending death, one should unclog his orifices.
3. Constipation is harmful to the eyes.

CRYING:

1. Someone who cannot cry should look at the heavens, for they caused the water to cry.
2. Crying annuls lustful thoughts.
3. A *segulah* for healing sicknesses of the neck is to cry over the destruction of the Temple.

CURSE:

1. Through curses comes a state of mourning, G-d forbid.
2. One does not have permission to curse unless he can see the generations to come from the one he is cursing.
3. You should not take the curse of a common man lightly.
4. Curses have effect according to the intention with which they are said.
5. Sometimes the curse of a tzaddik takes effect as long as he lives, but not after his passing.
6. In the end, a curse said without justification returns upon the one who cursed.
7. The curse of a Torah sage comes to pass, even if it was unjustified, and even if it was given conditionally.
8. Even a non-Jew who blesses the Jewish People is blessed.

SECOND BOOK:

1. A man who is accustomed to cursing is from the World of Disorder, and to the contrary, one accustomed to blessing is from the World of Repair.
2. Through investigating the World of Disorder, that is to say, speculating on what is Above and what is Below, etc., draws down a curse. Conversely, one who restrains himself from these investigations causes blessing.
3. One accustomed to cursing will not have clothes for Shabbat.
4. Curses do not have effect on one with an honored lineage.

5. Through serving the Tzaddik, one attains freedom, and one's curses are annulled.
6. Through conducting business dealings with faith, curses are annulled.
7. When a man curses his fellow in a time of dread, the curse is very damaging to him.

DECEIVER:

1. Through deception, one comes to be imprisoned.
2. Through deception, one becomes connected to those aligned against the righteous.

DEFERMENT:

1. One who is willing to defer to others, his sins will not outweigh his merits.

DEPENDING ON OTHERS:

1. When a tzaddik accepts money from a wicked person, even if the money is possibly stolen, it is permitted for the tzaddik to accept it, so that the wicked one will not accept upon himself some wicked scholar, and claim that the scholar is a tzaddik, and give him his money, and the scholar will stand in opposition to the True Tzaddik.
2. Since the proliferation of those who accept gifts, the days have become diminished and the years shortened.
3. If you have benefited from a man even once, do not humiliate him.
4. One who intensifies the burden upon the Jewish people, in the end will be needy of others.
5. One who does favors for others, it is permitted for him to benefit from them, and they ought to serve him.
6. Through the benefit you receive from your fellow man, you suffer pain due to his sins.
7. One who does not accept money from others, all his descendants will prosper.
8. The King funds his expenditures from the people.
9. One must be involved in some form of business, in order that he not be compelled in the end to abandon the study of the Torah.
10. One who asks for his portion verbally is as if he had stolen.

11. One who expects to eat from his friend's table, his world is darkened, and his life is not considered life.

12. One who has a soul, he is able to enjoy scent.

SECOND BOOK:

1. Great is benefiting from the work of one's own hands, for it saves man from murder.

2. One who hates accepting gifts need not fear from curses.

DEPRESSION:

1. Someone who has not repaired the sins of his youth, worries come upon him.

2. For the most part, suffering comes to a man through his speech.

3. When you have suffering, speak about it.

4. Through a worried heart, fear of death falls upon one.

5. Through submission, evil and sorrow are annulled.

6. One who is depressed should look upon the tzaddikim, and his heart will become joyful.

7. Entering into the house of a non-Jew causes depression.

8. Through depression one becomes weakened.

9. Through a bad heart, one's face is transformed.

10. When you have anguish on a day of joy, and all your happiness is dispelled, know that your ancestral merit has been exhausted.

11. Someone who is depressed should give continuing gifts to a tzaddik.

12. Through depression come fires.

13. Depression is a sign that some disease is ready to befall one.

14. Due to depression, G-d withdraws Himself from a person.

15. Through depression, one comes to a forbidden seminal emission.

16. Depression comes through anger.

17. Through depression, a person does not reach his aspiration.
18. Due to depression, one becomes shamed.
19. Due to weeping, a person is unable to eat.
20. One who is not depressed, and is always joyful, will certainly be raised high.
21. Through depression comes humiliation.
22. Crying is a positive sign for a sick person.
23. Through anguish, one's enemies are exalted.
24. Through anguish comes heart pain.
25. One who constantly hurries is prone to depression.
26. Drawing close to tzaddikim makes the heart joyous.
27. A *segulah* for removing depression is to listen to an honored tzaddik when he plays music.
28. One who does not confess his sins, sighing and worries come upon him.
29. When a person lusts after things that are against the will of G-d, sighing comes upon him.
30. Sadness due to a bad dream annuls the influence of the dream, preventing it from coming to pass.
31. Voice, appearance and odor restore a person's healthy outlook.
32. Through screaming, one's pain is annulled.
33. One who is depressed brings suffering upon himself.
34. One who sinks too far into his own suffering, his suffering intensifies.
35. Dates annul worry.
36. *Aggadah* (Talmudic legends) bring joy to a man.

SECOND BOOK:

1. Depression is in the heart of a man, when he feels his evil. For the heart is the (mesev?) of all this, for the heart causes all a person's deeds, whether for good or for the opposite.

2. One must guard oneself from depression, in order that one not come to mourning, G-d forbid.
3. Through suffering and sadness, conflict comes into the world. Conversely, through joy, peace comes to the world.
4. Through damage of one's joy, sicknesses come upon him.
5. It is a *segulah* to remove depression through mercifulness.
6. Vows and pledges bring happiness.

DESCENT:

1. Sometimes, a man descends from his level in his old age.
2. Through collecting taxes, a man falls from his level.
3. Through jealousy one falls from his level.
4. Due to jealousy, a person does not have consistency. Sometimes he prays with enthusiasm and learns with stability, and other times, the prayer and learning are a burden to him.
5. One who is constricted in his speech -- and certainly, he is in need of smooth speech to express what he needs -- but one who is nevertheless constricted in his speech, it is certain that his livelihood has been curtailed, and he is in need of great kindness and salvation, namely that G-d should grant him his livelihood.
6. When a person takes an oath, his longings can be recognized (alternate version -- his longings are cut off).
7. When a man slips and falls, this is because he had girded himself to commit a sin.
8. When one takes upon himself to fulfill some commandment, and he begins with all his heart, he will be successful in fulfilling it, and no harm will come to him from it.
9. One who falls from his awe of G-d, it is certain that his awe was not pure.
10. A person descends due to lust for money.
11. If one guards oneself from stealing, oaths and falsehood, he will not fall from his level.
12. When a man prays in a *minyán*, and among them are wicked people, they sometimes cause him to sink. A *segulah* against this, is to raise one's hands during the prayer.

13. One whose heart loses its enthusiasm, it is because he hates the Tzaddik.
14. The Tzaddik who truly rules the world will never fall from his importance.
15. One who flees from honor, and the honor pursues him, he will certainly not descend from or lose his honor.
16. Through attachment to tzaddikim, one will not fall from one's level.

SECOND BOOK:

1. One who falls in the course of walking should know that the angels appointed to guard him have deserted him.
2. One who has sexual desires for a woman from an idolatrous society, it is certain that he will have a descent.
3. Or some sickness will come upon his wife and children.

DIFFICULTY IN CHILDBIRTH:

1. A woman who eats radishes while in pregnancy will have difficulties in childbirth.
2. A woman having difficulty in childbirth, it is conducive to give her water to drink from seven wells.
3. Also, her children should not be with her in the house.
4. Whisper the letters of the name *Sag* (one of the names of G-d from the *Kabbalah*) in her ear.
5. Also, her bed should not be aligned toward the west or the south.
6. Also, adorn her neck with the bitter herbs that were left over (from Passover).
7. Also, whisper the letters *Pey-Aleph*, *Vav-Aleph-Vav*, *Ayin-Yud-Nun*, *Hey-Aleph* (These are the full spellings of the four letters *Pey*, *Vav*, *Ayin* and *Hey*, which in their simple form spell *Puah*, who was one of the two midwives that assisted Jewish mothers in Egypt while giving birth.)

DREAM:

1. Upon having a bad dream, say in the morning, "The dreams spoke vanity."

2. Upon having a good dream, say in a tone of wonderment, "Could it be that dreams are only vanity, when it is written 'In a dream I speak to him (*Bamidbar*, 12:6, in which G-d distinguishes His manner of communicating with Moshe from His communication with all the other prophets).' "

3. One who conducts himself modestly in the toilet facilities, his dreams are composed.

4. Through speaking disparagingly about some tzaddik who has passed away, a person will have fearsome dreams.

5. One who has frightening dreams, it is a sign that his son or student will burn the food he is cooking in public (check translation).

SECOND BOOK:

1. One who wants his dreams to be realized, should write them in a notebook, along with the day, the time and the place where he dreamed them.

DRUNKENNESS:

1. Through drunkenness, one falls from one's level.

2. Through drinking wine, one comes in the end to accept bribes.

3. Drunkenness brings one to deny the truth, and to testify to falsehood.

4. G-d loves one who never gets drunk.

5. Oil annuls drunkenness.

6. Vision is particularly powerful in causing drunkenness.

7. Through drunkenness, one falls into sexual imaginations.

8. One who is drunk does not have the power to sweeten harsh judgments.

9. One should not reveal secrets of the Torah to one who is drunk.

10. Wine and the spice of frankincense together maddens a person.

SECOND BOOK:

1. One who has enthusiasm for working the land comes to one of three things: 1) Shedding blood, 2) Leprosy, or 3) Drunkenness.

2. Drunkenness causes exile, and also causes spilling seed wastefully.

3. It is impossible that drunkenness will not lead someone to some mishap.
4. Through drunkenness, one forgets the warnings of Moshe Rabbeinu. For Moshe is enveloped in the 248 limbs of a person, and each limb warns a person with regard to the commandments connected to it. Because of this Moshe was called *Mechokek* (one who lays down the law), which has the *gematria* of 248.
5. Through drunkenness, one removes the veil of kindness covering the mind, and covers it instead with harsh judgmental forces, G-d forbid.
6. One who has enemies should avoid wine, and through this he will become a leader to them.

EATING:

1. When you eat, you should leave a portion, so that the blessing of G-d may fall on your food.
2. The table of a man purifies him from all his sins.
3. The table of a man helps him merit the World to Come, and an income, and he is inscribed for good in the highest heights, and he merits additional strength and might in the time when he needs it.
4. Due to the sins perverting justice, distortion and destroying of justice and neglect of Torah, drought comes, and people eat without being satiated, and eat their bread in measured rations.
5. When one eats a little, he is drawn more after food, than one who has not eaten at all and has already given up on eating.
6. Why did the Jews become liable to being annihilated? Because they took part in the feast of that evil one (a reference to the feast of *Achashverus*, in the story of Purim).
7. The Altar of the Holy Temple (meziach?) evil decrees, forgives sins, and nourishes and gives love. And the table on which one eats is compared to the Altar.
8. One who eats without first washing his hands, is as if he came upon a prostitute. One who makes light of ritual hand-washing is uprooted from the world.
9. One should not drink water in public.

SECOND BOOK:

1. Someone in the image of G-d, through his eating, he raises the food from the animal level to the human. And so the reverse.

2. The eating of fish arouses sexual lust.
3. Through the blessing after bread, G-d's existence is declared in the world.
4. Through the blessing after bread, the government is freed from strife and war.
5. One who learns Torah with a pure mind, so that his eating is holy to the point that he is nourished from the food that nourishes the angels. Through this his enemies are punished with strangulation. This is learned from Torah passages: "And it was on the third day, at the beginning of the morning (*Shemot* 19:16)", "And in the morning there was a layer of dew (*Shemot* 16:13)", "And it was in the watch of the morning (*Shemot* 14:24)".

(I heard an explanation of this directly from him. For "And it was on the third day, at the beginning of the morning" was said in reference to the giving of the Torah, which is the aspect of one who learns with a pure mind, described above; "And in the morning there was a layer of dew" refers to the *manna*, which is food that nourishes the angels, as the Rabbis of blessed memory said; "And it was in the watch of the morning" refers to the splitting of the Red Sea, when the Egyptians were drowned, this having the aspect of strangulation, as our Rabbis of blessed memory said. (Rabbi Nachman) connected the three verses through the word "morning" that appears in all three. Through this he derived the above teaching from the Torah verses.)

6. One who does not experience taste in his food, he should know that G-d has cut Himself off from him.
7. The eating of tzaddikim is higher than the sacrifices, and higher than their conjugal relations.
8. Fish become fat in the merit of the sacrifices.
9. One who was bitten by a dog should know that the mercies of Heaven have been removed from him, and also it is certain that he has eaten forbidden foods.
10. One who guards himself from forbidden foods is saved from wild animals.
11. One whose enemies are uplifted, he falls into lust for food.
12. Through lust for food, one comes to love one of his children more than the others.
13. (Translate this accurately) -- the initials spell "Lulav (palm branch)". "With wine" (including the count of the letters), comes to the same Gematria as the initials of Etrog, Hadas, Arava (, myrtle, willow). "Masachti (translate) -- the aspect of Sukkot. Through the commandment of taking the Four Species and through the Sukkah, a man merits food, drink and clothing, and also that his soul receive life-force. Through the Sukkah one merits to clothing, as in the passage "Fragrant clouds are His garment". Through the willow one merits to drink, through the myrtle one merits to give life to the soul, and through the palm branch and the () one merits to eating, for they have fruits, which are a form of food.
14. Food and drink come through law and justice.

15. The fact that when a man drinks, he begins to sing and play music, and it is not so with eating -- this is because they sang a song at the well, and not by the *manna*.

THE ELDERLY:

SECOND BOOK:

1. The elderly of Israel uphold it, and their advice is good for us.
2. According to the elderly of the generation, so is the income.
3. When the elderly are not wise, a sign of this is that it is primarily young women who respect them.

EVIL FORCES:

1. The letters of the word *Ata* (Hebrew for *you*) subdue evil forces.
2. A protection for a woman after giving birth is to write on parchment the verse: "Hashem, Your exalted Hand cannot be perceived (clarify transl)."
3. In desolate places, evil forces are common.
4. A lamp subdues the power of evil forces.
5. A man's fortune protects him from being harmed.
6. The reciting of the seven cries that King David uttered on the water has the power to subdue the evil spirit.
7. Destructive forces are commonly found in pits, as they are found in fields.
8. In places where people are not to be found, evil spirits are common even in the daytime. But in settled areas, even in the night there is need to suspect.
9. In the north, demons are often revealed to people.
10. The reading of the Torah portion *Noach* is conducive to chasing away the spirit of impurity.
11. When one speaks with an evildoer, through his breath the listener is drawn down into materialism.

SECOND BOOK:

1. There are demons present in houses that corrupt the peace of the house, and through this anger and bickering enters the house. Now, the essence of the house is the wife, for one's house is one's wife, and therefore, the main contention comes from her. And sometimes it seizes hold of the other members of the house, and through this is created the bickering and strife mentioned above. And through this, sufferings come upon the members of the house. This is alluded to in the verse, "Their houses are in peace, (free of) fear." The Sages commented, "(Free of) fear -- this refers to demons." And this is the meaning of "in peace, free of fear". For peace is the opposite of fear, which is itself the demons that ruin the peace mentioned above. And this is the meaning of "And not the rod of G-d" -- that is, the above-mentioned sufferings.

EVIL THOUGHTS:

1. Through humility, one is saved from thoughts of idol worship.
2. When you are praying, and you are beset by thoughts of idol worship, concentrate on the name *Elokeinu* (Our God).
3. Good thoughts emerge from confession that one makes before a Torah sage.
4. One who recounts stories from the lives of tzaddikim causes good thoughts are drawn to him.
5. One beset by negative thoughts should always judge people with the benefit of the doubt.
6. Through tears, one comes to be disgusted with all base desires.
7. One who does not believe in the Tzaddik, through this his heart is not straight with the L-rd, Blessed be He.
8. Donning the belt that had been worn by a tzaddik is conducive to annulling harmful thoughts.
9. Through falsehood, the *Covenant* is despoiled.
10. One who sanctifies himself, and he develops thoughts of self-glory, if he breaks them, he will attain and acquire the Torah.
11. Screaming out annuls one's vested interests.
12. Through learning the four volumes of the *Shulchan Aruch*, thoughts of self-interest are annulled.

13. When you think about some Torah learning that you conceived, it is conducive to annulling impure thoughts.
14. One who has evil thoughts should speak words of abasement to himself.
15. Eating and drinking weigh down one's thought.
16. Through anger, thoughts of idol worship come to a person.
17. When one disrespects the Festivals, one comes to thoughts of idol worship.
18. One who sits among sexually immoral people, or in a place where there had been sexual immorality, comes to have evil thoughts.
19. The evil inclination only craves that which is forbidden to it.
20. The kindness of the L-rd, Blessed be He, is clothed within base desires.
21. Through one's sins being forgiven, one merits to a pure heart.
22. Through mercifulness, one's base desires are annulled.
23. Through what the eyes see, the heart comes to crave.
24. Due to desires of the heart, it is impossible that you will not be slightly tainted.
25. To rid oneself of sexual thoughts, it is conducive to drink a laxative.
26. Prayer that is said with heartfelt concentration opens up all the Heavenly gates.
27. One who has thoughts of idol worship should not keep possession of any gold.
28. Through drunkenness, one comes to thoughts of idol worship.
29. Through love of women, one's honor departs from him. Also, his wife either will not conceive from his seed, or she will miscarry, or the child will die at the time of birth.
30. Through argumentation come thoughts of idol worship. Also, a house where there is argumentation will become a house of idol worship.
31. When foreign thoughts come to a person, he should raise his voice as if he were crying, and through this the foreign thoughts will leave him.
32. Through oaths and curses come evil thoughts.
33. Through having trust, evil thoughts will not come to you.
34. Grinding one's teeth is conducive to annulling evil thoughts.
35. According to one's place in the prayers, holy sparks come in the guise of distractions and come to the person in order that he rectify them.

36. The tractate *Yadaim* is conducive to annulling evil thoughts.

37. One whose prayers are only for the sake of the Divine Presence will not be beset by foreign thoughts.

38. Through peace, the name of the Blessed One is raised.

39. When a man or woman thinks lovingly about some non-Jewish man or woman during intercourse, the child that comes from that intercourse will assimilate.

40. The fringes of a *talit* are a defense against sexual immorality.

41. Through visiting the sick, one is saved from the evil inclination.

42. The evil inclination only rules over what one's eyes see.

43. One who reaches the age of twenty and has not married, he will have sexual imaginings all his days.

44. One who committed a sexual sin, and afterwards ruminates on doing more, even if he does not carry it out, he is punished for the rumination.

45. To push off the evil inclination, say "The Merciful One should expel you, Evil One."

46. The lusts and evil thoughts that come upon a man suddenly, that the man is not able to avoid, he will not be punished for it, unless he returns to the thought continuously.

47. For most of the evil character traits, it is helpful to extract blood.

48. Through eating fish, one's sexual desire is increased.

49. One whose livelihood comes through the merit of his ancestors is beset by thoughts of idol worship.

50. Through homosexual relations, one comes to thoughts of idol worship.

51. (A Jew) who has cravings for a black woman comes to thoughts of idol worship.

52. One who looks upon nudity, his sexual organ is aroused.

53. One who profanes the Festivals is as if he practiced idol worship.

54. One who has faith, the Holy One protects him so that evil thoughts will not come to him. He will come to the Next World without sin, and G-d will help him.

55. When a person is involved in Torah and acts of kindness, his evil inclination is given into his control.

56. One who benefits from denial of faith, in the end he will be brought to idol worship.

57. When one restrains himself from sins and asks for atonement, this causes that even in his thoughts he will not sin.

58. One who has sexual relations with a black woman, he draws defilement upon himself, and afterwards when he has relations with his wife, their child will be an apostate.

59. A belt grants rectification for evil thoughts.

60. One who has sexual imaginings, their annulment comes through not deceiving others.

SECOND BOOK:

1. When thoughts of idol worship come to a person, and he annuls them by thinking of his faith, the former thoughts are made into dew of blessing. Also through this, his mind becomes firmly established, and will never be confused. Even when he strains his thought by delving into some deep analysis, G-d brings him thoughts that calm the mind.

2. One who guards himself from thoughts of idol worship, merits each time to a greater degree of trust, until he does not worry about what he will eat tomorrow. This is on the level of "Blessed is the L-rd from day to day (*Tehillim* 68:20)", and through this, G-d does not see (aven, amal – translate) in him, and anyone who attempts to harm him is as if he attacks the (check).

3. To annul thoughts of idol worship, one should resolve in his thought that he will do acts of kindness, and through this the thoughts will be annulled.

4. Through thoughts of idol worship, one's breath is shortened, and he does not find pleasure from good tidings.

5. When thoughts of idol worship come to a person, he should know that he is being judged Above.

6. The learning of the *Poskim* (codifiers of the religious law) annuls idol worship.

7. Through appointing unfit judges, one comes to thoughts of idol worship.

8. When thoughts of idol worship come to a person, he should know that he will suffer some sickness or be accused by a non-Jewish government official.

9. Due to thoughts of idol worship, a person will in the end need to make use of holy names.

10. Through giving tithes, evil sexual thoughts are annulled.

11. Sometimes the thought of some sickness arises in a man's mind, and this is a ploy of G-d, that the man should pay heed to fix the evil thought that gives rise to that sickness.

12. Thoughts of idol worship, sexual immorality, violence and slander come upon one who is accustomed to swearing oaths. However, they are annulled through the city official responsible for setting the fines and taxes on each person according to the degree he can bear.

13. When a man goes out in public and worries about coming to lustful thoughts through seeing attractive women, he should say the verse, "Hen eirelam (check transl) (Yeshiyahu 32:7)", and through this he will be saved from (what he) sees.

14. One who has thoughts of idol worship should know that the hand of the gentile nations will rule over him.

15. In cities where there are major fairs and market-days, thoughts of idol worship are especially prevalent. A protection against this is to spend the market-day learning Torah, and thus these thoughts will not come to one.

16. When one annuls his thoughts of idol worship, all his sins are forgiven.

17. Gazing to the east annuls sexual thoughts.

18. Crying annuls sexual thoughts.

19. One can annul thoughts of idol worship through enthusiasm.

20. Through deceiving, one comes to thoughts of sexual immorality.

21. One who has sexual thoughts about a woman belonging to an idol-worshipping community, it is certain that he will have a downfall, or a sickness will come upon his wife and children.

22. Through thoughts of idol worship, enemies come upon a man and dominate him.

23. To annul thoughts of idol worship, envision the image of your father.

24. A strategy for annulling thoughts of idol worship is to become angry about something. This is hinted at in the passage, "Be angered, and do not sin." (I heard from Rabbi Nachman, that the meaning of "anger" in this context is to be angered at oneself But G-d forbid, not to come to outright anger, for the sin of anger is very grave, as is known.

Another *segulah* for quelling one's anger is to abandon one's place and move to another. It is also helpful to (physically) jump from one's place.

FAITH:

1. One must believe in G-d through faith, and not through miracles.

2. Through humility, one merits faith.

3. When you see the natural law altered, do not assume it is coincidence, rather believe it is through Divine Providence.
4. There are things that bring great damage to the world, and it is difficult to understand: Why were they created? Know that surely, they have in them a positive aspect.
5. One who benefits from the words of a blasphemer, even if those words were not of blasphemy, through them he will come to thoughts of idol-worship.
6. Through faith, man is beloved to G-d as a woman to her husband.
7. One who does not prepare his heart cannot come to faith.
8. Someone who loses some item, it is certain that he fell from his faith.
9. One who has lost faith, should go to graves of Jews, and recount the kindnesses that the Holy One, Blessed be He, has done for him.
10. A person's faith is dependant upon his speech.
11. Through study, all blasphemy is annulled.
12. Through faith, one is blessed.
13. Through overeating, one falls from his faith.
14. By looking at the sky when it is clear and bright, you will merit to faith in the Sages.
15. When a difficulty in understanding G-d befalls you, be silent. Through your silence, your own thoughts will provide the answer to your difficulty.
16. When others are deriding you, and you stay silent, you will merit to answers to your difficulties, and to the spirit of understanding.
17. When a person has opposers who are great scholars and men of wealth, know that this is because he has fallen several times from his faith.
18. Faith is reckoned as having given charity.
19. Through faith, one becomes wise.
20. At first, one must believe simply in G-d, and afterwards he will merit understanding Him with his intelligence.
21. The unification of the Holy One, Blessed be He, is through the souls of Israel.
22. The sins of a man lead him to apostasy.
23. If one falls from his faith, he should cry.
24. Faith comes through being silent.

25. Through jealousy, one falls from his faith.
26. One who does not have faith, it is certain that he derides words of Torah.
27. One who keeps his hands clean at all times, through this he purifies his heart.
28. When a man falls from his faith, he should know that he is being judged from Above.
29. When one falls from his faith, he comes to spill his seed, and to sexual thoughts, and thoughts of idol-worship.
30. Faith comes through charity.
31. Through faith, one can understand G-d, May He be Blessed.
32. Through faith, one can come to trust.
33. Through faith, the Holy One Blessed be He will forgive all your sins.
34. Sometimes the Holy One sends suffering to a man, and strikes him, without casting him down into weakness. This comes only to strengthen his faith.
35. Through a false oath, one falls from faith.
36. One without faith will not accept chastisement.
37. Someone who does not believe in the words of a tzaddik -- in the end, he will not benefit from the matter, even though he sees it fulfilled.
38. Someone who has no faith, it is certain that for him, the laws of G-d are repugnant.
39. The *Mashiach* will come unexpectedly, suddenly. Through this, Israel will experience fear emanating from joy.
40. When the *Mashiach* will come, all of the ministers, both above and below, will fall sick. But now, when a minister rises high, Israel becomes sick.
41. In the time to come, each one who is younger than his companion will be higher than him.
42. Jerusalem was only destroyed because they violated the Shabbat, and annulled the saying of the *Shma*, the morning and the evening services, and annulled the childrens' school of *Beit Rabban*, and did not have shame before each other, and did not distinguish between a great and a small person. Further, they did not chastise each other, and humiliated Torah scholars, and the men of true faith passed away.
43. Jerusalem will only be redeemed through charity.
44. War is the beginning of the Redemption.
45. One who raises pigs hinders the Redemption.

46. Jerusalem will not be built until there is peace among the People of Israel.
47. Israel's passing from nation to nation in their exile, is a sign that the *Mashiach* will come.
48. When the nations revile us, that is a particularly prominent sign of the *Mashiach*.
49. The Temple will not be rebuilt until arrogance is annulled.
50. Through the unity that will be among the People of Israel, the *Mashiach* will come.
51. The *Mashiach* will come in a year of blessing.
52. The *Mashiach* will not come until all the souls will come out of the body. (meaning?)
53. One who marries off his daughter to a Torah scholar, and allows him to benefit from his property, and one who gives practical help to a scholar, will merit to the Revival of the Dead.
54. From the breath of a liar is created the evil inclination. When the *Mashiach* comes, there will be no falsehood, and because of this there will be no evil inclination in the world.
55. Someone who is a person of truth, can discern in another, whether he is telling the truth or not.
56. Falsehood -- the many will not agree to it.
57. The Holy One Blessed be He hates the person who says one thing with his mouth and another with his heart.
58. A rich man who denies the truth -- the conscience cannot bear it, and he is also despicable in his own eyes.
59. The repair for speech is to give charity.
60. Through truth, the world is guarded from all damage.
61. Through flattery, one comes to falsehood.
62. One who gives charity -- his reward is that he will merit to truth.
63. Through falsehood, you will certainly come to hate humble people.
64. A man is recognized through his servants, whether he loves falsehood or not.
65. Where there is no truth, there is no kindness.
66. When a person is false, then when G-d wants to grant him a salvation, the falsehood reveals the person's sins, in order that he not be saved.

67. Through truth, the Holy One Blessed be He saves you from all troubles.

68. It is better for a man to die, than to live and be a liar in the eyes of others.

SECOND BOOK:

1. Sometimes a man comes to a certain place, and he suffers there. He should know that his forefathers had been in that place, and had fallen into some apostasy, or his children will come to some apostasy there, and because of this he is suffering there now.

2. Through flattery one comes to apostasy.

3. The Holy One Blessed be He only does miracles for someone who believes in this world and the next.

4. Through faith, the decrees that the nations decree against us are annulled.

5. Know, that every plant has its own unique power to heal a particular sickness, and all this is for someone who did not guard his faith and sexual purity, and has transgressed the prohibition not to humiliate any person. But someone whose faith is complete, and he also guards his purity and guards the prohibition not to humiliate, his healing is not dependent on compounds of plants related to his sickness, rather he may be healed by whatever food and drink he ingests, in the aspect of "and (He will) bless your bread (*Shemot* 23:25)." Thus he does not need to wait for the growth of the plants specific to his disease.

6. The main salvation of a person is only through faith, and the measure of faith is according to the leaders of the generation.

7. When one goes from one rabbi to another, one needs to strengthen his faith in the L-rd, Blessed be He. For learning under many teachers damages the faith in the unity of G-d. Similarly, a Rabbi who has faith in this unity, he can enlighten each student according to his strength, and each student hears only what he personally needs, and not more.

8. Consolation comes through faith.

9. Through decrease in faith, flies proliferated in the world.

10. One who guards himself from transgressing "Do not desire what is not yours" is saved from anger, arrogance, and from lack of faith that comes as a result of anger and arrogance.

11. Because the Jews do not inform the world of G-d's existence, the nations of the world tempt and push Israel into profane wisdoms.

12. Through blemishes in faith, harsh decrees are aroused, and through thoughts of idol worship are aroused "decrees on the decrees". That is to say, the already passed decrees are judged to see if they were carried out fully, without mercy.

13. Death of children comes, G-d forbid, upon one who topples his friend from his faith.
14. A woman who is strict in the commandment of separating *challah*, her children will be great in faith.
15. Through faith, the mind is settled.
16. Through Torah one comes to faith, and through faith one comes to sanctifying G-d's name.
17. Someone who cannot sleep, he should contemplate the Revival of the Dead.
18. Those of little faith have difficulty in bringing forth new Torah teachings.

FAMED LEADER:

1. There are leaders, whose main fame arises out of conflict.
2. A test comes upon a person in order to magnify and publicize him.
3. Through strife, students of small stature become famous before their time. This is the aspect of miscarriage: The fetus enters the world before its time, and through this is caused poverty, and sometimes death, G-d forbid.

FEAR:

1. At the time when fear falls upon an evildoer, it is known that at that moment, G-d gives the Tzaddik his desire.
2. Through fear comes a stumbling block.
3. Through trust, you can be saved from fear.
4. A *segulah* to annul fear is to remember our forefather Avraham.
5. Through charity, one can annul fear.
6. A *segulah* to annul fear is to recite the phrase *Hashem Tzvaot* (G-d of Hosts).
7. Through fear, arrogance is annulled.
8. Fear decreases the strength of a man.
9. An intelligent person need not fear from random sounds.
10. (translate, mostly in Aramaic)

11. One who has fears should sing joyful melodies.
12. By envisioning the name "Elokim" (a name of G-d) in your imagination, fears will leave you.
13. One who consumes the wealth of the Jewish People, fears come upon him.
14. One who is not exacting in the saying of blessings before and after eating, fears come upon him.
15. Through the attribute of trust, you will not have fear.
16. The *Hoshanot* prayers said with clusters of willows are conducive to annulling fear.
17. One who listens to and obeys a Torah ruling is saved from fear.
18. Immersing 310 times in a ritual bath annuls fear. Also, giving a gift to the Tzaddik achieves the same.
19. Through truth, a man is saved from fear in the night.
20. Through humility, one will not have fear.
21. A house wherein there is fear, it is certain that the *Sitra Achra* (the Force of Evil) has a share in that place.
22. When there is some fear, and afterwards comes a fire, it is certain that the fear will be annulled.
23. Fear comes as a result of flattery.
24. When there is unity among the Jews, the non-Jewish nations fear them.
25. When the Jews forget G-d and do not depend on Him, they consequently come to fear from the nations.
26. Through pride comes fear.
27. Through fear come falsehoods.
28. The light of a candle is conducive to annulling fear.
29. Through glorifying in one's wealth comes fear.
30. Fear comes through anger.
31. Through worry and fear, the heart becomes sealed shut.
32. Through learning Torah at the table during meals, one is saved from fear.

33. One who has fear, it is a sign that G-d has hidden His face from him, and that harsh judgments are upon him.

34. One who does not confess his sins, dread comes upon him.

SECOND BOOK:

1. When some fear comes upon a man, he should know that his favorite child has come into some crisis.

2. Sometimes a person experiences fear just before some good comes to him.

3. One who escapes from trouble is sharp-witted.

4. When you experience fear in the night, in the hours of sleep, do not travel during the day.

5. When a man nears dying, even if he is still healthy and is not aware of impending death, nevertheless he will feel afraid and say explicitly that he is going to die.

FEAR OF G-D:

(Note: The word "Fear" used under this heading denotes fear of G-d.)

1. One who is not wise in his own eyes can come to Fear.

2. One who is in close contact with an elderly person, and suffers his temper, merits through this to Fear.

3. When an opportunity comes to one's hand to do kindness, and he does not do it, he falls from his Fear.

4. One who minimizes his talking merits to Fear.

5. One who speaks with his friend and draws him to Fear of Heaven, all these words that he speaks to his friend are made into a book.

6. One who has Fear of Heaven, his words are heeded.

7. Weeping over the death of a righteous man is considered as Fear of Heaven.

8. Fear gives a man more blessing than what his fate would mandate, and this is also true of the opposite.

9. Through service of tzaddikim, one comes to Fear of Heaven, and so the opposite.

10. Shame brings one to fear of sinning.
11. The merit of having Fear lasts a thousand generations.
12. One who does not leave to posterity a son or student, this is considered having no Fear.
13. The covering of the head brings one to Fear.
14. A man who brings blessing to the many, it is certain that he has Fear of Heaven.
15. One who has Fear of Heaven can break the self-assurance of the haughty.
16. He also draws the Divine Presence into the world.
17. He comes to the state of submission.
18. Also, a seducer cannot tempt him.
19. One who is constantly bound to Fear, the Holy One Blessed be He does miracles for him.
20. One who is constantly steadfast in Fear, and does not forget G-d, all his sins are forgiven.
21. One who has Fear of Heaven, will certainly listen to the voice of the tzaddikim.
22. Also he will come to the trait of Trust.
23. Through Fear, G-d gives him peace.
24. One without Fear will not go in the Way of G-d.
25. Through Fear, one comes to Truth.
26. One with Fear does not fall from his greatness, and becomes increasingly greater.
27. One who has the wisdom of G-d in his heart, the people will have fear of him.
28. One who has Fear will not be afraid when frightening events come upon the world. To the contrary, he will rejoice.
29. One who has Fear will certainly submit himself before the Tzaddik.
30. Where there is arrogance, there is no Fear.
31. To attain Fear, immerse in a *mikveh*.
32. Through sanctifying G-d's name, one comes to Fear.
33. One's transgressions conceal the awe of G-d from one's eyes.

34. One who does not give thought to the day of death will not have Fear.
35. When a man falls from his Fear, it is certain that he is being judged from Above.
36. Through a gift that one gives to tzaddikim, one merits to Fear.
37. Also doing 310 immersions in a *mikveh* is conducive to Fear.
38. The desire a man feels to do a *mitzvah* is a sign that he has Fear.

SECOND BOOK:

1. Through fear and kindness one is saved from fire, and merits to a livelihood.
2. The place of moral rebuke is conducive to attaining Fear.
3. Through learning the *Shulchan Aruch* (Code of Jewish Law), one comes to Fear.
4. Through the masters and the sharp-minded of the generation Fear is inspired, and through Fear ancestral merit is kindled, and through the kindling of ancestral merit, repentance is aroused in the world.
5. An individual has the power to cast off the yoke of Heaven, but the community does not have this power.
6. The voice of a man with holy intelligence is conducive to Fear.
7. Through confusion of the mind, one's Fear is damaged. Also through confusion of the mind, one's dominion falls.
8. Taking interest diminishes one's Fear.
9. Those who draw close to people with Fear of Heaven, also merit to Fear and to Knowledge.

FLATTERY:

1. Through flattering, one comes to vile speech, and this is true of the opposite as well.
2. Through flattery, one's wife becomes a widow, one's children become orphans, and there is no one to have mercy on them.
3. Through flattery comes fear.
4. One who is walking in the market and falls, it is certain that he has a tendency to flattery.

5. Through flattery, one comes to have pain in his heart.
6. One whose trust is based on other people, comes to flattery.
7. One who guards himself from flattery, salvation comes to him.
8. It is permitted to flatter evil people in this world.
9. Through flattery, the aspect of judgment is aroused.
10. Also through flattery, one's prayer is not heard, and one is repulsive in the eyes of all.

SECOND BOOK:

1. Through flattery, one comes to apostacy.

FOUL LANGUAGE:

1. One who speaks foul language, it is certain that he has thoughts of sin in his heart.
2. Through foul language comes flattery.
3. Through the sin of foul language, suffering and harsh decrees are renewed, and young Jewish men die, G-d forbid, and orphans and widows scream and are not answered.
4. One who defiles his speech, even if a good decree is sealed for him for seventy years, it is transformed to a decree of evil. Also, Hell is deepened for him, and these things come even upon one who listens to impure speech and remains silent.
5. One who speaks evil is worse than one who commits a sexual sin.

FREEING OF PRISONERS:

1. Through a haughty heart, one falls into incarceration.
2. One who gives approval to non-Jews falls into their hands. To the contrary, one should dispute all that they say.
3. One who repeats a teaching in the name of the one who first said it brings redemption to the world.
4. Through redeeming hostages, the lost companions of the redeemer are found.

5. One who does not leave his house is considered as if he were held imprisoned.
6. Through the sin of homosexual relations, one falls into imprisonment.
7. One who shows mercy on prisoners, G-d saves him from death.
8. One who is held prisoner, it is certain that his soul above is also held prisoner.
9. One who comes to a tzaddik and asks his advice, and then disregards the advice afterwards, consequently falls prisoner.
10. One who gives bread to the hungry, G-d saves him from prison.
11. One who did not repair the sins of his youth comes to be imprisoned.
12. One who regularly serves as a *mohel*, or supplies the expenses of the circumcision meal of a poor man, is saved from imprisonment.

SECOND BOOK:

1. Due to sexual immorality, one falls into imprisonment or into sicknesses of pain in the feet. Also, a student who has not reached the level of moral reproof, and reproves anyway, falls into the same, and destructive forces dominate him.
2. Giving charity has the power to annul all the above punishments.
3. Due to not asking mercy for one's friend, one falls into imprisonment. A repair for the imprisonment is to feed some animal.
4. Through having sexual relations during the days when it is forbidden, one falls into imprisonment.
5. When a Jew is held prisoner, then according to his level, the wellsprings of wisdom are sealed off to the sages of the generation. The opposite occurs when a Jew is freed.
6. Sometimes, through imprisonment, one is saved from losing his children.
7. Through evil speech, one is seized prisoner.
8. The hair that grows on a man and the clothes he wears during the time of imprisonment, a spirit of ugliness shrouds them, which blemishes and disgraces the man.
9. Efforts to free prisoners is conducive to giving birth.
10. One who is involved with freeing prisoners, the great ones of the generation are embodied within him as a result.

GOVERNMENT OFFICIALS:

1. One who's wine is diluted with water, the officials do not deal with him in a straight manner.
2. One who does not judge his fellow favorably, is as if he murdered him. Also, the officials do not deal with him in a straight manner.
3. The saying of *Hallel* and the giving of charity are conducive to giving one grace in the eyes of officials.
4. Through eating non-Jewish bread, the government comes to ban cutting trees in the forest.
5. Due to four things, the property of householders is handed over to the government. (The four things are: 1) Keeping a note of debt after it has been paid off, 2) Taking interest, 3) Remaining silent in a case where one should speak out against evil, and 4) Promising to make a donation in public and not carrying through.)

GRACE:

1. Through charity one merits to grace.
2. Through humility one merits to grace.
3. To find grace, one should be a host to guests.
4. Also to this end, one should guard oneself from forbidden foods, and guard one's mouth from forbidden speech.
5. One who expends money to acquire a rabbi from whom to learn finds grace.
6. When you are willing to defer, you will find grace.
7. Through giving rebuke, you will find grace.
8. Olive oil is conducive to attaining grace.
9. A *segulah* for finding grace is to write on parchment, "Silver and gold, kindness and truth (transl)."
10. Through having awe for a Torah scholar, one merits to grace.
11. Words that are spoken calmly are accepted by people.

12. There are fish which are conducive to grace.

13. Learning Torah while travelling gives one grace.

SECOND BOOK:

1. When a man comes to a city to live, he should send meat to the poor of the city, and through this he will find grace in the eyes of the city's officials.

HEALING:

SECOND BOOK:

1. Know, that every plant has its own power to heal a specific disease. All this is only relevant to one who did not preserve his faith and sexual purity, and did not guard himself from humiliating another person. However, one whose faith is complete, and he also guards his sexual purity and is wary not to humiliate another -- his healing is not dependent on plants specific to his illness. On the contrary, he can be healed by all foods and drinks, in the aspect of "and He will bless your bread (*Shemot* 23:25)", and he does not need to wait until the plants specific to his disease grow to maturity.

2. Through in-depth study of the Torah, one can cause a woman to conceive, and heal serious illnesses.

3. Leprosy is worsened by salty things, and the healing for this is fresh water. A sign for this from scripture: "The diminishing of the drops of water", that is, the leprosy that comes from the swelling up of the blood over the water mixed in it, through which "Yazoku matar le aido (check trans.)". The word Yazoku signifies damage.

4. Looking at the *etrog* is a healing for pain in the eyes.

HONOR:

1. When people want to discourage a man from serving G-d, they give him honor in order to weigh him down.

2. One who speaks against the Tzaddik, in the end becomes humiliated in the eyes of all.

3. One who belittles himself each day in his own eyes, merits that his name will not be forgotten by others, and people will name their children after him.

4. *Tikkun Chatzot* (the Midnight Lament) is conducive for attaining honor.

5. One who causes G-d's glory to be raised high becomes famous.

6. One who injures the honor of tzaddikim falls sick.
7. Hugging the Torah scroll is conducive to honor.
8. Through humility comes honor.
9. Sometimes a man receives honor and greatness because of the merit of one of his household.
10. One who says "I did not sin" is despised by all.
11. Most of the humiliations that come upon a man are due to the sins of his youth.
12. Extraordinary thirst is a sign of losing one's honor.
13. One who saves a Torah scroll from any danger threatening its destruction merits to honor.
14. The words of an honored man endure.
15. When you give honor to a man, give honor also to the one serving him.
16. When the dead are unearthed, it is certain that G-d wanted to bring some humiliation on the living, and the affair was turned on its head.
17. One who transgresses the command of the Tzaddik, falls from his importance.
18. Through chasing after honor one comes to thoughts of idol worship.
19. It is not necessary to humiliate a man with a position of importance, even if he is wicked.
20. It is necessary to give honor to the monarchy, even if the king practices idol worship.
21. Through the honor one gives to the Torah, one is saved from his enemies.
22. It is a greater honor to a miracle when it comes in a hidden manner.
23. One who is despised, it is certain that he loves falsehood.
24. The clothes of a man give honor to him.
25. Honor is dependant upon the life-force of a person.
26. Honor is dependant upon the desire of the heart.
27. If you are being hounded, you will merit honor in this world.
28. One who visits the sick, everyone wants to be honored through connection with him.

29. One who gains prestige at the expense of the shaming of his friend will not merit to a book that is named after him.

SECOND BOOK:

1. People who honor each other, it is certain that they are upright, and also the opposite.
2. All the honor of all the monarchies in the world, are included in the *Four Monarchies*. Through the fashioning of the *Menorah*, *Chiddush Levanah* (Sanctifying the New Moon), the *Incense*, and guarding oneself from forbidden foods, all the *Four Monarchies* return the honor within them to the Blessed L-rd.
3. By going forward to honor an important man, the ten utterances by which the world was created are aroused. This also comes through bringing the distant back to G-d.
4. It is necessary to honor one who is in his hour of good fortune.

HOSPITALITY:

1. One who does not take in guests strengthens the hand of evildoers, that they will not return in repentance.
2. A city that does not practice hospitality comes to sexual immorality, and through that it comes to murder.
3. Hospitality merits a woman to have sons.
4. Receiving guests is comparable to receiving the Shabbat.
5. One who hosts a Torah scholar in his home, it is considered as if he had offered the daily burnt offerings.
6. Receiving guests is greater than coming early to the house of worship or welcoming the Divine Presence.
7. Those who have no rabbis in their surroundings are comparable to *Cutiim* (Samaritans?)

SECOND BOOK:

1. Through practicing hospitality, fear of G-d rests upon all beings.
2. Receiving guests is a *segulah* for returning a woman to her fertility cycle.

3. Through sanctifying G-d's name, the leadership of the heads of the generation gains power and might. Through this, the commandment of hospitality gains importance in the eyes of all, and through this the scholars merit that the law is decided according to their opinion.

HOUSE:

1. One should beware of entering an uninhabited house, for it is a place of demons.
2. One who has negative experiences in one place should go to another.
3. When a house is fit to be blessed, then when the Tzaddik comes to the house, the blessing comes as well.
4. There are places that are conducive to good fortune, and the opposite is true as well.
5. Relating to the issue of the good and bad that comes to a person through natural events, it is all according to the time and place.
6. One who takes revenge out of jealousy destroys his house.
7. A man does not have a desire to benefit from a place which he has left.
8. Do not dwell in the same neighborhood with an uneducated chassid.
9. A house in which words of Torah are heard will not be destroyed.
10. A city whose topography has major ascents and descents -- its inhabitants grow old halfway through their lives.
11. If wine flows like water in a given house, that house is blessed.
12. Do not enter a house with idols in it.
13. Someone who wants to enter a house to live in it, first he should recite the entire Written Torah, and afterwards he should enter.
14. Someone without land is not a man.
15. There are places which cause one to commit a sin.
16. Anger and immodesty of a woman destroy the house.
17. When the (check – ask an architect) of a house, or its entrances are destroyed, it is an evil omen for the house.

SECOND BOOK:

1. Living on the top floor of a house is more conducive to serving G-d than living on the ground floor.
2. Sometimes the construction of the house prevents a woman from conceiving, as when the beams are not placed according to their order from the Six Days of Creation. In such a case, the house is as if it were destroyed, even though it is standing. This destruction comes and harms the woman, and she does not conceive.
3. By the opening of a man's house, one can discern if merit from his fathers has been depleted, or if any still remains.
4. One needs to be careful, in the building of a house, that none of the wood is taken from fruit-bearing trees.
5. If a man merits it, the beams in his house have the quality of "fiery angels standing in place", and the building stands a long time. If he does not merit, the fiery angels are burned, and thus the fires that are common in houses.
6. When a man builds a wall, and its capstone falls, he should know that this is an evil omen for his seed.
7. A man does not find satisfaction unless he dwells in a place where his forefathers dwelled.
8. It is a *segulah* for blessing, when a person moves into a new house to live, to bring in a sword, knife or other sharp weapon. A sign for this is found in scripture: "With wisdom the house will be built. (*Mishlei* 24:3)" "Wisdom" is spelled from the initials of the passage, "Weapons of war are their trade. (*Bereshit* 49:5)." Further, the word "their trade" from this passage is similar in sound to both the words "their swords" and "their dwellings".
9. The roof of a house is a sign for group or family, concerning what will happen to them.

HUMILITY:

1. One who shares in the suffering of the Jewish People, and prays for them, comes to humility.
2. Through truth, one will merit to humility.
3. Through faith one comes to submission.
4. Through establishing one's place of prayer, one comes to humility and piety.
5. Through humility one's prayer is heard, as if he had offered all the sacrifices.

6. Through humility, additional greatness is added to one's greatness.
7. Through humility, one's days are lengthened.
8. Through humility, one's deeds are not scrutinized.
9. The day on which one humbles oneself, that day adds strength, might and exaltation to the Holiness Above.
10. When you see that humility is spreading in the world, be expectant for the footsteps of the *Mashiach*.
11. Through humility, fear of enemies is annulled.
12. Through humility, contention and suffering is annulled.
13. Through one's having humility, everyone is at peace with him.
14. Through humility comes grace.
15. One who has the quality of submission, does not have fear, as if he were sitting in a (clarify transl).
16. Someone without the quality of submission has no fear of Heaven.
17. Through humility one becomes great, and does not fall from his level.
18. One with a soft heart can submit himself more completely.
19. Through humility, G-d remembers one.
20. Through humility, G-d fulfills one's desires.
21. The world is only sustained by one who makes himself as nothing.

SECOND BOOK:

1. A *segulah* for having sons is to humble oneself.
2. Through excessive arrogance, one will be abused like a raped woman.
3. One can recognize in a man's voice, whether he is humble or arrogant.
4. Sometimes, through the lowliness with which a person diminishes himself, or through others diminishing him, a decree of death passed upon him is annulled.
5. When a person senses lowliness in himself, he should know that death has been decreed upon him.

INFORMER:

1. One who informs on his fellow man, in the end he is driven to wandering, enemies rise up against him, he experiences himself what he wanted to bring on his fellow, all who depend on him fall, and the family of the pursued one usurp his greatness.
2. One who delivers over the Tzaddik loses all his property.
3. It is permitted to murder an informer.
4. It is forbidden to deliver even an evildoer to execution.

INVESTIGATIONS:

1. Through investigating realms beyond our grasp, that is, what is above and what is below, one causes curses. Conversely, one who guards himself from these investigations causes blessing.
2. Due to speculating about what is above and below, one's sustenance comes with great effort.
3. One who delves deeply into the subject of the *Chariot* (a mystical Kabbalistic concept) passes away before his time.

ISRAEL, LAND OF:

SECOND BOOK:

1. Through the settling of Israel, one perceives Divine Providence in the world.
2. According to the novelty of a teaching a man learns from the Torah, he draws forth an illumination from the holiness of the Land of Israel.
3. According to the longing with which one longs to come to the Land of Israel, through this he is granted an abundant income.
4. One who gives monetary support to the many, through this he extends blessing from Israel to the rest of the world.
5. One who longs for the Land of Israel arouses longing in his mother and father -- that is, in their souls -- and their souls come to Israel, and the Holy One, Blessed be He comes with them, and they wait and long for him to come.
6. Through the money one gives to the poor of the Land of Israel, he retains his wealth.

7. One who knows the Land of Israel, who has truly tasted the taste of it, he can recognize in another if he had been by a true tzaddik on *Rosh ha Shana* or not. For one who merited to be by a true tzaddik on *Rosh ha Shana*, in every place where he looks, the air of that place gains the aspect of the air of Israel. Thus, one who knows the taste of the Land of Israel, each according to his level, he will without question sense the Land of Israel, when he meets and comes together with that man who had been by a true tzaddik on *Rosh ha Shana*. For such a man grants the air the aspect of Israel, as explained above.

JEALOUSY:

1. When jealousy will be annulled, the Ingathering of the Exiles will happen.
2. Through jealousy come fires.
3. Through jealousy comes bloodshed.
4. Through coveting the money of one's fellow, one becomes a fool.
5. Through your coming to a tzaddik, your jealousy will be annulled.
6. Through jealousy, one's bones rot.
7. Garlic expels jealousy.
8. One who takes revenge out of jealousy destroys his household.
9. Through jealousy, one loses one's strength.

JOY:

1. When a person does a positive commandment joyfully, it is a sign that his heart is whole with G-d.
2. Joy opens the heart.
3. Through an increase in joy, one's mental powers are increased, and food and drink are powerful causes creating joy in the heart, and distancing sadness and worry.
4. Through giving charity with a full heart one comes to joyfulness.
5. Joy in doing of the commandments gives might to a man.
6. When you see that an evildoer suddenly becoming lighthearted, it is certain that he came upon some idea to commit a sin.

7. Through the good advice that one gives, one merits to joy.
8. Through the dancing and movements that one does with his body, he arouses joy within himself.
9. When joy suddenly enters your heart, this is because some tzaddik has just been born.
10. Through fear of G-d comes enthusiasm.
11. One who is unworthy in his own eyes comes through this to joy.
12. Through focusing the intention in one's heart, one comes to joy.
13. One who is accustomed to ridiculing, it is certain that he is far from the greatness of G-d.
14. Through music, one comes to joy and enthusiasm.
15. When you give joy to the Tzaddik, you can serve G-d with joy.
16. One who publicizes the name of the Tzaddik merits being joyful.
17. Through trust, one comes to joy.
18. Through the movements of the body, one brings enthusiasm to the heart.
19. Through complete faith, one comes to the level of desiring with body and soul to serve G-d.
20. One who makes himself insignificant merits enthusiasm.
21. Through joy, one's mental capacity expands.
22. Joy is a sign that a person was derived from seed blessed by G-d.
23. The rain falls in the merit of the joy of bride and groom.
24. Through joy in the doing of the commandments, G-d spreads His protection over one.
25. Through the joy one has on the holiday of *Simchah Torah*, one merits to serve G-d with love.
26. When joy comes to a person suddenly, it is certain that kindness and salvation will come to him.
27. Through joy, the glory of a person is revealed, and he also merits to knowledge.

SECOND BOOK:

1. One who is joyful at all times will be successful as a result.
2. Vows and free-will offerings bring one to joy.

JUDGE:

1. Any judge who judges truthfully -- his judgments will not be annulled, and endure even in spite of the desire of the litigants.
2. As a result of Torah law becoming weakened, livelihood is also weakened, and so the opposite.
3. Through appointing judges who are not worthy, idol worship increases in the world.
4. Through marrying a Torah sage, worthy judges are appointed.
5. Through worthy judges, the Torah is well-received in the world.
6. Due to the humiliation of judges, plagues (?) fall upon the crops.
7. Through the humiliation of judges of Israel, the prices of the crops rise.
8. When an evil person rises in power, it becomes hard to learn new teachings in Torah law, and also the words of judges are not heeded by the litigants.
9. The renewal of taxes is through the judges. (Note: This implies a spiritual relation between the two, not a simplistic description of the work of the judge).

KNOWLEDGE:

1. Sometimes G-d brings things upon a person, so that through them the person will understand G-d's mercy and g-dliness.
2. Someone whose mind is confused should say the prayer of Habakuk routinely.
3. For a confused mind, it is also a *segulah* to learn "*Sifte Cohen* (Cohen's Lips)" and to eat wheat.
4. The food a person eats creates his character according to the character of the food.
5. The taste of wheat brings knowledge to man.

6. Wine and wheat products broaden one's intelligence.
7. Dissension causes the mind to be unsettled.
8. A person suffers more from the pain he sees with his eyes than the pain that he feels from his thought.
9. One who engages in the study of Torah and doing of kindness merits understanding.
10. Through eating bread at the start of the day, one becomes wise.
11. The Holy One, Blessed be He, grants temporary prophecy to a prophet sent on a mission, even if he is not a sage (whereas prophecy that is sustained over time, is granted only to a master of wisdom).
12. The sages can grasp many concepts that natural intelligence cannot conceive.
13. One who wants to become wise should turn south.
14. When a person wants to know what to do in a given situation, he should open up a book, and he will see what to do.
15. Olive oil gives wisdom to the heart.
16. One who goes in simplicity becomes intelligent.
17. One who has faith, merits afterward to serve G-d with great wisdom.
18. Through awe, one merits to knowledge.
19. Through being acquainted with righteous people, one merits to understanding and knowledge.
20. One who conducts himself with modesty has mental clarity.
21. What a person sees with his eyes, he is able to understand more easily.
22. One who guards himself from food cooked by a non-Jew and wine impurified by a non-Jew, merits wisdom, and understands every book he studies.
23. One who is arrogant does not merit to understand G-d's Kingship over everything.
24. If one does not do deeds of kindness, he is not granted wisdom.
25. If a person does any damage, it is certain that his intelligence was defective.
26. When a certain understanding is revealed to a person, he should know that he will soon experience some ascent.
27. When one repents with all his heart, G-d grants his heart to know His desire.

28. One who has not rectified his sins, cannot have a relationship with G-d.
29. Through truth, one merits to know the ways of G-d.
30. Through receiving guests, one also merits the above.
31. When you do kindness of truth to the righteous, you merit to know that all the ways -- of prayer, of eating, and of all the other pleasures -- are the Way of G-d.
32. Through joyous singing, one will be great in knowledge.
33. One who is repaid with evil for the good he did, G-d has mercy on him and grants him great intelligence in the service of G-d.
34. According to the measure a man increases the doing of good deeds, so G-d deepens his intelligence, that is, he gives him a great mind.

SECOND BOOK:

1. Know, that every world and every creation has its own unique composition and structure. For example, the lion's composition is different than that of the sheep, and so with its strength and the structure of its limbs (and its voice). Also, within the species of the lion itself, each individual is unique. Further, in all the created beings, their differences are all hinted at in the image of the letters and their combinations. One who merits understanding the Torah can understand the hints of all the differences between the creations, and will also know their unification -- that is to say, their beginning and endpoints. For in the beginning and end, they are united without differentiation.

2. Know, that according to one's mastery of the Torah and of the natural world, so the world is placed in his charge. Thus, the lions were subdued under Daniel, for Daniel was a great master of wisdom, and no secret was concealed from him, and he knew the nature of the lion. Nature acts according to the wisdom of the Torah, and it is under the power of that wisdom.

(Transcriber's note: I heard from our Teacher, Rabbi Natan, may his memory be for blessing, that this paragraph is connected to the one above it. Refer to *Likutey Halachot, Yoreh Deah*, Laws of Circumcision, Law 5, Subdivision 23 and 24, until the end of the chapter. Also see *Likutey Moharan*, I:17 and 19.)

3. Through the comprehension a person reaches, that the L-rd is One, and that there is no other beside Him, he forces the heavenly angels to take a physical form and to do his bidding.

4. When thoughts of idol worship come to a person, and he annuls them through thoughts of faith, "dew of blessing" is made from the first thoughts. Also, his mind is sustained and will never be confused. Even when he strains his mind, and delves into some deep study, G-d sends him thoughts that give his mind peace.

5. Through the merit of those who sustain the poor, the masses are spared from plagues. Also in their merit, expanded consciousness has greater influence than constricted consciousness.

6. Even wantonness and foolishness has its wisdom.

7. The voice that emanates from a holy intelligent person is conducive to awe.

8. Through confusing of the mind, one's sense of awe is damaged. Also through the same, one's kingship falters.

9. The sages of the generation are its foundation. The generation comes close to G-d and reaches understanding according to the degree of their wisdom. Also the opposite -- that is, becoming distanced from G-d, G-d forbid. In the future, we will not need wisdom to reach G-dliness, for the verse "(check transl -- *Yeshiyahu 30:20*)" will be fulfilled in us.

10. One who wants to deepen his comprehension of and to contemplate some issue, should attach his mind to the Holy Temple. A proof for this can be learned from the verses, " (check – *Iyov 36:3*)" and "and he saw the place (meaning the site of the Temple) from afar. (*Bereshit 22:4*)"

11. Through faith, one's mind is settled.

12. Through converts, awareness is increased in the world.

13. Even the prophets only know what G-d reveals to them.

14. One who is a man of great physical might does not have much intellect.

15. Large steps detract from one's ability to study in-depth.

16. Through stealing, one decreases one's intellect.

17. (Translate, not clear)

LAZINESS:

1. Through the desires after which a man lusts, and does not attain the object of his desires, through this comes laziness. The opposite is also true.

2. Through zeal, one removes sleep and enlivens the mind.

LEARNING:

1. One who gives delight to his father and cheers him, through this he will have desire and love for learning.
2. When you want to give life to something through reciting words of Torah, do not read from negative subjects. Read only from verses and subjects that deal with the good.
3. When a man recites novel Torah teachings, through this he gives joy to G-d.
4. When a wicked person says words of Torah, know that he harms those who listen to his teaching.
5. It is certain that one who causes his friend to desist from his learning has turned from the Way of G-d.
6. Torah learning is valuable, even when the student dozes off in the midst of it.
7. Through accepting suffering with love, one does not forget his learning.
8. All the Torah that a person tried to learn in this world, and was prevented from understanding the full true intent of the learning, he will merit to understand it fully in the World to Come.
9. Through rising for a Torah scholar, one merits to understand Torah.
10. All the knowledge one gains in the laws of the Torah, whether dealing with the commandments relating to one's fellow man, or those between man and his Creator -- the knowledge itself is a success for the soul.
11. A book written with ink made from olive oil is conducive to learning.
12. Awe of a Torah scholar is conducive to learning.
13. One who studies Torah at night, the Divine Presence hovers before him.
14. What should a man do to gain wisdom? He should increase in learning, minimize business dealings, and ask for mercy. Any one of these alone is not enough.
15. Speaking in a loud voice brings feeling and movement to all the limbs.
16. One who learns in a loud voice increases his days, and he retains what he learned.
17. One is without arrogance, he retains his learning.
18. This is also true of one who teaches others.
19. Learning Torah directly from the sage who originally taught it is the most ideal alternative.

20. Learning Torah is greater than offering the daily sacrifices.

21. One who says, "This Torah saying is pleasant, and that one is not" loses the wealth of the Torah.

22. (clarify)

23. One who forgets one detail from his study causes the exile of his children, and he is brought down from his greatness.

24. A Torah scholar whose inner being does not match up to his outward appearance is called an abomination.

25. A Torah scholar -- the citizens of his city are expected to do his work for him.

26. Due to annulling Torah study, one is made, so to say, poor.

27. Torah study is greater than saving lives, building the Temple and respecting one's parents.

28. Through holiness one merits to understanding.

29. There are three over whom G-d cries every day, and one of them is a person who could learn Torah and does not.

30. Through understanding, one merits to repentance.

31. It is forbidden to teach a wicked man the deeper meanings of the Torah.

32. A great man can learn from the wicked, but not a simple man.

33. Habitude in learning surpasses the measure of keeping all the commandments.

34. One who is without a wife is sunken in a state of no good.

35. One who learns by himself cannot compare to one who learns from a rabbi.

36. It is not pleasing to G-d when the Jewish people are judged according to strict justice.

37. One who loves a Torah scholar, he and his seed will remain steadfast in Torah learning.

38. A person should learn even if it is without understanding.

39. It is very helpful to see the rabbi speaking at the time of learning.

40. It is very helpful to learn near rivers.

41. One who studies Torah at night is as if he were involved in working. (clarify "work")

42. One who studies the laws of the Temple Service, it is as if the Holy Temple was rebuilt in his days.

43. One who teaches Torah to an unfit student falls into Hell, and is as if he were casting a stone into (marculis - tra)

44. The Torah itself was given to all of Israel. But Talmudic debate was only granted to Moshe, and he, in his generosity, gave it to all Israel.

45. When a man gives himself over entirely to teach the Torah to all, the Torah is granted to him as a gift.

46. The Torah one learns is only preserved when one annuls oneself to it, and when one makes oneself as if without knowledge.

47. Learning precedes fear of sin, and fear of sin precedes intellectual investigation.

48. Through eating bread in the morning, one's learning is preserved, and one merits to learn and teach.

49. Torah study must specifically be recited aloud, for the learning one does in thought only is forgotten, and does not come to be actualized in deed.

50. One who learns but does not review is comparable to one who sows without reaping.

51. One who reviews his learning -- the Torah pleads with G-d to reveal the intentions and secrets of the Torah to him.

52. One who does not have established times for learning comes to sexually impure thoughts.

53. One who does not review his learning has difficulty raising children.

54. One who learns Torah for its own sake creates peace in the (pamalia) Above and Below, and protects the whole world, is as if he built the Upper and Lower Palace, and hastens the Redemption.

55. One who teaches his friend's son Torah, is considered as if he created him, and as if (check translation), and as if he acquired him for himself (check trans).

56. One who wears himself out by learning in this world, G-d will make him radiant in the World to Come.

57. One who goes hungry for the sake of learning, G-d will satiate him in the World to Come.

58. One who reads books of apostates is considered an apostate.

59. One who reads a scriptural verse in its time brings good to the world.

60. When there are two verses, one from which you can interpret merit and good, and one from which you can interpret the opposite, interpret from the positive verse.
61. One without understanding in his learning should spend a Shabbat with a tzaddik. Also through this he will merit to learn Torah for its own sake. Or he should attempt to do some favor for a tzaddik, or learn in joy, or bring in the Shabbat with joy, or greet the tzaddik with joy.
62. Through learning in-depth, one becomes able to pray.
63. One who cannot learn because of obstacles should abstain from intoxicating beverages.
64. Through neglecting Torah study, one comes to neglect prayer, and also the opposite.
65. One who cannot learn due to lack of time, and he learns on Shabbat and *Rosh Chodesh* (the first day of the month), he fends off the spirit of impurity.
66. When one does not understand one's Torah learning, it is certain that harsh judgments are laid upon him.
67. It is easy to understand some concept when one is in a high location, such as a mountaintop.
68. Waking early in the morning to study is conducive to the sense of hearing.
69. Through teaching the *Children of the House of Raban*, peace is increased.
70. It is necessary to pray that one will merit having upright students.
71. Through commentating on the Torah in a positive light, one can bring salvation.
72. Through an expansive heart, one can understand one thing from another.
73. One who has no desire to learn Torah should be careful not to speak a bad word about any man.
74. Learn only in the company of those who fear Heaven.
75. Through Torah, one merits to peace.
76. When you say words of Torah according to your level, and not beyond it, through this G-d will honor your commands.
77. Due to blasphemy, a person will have no desire to learn.
78. Through giving charity for its own sake, one merits to Torah for its own sake.
79. Through waking at midnight, one merits to understand the Torah and explicate it.

80. One who interrupted his Torah study and became occupied with trivial matters, his repair is to wake at midnight.

81. One who hates falsehood as he would an abomination, he will have desire to learn.

82. Do not learn from the same book from which a wicked person learned, for the letters of the book will bring you to sin.

83. When you hear Torah or moral instruction from someone, and he does not inspire you to honor him, it is certain that he is a fool.

84. When your Torah learning incurs expenses, you will consequently not forget it.

85. One who chases after the desires of his heart, you will find him alluded to in all the disparaging passages of the Torah.

86. One who separates himself from the Torah becomes connected to Satan.

87. Two Torah scholars who honor each other in legal study for its own sake, and in humility, G-d grants them success. They rise to greatness and merit to the Torah that was given by G-d's right hand, and merit to things given through the right hand of the Torah.

88. A Torah scholar who avenges and (transl) like a snake -- stay close to him, for in the end you will benefit from his teachings.

89. It is forbidden to learn from one who is drawn after idol-worship, and one who learns from him is liable to the death penalty.

90. Torah learning without deeds is like myrtle, which has odor but no taste.

91. Who is the man who merits to make his Torah learning a strict routine? One who rises early and stays up late to learn in the study hall, and keeps glued to his study as a raven to its prey, and makes himself cruel as a raven (regarding the needs of) his children.

92. A person cannot merit learning from any teacher he likes. Therefore, people travel great distances to learn.

SECOND BOOK:

1. There are sufferings that come upon a person, whose allotted time is according to the alignment of the stars that determine all such sufferings. However, through the desire and longing that is aroused in students at the time appointed for their study sessions with their rabbi, through this sufferings are annulled before their appointed time.

2. The Torah, the tithes one is obliged to give, and the Shabbat give physical as well as spiritual life.

3. Through learning the *Shulchan Aruch*, one comes to Fear of G-d.

4. One who learns Torah with a pure mind, so that his eating is holy to the point that he is nourished from the food that nourishes the angels. Through this his enemies are punished with strangulation. This is learned from Torah passages: "And it was on the third day, at the beginning of the morning (*Shemot* 19:16)", "And in the morning there was a layer of dew (*Shemot* 16:13)", "And it was in the watch of the morning (*Shemot* 14:24)".
5. Through the champions of intellect of the generation, awe is aroused. Through this awe, merit of the fathers is kindled, and through the kindling of their merit, repentance is aroused in the world.
6. Learning the studies of those who determine the *halachah* (religious law) annuls thoughts of idol worship.
7. When one wanders from one rabbi to another, one needs to strengthen his faith in the unity of G-d, for learning from many teachers damages the faith in Oneness. Similarly, the rabbi who has faith in Oneness can inspire all his students, each one according to his strength, and each one hears only what he needs to hear and no more.
8. A teacher who teaches his students in this manner -- that is, he only teaches to each student what he specifically needs to hear, not more and not less. Through this he merits that the most pleasant and praiseworthy aspects of the Torah are revealed to him.
9. When a student hears words of Torah from a rabbi, and annuls his will to the will of the rabbi, according to this you can be sure that he listened. For when he does not annul his will, even though he hears, he really does not hear. Also, when his feelings are annulled at the time of hearing, this is a sign that he has truly heard.
10. At the time when a student comes to hear Torah from a rabbi, the evil within the student -- that is, the impure spirits created by the evil in him, also come to hear and draw from it. However, when each student hears only what is relevant to his soul, as was described above, the evil spirits flee, and are not able to hear. Yet there is a subtle evil which is close to holiness, that will only flee when there is within the Torah teaching a message of national salvation for all of Israel. A hint for this from Scripture: "And Moshe sent his father-in-law" -- if one learns this passage according to the opinion that Yitro (the father-in-law of Moses) came and went his way before the giving of the Torah.
11. One who utters words of Torah is saved from the sentence of stoning.
12. A man cannot always merit to Torah and good deeds in all places. Due to this, G-d brings about circumstances that cause the man to wander from one place to another.
13. When a man learns until he is exhausted, he sweetens judgments and arouses mercy. Also through this he arouses mercy for his father in the grave.
14. Through Torah, one comes to Faith, and through Faith, one comes to sanctify the Name of G-d.
15. Those with pure eyesight can recognize in a man, who is the rabbi who taught him Torah. This happens specifically when the one looking already knows the face of the rabbi. For through the religious law that a man learns from his rabbi, his face becomes

similar to the face of the rabbi, for the Law is Wisdom that enlightens the face of a man (as in the verse, "The wisdom of man enlightens his face.") When one learns the Law, one receives an aspect of the appearance of the teacher's face. And according to the degree of laws he learns, so the student's face more closely approximates that of his rabbi.

16. Through sanctifying the name of G-d, may He be blessed, the authority of the leaders of the generation is in full force. Through this, everyone values the commandment of hospitality to guests, and through that, the Torah students merit that the law is set according to their opinion.

17. One who is strict with others and lenient with himself, and says about what he did not hear, that he heard, due to this, he does not merit to see the beauty of the King. For the evil force of *Edom*, which is negative fear, darkens his eyes, so that he cannot see the beauty of the Face of the King.

LINEAGE:

SECOND BOOK:

1. The force of a curse does not fall on one with respected lineage.
2. Even a righteous woman who is not of respected lineage will have children who are not upright.
3. It is difficult for the Holy One Blessed be He to cast down and annul those with respected lineage.

LOVE:

1. When there is no love between people, they go about gossiping. Through gossip, they come to mockery, and through mockery, they speak falsehood.
2. Through hatred comes upheaval, and through hatred come fires.
3. Through the love of the L-rd, may He be blessed, one is guarded from all evil occurrences.
4. After repenting for one's sins, one can come to love of the L-rd, Blessed be He.
5. One who prays with self-sacrifice for the people of Israel is loved by all.
6. Through love, one is strengthened.
7. If you strengthen a person in his service of G-d, he will love you.

8. Through saying *Hallel* in a loud voice, one merits to love of G-d.
9. If you will be careful to avoid needless hatred, then when you have a legal case with a mute person who would not have been willing to settle with you, in the merit of doing the above, he will settle with you.
10. One who is careful to avoid making a false oath, he certainly will not transgress the commandments not to take revenge and not to bear a grudge.
11. Garlic is conducive to love.
12. One who serves out of love -- his merit protects for two thousand generations.
13. In the place where an agreement or a covenant is made, the L-rd is present.

SECOND BOOK:

1. When plants grow to completeness, through this there is love in the world
2. The love of a woman for her husband can be discerned by the flies and mosquitoes in the house. Also, through their love, they can know the power of the evil inclination, whether it has been subdued or not.
3. Sages of the generation with love between them, if they see each other occasionally, then they have the power to judge the whole world, and their judgment stands, and no one can change or annul their judgment, for the Holy One Blessed be He is their Supreme Judge.
4. Through needless hatred, one comes to eat non-kosher food.
5. Through lust for eating, one comes to love one of his sons more than the others.

LOST ARTICLE:

SECOND BOOK:

1. Someone who returns an article to its original owner, merits to make converts.

MARRIAGE:

SECOND BOOK:

1. One who has difficulty finding his mate should say the *Song at the Sea* with concentration.

2. *Kiddush Levanah* (the Blessing over the New Moon) is conducive to finding one's mate. A sign for this from scripture: The passage, "A virgin is married on Wednesday." The initials spell "moon" in Hebrew.
3. By marrying one's daughter to a Torah scholar, one receives good and blessings.
4. By marrying one's daughter to a Torah scholar, one is saved from the punishment that comes through giving bad advice to (about? clarify) one's friend.
5. Through marrying a Torah scholar, worthy judges are appointed.
6. One who has difficulty in finding his mate should become accustomed to reciting the passages about the sacrifices of the Princes of the Twelve Tribes.
7. A proposed match which is spoken about, even if it is not brought to fulfillment, this is also from Providence, and the proposal itself has a spiritual impact on both partners.
8. The shroud which is used to cover the face of the bride before the marriage rites has the power of causing pregnancy.
9. Through prayer, one can change the match that was decreed for one by Heaven.
10. One who is careful not to host or allow two couples to dwell in one house, through this he merits to initiate marriages of *Cohanim* and important people.
11. When a man marries a woman after the death of his first wife, his first wife is anguished in the grave.

MASHIACH (MESSIAH):

SECOND BOOK:

1. Through the stories of tzaddikim, the light of the *Mashiach* is drawn into the world, much darkness and suffering is dispelled from the world, and also one merits to attractive clothing.
2. Through repentance, the Spirit of the *Mashiach* wafts upon the harsh decrees of the nations and annuls them.
3. In the future, there will be a generation in the world that will be totally righteous.
4. Through Truth, the End will come.
5. Through keeping the Shabbat, and through repentance, one draws upon oneself the light of the *Mashiach*.

MEMORIAL CANDLE:

1. In the merit of (lighting) memorial candles that burn on olive oil, one is saved from a decree of forced conversion.

MEMORY:

1. One who embarrasses his friend becomes forgetful.
2. Through worry comes forgetfulness.
3. Through learning aloud one comes to remember.
4. Through suffering one comes to forgetfulness.
5. By recalling the image of one's father and mother, one strengthens one's memory.
6. Through carrying out practical commandments, one avoids the quality of forgetfulness and becomes strong in the quality of memory.
7. Through sexual immorality, one loses one's memory.
8. Through falsehood comes forgetfulness.
9. Someone without memory should bring others back in repentance.
10. Someone without memory, it is certain that he has not repaired the sins of his youth.
11. A forgetful person should give charity.
12. Someone without memory should sanctify himself with great holiness.
13. Through lowliness, one merits to a good memory.
14. Through sadness comes forgetfulness.
15. One who keeps his learning hidden does not forget.

MENSTRUAL IMPURITY:

1. A woman who bleeds abundantly is an excessive talker. She should not beautify herself in the eyes of others, and should wash in spring water, also she should not touch herself excessively. Her husband should be strict in ritual hand washing, and she should not be ill-tempered. After her immersion she should give charity. Her husband should

learn the tractate *Nidah* (Menstrual Impurity), and afterwards recite the chapter of *Tehillim* for the Day. She should also wash herself in things that can be collected in nets cast on the rivers. She should also drink goats' milk, scrub herself using goat feathers, and smoke herself in frankincense.

2. A woman who spills blood should write the words *not one*, and hold the writing before herself.
3. A woman who is promiscuous loses stability in her period and bleeds abundantly.
4. A woman in her time of impurity, who saw blood by chance, it is because of a sin of her husband's.

SECOND BOOK:

1. A woman who does not have her period should fast.
2. Having guests is conducive to causing a woman's period to return.
3. One whose business and dealings are with the non-Jewish nations at the time of their festivals -- or even not at that time, but he derives an income from supplying them with articles to be used for idol worship -- through this, his wife bleeds immediately following her immersion.

MERCY:

1. One who has mercy on the poor, merits to see the comfort of G-d, may He be blessed.
2. Also, he will always win.
3. When there is no mercy, hunger comes to the world.
4. Also, thievery increases.
5. One who prays with force merits to have mercy on the poor.
6. One who does not have mercy goes insane.
7. One who pays back good to one who did him evil, increases his length of days and years.
8. Through having mercy, one's base desires are annulled.
9. When you see your brother in pain, and you do not help him, it is as if you yourself did the harm.

10. One who sees his friend in pain should ask for mercy on his behalf.
11. Through asking for mercy, one merits to make marital matches which are good and honorable.
12. One who judges people favorably merits receiving the festivals appropriately.

SECOND BOOK:

1. Due to not asking mercy for one's friend, one falls into imprisonment. A repair for being imprisoned is to feed some animal.
2. Pain in one's teeth comes through cruelty to animals.
3. Having mercy is conducive to arising out of sadness.
4. One should be careful to avoid hurting animals, for it is harmful to one.

MISCARRIAGE:

1. Due to fear, a woman miscarries.
2. To prevent miscarriage, it is conducive for the woman to carry with her a magnet and a piece of wood from the grave of a tzaddik. Also she should give charity.
3. A woman who is prone to miscarry should carry dew-water with her.
4. A *segulah* to prevent (future) miscarriages is to sell the fetus of the (present) miscarriage.
5. Through the sin of causeless hatred, a woman miscarries.
6. Through her lust for food and drink, a woman miscarries.

SECOND BOOK:

1. A woman who is prone to miscarry should not wear golden jewelry.
2. The grinding of the wheat and kneading of the matzah of Passover is a *segulah* for a woman prone to miscarriage.

MOCKERY:

1. Through mockery, one will be indebted to many creditors (noshim? check translation), and they will rule over him. He will also fail in the test of sexual immorality, and his wife will dominate him.
2. Through mockery, one comes to fall. He also comes to falsehood, and wandering from place to place.
3. Through flattery, one comes to mockery.
4. Through mockery, one is beset by suffering.
5. Due to mockery, one has no wisdom.
6. Mockery makes one loathsome to G-d and to people.
7. Through mockery come fires.
8. One who mocks the words of the Sages is judged in boiling excrement.
9. All forms of mockery are forbidden, excepting the mocking of idol-worship.
10. Mockery is a dreadful matter -- at its beginning, it is punished by suffering, and in the end it brings one to annihilation.
11. One who mocks, his sustenance is diminished, he falls into Hell, and he brings destruction to the world.

MOHEL (One Who Performs a Circumcision):

1. One must search for a *mohel* who is a tzaddik, with fear of Heaven. For when the *mohel* is not worthy, he can cause that the child he circumcises will be unable to conceive, G-d forbid. Also, when the *mohel* is not worthy, the child can come, G-d forbid, to *falling sickness*.
2. A woman who is unable to conceive should gaze upon the knife immediately following a circumcision.
3. The *mohel* gives the circumcised child understanding in the learning of the Torah.
4. The commandment of circumcision has the power that resides in the clothes of the *Cohen Gadol* (High Priest).
5. One who is born circumcised, it is certain that his power of imagination is good and beautiful.

6. One who does acts of kindness, the name that he bestows will endure. Thus, before naming a child, one should do kindness, and through this the child's name will endure.

MONEY:

1. One who ridicules -- his livelihood is diminished.

2. The speech of the sages brings wealth.

3. One's wealth does not endure, if one does not have mercy on others.

4. One who stands in a test of sexual immorality will merit to great wealth amidst his enemies.

5. Great is work, being that G-d warned about it, that a person should do some type of work.

6. For example, we borrow in order to eat(check translation, meaning unclear).

7. One who wants to become wealthy should involve himself with small animals and thickets (check translation).

8. The amount a person spends on eating and drinking should be below his means, and he should dress according to his means, and he should honor his wife and children beyond his means.

9. Poverty in a man's house is a harder to endure than fifty blows.

10. A man's wife does not die unless others ask him for money and he does not have it.

11. The power that the non-Jewish nations have to steal from Israel comes from the Bible that they (the non-Jews) study.

12. Wine causes poverty.

13. A man who has higher awareness, in the end becomes wealthy.

14. One who steals from his fellow-man, through this he becomes impure through inappropriate spilling of seed.

15. When some new understanding comes to a man, it is certain that great wealth is intertwined with it.

16. Money of Jewish people that falls into the hands of the gentiles immediately loses its spiritual power.

17. One whose sons and daughters are enduring famine, through this he is spared from the judgment of burning that is one of the four death-sentences of the religious courts.

18. One who disregards the safeguards the Rabbis established to protect the Torah becomes poor.
19. One who overcomes his lust for eating, merits to a pleasant home.
20. A man's livelihood is harder to attain than the splitting of the Red Sea and the Redemption, and twice as difficult as childbirth.
21. Due to a person's being appointed as a leader of the community, he becomes rich.
22. The Incense burned in the Temple causes wealth.
23. A person should not imagine that someone specific curtailed his livelihood. For "(He who took from you) will be forced to return you to your rightful place, and to call you by your rightful name."
24. Concerning four things, the possessions of householders falls into (check): For delaying the paying of one's employees, for fully denying them their salary, for evading one's obligations and shifting them onto their fellows, and for arrogance.
25. Changing one's place and name are beneficial for improving livelihood.
26. The rain is only withheld due to not giving tithes, speaking slander, arrogance, annulling study of the Torah, and robbery.
27. A repair for lack of rain -- increase one's prayer.
28. Through faith, livelihood is increased.
29. When there is prosperity in the world, physical weaknesses are diminished.
30. The rain is only withheld due to those who promise to give charity and do not follow through.
31. (Miosuta – check transl) in one's house leads to poverty.
32. Three things bring a man to poverty: 1) One who urinates in front of his bed naked, 2) One who is careless in ritual handwashing, and 3) One whose wife curses him to his face.
33. Giving the proper tithes is conducive to wealth specifically in the Land of Israel.
34. Giving honor to the Torah and to the Shabbat is conducive to wealth.
35. Eating a *kezayit* of bitter herbs is conducive to wealth.
36. Writing a Torah scroll is conducive to attaining a livelihood.
37. A daughter of a *Cohen* marrying a common Jew, or a daughter of a Torah scholar marrying an unlearned man, brings him to poverty.

38. Joining forces with one whose fortunate hour is at hand is conducive to success.
39. One who loves G-d in the midst of his eating, drinking and other pleasures, merits supporting many nations.
40. One who despises money merits length of days.
41. One who searches after treasures brings his time of death closer.
42. One who has not repaired the sins of his youth becomes impoverished.
43. One who exhausts himself day and night for his income, and does not attain it, his repair is to bring others back in repentance.
44. One who breaks some vessel unintentionally, it is certain that he is a sinner.
45. One who is enthusiastic to work the land, he is certainly of no value.
46. In everything you do, ask the Tzaddik to pray on your behalf.
47. Constant joyfulness is conducive to success.
48. Dealing with the practical demands of life needs encouragement.
49. One who includes G-d in his pain, his income is doubled. Also, his income flies like a bird. (check transl)
50. Through the sin of neglecting the tithe-giving, profit is lost, and people run after their income without attaining it.
51. Rain is given in the merit of individuals, and income is given in the merit of the many. But an individual whose merit is great has influence comparable to the many.
52. Through the *kiddush* made over wine, rain comes, and one's prayers are heard.
53. One who stores his father's Torah scroll in his house merits wealth.
54. Rain comes in the merit of one man, one field and one blade of grass, and in the merit of the land, kindness and suffering.
55. The rains are withheld due to idol worship, sexual immorality, and a Tzaddik who was not eulogized according to law, and due to those who diminish the income of others.
56. Through poverty, one is spared from the punishment of Hell.
57. Through using holy names inappropriately come poverty and death, and come even upon one who is able to protest it and does not.
58. When a man has abundant complaints against his fellowman, and is silent, G-d brings him to judgment for it.

59. When a man sees that his nourishment is limited, he should give part of it to charity.
60. Worry and strain over income diminishes the strength of a man.
61. Through sexual immorality comes poverty.
62. Sometimes when a tzaddik has no fortune with respect to income, opposers rise against him, and through this, he is given the income that was intended for them.
63. One who is involved with construction becomes poor.
64. Modesty is conducive to wealth.
65. From the time that jealousy began to proliferate in the world, those who attempt to curtail the income of others also proliferated.
66. One's sustenance is diminished when one does not judge others with the benefit of the doubt.
67. Also, this happens when one mixes water with his drinks.
68. Also, when one listens to the advice of a tempter.
69. Also, when one commits a sin in order to anger another, he becomes poor, and the world does not believe him that he is poor.
70. One who deals with impure names and witchcraft becomes poor.
71. When the sickness of (cechishat) of the flesh, which is called *Dar*, comes upon one of the members of one's household, it is an omen of poverty.
72. When some shame comes upon a person, it is an omen of poverty.
73. One who despises money, he is guided from Above in the way he should go.
74. Sometimes poverty comes in place of the death of *Karet*.
75. A poor person suffers the confusion of a drunkard.
76. Through fraud, one becomes impoverished.
77. One who conducts his affairs in haste, with an unsettled mind, falls into debt.
78. One who curtails the livelihood of another is as if he murdered him.
79. A man should always hold fast to the estate of his forefathers, and not sell or exchange it.
80. One who lusts after money falls from his level.
81. Through apostasy comes poverty.

82. One who is poor should strive to provide food to those who search for G-d.
83. Faith is good for one's livelihood.
84. Pain in the eyes is an omen for poverty.
85. Through submission, a man's livestock increases.
86. Through giving charity, one merits to a livelihood.
87. One who gives money to sorcerers causes that his livelihood will be dependent on a gentile household.
88. The words of the Tzaddik bring income.
89. Depression causes loss of income.
90. Through giving charity, you will have expansion.
91. An excess of sleep brings one to poverty.
92. One who involves himself in Torah and charity merits wealth.
93. (translate)
94. Blessing only rests within the house of a man for the sake of the honor he gives to his wife.
95. One who lends on interest, his possessions collapse and do not rise.
96. Through the annulling of irreverent music, prices are lowered.
97. One who has no livelihood should study Torah and afterwards pray for a livelihood -- his prayer will certainly be accepted.
98. A man should never sell the first item he purchased.
99. One who intrudes on the income of his fellowman is called an evildoer.
100. No man would come to hurt his friend, if not for the arrogance in his heart.
101. (nashira - check transl) is conducive to poverty.
102. A wealthy person is the male aspect, and a poor person is the female aspect.
103. Pain in the eyes is an omen of poverty.
104. For all attainments, whether it be wisdom, wealth or children, one must make efforts according to the laws of nature, but ask for mercy from G-d, that one's efforts will be fruitful.

SECOND BOOK:

1. A year of abundant business dealings is a good sign for physical health.
2. One who is passionate about working the land, comes to one of three things: 1) Spilling blood, 2) Leprosy, or 3) Drunkenness.
3. Through the qualities of reverence and kindness, one is saved from fire, and merits a livelihood.
4. When Torah law decreases, income decreases with it, and so the opposite.
5. Through the finding of Torah sources for Rabbinic traditions, influences favoring income come into the world. Because there are various religious traditions whose Torah source was not known, and the Rabbis of blessed memory labored to find those sources.
6. Sometimes G-d glories to the Evil One about the upright among the nations, so that He can give livelihood to Israel without (the Evil One's) accusation.
7. Through the longing with which a person craves to be buried in the land of Israel, comes great income.
8. A person should extend himself for a *halachically* prescribed meal, even to the point of splitting the wood for the fire. When splitting the wood, he should have the intention that he is separating out the evil from the good in the Tree of Knowledge. Through this he will merit to a livelihood.
9. Through repentance, livelihood comes easily.
10. One who fulfills the maxim, "Your friend's money should be precious to you like your own", merits to pray with intention in his heart.
11. Great is one who benefits from the work of his hands, for he has awareness of the honor of G-d greater than that of the angels.
12. According to the differentiations between the angels -- for example, sometimes they are sitting, sometimes standing, sometimes they are female and sometimes male, and other such differences -- so the influences that descend from Heaven vary. For example, sometimes the influence is of fire, sometimes water, sometimes stone, and other such variations. All these variations are manifest in the world and in man. Also, the will of a person is affected according to the variations -- sometimes he wants one thing, and sometimes something else.
13. A person's livelihood is according to his marital match.
14. Livelihood is according to the elderly of the generation.

15. Taking interest causes a decrease in Fear of G-d.
16. One who lends on interest cannot find anyone to judge him favorably.
17. One who guards himself from transgressing the command not to envy is saved from anger, arrogance, and lack of faith that comes in the wake of anger and arrogance.
18. Through business dealings with faith, curses are annulled.
19. One who needs to borrow from others is comparable to an animal.
20. Someone who is a sarsur, when wants to sarsur, in order that an important man will buy an item from a common man, and he sees that he is not able to influence the common man to sell the item, he should pray that his words have effect on the common man, that he will be willing to sell the item.
21. One who controls his evil urge, his children will not become involved with evil society. Through this his money will be blessed, and through this he will not come to be tested.
22. Traveling brings a person to evil speech, idol worship, sexual immorality and spilling blood, and these sins decrease one's livelihood.
23. Through the money one gives to the poor of the Land of Israel, one's money is preserved in his keeping.
24. Fires come to the world in order to destroy the money used for idol worship.
25. When a new king or minister arises, livelihood is renewed and undergoes change.
26. One who has business dealings with non-Jews at the time of their festivals, or even at other times, yet whose money goes to support their idol worship, through this his wife has bleeding shortly after her ritual immersion.
27. One who causes a separation between a man and his wife -- that is, he goes to the man and praises his wife to him, but goes to the wife and downgrades the husband in her eyes, until a separation is created between them -- he becomes weighted down by his expenses.
28. One whose merchandise and possessions are scattered, and not in one place -- sometimes he is saved through this from having to tear his garments for his deceased.
29. The most powerful businessman in a city is the light of the city.

MUSIC:

SECOND BOOK:

1. When tzaddikim become known in the world, through this new melodies are brought into the world.
2. The *Leviim* had a different melody for each day, but now, in the Exile, the melodies have been forgotten. When some crisis comes upon some nation, the melody of the *Leviim* corresponding to that crisis is aroused.
3. Through the melodies that contain a voice of lamentation, it is possible to release hostages, the aspect of "He brings out prisoners in cosherot" (check transl of word).
4. Through song, it can be recognized, whether or not a man has accepted the yoke of the Torah.
5. The fact that when a person drinks, he begins to sing and play music, and this is not so with eating -- this is because the Jews uttered song over the Well, and not over the *Manna*.

NATURE:

SECOND BOOK:

1. The health of a man's body and life, and his nature, follow according to the nature, life and health of his parents.
2. One who has abundant growth of hair, in a manner that is not naturally common, this can lead to great damage, and sometimes evil from the Impure Side. A protection against this is to read the Torah portion that is read on Yom Kippur

NOVELTIES OF TORAH:

1. According to the quality of the novel teaching a man draws from the Torah, so a radiance of the holiness of the Land of Israel is drawn upon him.
2. Through the finding of Torah sources for Rabbinic traditions, influences favoring income come into the world. Because there are various religious traditions whose Torah source was not known, and the Rabbis of blessed memory labored to find those sources.
3. Through novel Torah teachings, G-d's providence is revealed more to the world.

4. When a Jew is caught and held prisoner, according to his level, the wellsprings of wisdom are sealed off from the sages of the generation. So too the opposite, when one is released from imprisonment.
5. Through novel Torah teachings, the number of converts increases.
6. When a person wants to reach some comprehension in Torah, a powerful accusation is aroused against him. At this time, he is in great danger, and he must garb himself in the image of the patriarch Avraham, and thus he will be saved from the accusation.
7. Those who conceive novel Torah teachings must learn *halachic* law before and after the teaching. Learning the *halachah* is a guard for the teaching, that a stranger should not draw near to it. Also when a person wants to give charity, he should follow the same practice.
8. Novel Torah teachings and charity both act to arouse the other (that is, when a person involves himself in one of them, it helps him also to achieve the other).
9. According to the quality of a novel Torah teaching, so the work of Creation is also renewed.
10. Not all the novel teachings drawn from the Torah are permitted to be written. There are those that are permitted to be spoken but not written. One who can distinguish which may be written and which may not, can identify a Jew among a thousand (thousands of) non-Jews.
11. A person must guard himself from saying words of Torah in a time and place where they will not be accepted. Even in a time and place where they will be accepted, one must measure how much to say, that he should not err in the aspect of "A fool blurts out everything in one breath". For through this, one brings on himself the sickness called (translate). For this sickness comes through the predominance of water in the blood. Measuring one's words thus is referred to in the verse, "To measure the wind, and to pour water in the right measure (Iyov 28:25)."
12. Through novel Torah teachings, one merits to a beautiful *talit*.
13. The Tzaddik labors over some object or some Torah teaching to attain it. Afterwards, the same thing comes to a simple man without strain and effort. This is because the channel has already been opened.
14. When an evil person gains power, it becomes hard to bring out a novel opinion in Torah law. Also, the words of the judges are not respected by the litigants.
15. When one reveals some reasoning from the wisdom of the Torah, through this people are pleased with him.
16. Those with little faith have difficulty attaining novel Torah teachings.

OATH:

1. A city in which there are oaths will be destroyed, G-d forbid.
2. Through taking a false oath, one falls from one's faith.
3. The learning of the Tractate of *Shavuot* (Oaths) is conducive to causing rain to fall.
4. Through false oaths, one comes to impure sexual imaginings.
5. One who is habitual in the taking of oaths -- evil thoughts come to him constantly.
6. Through the breaking of an oath, one will have no victory in war.
7. One who transgresses an oath, it is certain that he does not honor those who fear G-d.
8. For all the sins forbidden by the Torah, one is punished. With the sin of breaking an oath, one, his family, and the whole world are punished, and he is punished immediately.
9. Things that fire and water cannot destroy, false oaths destroy them.
10. The angel Gavriel is appointed over fires -- either to cause them, or to save from them.

OMER, COUNTING OF THE:

SECOND BOOK:

1. Through the counting of the *Omer*, one is saved from divorce.
2. One needs to be especially careful to immerse ritually after spilling seed during the days of the *Omer*.
3. During the counting of the *Omer*, one can subdue an informer. A hint for this is found in the saying, "From a high place to a deep pit." The initials of the phrase spell *Omer*.

PEACE:

1. The Shabbat candles increase peace.
2. Through pursuing peace, one merits to honor in This World and life in the World to Come.

3. All who (act out of concern for) the ways of peace, (need not observe the precept) "From false things keep distance."
4. People who press the community to give charity, through them the peace of the nation increases.
5. Through pursuing peace, one attains the quality of trust.
6. Peace comes through Truth.
7. The building of Jerusalem is dependent on peace.
8. Through peace come good tidings.
9. Where there is moral refinement, there is peace.
10. Through the teaching of the children of the *House of Rabban*, peace is increased.
11. Impurity in the water is a sign of lack of peace.
12. When there is no peace, prayers are not accepted.
13. Through peace, we merit to a revelation of Eliyahu the Prophet.
14. When there is no peace, the women do not give birth to male children.
15. One who loans things to people in need of them, when a crisis causing mass fleeing comes to the world, he will be spared.
16. Peace is a sign of life.
17. Through pursuing peace, one saves his children from death and exile.
18. Blessing comes through peace.
19. When there is peace, there is no fear.
20. When evildoers are able to create peace between themselves, they are given all the good things.
21. Sometimes G-d creates peace between the Jewish People through evildoers.
22. Peace is a sign for plenty.
23. When the officials Above dispute with each other, immediately the same argument is created between the nations and between the tzaddikim.

PRAYER:

1. A person should desire and long for the general good, even if it will cause a loss for him personally.
2. One who prays in a synagogue is as if he brought a pure offering.
3. G-d is present in synagogues.
4. Due to flattery, one's prayer is not accepted.
5. Due to learning Torah in difficult circumstances, one's prayers are answered.
6. One who prays for his friend, when he needs the same thing he is praying for, he is answered first.
7. One who is lowly in his own eyes, his prayer will not be despised.
8. A man should always pray to be spared from suffering before it comes.
9. All who put effort into their prayers in this lower world, evil forces cannot harm them from above.
10. A man should always ask for mercy, that all should give all their effort on his behalf, and that the heavenly angels should also ask for mercy for him, that evil forces should not torment him from above.
11. The prayer of others is more effective than one's own prayer, and even a tzaddik needs the prayers of others.
12. It is permitted to pray about one who speaks much slander, that he should die, his Torah teachings be forgotten, he should not have a portion in the World to Come, and he should not have wise children.
13. G-d fulfills the desires of all who involve themselves in the study of the Torah.
14. The crying out of a man is a good thing, both before and after a judgment has been passed.
15. A person should not press for any one thing too excessively in prayer.
16. On a rainy day salvations flourish in the world, and those who recount one's merits come before G-d's presence.
17. Individual prayer is not heard unless one prays with intention, but the prayer of a congregation is heard, even though not all the members pray with a full heart.
18. One should not pray for two things at once.

19. It is forbidden to burden G-d with requests to change the natural order.
20. One who restrains himself from responding negatively, his prayers are heard.
21. One who expresses the praises of G-d too excessively is taken from the world.
22. A synagogue wherein which financial calculations are made -- in the end, the body of a *met mitzvah* (an anonymous corpse whose duty of burial falls on the congregation at large) will be stored there.
23. For every act of holiness, preparation and readiness are needed.
24. In praying for one's needs, one should not be overly bold, asking too large a request. However, in matters of Torah and fear of Heaven, one may ask to the furthest extreme.
25. It is incumbent upon one to wear respectable clothing at the time of prayer.
26. Become habituated to saying the blessings ordained by the Rabbis in This World, in order to be familiar with them in the World to Come.
27. A person should ask for mercy, that he not come to poverty.
28. Through prayer, one can change one's destiny.
29. Speaking in a loud voice brings feeling and movement to all the limbs.
30. One who is moved in his spirit to plead before G-d finds grace in the eyes of G-d.
31. Through having trust, G-d listens to one's prayers.
32. Do not pray in a house built by one who habitually stirred conflict.
33. Before praying, one should give charity, and bind himself to the tzaddikim of the generation.
34. A man receives abundance and G-dly power according to the place where he prays.
35. When a congregation prays together, it is a time of grace.
36. One who has access to a synagogue, and does not go there to pray, causes his children to be exiled.
37. Pray about everything, be it large or small.
38. Come early and stay late in the synagogue, for through this you will have long life.
39. One for whom it is possible to ask mercy for his friend, and does not, is called an inadverdant sinner (chote-check).

40. One who washes his hands after relieving himself, dons *tefillin*, recites the *Shma* and prays, is as if he built an altar and offered a sacrifice on it. Also, he is as one who ritually immersed.
41. One who is careful not to say words of holiness in a house of impurity merits to length of days.
42. Prayer is greater than good deeds and sacrifices.
43. Torah study, good deeds, prayer and good manners need encouragement.
44. One should pray only in a house with windows.
45. Through giving coins to charity with both hands, one's prayer is heard.
46. During prayer, one should spread out one's hands, as if he is receiving something.
47. Due to stealing, or embarrassing one's fellow man, one's prayer is not heard.
48. Shabbat and *Rosh Chodesh* (the first of the month) are times particularly conducive for the acceptance of prayers.
49. When a person is constipated, it is a sign that his prayers are not being accepted.
50. Through the longing that a person arouses in the night for G-d, it is easy for him to pray in the morning.
51. Prayer said with tears is accepted.
52. When one requests something in prayer, he should mention his ancestral merit.
53. When G-d punishes an evildoer that He knows will not repent, and the Tzaddik prays too much for him, the Tzaddik is punished for it.
54. When one prays and then falls into small-mindedness, this is a sign that his prayer will not be accepted.
55. When one is not at peace with the world, his prayer is not accepted.
56. One should pray for the peace of the city within which one lives.
57. One who prays joyfully, G-d honors him and punishes his adversaries.
58. Through saying *Tikkun Chatzot* (the Midnight Lament), one reminds G-d of the favors He promised to do for Israel.
59. One who judges Israel favorably arouses salvations, and the salvations come through him.
60. One who does not pray concerning the troubles of the Jewish People is called an inadverdant sinner (chote-check).

61. A person should pray for his descendants, and for all those who will come after him.
62. It is forbidden for a person to be ungrateful, either to a Jew or a Gentile.
63. One who prays on behalf of the Jewish People, G-d atones for all his sins.
64. A sick person who prays on his behalf with tears, G-d will certainly heal him and accept his prayers.
65. When one wants to cause one's prayers to ascend, he should pray for the Jewish People.
66. G-d asks man to pray before Him.
67. One who saves a poor person from one physically stronger than him, he finds it easy to say the letters of the prayers.
68. Through having trust, a person's prayers are heard.
69. One who is humble is able to cry out from his heart in his prayer.
70. Through joy, one's prayers will come into the courts of the King.
71. One who derives no pleasure from his prayer, should pray with song.
72. One who prays with intensity, G-d listens to his prayer.
73. One who took a vow upon himself, his prayer is not accepted until he fulfills it.
74. The prayers of one without faith are not heard.
75. The prayers of one who gives happiness to the Tzaddik are heard.
76. Before praying, one should attach one's spirit to his Creator, and due to the attachment, the words will flow from his mouth of their own accord.
77. When one listens to his humiliation and is silent, one merits that G-d answers his requests.
78. One who prays for his friend, due to this G-d doubles the good he receives.
79. Prayer that is not accepted above is burned.
80. One who prays about the destruction of the Temple merits to pray with his heart and body.
81. Prayer done with joy is pleasing and sweet to G-d.
82. One who has humility - even when he prays only in thought, G-d fulfills his thoughts.

83. Sometimes, G-d does not accept the prayer of a tzaddik when he prays for some person. For G-d knows that in the course of time, this man will draw the tzaddik into the same sins that he himself commits.

84. Thought only follows after one who serves. (Explanation: Confusing thoughts pursue one who serves G-d more than such thoughts pursue ordinary people.)

SECOND BOOK:

1. Due to not asking mercy upon one's friend, one falls into imprisonment. The repair for imprisonment is to feed some animal.

2. Prayer is more effective when one's face is turned upward.

3. One who asks mercy upon his generation merits to a revelation of the Divine Presence.

4. Through songs and praises, one draws down the Divine Presence.

5. The prayer of the leader of the prayer service possesses the aspect of war.

6. One who fulfills the maxim "Your fellow man's money should be as dear to you as your own", merits to pray with full intention.

7. The saying of *Tehillim* is conducive to causing rain to fall. This is learned from the Hebrew letters of the word *Tehillim*, which form the initials of the sentence, "According to the measure of rain from heaven, drink water."

8. Anyone who is troubled by the sufferings of the Jewish People and prays for them, even if his prayer is arrogant, he is not punished.

9. There are prayers that are not answered Above until one gives the amount of charity equal to the number of letters in the prayer. For example, when one prays with the words "Give me children", one needs to give charity according to the number of letters in that sentence (the calculation is according to the Hebrew sentence).

10. Through prayer, one can change the marital match decreed for him in Heaven.

11. The prayers of many people are heard more when they are gathered together, than when they are separated.

12. Sometimes salvation does not come until several people pray for it, and an individual praying alone is not enough.

13. One with enemies has difficulty concentrating in his prayer.

14. One must be careful when one mentions the Name of G-d, that it be said in holiness and purity. That is, he should sanctify the spirit of his speech to such a degree that it reaches the aspect of the spirit of prophecy. Then, this spirit goes out and defeats those who trust in falsehood and vanity. This is hinted at in the verse: "When the Name of the

L-rd our G-d is mentioned" (the initials of the words of the verse spell *Prophet*). Thus the succeeding verse: "They bowed and fell."

PREGNANCY:

1. Through falsehood, a woman has suffering in pregnancy.
2. A *segulah* for pregnancy, is for the woman to bear with her a small piece of wood from the roof over the grave of a tzaddik or a magnet, and to give charity.
3. Small fish are fruitful and multiply.
4. Pregnant women and nursemaids should not eat garlic and onions.
5. A woman who hates the deeds of the wicked will become pregnant as a result.
6. Accepting exile upon oneself is a *segulah* for having children.
7. Eating the meat of small animals and drinking olive oil are *segulot* for pregnancy.

SECOND BOOK:

1. A woman who cannot conceive should look upon the knife of circumcision after the ceremony.

PUNISHMENT:

1. Sometimes, when a man does a good deed, and G-d punishes him, it is because he did not do a similar good deed when the opportunity came to do it.
2. Sometimes a man is judged according to his own words.
3. Sometimes a man is murdered because he had the possibility to defend a man who is hated baselessly, and did not.
4. Sometimes a man is punished because of irresponsibility in his work, or because a decree has been passed upon the people of his community or upon his nation.
5. G-d is swift to punish those who are ungrateful through the agency of others who are also ungrateful.
6. One whom a dog has bitten, it is certain that he either listened to evil speech or spoken it.

PURITY:

SECOND BOOK:

1. An upright woman purifies the house from the disease of leprosy.

REPENTANCE:

1. Fasting is helpful in annulling any decree.
2. One who is bereft of any good deeds cannot extract others from their evil.
3. A fast is more potent than a sword.
4. It is fitting that repentance should be done through the same matter wherein one sinned.
5. When a person thinks, 'I will do such and such, and I will attain such and such a result', consequently his plan does not materialize.
6. Exile atones for everything.
7. One who is humble, it is as if he offered all the sacrifices.
8. Anyone who confesses has a portion in the World to Come.
9. One who teaches his friend's son Torah is as if he created him, and as if he made him fitting for words of Torah, and as if he made him to be his own (check trans).
10. Rav Papa fasted for having spoken to a Torah scholar in a disparaging fashion.
11. A person should beware not even to say "I will do such and such a sin", even as a joke, for his words draw him to do the action.
12. All who cry in the night, their cries are heard, and the stars and the constellations cry with them.
13. All those liable to expulsion -- by receiving lashes, their judgment of expulsion is annulled.
14. When suffering comes to the world, one should think it is because of his sins that the suffering came.

15. The clothes that are made for the Tzaddik -- each one has its own unique power to atone.
16. When a man marries a woman, all his sins are forgiven (literally, *sealed off*).
17. When one sees or hears about some suffering that befell a non-Jew, he should have thoughts of repentance.
18. One who lives in Israel is immersed in innocence.
20. It is appropriate to lighten the conditions of repentance on the sinner.
21. When there is an opportunity to do two commandments at once, and you do not know which to do first, do the one that demands a greater denial of your desires.
22. One should fast if one has caused suffering for the Tzaddik.
23. Pain in the heart is close to shedding tears.
24. One who brings others back in repentance merits to sit in the Yeshiva Above, and G-d annuls whatever harsh decree was upon him.
25. The suffering from a weakened spirit is considered greater than a fast.
26. One who does a sin and then regrets it, all his sins are forgiven.
27. One who does business dealings with faith in G-d, all his sins are forgiven.
28. The first thought a person has to do something, if it is holy, helps him to draw holiness into the course of doing and into the end. However, if the first thought was not holy, mishaps will arise in the middle and at the end.
29. A table to which guests are invited atones for the host.
30. Greatness atones.
31. Sometimes when a person starts to repent, sufferings come upon him. This is because he delayed repenting.
32. Through the sigh that a person breathes out, he becomes a new being.
33. Through having love for the tzaddikim, the tzaddikim are able to bring the people back in repentance.
34. One who brings back the people in repentance, in his merit there is no fear and contention in the world.
35. One who helps orphans, subdues the power of the nations through this, and through their being subdued, the sinners among the Jewish People return in repentance.
36. One who brings people back in repentance is saved from imprisonment.

37. Also, he is honored in G-d's eyes.
38. Also, he merits becoming famous among non-Jews.
39. One who is constantly involved in bringing people back in repentance, in his merit the unholy thoughts of the leaders of the generation are annulled.
40. One who brings back evildoers in repentance merits to observe the Shabbat.
41. Also, he is protected from harm from snakes.
42. When one teaches the good way to the son of a sinner, through this he is able to annul harsh decrees.
43. Through falsehood one strengthens the hand of the wicked.
44. One who repents with all his heart, G-d gives him a heart to know Him.
45. Through hearing the *shofar* blown by an upright man, the evil inclination is broken, and repentance is aroused in the world.
46. One who wants to repent should beware of being in debt.
47. One who loves the tzaddikim is able to bring people back in repentance.
48. One who confesses, G-d loves him with a generous love, and withdraws His anger from him.
49. The non-Jews are close to repentance.
50. Learning the Torah atones.
51. One who is on a high level can reach his perfection with a minimum of actions.
52. When some suffering comes upon one, he should examine his deeds.
53. One who wants to do good deeds and is faced with obstacles, G-d rewards him as if he had done them. But one who does not do as much as he could, he is punished for it.
54. One who causes the people to gain merit becomes a partner with G-d in the Creation of the World.
55. There is no comparison between a commandment one does for his own benefit, even if it be great, and a commandment whose doing brings merit to the people, even if it be small.
56. The demand to earn a living, enemies, disease and overabundant wealth block a man from reaching his perfection and his life's goal.
57. When one does some damage, it is a sign that the evil inclination is dominating him.

58. One who tempts his fellowman away from the good path, fire comes upon him.
59. One who is unable to cry should sit in a place where two rivers flow together.
60. One who returns people back in repentance merits wisdom.
61. Through laziness, it appears to a person that the way of repentance is sealed off from him.
62. One who reveals his secrets, it becomes hard for the things he revealed to endure in the world.
63. One who is ashamed of his sins, G-d deals with him charitably.
64. A fast that is without conscious intent is not considered a fast.
65. From the moment a person resolves to repent, his prayers are accepted, even if he has not yet actually repented.
66. When one wants to repent, he should ask the Tzaddik to bring him in before G-d.
67. Through kindness and truth, sins are forgiven.
68. Through asking G-d to give one love, G-d covers over all one's sins.
69. One who confesses his sins will merit that he will not have to sell from the inheritance of his forefathers.
70. When one chastises people for not having corrected the sins of their youth, he should include himself with them, and through this they will accept from him.
71. The main repair for the blemish from one's sins comes through submission.
72. A person should rebuke himself every morning.
73. The daily service with which a man serves G-d in his youth -- its value is much greater than years of serving G-d in one's old age.
74. It is impossible for a man to know in his lifetime, if his repentance was accepted.
75. The pattern in which one who starts to serve G-d is afflicted with suffering, this is because he began with righteous fear (check trans).
76. One who starts to serve G-d, G-d says to him, "I know that your longing and desire is to serve Me. But what assurance do I have that tomorrow you will not leave me? So how can I draw you close as you desire, and how can I reveal to you hidden things? Do the following: In the beginning, love Me according to what you know of Me and do the commandments, even though you do not know the reasons for them, and serve Me simply without sophistication. When you serve Me this way for a long time, I will believe in you, and reveal to you the reason and the intelligence behind every commandment, and will draw you close with every form of bonding. For the long period that you served

Me before I drew you close, is My insurance that you will not desert Me."

77. Through this a person can know if he truly wants to serve G-d: If he has no interest in his own renown.

78. One who does not know the Way of G-d should belittle himself.

79. Through prayer that is expressed intensely, G-d will forgive you.

80. Due to falsehoods, a person cannot improve his behavior.

81. One who cannot annul his evil inclination through drawing it to the hall of study should know that he is still in a state of wickedness.

82. G-d values more highly, the commandments in which a person does the will of people as well as G-d, than those commandments one does for G-d alone.

83. It is better for a person to fulfill a commandment incompletely, than to abandon it altogether.

84. Repairing the body comes before repairing the soul.

85. One who cries and mourns over a good man is forgiven for all his sins.

86. It is a good deed to cause people to repent (alternate text: to warn people) regarding every sin. If you fear that they will not listen to you, say your words in the name of a tzaddik, so that they will listen.

87. All who say *Vayechulu* (Book of *Bereshit*, Verse 2:1-3, which is customarily said as part of the prayers on the Shabbat night) with intention, and pray with intention, the Angels of Divine Service ask G-d to forgive them.

88. One who answers *Amen Yehey Shmey Rabah* with all his might -- even if he is blemished by idol worship, he is forgiven.

89. The following are spared from seeing Hell: 1) Those in extreme poverty, 2) Those with stomach diseases, and 3) Those burdened by creditors and societal responsibilities.

90. Strengthen yourself in the doing of the commandments, beyond what is in your power to do.

91. Losing money atones for one's body.

92. Thirst is a repair for unnecessary speech.

93. Repentance brings healing to the world.

94. By doing repentance out of awe, one's deliberate sins become as if they were inadvertent. By repenting out of love, they become merits.

95. Repentance brings close the Redemption, and lengthens the days and the years of a man.
96. Through repentance on the individual level, the person is forgiven, and the whole world with him.
97. G-d is pacified by confession, and the one who confesses is as one who built an altar and offered a sacrifice.
98. One who abstains from reacting negatively towards others, G-d overlooks all his sins.
99. Learning Torah and doing acts of kindness atone for one.
100. Crying out and weeping in the night has more influence in arousing mercy.
101. A *ba'al tshuvah* should pray for rain, and through this all his sins are atoned.
102. When the Jewish People fast, they are not answered until evildoers are included in the union.
103. The path a person should follow is to love rebuke and hold fast to his faith.

SECOND BOOK:

1. The day that a person repents is beyond time, and it raises all the days beyond time, and thus, Yom Kippur is beyond time.
2. Also through repentance, the Spirit of *Mashiach* blows upon the decrees of the nations and annuls them.
3. Also through repentance, intensely heated passion is cooled down (check trans).
4. The young are easier to return to G-d than the elderly.
5. One must use monetary pressure to bring the wicked to repentance.
6. Through repentance, one's livelihood comes easily.
7. Through the exceptionally brilliant of the generation, awe is aroused, and through the awe, the merit of the forefathers is kindled, and through the kindling of this merit, repentance is aroused in the world.
8. G-d creates paths in the sea, in order to cast down our sins and to extract our righteousness.
9. When the Tzaddik becomes wealthy, the wicked return in repentance.
10. Through observing the Shabbat and through repentance, one draws on oneself the light of the *Mashiach*.

RITUAL SLAUGHTER:

SECOND BOOK:

1. Through morally upright butchers, people have mercy on each other, and the opposite is also true.
2. A butcher who honors his father and mother, G-d guards him from feeding people non-kosher meat, and the opposite is also true.
3. Due to wicked butchers who distribute non-kosher meat, stealing increases in the world.
4. Those with pure vision can see the vessels of the Holy Temple on a butcher's knife.
5. Someone who becomes suddenly mute, a kosher knife should be passed over his mouth.

SALVATION:

1. A miracle is only done for someone who shows self-sacrifice to sanctify the name of G-d.
2. One who is joyous amidst suffering is given salvation.
3. Through speaking to G-d in isolation comes salvation.
4. Through one's passing a test, a miracle is done for him.
5. Through giving charity comes salvation.
6. Through the modesty of a man, he receives in return, all the good that was taken from him by another through the other's prayers.
7. A miracle is not done for one who indulges in sexual immorality.
8. Do not depend on a miracle, as long as it is possible to be saved through money or another means.
9. Before G-d does a miracle for a man, the man falls into evil. The degree to which he falls is according to the magnitude of the miracle.
10. G-d does favors for one who does not mention names of idol worship.
11. One who needs some salvation should give happiness to the Tzaddik.
12. Through trust, a man is saved from his troubles.
13. Through giving charity, one merits not to need salvation through other people.

14. Through trust, one merits to understand that his salvation is from G-d, and not from people.
15. Also through truth, one merits to this understanding.
16. When a person comes to some test, he should know that if he stands in it, G-d will do a miracle for him.
17. Through trust, one merits to rejoice in the kindness of the Blessed One.
18. Through learning in a standing position, one annuls the counsel of the gentile nations.
19. Through a fast, a man is saved from death.
20. Through having trust, G-d will do kindness for you.
21. Through humility comes salvation.
22. One who prays joyfully will merit rejoicing in G-d's salvation.
23. A miracle comes through truth.
24. A miracle comes through fear of G-d.
25. One who shows the Way of G-d to the many, even if he is amongst the gentiles, G-d saves him.
26. One who prays all day long will merit to be granted salvation.
27. When Jewish people speak the truth, through this kindness is granted them from Heaven.
28. Through the melodies that one sings, one arouses G-d to look upon the nation whose melody he is singing, and G-d considers whether the nation deserves to be subjugated under him.

SECRET:

SECOND BOOK:

Through deep contemplation on the secrets of the Torah, one can initiate pregnancy and heal serious illnesses.

SEGULAH (An action with conducive influence):

SECOND BOOK:

1. Feathers from wild birds are a *segulah* for healing sicknesses of the lungs, and are conducive to strengthening the breath of life.
2. The heavens undergo changes in their appearance according to the appearance of the grasses that grow under them, and it is effective to gaze on them.
3. Rainwater is effective for someone who does not have masculine might.
4. The saying of *Tehillim* is a *segulah* for rainfall. The letters of the word *Tehillim* stand for the phrase "According to the Rains of the Heavens, Drink Water."
5. A *segulah* for renewing a woman's monthly cycle is to host guests.
6. Having hair that is unnaturally long is liable to causing much evil damage from the Other Side. A *segulah* against this is reciting the paragraphs that are read on Yom Kippur.
7. Someone who becomes mute suddenly and unexpectedly, should pass a kosher butcher's knife over his mouth.
8. A *segulah* for a woman having difficulty giving birth is to hang the key to the cemetery upon her neck.
9. It is a *segulah* for one suffering illness in the neck, to weep over the destruction of the Temple.
10. Upon entering a new house in which to live, it is a *segulah* to bring in a sword, knife or other weapon. A sign for this from Scripture: "Through wisdom a house is built" -- the letters of "wisdom" stand for "Weapons of Violence are their Trade (*Bereshit* 49:5)". The word "their trade" can be alternately translated: "their swords" or "their inhabitations".
11. Apples are a *segulah* for difficulties in childbirth.

SEXUAL IMMORALITY:

1. One who desires a woman from an idol-worshipping society, his children will not be Torah students.
2. The fortune of a wife goes according to the fortune of her husband.
3. Sexual union that takes place in a beautiful home draws a beautiful and proper appearance upon their children.

4. One who has sexual relations with a non-Jewish woman is considered as if he married her.
5. Perfumes arouse desire in a man.
6. A daughter of a *Cohen* and a common Jewish man, or a daughter of a sage and an unlearned man -- their match does not result in good: Either she will be widowed, or divorced, or childless, or her husband will bury her, or she him, or she will bring him to poverty and shame.
7. A promiscuous elderly man -- people cannot bear him, and eventually he becomes despised even in his own eyes.
8. There are seven that are as rejected by Heaven, and one of them, is one without a wife.
9. A man can only distance himself from sexual lust through staying distant from the evil eye and evil thought.
10. Do not enter into negotiations with your desires, for the elaboration of your thoughts, even directed at annulling the desires, will have the effect of reinforcing the desires, and they will overcome you.
11. Most sexual immorality comes as a result of drinking.
12. One without a wife is not a man, and is if he has spilled blood and diminished his human image.
13. One who detracts from the days of sexual activity with his wife, and she suffers from this, is punished by death.
14. Sometimes, through marital matches whose partners are not suited to each other, one of them dies.
15. One who marries a wicked divorced woman, she comes to bury him.
16. The licentiousness of the wife destroys the house.
17. All who indulge in immoral sexuality, their wives see in a dream, the impurity called (check transl).
18. Anyone who marries a woman for the sake of Heaven is as if he gave birth to her.
19. Through a marriage which is not holy comes fire.
20. Anyone to whom an opportunity to sin comes, and he refrains, a miracle is done for him.
21. When one marries a woman who is not appropriate to him, is as if he plows the whole world and plants salt in the furrows, and when G-d causes his Divine Presence to rest, He testifies on behalf of all the Tribes, but not on behalf of him.

22. One who breaches the *Covenant* (that is, one who commits sexual transgressions) is as if he transgressed all the commandments.

23. Pants atone for sexual immorality.

24. Through sexual immorality, the righteous fall.

25. Through wailing over the death of the righteous, one overcomes love of women.

26. Through spilling one's seed wastefully, one creates evil forces that take the form of people who oppose and attack him, and cause him suffering.

27. One who has relations with the wife of his fellow, in the end comes to spill blood.

28. One who eradicates sexual transgressors, repairs the sins of his forefathers.

29. One who wants to guard his sexual purity should always say the truth, and also should do kindness for one from whom he does not expect a repayment.

30. To repair despoiling one's sexual purity, pursue peace.

31. Through conflict, one comes to despoiling one's sexual purity.

32. Sexual imaginings come as a result of the "Breaking of the Vessel of Kindness", and according to the degree of fallen sparks, so is the degree of the sexual thoughts.

33. One who transgresses the prohibition against homosexual relations is caught and held prisoner.

34. Raw silver is conducive to increasing masculine might

35. One who has relations with his wife in a time of hatred, the offspring become non-religious.

36. Through sexual immorality, one becomes exiled under disrespecting governors, and becomes indebted.

37. In the merit of women who guard against sexual immorality, the *Mashiach* will come, a man will not be dependent on his fellow, and the honor of the tzaddikim grows.

38. Sexual immorality comes as a result of involvement with impure names and witchcraft.

39. One who has relations with a black woman diverts all worldly blessing to the Impure Side.

40. Through sexual immorality comes forgetfulness.

41. A repair for spilling seed inappropriately is to make efforts to bring people back in repentance.

42. One who guards his sexual purity, even if he does not have ancestral merit, G-d grants him merit.
43. Through a lacking in faith come sexual imaginings.
44. Through the sins of witchcraft and sexual license, the Tzaddik passes away.
45. The offspring of sexual offenders will become in need of witchcraft.
46. Offspring born through witchcraft will be sexual offenders.
47. Sexual offenders, for the most part, oppose the righteous.
48. One who spills his seed in vain, it is as if his children brought a sacrifice to idol worship, and also he is judged by stoning.
49. Through sexual immorality, one loses one's memory.
50. Through sexual immorality, one loses one's sense of shame.
51. Through overeating, one comes to sexual immorality.
52. When a man commits a sin, afterwards he regrets it due to the fallen spark within him. But when a man betrays his sexual purity, he does not regret it afterward, for the spark has already left him.
53. One who does not despoil his sexual purity, through this he retains his memory.
54. Sexual imaginings come as a result of false oaths.
55. Someone who serves as a witness for the wicked becomes a sexual offender.
56. One who destroys his path through sexual immorality comes to have no money.
57. Through incest comes murder.

SECOND BOOK:

1. Through sexual immorality, one becomes imprisoned or suffers pains in his feet. Also a student who has not received proper chastisement and edification suffers this fate, and destructive forces dominate him.
2. Through discord, one falls into sexual lust.
3. Through sexual relations at a time when they are forbidden, one becomes imprisoned.
4. Through sexual lust comes constipation, and from constipation comes leprosy.
5. Through favors one does for others, his sexual lust is annulled, and so the opposite.

6. Guarding sexual purity is the source of blessings.
7. All who guard their sexual purity merit understanding the seventy languages that are hidden in the Torah.
8. It is forbidden to judge one who has indulged in homosexual relations favorably.
9. One's livelihood is according to his marital match.
10. An unoccupied man who is not involved in any productive activity, his sexual desire rises, and his speech is filled with sexual impurity constantly.
11. Someone who guards his sexual purity is permitted to rejoice at seeing the fall of his enemies.
12. Danger on the roads comes as a result of sexual impurity. A hint for this from the Torah: "(translate) (Tehillim 139:3)".
13. A woman who is being tried for sexually immoral conduct, even if she did not actually have relations, the accusation itself leaves an impression upon her.
14. One who shuts his eyes to avoid seeing evil is saved from humiliations.
15. Through sexual immorality comes murder.
16. Through immoral sexual relations with non-Jews one comes to desert the faith.
17. One who forcefully acquires leadership status, his daughter becomes a prostitute, G-d forbid.
18. Accountants, for the most part, are bastions of sexual lust.
19. One who does not look upon women merits that his descendants will compile commentaries on the Torah.

SHABBAT (the Sabbath):

SECOND BOOK:

1. The Torah, the tithes and the Shabbat give material as well as spiritual life.
2. One accustomed to cursing will not have appropriate clothes for the Shabbat.
3. In a city where the residents are careful not to go beyond the Shabbat boundary (2000 *amot* beyond the last houses), the meat is inexpensive.
4. Through observing the Shabbat, and through repentance, one draws upon oneself the light of the *Mashiach*.

5. Through observing the Shabbat, one is like a son who (mitsate - trans) before his father, and his father fulfills his requests. Also, he can decree, and G-d enacts. Also, the principle reward for his good deeds is preserved for the World to Come, and in the meantime he benefits only from the dividends.

SHAME:

1. One who humiliates his friend becomes mute and loses his memory.
2. It is permitted to embarrass the rabbis who hold positions out of arrogance. In fact, it is appropriate to embarrass them, and to make light of their honor. One should not stand for them, or call them "Rabbi", and the prayer shawl they wear is as a mule's saddle.
3. It is better to annul one's Torah study than to humiliate another Jew.
4. One who humiliates a Torah scholar, or his friend in front of a Torah scholar, is an apostate. He is also called one who manipulates Torah teachings.
5. The garment of a righteous man atones for the spilling of blood.
6. When people humiliate you, fast and weep.
7. When shame comes to you, it is only that you should repent for the sins that you commit carelessly.
8. Shame also comes when you rejoice in the pain of your friend.
9. Envision the letters of "Belief" (in Hebrew, *Emunah*, spelled אמונא) and through this no shame will come upon you.
10. Someone who needs to give over a pawned object in exchange for a loan, he should know that the item he gave over was neglected by him in another life.
11. When some shame comes upon a person, he should expect a salvation.
12. One who wants to feel ashamed should envision the image of his mother.
13. Through giving charity for the sake of Heaven, one will come to the trait of shame.
14. When shame comes upon a person, it is certain that he does not have the quality of trust.
15. One who digs a hole comes to shame in the end, and sometimes the matter causes him to become the subject of gossip among people.
16. Through having trust, one will not come to shame.
17. One who steals from the poor, shame comes upon him.

18. When a person humiliates and embarrasses you, and he is not your enemy, accept and bear the shame, for it is certainly from Heaven. And by this shame, you will be hidden and protected from the Evil One, who hates you and is always threatening against you and accusing you. Through this shame that you bear from one who is not your enemy, through this your enemy, the Evil One, will not overcome you.

19. Through flattery, you will become an object of derision to non-Jews, and they will curse you and be enraged at you.

20. When someone humiliates you or laughs at you, know that you humiliated his forefathers.

21. When everyone is humiliating you and causing you pain, be silent and do not leave your house.

22. When people humiliate you, give charity.

23. Through charity, one can merit to the quality of shame.

24. Regarding the matter of humiliating a king: The Holy One Blessed be He punishes even a nation that humiliates a foreign king.

25. A sinner will be humiliated before his teachers (alternate text: forefathers) in the World to Come.

26. One who humiliates a Torah scholar will have no healing for his wounds.

27. When one hears false words from a friend, he should not act rashly and embarrass him. Rather, he should hint to him subtly, so that his friend will understand that the matter is not as he said.

28. It is a good deed to publicize evildoers.

29. One who is not embarrassed easily is a sinner.

30. One who does not have the quality of shame, it is certain that his forefathers did not stand on Mount Sinai.

31. It is better for a man to throw himself into a fiery furnace than to humiliate his fellowman in public.

32. When your friend humiliates you, agree with his words.

33. One who embarrasses his fellowman in public, it is as if he spilled blood, and he descends to Hell and does not rise again.

34. It is better for a man to be suspected of adultery, and not humiliate his fellowman.

35. Do not embarrass one who is committed as you are to the Torah and Commandments. However, it is permitted to humiliate a sinner, and to deceive him.

36. All the gates are closed, save the Gate of Fraud.

37. All things are punished by a messenger, excepting fraud, and the Curtain is not locked before it. (clarify)

SIN:

1. There are sins that G-d causes to happen.
2. In cases where one commits a sin in order to enrage others: In the end, he will be humiliated in the eyes of others, and he will be enraged at them.

SLANDER:

1. One who slanders, G-d says to the overseer of Hell, "I stand above him, and you stand below him." His repair is to learn Torah and subdue his intellect. Also through doing these things, he will not come to slander.
2. Through slander, one multiplies his sins in the three most serious categories: Idol-worship, sexual sins and murder.
3. Disparaging words said in the presence of the person being discussed, or in the presence of three listeners, are not defined as slander.
4. Even though slander should not be accepted outright as true, it is a worthy basis for raising doubt.
5. One who speaks negatively about the People of Israel, in the end his mouth will suffer disease.
6. When there is not love between the Jewish People, they become gossipers, and through gossiping, they become scoffers.
7. Between people who love one another, it is permitted for them to tell each other things they heard from someone else, and the one who hears is permitted to listen. None of it falls into the category of slander.
8. Through slandering, a man loses his desire to learn, and also he derides the Tzaddik.
9. One is saved from slander through truth.
10. When one guards himself from slander, he will also not think badly about his fellow man.
11. One who does not accept hearing slander about the Tzaddik will merit to be numbered among the tzaddikim.

12. Coarseness brings one to speak disparagingly about others.
13. A person does not come to slander unless he has denied the core of his faith and sinned against G-d and man.
14. It is permitted to say slander about one who causes strife.
15. One who damages the reputation of his friend will never attain forgiveness.
16. Through slander, one cannot receive the Divine Presence.
17. One who speaks slander, and one who listens to it, are fitting to be thrown to the dogs.
18. A repair for having said slander is to recite the passages describing the incense-offering.
19. Due to speaking slander, plagues come upon one, his sins become as great as the heavens, and it is fitting to stone him.

SECOND BOOK:

1. Through slandering, one is caught and put under arrest.

SLEEP:

1. One who has a greater degree of holiness needs less sleep.
2. Through excessive sleeping, one is pushed out of the Chariot of Holiness, one's face changes, and one's G-dly image is corrupted.
3. The fifteen Songs of Ascent in the book of *Tehillim* (chapters 120-134) help in decreasing the need for sleep.
4. One who is unable to fall asleep should contemplate faith in the Revival of the Dead.

SPEAKING TO G-D IN ISOLATION:

1. One who isolates himself and separates himself from others, he is purified from Above.
2. Through isolating oneself and aimlessness, one comes to anger.

SECOND BOOK:

1. The conversation that one conducts privately with his Creator is made afterwards into a redemption and salvation for his children.

SPILLING SEED WASTEFULLY:

1. Spilling seed comes through lewd speech, and also due to one's falling from one's faith.

2. One who spills seed wastefully, in the end goes naked.

3. Through depression, one comes to spill seed.

4. One who avoids eating food whose *kashrut* is in question is saved from the impurity of spilled seed.

5. A person should not eat at the table of a tzaddik until he has immersed to purify himself from having spilled seed.

6. If you rejoice in the good that comes to tzaddikim, it affects a repair for having spilled seed.

7. Through mockery, one comes to spill one's seed.

8. Spilling seed comes as a result of lightheadedness.

9. Spilling seed comes as a result of eating garlic and eggs.

10. It also comes as a result of pointless and foul speech.

SECOND BOOK:

1. Drunkenness causes exile, and also spilling seed wastefully.

2. Humiliation comes through spilling seed.

3. Speech that a person half-pronounces -- in that he does not enunciate the words clearly -- this is the same aspect as that of spilling seed wastefully.

4. One's children die, G-d forbid, due to one's spilling seed wastefully.

5. If one has spilled seed, G-d forbid, it is a great repair to say these ten chapters of *Tehillim* successively on the day it occurred: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150 (See the *Tikkun Klalli* included at the end of the book). Be assured, that this recitation is very effective for repairing this sin, and one who is careful to say these ten *Tehillim* need not fear further from the incident. For it is undoubtedly rectified by the recitation, for it is a

very powerful repair.

STATUS:

1. One who instills unnecessary dread upon the community with impure intention, is punished by not having sons great in Torah.
2. One who begins a *mitzvah*, and does not finish it, descends from his greatness.
3. When G-d takes revenge on the enemies of Israel, He appoints leaders over them who are not good.
4. The son of a righteous man is raised to a position of power specifically when he does not go in a straight path, in order that he should start to go in a straight path.
5. Through giving charity, one rises to power.
6. A man does not rise to greatness unless all his sins are forgiven.
7. When an important man is raised to power, he is not brought down again.
8. Through wisdom, humility and having connection with people, one's words are fulfilled above.
9. When G-d wants to raise up a righteous man and glorify him, He sends discord among evil people.
10. When someone humiliates you, and you accept it in joy, you will merit respect and joyous leadership.
11. One who does not accept rebuke will not become great.
12. Leadership comes to one who constantly reviews his learning.
13. Leadership comes through rebuke.
14. One whom G-d stands by, he will ascend.
15. Through a change of name comes a change in one's fortune.
16. Through the travelling one does from village to village and from city to city, his words are not heard.
17. One who judges Israel favorably merits to a great ascent.
18. One who has a position of leadership, and fears he will die because the time has come for another to receive his post, he should flee from the post. Or he should employ a scheme to cause the other to flee from the city wherein he serves.

19. When people come to a man and ask him, "Teach us the Way of G-d", it is certain that he will become a leader.
20. A man does not become famous (as a Torah leader), unless G-d appears to him from above.
21. Leadership comes to a person through having trust in a time of trouble.
22. Someone with intelligence will certainly ascend to greatness quickly.
23. When a righteous man becomes powerful, the world becomes awed by him.
24. One who hates stealing rises to greatness.
25. Through wisdom or good fortune, one becomes famous.
26. A man to whom the nations give gifts, should know that his renown is predestined from G-d.
27. Through saying *Tehillim*, one's status rises.
28. When a man rises to greatness, he is as a newborn.
29. Due to mentioning names of idol worship, one's status does not rise.
30. Through learning the *Aggadot* at night, one's status rises.
31. One's status rises through one's hating falsehood.
32. Through loving the righteous, one's status rises.
33. Through serving G-d with awareness, and not in a rote fashion, one will certainly rise in status.
34. Rising in status comes through speaking.
35. (Rising in status comes) also through submission.
36. Through sanctifying the name of G-d, one is raised high.
37. Rising in status comes through having mercy.
38. Through faith, one can rule over the arrogant.
39. One who appoints a judge who is not worthy will in the end be judged by gentile judges.
40. Through giving rebuke for the sake of Heaven, one merits to rise to greatness.
41. Through building a house in the Land of Israel, one merits to rise to greatness.

42. Through giving respect to the Torah, one merits to rise to greatness.
43. A man cannot preserve his leadership at all times. For there are times that can only receive vitality through the ascent of someone else.
44. Accord respect and visit someone to whom G-d has raised to greatness.
45. The ascent of a man to power is a temporary fortune.

SECOND BOOK:

1. One who involves himself in the affairs of his fellow man suffers a decrease in his status.
2. G-d does not give greatness to a man until He tests him in something smaller.
3. Through confusion of the mind, one's sense of awe is damaged. Also through confusion of the mind, one's kingship falls.
4. Through the quality of zeal, one merits to be a faithful shepherd. A hint for this is in the passage, "Go to the ant, lazy one (*Mishlei* 6:6)", and it is also written "From there the shepherd of the stone of Israel (*Bereshit* 49:24)" (the end letters of the words in this passage spell "ant").
5. When one bribes an official to be appointed to a position, and causes another to be demoted from that position so that he will gain it, this is like witchcraft.
6. Thoughts of idol worship, sexual immorality, violence and slander come upon one who is accustomed to swearing oaths. However, they are annulled through the city's leader, who sets the fines and taxes on each person according to the degree he can bear.
7. When an evil person becomes great, it becomes difficult to bring out a new *halachic* teaching. Also, the words of judges are not respected by the litigants.
8. An upright man must humble himself when he sees the sovereignty of an evildoer.
9. One who appropriates leadership for himself, his daughter becomes a prostitute.
10. One who sets aside the needs of the community to fulfill his personal needs, is as if he accepted a bribe.
11. Through verbal confession, one merits to leadership.
12. Through sanctifying G-d's name, the rule of the leaders of the generation has full power.

SUCCESS:

1. One who gives his tithes according to the law will not lack at all as a result.
2. Be connected to a successful person, and you will be successful.
3. A blessing can only come if it is hidden from sight.
4. Success is truly a matter of assistance from Above.
5. Someone whose success has departed and is not successful will not come to success quickly.
6. Torah scholars immediately see blessing in the work of their hands.
7. Studying Torah is a *segulah* for success.
8. Someone who does not leave over a bit of bread on his table never sees blessing.
9. (clarify)
10. One's house, one's child, and one's wife are omens for success.
11. One who divorces his wife will not be successful.
12. Someone whose hour of fortune has arrived, his heart is exalted, and the fear of him is cast on all creatures.
13. One who does not speak unnecessary words is successful in everything he does.
14. One who always speaks the truth will be successful.
15. Through confession, you will be successful.
16. Success comes to one who feeds a Torah scholar from his table.
17. When you do not possess truth, success is taken from you and given to the non-Jewish nations.
18. For success, listen when the Tzaddik recites the unification of G-d's Name (the first line of the *Shma*).
19. Through faith in the tzaddikim comes success.

SECOND BOOK:

1. One who is always happy is successful as a result.
2. One must give honor to one who is in his fortunate hour.
3. A successful person holds time in his hands.

SWEETENING OF JUDGMENTS:

1. At the moment when suffering is sent to a person, the suffering accepts a vow that it will not commence until a specific day, and will not desist until a specific day and hour, and through the using of a specific drug. However, repentance, prayer and charity annul the vow.
2. Weakness of the mind, that is to say, depression, draws bad fortune upon one, and when one's fortune is bad, the aspect of harsh judgment dominates.
3. The scriptural verses about the *Choshen* have the effect of annulling harsh decrees.
4. When a person has troubles, he should give charity. It is like paying the court to judge, and through this the judgments are lightened. For one who finances the court -- his conviction is annulled.
5. (clarify)
6. Anyone who has gone forty days without suffering, he has received all the reward apportioned for him. Furthermore, disasters are prepared for him.
7. One who chastises his fellow for the sake of Heaven, a thread of kindness is extended to him.
8. Three things bring one's sins to the attention of G-d: An unsteady wall, deep concentration in prayer, and one who brings his friend to prosecution.
9. Four things annul the severe judgment on a man: Charity, crying out, changing one's name, and changing one's deeds.
10. Crying out helps an individual specifically before a judgment is decreed on him.
11. A heavenly decree that is accompanied by an oath cannot be annulled, even for a community.
12. Through fasting in years of famine, one is saved from a strange death.
13. When some decree is decreed on a person, it is decreed specifically in relation to a certain place. Through changing his place, the person can save himself.

14. One who has pain in his eyes or his bowels, it is certain that a harsh decree is upon him.
15. One should declare his suffering in public, and the community should pray for mercy on his behalf.
16. When there is some decree on the Jewish People, G-d forbid, G-d notifies the Righteous, that they should pray for Israel, and those who do not, G-d is angered by them.
17. When a man sees that harsh decrees are weighing on him, he should talk about his enemies and justify them.
18. Through the appointing of righteous judges, harsh decrees are annulled.
19. One who makes an oath and does not fulfill it, G-d brings suffering upon him. When he is silent in response, it is considered as if he had fulfilled his oath.
20. One who accepts suffering with love is considered as if he offered a sacrifice.
21. When a man is walking and falls, it is a sign from Above that he is destined for a failure.
22. Through immersing in a *mikveh*, one's suffering is annulled and his salvation comes.
23. When some harsh decree is passed on a man, before others know about it, it is easily overturned.
24. One who becomes weak in his faith should know that he is being judged from Above.
25. One who has harsh decrees upon him should look frequently at the heavens.
26. One who shows the good path to evildoers, G-d justifies him in judgment.
27. Through Truth, G-d grants a person kindness that is not veiled in harsh judgment.
28. When G-d hides Himself from you, it is because of the blasphemy that is within you.
29. Through trust, the judgment is sweetened and kindness is drawn down.
30. Through faith, you can direct G-d to do your will.
31. Through charity, one transforms harsh judgment and decree to the aspect of kindness.
32. Of one who does not have faith, it is certain that G-d has removed His kindness from him.
33. When harsh decrees are upon one, and kindness is hard to attain and not present, know that crying is helpful.

(I heard from him, at the time when he dictated this to me, that this is hinted at in the verse: "How precious is Your kindness, O G-d (*Tehillim 36:8*)" -- that is, when kindness is rare (precious), and unavailable, implying harsh decrees, a person should respond with the continuation of the verse: "In the shadow of Your wings men find refuge." The initials of the latter half of the verse spell out "crying", hinting that one should cry, and it will help.)

34. Through awareness, kindness is drawn down.
35. Through giving charity to an upright man, one merits to do kindness also to one's friend.
36. Someone who does not accept rebuke, suffering comes upon him.
37. To sweeten harsh judgments, recite *Tehillim*, Chapter 39.
38. Someone who strengthens himself before prayer and prepares himself thoroughly, even if afterwards he does not pray appropriately, in the merit of his preparation his suffering is annulled.
39. To sweeten harsh judgments, say (learn) *Mishnayot of Zeraim* (agricultural topics).
40. Sometimes G-d expends all the suffering meant for a man on his father, so that his son will have peace.
41. Through making a vow, the fury of G-d is forestalled.
42. To sweeten judgments, say *Tehillim 77*.
43. Someone who attaches himself to the quality of faith in the night, his harsh decree is averted.
44. Through arrogance, kindness (leaves one) and ascends Above.
45. Through saying *Tikkun Chatzot*, judgments are sweetened.
46. One who stays awake the whole night is saved from harsh decrees.
48. Coming to the Tzaddik alone can be enough to annul harsh decrees.
49. Also when one gives money to the Tzaddik, the giving itself annuls harsh decrees.
50. Due to depression, thoughts are aligned in Heaven for the person's detriment.
51. Through learning the Torah, one's accusers retreat back.
52. One who falls while walking, sometimes it is because he had a decree of death, and now the decree is annulled through his falling.
53. For the harsh decrees that the nations decree on Israel, one should say *Tehillim 62*.

54. Through staying under the water in a *mikveh*, until one can no longer hold his breath, harsh decrees are annulled.

55. Sometimes wine arouses harsh judgment.

56. One who gives his bread to someone without awareness, sufferings come upon him.

57. Someone without awareness eventually comes to be exiled.

58. (clarify)

59. One who learns Torah for its own sake, causes peace in the (?) Above and the (?) Below.

60. One who reads a scriptural verse at the appropriate time brings good to the world.

61. There are times and places prepared for good, and the opposite is also true.

62. Sometimes a decree is delayed by the Leader of the Generation, and sometimes by the generation itself.

63. Through one's enemies, one can know the decree Above.

64. When a man tells his suffering to a friend, the listener must be wise at the moment of hearing, so that the same suffering will not come upon him.

65. One who studies Torah in the night, a thread of kindness is drawn upon him during the day.

66. One must give money for a *pidyon* (sum of money given to a tzaddik to secure blessing for the contributor).

67. As long as one can be saved through monetary help, he should not rely on prayers.

68. When there is a disagreement Above on some matter, they depend on the Tzaddik in this world.

69. In the moment when a person is being judged above, they judge his name. Sometimes the messengers switch his name, and through this the decree of death or suffering comes on someone else.

70. Someone who does not pray for mercy for his generation is punished for this.

71. Someone who has a sick person or trouble in his house should go to a Torah sage, that he should pray for mercy on his behalf, or that he should bless him.

72. When it becomes known that someone is making accusations on the Jewish people, those who hear should speak aloud of the merits of Israel, and one should strive to find merit for them.

73. When G-d sees that people are zealous for His honor, through this His anger is turned back.
74. The primary power of a *pidyon* or prayer is when it is done in the daytime.
75. Not everyone is fitting to receive a *pidyon*.
76. One who wants to annul decrees should not drink any wine the whole day.
77. With humility, one can find favor with G-d.
78. When there is a harsh judgment, pray with enthusiasm.
79. Building a stone house entails danger of death.
80. Charity sweetens harsh judgment.
81. Immersing in a *mikveh* sweetens harsh judgment.
82. After the passing of a decree, one needs to conceal prayer within stories.
83. Through the opening of a Torah scroll, judgment is sweetened, and it is settled in its place.
84. Through silence, the judgment is sweetened.
85. Fasting and sackcloth are conducive to annulling decrees.
86. To sweeten judgments, say the verses concerning the eleven goatskin curtains (check) (*Shemot* 26:7-14, 36:14-19), the incense (*Shemot* 30:34-38), the eleven blessings that Moshe gave to the tribes (*Devarim* 33:6-25), and the Chariot of Yehezkel (*Yehezkel* 1).
87. Also for this, say the verses about vows (*Bamidbar* 30) and *mishnayot* from the Tractate of *Shavuot*.
88. Through submission, a decree is annulled.
89. Through the Song of Songs, decrees are annulled.
90. One who is able to learn Torah, and does not, suffering comes upon him.
91. The Tractate *Ohalot* (Tents) is conducive to annulling decrees.
92. One who raises a dog arouses judgment.
93. Sometimes, the Holy One Blessed be He throws a wicked person into some suffering, in order that he go to the Tzaddik and ask that he pray on his behalf.
94. Annulling judgments is accomplished through casting lots, as with the goat sent to *Azazel* on Yom Kippur.

(I heard the explanation from Rabbi Nachman, at the time when he was dictating to me: Someone should take two coins, and cast lots upon them -- one coin to G-d, and one to Azazel. The coin that received the lot "to G-d" should be given to charity, and the second one should be thrown away or destroyed, and through this the judgment is sweetened.)

95. Sometimes when the Tzaddik of the Generation is in a state of anger, and he becomes angry with you, it sweetens judgments.

96. When a new king or minister arises among the nations, the aspect of judgment is aroused.

97. Through being stiff-necked in the face of a call to repentance, one brings on himself a harsh blow, without healing.

98. It is not good for two people with the same name to dwell in the same home.

99. Through depression, one arouses harsh judgment.

100. Through a sense of shame, a judgment is sweetened.

101. One should declare his suffering publicly.

102. When authority is given to a destructive angel, no differentiation is made between the righteous and the evil. Furthermore, the judgment even starts with the righteous.

103. Changing one's place tears up a harsh decree.

104. Through mercifulness, judgments are sweetened.

105. When a man dies from fear or some other sudden crisis, believe that this was his appointed time.

106. Through a lowly bearing, one can annul a harsh decree.

107. Through serving tzaddikim, one sweetens judgments.

108. In the merit of visiting the sick, one will not die a painful death.

109. When a harsh decree from Heaven reaches a man, even if it has not begun to take effect on him, one can sense the hand of judgment through the flies in the house.

SECOND BOOK:

1. One who attempts to sweeten judgments will be able to sanctify G-d's name easily, without obstacles. Also, his eyes will not become dim.

2. Through suffering, crowns are fashioned.

3. One who accepts suffering in order to lessen the suffering of the Jewish people, merits attaining the spirit of prophecy.
4. The paragraphs on the Festivals written in the Torah portion of Pinchas have the power through reading them to annul decrees. They are also conducive to winning legal cases with non-Jews.
5. Through charity, one sweetens the judgments of the Time to Come, that is, of the Day of Judgment in the Time to Come.
6. One who knows how, when he sees a decree on Israel, to transfer it onto another nation, in the aspect of "and I will put another man in your place", through this all the creations give him their power and become included in him, in order to renew their power. Also through this, the Gates of Song are opened.
7. Those who do acts of kindness, who sometimes cause harm through the kindness they do, and then pretend they do not see the harm (this is the aspect of the warning given to the *Cohanim* -- who are the aspect of kindness -- not to take large steps), through this, they cause the Judgment Above to be without moderation. Also the opposite: When they are precise in their kindness, that evil should not arise from it, through this the Judgment Above is in moderation.
8. One who rebels against the suffering put upon him is as if he says to G-d, "Leave me!"
9. When a man learns until he is exhausted, through this he sweetens judgments and arouses mercy. Also through this, he arouses mercy for his father in the grave.
10. One cannot appease the Aspect of Judgment with empty hands (meaning, it is necessary to give charity in order to annul harsh judgments).
11. One who was bitten by a dog should understand that G-d's mercy has been withdrawn from him. Also, it is certain that he has transgressed through eating forbidden foods.
12. Sometimes a man is shielded from the Aspect of Judgment, through the Tzaddik's raising himself above the man and casting him down.

TEACHING:

1. A teacher who submits himself to those greater than he will be protected by G-d that he should not stumble through giving an invalid teaching.
2. A place of teaching is conducive to awe.
3. When food in a person's house becomes non-kosher through forbidden food being mixed into permitted food, and there is not enough of the permitted to annul the forbidden, this is a sign that the person has caused a blemish in some Upper Unification.

For unification and union is the aspect of the forbidden being annulled in the permitted, the aspect of "He frees those imprisoned (*asirim*) in (*cosherot* - check)." (The verse hints at the forbidden being nullified in the permitted: *Asirim* has a pronunciation similar to *asurim* – forbidden, and *Cosherot* sounds similar to *kosher*.

4. When there is peace with the government in a country, great teachers are born to the Jewish people.

5. One who is strict with others and lenient with himself, and claims he heard things he did not hear, through this he does not merit to see the splendor of the King. For the evil force of *Edom*, which is fallen awe, darkens the light of his eyes so that he cannot gaze upon the splendor of the King.

6. Through sexual immorality, one falls into captivity, or suffers pain in his feet. Also a student who has not reached the level of giving moral instruction suffers this. Also, destructive forces dominate him.

TEST:

SECOND BOOK:

1. A test comes to glorify and publicize a man.

2. One who does not have a high level of righteousness, or ancestral merit, and nevertheless wants to draw people close to serving G-d, he should guard himself from tests, and should take care especially, not to arouse the jealousy of the wicked.

3. One who is master over his desires, his children will not become involved in evil ways, and through this his wealth is blessed, and through this, he will not come to be tested.

THEFT:

1. One who is tempted to steal, since he has permitted himself to steal from his fellow, he is poised to commit any sin, and there is no solution to turn him back from his evil way.

2. Through the sin of stealing, the locusts increase, and famine spreads, and people come to eat the flesh of their children.

3. Someone who does not share his money with others, robbers come upon him.

4. One who steals from his fellow, even indirectly, it is as if he takes away his soul, and the soul of his children.

5. About one who does not protect his friend's money, it is certain that he is a thief.

6. Monetary fraud is permissible to practice upon non-Jews.

7. Someone who clenches his hand shut from giving charity, robbers come upon him.
8. One who puts his trust in non-Jews, in the end they take from him by force.
9. Through judges, teachers and butchers of low quality, the non-Jews consume the livelihood of the Jewish people.
10. One who dilutes his beverage with water, thieves come upon him.
11. Someone who accepts a portion from a robbery will be exposed in the end.
12. Concerning a town in which there are thieves, it is certain that the Rabbi of the town accepts bribery.
13. Through empty words, thieves come.
14. It is permissible to deceive others in order to save a Jew.
15. Concerning one who humiliates his friend, in the end he will give false testimony, in order to steal money.
16. One who has the trait of trust from his early years is saved from robbers.
17. Through hearing nonsensical words, thieves come upon one.
18. Through falsehood, thieves come upon one.

SECOND BOOK:

1. Through deception, comes sickness of the lungs and chest, G-d forbid.
2. Through deception, come thoughts of sexual relations with a non-Jewish woman.
3. Through theft, one loses one's intelligence.
4. Theft is harmful to the eyes.
5. Through saying *Tikkun Chatzot*, one is saved from thieves.
6. Through reading the passages in the Torah describing the Creation daily (*Bereshit*, Chapter 1), one is saved from crises of childraising, and from outbursts of robbery.

TIDINGS:

1. One who is accustomed to bearing good tidings, assumes the quality of Eliahu.
2. Do not bear bad tidings, for due to them, a number of people passed away.

3. One who fulfills a commandment exactly as it was commanded, evil tidings do not come to him, and he can annul the decree of the Holy One, Blessed be He.
4. One who bears an evil tiding falls into small-mindedness.

SECOND BOOK:

1. One who is accustomed to bearing good tidings, his feet will not hurt.

TRAVELLING:

1. One who wants to cross the sea, should take with him a bird and an ocean fish, for they are conducive to crossing the sea safely.
2. One who cheers himself at the moment when a bride and groom are married will not be hurt on the way after leaving the wedding canopy.
3. During the moments when the wagon driver is harnessing the horses, say the Wayfarer's Prayer.
4. One who crosses the sea should take plaster with him, for it has a protective power.
5. Someone who provides a livelihood for the righteous is assured that G-d will protect him, both on the road and on the sea.
6. Someone traveling on a horse should take with him the *Hoshanot*.
7. When you want to travel, first attach your thought to the trait of trust, and through this, you will not stumble.
8. When you set out on a journey, give charity first.
9. All the roads that a person travels, it is all from G-d and the will of G-d. However, only one who is humble can understand His will.
10. When you carry stones that you found at the edge of the fields, you will be saved from wild animals.
11. It is recommended to say the prayer of Yonah at the sea.
12. Through accompanying a friend, a person is protected from all harm on the way.
13. One who has no one to accompany him on his journey should involve himself in learning Torah.
14. A person acquires the place where he treads.

SECOND BOOK:

1. Through confession, one cause G-d to send teachers of small children who teach with faith.
2. Also through the above, one causes the roads to be repaired from stumbling blocks.
3. Danger in traveling comes through sexual sins. This is hinted at in the verse, "You hedged me in, length and breadth."
4. Through traveling on the road, one becomes a man of understanding.
5. One who has fears during the time of sleep, should not travel during the day.
6. Traveling brings one to evil speech, idol worship, sexual sins and spilling blood, and these sins diminish one's livelihood.
7. Broad steps detract from one's ability to study deeply.

TRUST:

1. One who has trust does not have any fear.
2. Through trust comes peace.
3. Trust comes through fear of Heaven.
4. Through faith, one will come to trust.
5. One without trust tells lies.
6. Through lies, one cannot trust in the truth.
7. One who trusts in the L-rd, Blessed be He, the L-rd saves him from all troubles, and especially from being murdered.
8. Through trust, a person does not need to depend on other people. Also, others cannot embarrass him.
9. Through trust, a person is saved from worry.
10. Through trust, one merits to know holy names.
11. One who does not possess the trait of trust, should guard himself not to embarrass any man, and should be careful to pray with intention.
12. One who has trust will not die before his time.

13. One who does not have trust should wake before the dawn and cry out requests in a loud voice.
14. Through being silent, one will merit to trust.
15. Through being careful not to shake hands overly freely, and being careful not to associate with the wicked, one merits to the trait of trust.
16. Through using flattery, one loses one's sense of trust.
17. The waters of the Jordan are a *segulah* for trust.
18. Through trust, one comes close to the L-rd, Blessed be He.
19. One who trusts in non-Jews, they acquire what belongs to him.

SECOND BOOK:

1. When a person carries out an act with faith, and then stumbles into some trap, he should trust that the Holy One, Blessed be He will save him, and that He sent this trap so that he would blaze a path for his descendents, that they should be spared from the same trap.
2. One who guards himself from thoughts of idol-worship, merits at all times to trust, until he does not worry what he will eat tomorrow. This is the level of "Blessed is the L-rd, day by day". Through this, the Holy One, Blessed be He does not see wrongdoing or evil in him, and all who harm him, are as if they harmed their own eye.

TRUTH:

1. One who wants to attach himself to the Blessed L-rd, until he merits in his thought to travel from palace to palace, and to see the palaces with the eye of his mind, must guard himself from saying falsehoods, even unintentionally.
2. It is permissible to alter the truth for the sake of peace.
3. A group of liars cannot receive the Divine Presence.
4. It is permissible for the Righteous to use falsehood with a liar.
5. One who adds, detracts.
6. Through falsehood come thoughts of idol-worship.
7. Through truth, one will not die before his appointed time.

8. From the breath of a liar, the evil inclination is created, and when the *Mashiach* comes, there will be no falsehood. Consequently, there will be no evil inclination.

9. One who is a person of truth can discern in another, whether he is lying or not.

10. An indication of falsehood, is when the many do not agree with it. It is one of the three things that the Holy One Blessed be He hates.

11. A rich man who denies the truth -- the conscience cannot bear it, and he becomes despicable in his own eyes.

12. The repair for the mouth is giving charity.

13. Through truth, the world is protected from all harm.

14. Through flattery, one comes to falsehood.

15. One who gives charity is rewarded by meriting truth.

16. A liar hates poverty.

17. A person is recognized through his servants, whether he loves falsehood, for each is dependant on the other. Sometimes his servants fall into sin through his falsehood, and sometimes he falls into falsehood through unworthy servants.

18. When there is no truth, there is no kindness, and a person cannot do kindness unto others.

19. Falsehood hinders salvation, for falsehood exposes one's sins, in order that he not be saved.

20. The truth redeems from all troubles.

21. It is better for a man to die, than to live and be a deceiver in the eyes of others.

22. When there is truth, there is peace.

23. Someone who is far from truth is far from charity.

24. Through truth, the covenant is guarded.

25. Through truth, one merits to an everlasting name.

26. A husband and wife who are accustomed to falsehood, their children will not be accepting of truth, and also will be sexual transgressors.

27. Falsehood comes through having fear of mortal men.

28. Through falsehood, one forgets the Holy One, Blessed be He.

29. Someone without the quality of trust, he speaks falsehood, and through his falsehood, he cannot trust in the truth.

30. According to one's distance from truth, so one perceives a person who shuns evil as a fool.

31. One who wants to turn from evil, and sees that there is no truth in the world, presents himself as a fool.

32. Someone who does not lie, the Holy One Blessed be He saves him in the time of his trouble, and he will also have children.

33. Through pointless speech, one comes to beat his children.

34. One who is connected to aimlessness comes to forgetfulness.

35. Through falsehood one comes to sexual immorality, and strengthens the hand of evildoers, not to repent.

36. Through falsehood, one will not be able to receive healing, even from many varied treatments.

37. One who speaks falsehood falls by the sword, and also becomes a fool.

38. Through reverence, one comes to truth.

39. One who guards himself from falsehood is always victorious.

40. It is permissible to alter the truth in order to save oneself.

41. One who loves falsehood, he disgraces the Tzaddik, and he also becomes disgraced.

42. One who speaks falsehood, he is lost.

43. Through truth, one is guarded from evil speech, and his prayer is accepted. Also, when he is judged above, he is judged according to his merits.

44. Through one's dreams, one can know if his heart is true with his G-d.

45. One who keeps his word can achieve great things.

46. One without arrogance is saved from falsehood.

47. One who guards himself from ridicule is without doubt a person of truth.

48. One who was a liar in a previous incarnation will be reincarnated as a left-handed person.

49. One who guards himself and speaks truth at all times, it is as if he made the heavens and the earth, the sea and all that is in them.

50. Falsehood is only relevant to speech, not to writing.

51. The Torah, the Prophets and the Sages spoke in the language of (?)

SECOND BOOK:

1. Through falsehood, one's words are not accepted. Also through falsehood, several women can become widowed, G-d forbid.

2. Through truth, G-d's unity is revealed in the world.

3. When you see a liar, know that also his leader is a liar.

4. Through falsehood, one comes to sexual immorality and spilling of blood. Also, one draws upright people into these sins, and finds justifications from the Torah.

5. Someone who does not alter the truth with his words is able to humble the haughty and raise up the lowly.

6. Someone who does not say one thing in his speech and another in his heart need not fear from drowning.

7. The truth brings contentment.

8. Diarrhoea and constipation come as a result of falsehood.

9. Through truth will come the Redemption.

TZADDIK:

1. It should not be difficult in your eyes when you see that a tzaddik did not repair some problem. This is intended by G-d, to leave something for his children to repair, and become great thereby.

2. There are times when neglecting the study of Torah is its foundation.

3. It can be useful to accept gifts from the wicked, in order to bring them back in repentance.

4. (translate from Aramaic)

5. There are cases in which one tzaddik does something, in order to be the teacher of another tzaddik.

6. It is very helpful to look upon the faces of the Torah leaders of the generation.

7. A tzaddik is punished when he does not pray for his generation.
8. One who teaches Torah to a student who is not upright, is called "wicked".
9. The language of the sages brings wealth and healing. Thus, learn to speak in their language.
10. One who teaches Torah to others, the Torah is revealed to him without effort.
11. It has been observed that a tzaddik becomes infuriated when one of his students draws close to another tzaddik in order to glorify himself.
12. Drawing close to tzaddikim with strenuous effort is supportive to serving G-d.
13. Sometimes something is revealed to a tzaddik from Heaven, which is not true.
14. One who does a favor for someone who is not aware of it, is as one who throws a stone into *Marculis* (an ancient form of idol worship).
15. Every man should conduct himself according to what he heard from his rabbi.
16. Sometimes G-d gathers several tzaddikim together in one place, so that they will press upon each other and be discomfited, and through this, they will come to their maturity.
17. One who does not (? check), merits to students.
18. There is a tzaddik whose voice is heard from afar (that is to say, he is well-known), and afterwards he falls through desiring money.
19. One in whose eyes G-d is important, should write a book of all the names of the tzaddikim, *tannaim* (the rabbis who compiled the *Mishnah*), and those who fear G-d, for remembrance.
20. Do not let it be difficult in your eyes, when the tzaddikim benefit from others in order to run their households with wealth and honor -- Would it not be better for them not to lead, that they should not have to take from others? Do not think such thoughts. Because for all the delight and expansion the Tzaddik has, his soul expands, and then there is created a Temple in which the Divine Presence may dwell. Thus, one should not come to the house (of the Tzaddik) empty-handed.
21. When you want a tzaddik to pray for you, go to a tzaddik who is merciful.
22. One who is famous in his generation, you should call him "Rabbi", even if you are on a higher level than he.
23. When a tzaddik falls into some crisis, he should ask another tzaddik to pray on his behalf.
24. Those people who travel to a tzaddik, even if they do not receive a Torah teaching from him, they receive merit through the journey alone.

25. One who does not serve Torah scholars is liable to the death penalty.
26. The tzaddik can bring departed souls up to a high level.
27. In the walking that one does to come to a Torah scholar, one can repair the mistakes he made with regards to blessings over pleasurable experiences.
28. All who are in a position to prevent others from sinning, and do not, are punished on account of them.
29. It is not courteous to acknowledge the authority of others in front of the Tzaddik.
30. All who are indifferent at the eulogy of a tzaddik will not have length of years.
31. The Tzaddik can punish according to his fate.
32. When a tzaddik passes away, the lack is felt in the world in the same qualities in which he excelled.
33. In the merit of the Tzaddik, his students attain their livelihood.
34. One who hears a Torah teaching from the Tzaddik is as if he himself said the teaching.
35. The death of tzaddikim is as grave as the burning of the Temple.
36. If a Torah scholar is an upright person, learn from him, and if not, separate yourself from him.
37. One should not look upon the nakedness of his rabbi in the bathhouse and the like.
38. Sometimes two tzaddikim are equal in greatness, and to one is revealed lofty things, while the other does not receive the same. Know that it is because he needs his merits to protect others.
39. It is better to draw close to a tzaddik who is merciful.
40. In the merit of serving a great man, one is saved from death.
41. One who teaches religious law in the presence of his rabbi is liable to the death penalty. It is fitting for a snake to bite him, he is called a sinner, he is cast down from his greatness, and he descends to Hell childless.
42. The source from which one draws wisdom -- that is, the Rabbi -- be sure that he is blessed and worthy. Do not exchange him.
43. Every Jew should conduct his life in accordance with the blessing that was given to his tribe.
44. When there is an evildoer in the house, the wellsprings of the Torah are sealed off from the Tzaddik.

45. In the merit of the tzaddikim buried outside of Israel, the other corpses buried there will be spared the fate of being transported to Israel through underground passages.

46. The money from which a tzaddik benefits is as if it had been used for the service in the Holy Temple.

47. There are tzaddikim who are not called by the title of Rebbe.

48. When a tzaddik makes some declaration, as long as it does not come to pass, because its time has not come, the declaration is engraved in the upper world, but does not radiate brightly. When its time comes to be manifest, the words begin to radiate brightly.

49. One who sustains a Torah scholar must strengthen himself, that the scholar should not become disrespected in his eyes.

50. One who withholds a Torah law from his student is as if he stole the student's ancestral inheritance. Even fetuses in their mothers' wombs curse him and pierce him full of holes as a beehive. If, on the other hand, he teaches the student, he merits to the blessing of Yoseph, and merits to teach him also in the World to Come.

51. One who does not give support to a Torah scholar from his possessions will never see a sign of blessing.

52. One who scoffs at the words of the sages is punished by death.

53. Drawing close to tzaddikim is beneficial both in this world and the next.

54. The Tzaddik, through his word, can sentence one man to Heaven and another to Hell.

55. It is good to expend much time in order to gain one hour of closeness to the Tzaddik.

56. When a man loses his servants, it is a warning of his day of death, or of something else.

57. There are those expound on the Torah with eloquence, yet their words lack truth.

58. A tzaddik can raise up the Torah teaching of another tzaddik.

59. Whatever new teachings a tzaddik derives from the Torah, G-d quotes them in his name.

60. The words of wise tzaddikim are more precious than the words of the written Torah and the Prophets. One must listen to them and obey, even if they show no miraculous signs.

61. One who praises the Tzaddik, blessings will rest upon his head.

62. The Tzaddik of a city -- all of its affairs are dependant upon him.

63. It is permitted for a tzaddik to serve someone who only reviews *halachah*, provided that he teaches him something new.
64. One who brings a boorish man under the wing of the Tzaddik receives reward for it.
65. Through respectfully receiving the presence of a Torah leader, one will not see Hell.
66. Sometimes, prayer is only effective at the time it is said, and when those who are praying finish, G-d returns to fulfilling His will.
67. One who brings a gift to a Torah scholar is as if he offered a first fruit offering.
68. It is not fitting to bother G-d.
69. One who loves the Tzaddik must guard him, so that slander should not issue forth about him.
70. All the kindness that wicked people do is harmful to the tzaddikim.
71. Do not pray and burden your Creator, so long as you can reach your objective through your own action.
72. All the time that a tzaddik is in this world, the Heaven that is reserved for him is used by other tzaddikim in Heaven.
73. There are students who are primarily dependent on the merit of the Tzaddik. When he passes away, so do they, or they are punished.
74. Those who draw close to a certain tzaddik in his lifetime will be close to him after his death.
75. One who had been close to one tzaddik, and afterwards draws close to another, the Torah teachings he heard from the first one weigh down upon him.
76. Sometimes a tzaddik passes, in order to decide some judgment Above.
77. Who is destined to inherit the World to Come? One who is granted honor due to his wisdom.
78. Through giving charity, one gains the quality of avoiding the doing of evil.
79. It is not necessary to punish your student and banish him from your presence, when he does not want to go in the straight path. Rather, draw him close to you, for this is beneficial to the other students, and eventually he will reform.
80. Sometimes a man dies before his time due to the complaint of a tzaddik against him.
81. It can be that a man will become a great tzaddik, even though he did not learn much.
82. One who does not believe in the words of the tzaddikim is fit to be punished, all the more so one who ridicules them.

83. When one comes to draw close to a tzaddik, the tzaddik is allowed to discourage him when he asks unnecessary questions.

84. When a tzaddik recites a Torah teaching to the people, he is permitted to glorify the teaching in their eyes before he says it.

85. Even a person's first intended marital match can be changed through prayer.

86. In this world anyone who wants to come close to a tzaddik may do so. But in the World to Come, only those who were already close to him will be able to draw near.

87. When a tzaddik draws a person near, but the person does not want to be close to him, the tzaddik is permitted to physically push him away.

88. The Tzaddik can bring death upon a person, even through weakness of mind, and even by mistake (clarify).

89. Words that you hear directly from the mouth of a tzaddik are more effective than those you learn from books.

90. A person understands more clearly when he sees the face of the speaker.

91. Through the everyday speech of the Tzaddik, a great light is opened up. Then it is easy for people to attain high wisdom.

92. One who does not behave properly, it is permitted to enslave him.

93. Sometimes a tzaddik raises up a man, and then humiliates him, and this is for the man's benefit.

94. There is a tzaddik who is called "good", and there is a tzaddik who is not called "good". Also, there is an evildoer who is evil, and an evildoer who is not evil.

95. It is a disgrace, and a sign of the lowliness of the generation, when the people are subdued under a leader who has no one to do his work for him.

96. To teach others is greater than doing oneself.

97. One should beware not to present himself as an overly pious person before Torah leaders.

98. The essence of a man is recognized according to whom he draws himself close.

99. A tzaddik should not endanger himself by praying for his needs alone. Rather he should have another tzaddik join forces with him.

100. A tzaddik has the power to pray for a man, that he should be saved from sins.

101. The Tzaddik is the image of G-d for the generation.

102. The Tzaddik endures the suffering of those who sustain him at the time of their pain.

103. It is possible for someone to be a tzaddik, even if he does not possess the trait of trust in completeness.

104. The Tzaddik can take pleasure from the physical world, and need not fear from the evil inclination, for his Torah learning protects him.

105. One who does not stand up before his rabbi is called "wicked", does not live a long life, and the Torah he learns is forgotten.

106. One should not burden G-d with requests, when one can be helped through other means.

107. Sometimes, through giving one bit of satisfaction to the Tzaddik, and the little action one takes for him, one merits to the World to Come.

108. One who has complete faith in G-d can give satisfaction to the Tzaddik.

109. One who does not have a trace of thoughts of idol worship, he constantly longs to save the tzaddikim.

110. One who wants to do a favor for the Tzaddik, G-d gives him strength for it.

111. A Torah scholar who shows impudence to his rabbis causes his years to be shortened.

112. One who seizes Rabbinic authority when there is someone more worthy of the position causes his years to be shortened.

113. When a tzaddik needs to pray to be given something, and he fears from forces challenging his righteousness, he should ask for the opposite of what he wants.

114. When a wicked man does some evil, and comes to the Tzaddik and asks him if what he did was acceptable, the Tzaddik is allowed to say, "You did well" in order to save his soul.

115. One who prevents people from coming under the wings of the Holy Presence causes his sons to fall into slavery.

116. Sometimes it is necessary to pray for a sick person that he should die.

117. In the beginning, G-d reveals a secret of the Torah to a tzaddik, and afterwards, G-d says this Torah in the name of that tzaddik.

118. Sometimes a tzaddik fasts and prays, and it does not help.

119. It is permitted for the Tzaddik to break through the fences of others to clear a path for himself.

120. Sometimes it is decreed Above that a number of people should die, and there is one among them that the Tzaddik loves. The Tzaddik has the power to pray for that one, and save his life, and put another to die in his place.

121. A tzaddik has the power to take from one and give to another.

122. The blessing of a tzaddik is a *pidyon*.

123. Each tzaddik has a special service that another tzaddik, even one greater than he, cannot attain through his service.

124. When tzaddikim travel from place to place for monetary reasons, it is because the words of Torah are poor in one place and rich in another (this saying is usually intended to describe the process of learning something from one passage in the Torah, and applying it to another, separate passage.)

125. Length of years comes to Torah scholars when they honor each other.

126. One cannot compare the prayer of a tzaddik who is the son of a wicked man, to that of a tzaddik who is the son of a tzaddik.

127. One who puts the Tzaddik to the test is as if he put G-d to the test.

128. All the levies that the nations demand from the Jewish People are due to their having disparaged the honor of the Tzaddik.

129. When those who hate G-d slander and stand against the Tzaddik, it is a great honor for the Tzaddik.

130. Through faith in tzaddikim, the judgments are sweetened.

131. The Tzaddik teaches G-d through His Torah, how to conduct Himself with us.

132. When a person connects his prayer to the tzaddikim, his prayer is answered.

133. G-d forgives the sins of Israel for the sake of the tzaddikim.

134. The trait of mockery does not allow one to go to the tzaddikim.

135. Through charity, one merits to come close to tzaddikim.

136. There is no tzaddik who does not endure attackers and investigators.

137. There are evildoers who are ashamed to denounce the Tzaddik himself, and so they slander his followers.

138. Through seeing the face of the Tzaddik, one's intelligence is sharpened.

139. One who protects the Tzaddik, that no suffering should come to him, will merit to be honored, and will benefit from the righteousness of the Tzaddik.

140. Through hearing Torah directly from the Tzaddik, one receives vitality.
141. An evildoer who has committed many sins, his repair is to do actions that give vitality to the Tzaddik.
142. When an evildoer submits himself under the Tzaddik, it is certain that some pain had been decreed upon the Tzaddik, and now the pain will not continue.
143. When you have fear of a tzaddik, you will merit avoiding the doing of evil.
144. When a tzaddik is immersed in pain, and an evildoer asks for mercy on his behalf, in the future he will merit standing at the gates of the tzaddik.
145. When sometimes G-d does not heed the prayer of the tzaddik, it is in order to hold back the evildoers, that they should remain in their evil.
146. Through attacking the Tzaddik, those who attack him forget the Torah.
147. The praise that people give to the tzaddikim is as if they praised G-d.
148. A city that obeys the Tzaddik, no war comes upon it, and there are no upheavals or evil tidings within it.
149. The opposition to the tzaddikim comes from the opposition between the tzaddikim themselves.
150. G-d gives livelihood to a tzaddik through the community, in order that he will have some connection with them, and so that when G-d remembers the tzaddik, he remembers them as well.
151. The coming of the *Mashiach* depends on drawing close to the Tzaddik.
152. The primary fulfillment of the soul comes through drawing close to the tzaddikim.
153. Someone who draws close to the Tzaddik, but does not do it innocently, through this he comes afterwards to be an opposer.
154. When a liar comes to see the Tzaddik, in his heart he contemplates how he will speak about it afterwards.
155. The words that people speak against the Tzaddik, in the end their words return on them, and they fall sick.
156. One who submits himself to the Tzaddik arouses the love of the Tzaddik.
157. Through the stories of the tzaddikim, one merits to draw close to them.
158. According to the holy spirit G-d grants to a tzaddik, so wealthy people support him. According to the support they give him, he can bring the evildoers back in repentance.

159. The suffering that comes upon the tzaddikim now, is so that in the World to Come, the wicked will not have questions about the good that G-d will then give to the tzaddikim.

160. When those who fear G-d are connected to the Tzaddik, through this they cause a union between the Holy One, Blessed be He, and the Divine Presence, face to face, and there is no regression from this afterwards.

161. Through the praises that one offers to the tzaddikim, the wicked have a great fall.

162. The Tzaddik passes away due to the sins of witchcraft and sexual immorality.

163. Sexual violators are for the most part opposers of the tzaddikim.

164. When the Tzaddik passes away, the world remains in impurity, and the righteousness of the world is despised by G-d.

165. When the people elevate themselves above the Tzaddik, G-d's wrath is aroused, G-d forbid. Also fires are caused.

166. Sometimes, the wanderings of the tzaddikim are in order to reveal some hidden tzaddik.

167. Sometimes sufferings come upon the Tzaddik, in order to decrease the sufferings of the Jewish People.

168. The gluttonous eating of the masses causes the loss of the Tzaddik.

169. The sufferings that come upon the tzaddikim are an atonement for all of the Jewish People.

170. One who does not want to accept upon himself the yoke of the Tzaddik, G-d is angered by him and kicks him.

171. One who brings a gift to the Tzaddik, G-d gives him satisfaction.

172. Through the gifts that people bring to tzaddikim, they subdue their enemies, and annul the evil spirit that hovers over a man.

173. Through prostrating oneself on the graves of tzaddikim, G-d does favors for one, even if he is not worthy of them.

174. One who recounts stories of the tzaddikim, G-d does kindness for him.

175. The Tzaddik's rule over the world is due to the fear of G-d within him.

176. When a man is being blessed by the Tzaddik, he should stand on his feet.

177. A king is permitted to levy his expenses from the people.

178. Through the honor people extend to the children of the tzaddikim, the desire is aroused in G-d to bring the *Mashiach*.

179. Through the walking people do to come to the Tzaddik, they subdue the wicked.

180. One who transgresses the command of the Tzaddik falls from his importance.

181. One who grants the Tzaddik to benefit from his property is as if he benefited all the Jewish People, and he is saved from death.

182. One who rejects the words of the Tzaddik is as if he asked the help of sorcerers.

183. Through wisdom, G-d is with one, and also the awe of him rests upon the people.

184. One who supports the Tzaddik with all types of support will stand closely by him in the World to Come.

185. One who defies the Tzaddik, in the end he is caught in an evil trap.

186. One who recounts the stories of tzaddikim, his righteousness is recalled.

187. The Tzaddik can give something that has not yet come into the world.

188. Every place that the Tzaddik treads, he acquires.

189. One who gives advice to tzaddikim at a time when they are facing opposition, the work of his hands endures, and will not be annulled.

190. At the time when one looks upon the Tzaddik, he should look with dread, so that he will not be punished by Heaven.

191. Through fear of Heaven, one gains a longing to draw close to the Tzaddik.

192. Through sitting at the table of the Tzaddik, war is annulled.

193. One who is a false person comes in the end to join with the opposers who stand against the Tzaddik.

194. Sometimes the plague of leprosy breaks out upon the Tzaddik, because he had recently brought someone back in repentance.

195. Someone who says of a tzaddik that he is wicked, and of a wicked one that he is a tzaddik, through this he falls into a weak state, and also the sun and moon are eclipsed.

196. Connection to the Tzaddik is a great healing.

197. It is hard for a man to receive a salvation, when there is a tzaddik in the city, and the man does not ask the tzaddik to pray for him.

198. Sometimes a person comes very close to the Tzaddik, and yet does not feel within himself any fear of Heaven. He should know that if he had not come close, he would not be worthy of living at all.

199. Sometimes a tzaddik is ashamed to pray to G-d about his personal suffering. What does G-d do? He brings a similar suffering upon an evildoer, so that he will come and ask the tzaddik to pray for him, and through this, the tzaddik is also saved from his suffering.

200. One who speaks against the Tzaddik to his face, it is certain that he does not have fear of Heaven.

201. Sometimes the controversy surrounding a tzaddik is a great proof that he is a tzaddik.

202. There is an evildoer who is successful. But when he pursues the Tzaddik, the impure forces who themselves pursue the Tzaddik take revenge on him.

203. The difference between a tzaddik and one who has fear of Heaven, is that the one with fear does not have permission to reveal the mysteries of G-d, whereas the tzaddik has permission.

204. One who speaks slanderously about the Tzaddik, it is certain that he is a person of arrogance.

205. When G-d wants the Tzaddik to teach the people the Way of G-d, He hints this to him through his livelihood.

206. When the Tzaddik prays on behalf of someone, he can discern from which sin came the suffering that plagues him.

207. One who guards his sexual purity will certainly have love for the Tzaddik.

208. When the Tzaddik serves G-d, without attending to the people to teach them, he falls from his level.

209. Through the livelihood people provide to the Tzaddik, all their sins are forgiven. Just as the *Cohen's* eating of the sacrifices atoned for those who offered them.

SECOND BOOK:

1. Through the stories of tzaddikim, the light of *Mashiach* is drawn into the world, and much darkness and suffering is removed from the world.

2. Also, one merits to attractive clothing.

3. In the seven days of intense mourning after the passing of the Tzaddik, G-d shines on the mourners from the hidden light of the Six Days of Creation.

4. Do not be confounded, that the entire Creation is dependent on Man, who is a tiny creation. For such is the way with every place wherein dwells the Divine Presence: It is always a case of the little which holds the great.

5. Every man's (portion in) Heaven is etched in the light of his face.

6. For the most part, the livelihood of those who fear G-d comes to them through wanderings.

7. Sometimes the Tzaddik wanders from place to place, so that when he comes to the World to Come, he will remember all the places he had been, and through this good will come to all those places.

8. One who knows the names of the children of the tzaddikim of the generation knows all the events that are yet to come.

9. One who judges others favorably has all his desires fulfilled without hindrance.

10. When a tzaddik loses his strength, so that he cannot do the will of his Creator as before, he should know that G-d no longer desires that he show the way of repentance to the wicked.

11. The main strength of the tzaddikim comes when the judgments are sweetened, that is, through the unification of the name of G-d.

12. When the tzaddikim become known in the world, new melodies are brought into the world.

13. One who sacrifices for the sake of the Jewish People, the judgments he passes are not annulled, and what he decrees will be fulfilled.

14. Through serving the Tzaddik, one attains freedom, and the curses upon him are annulled.

15. Those who draw close to those who fear Heaven, they also merit Fear of Heaven and wisdom.

16. Through a tzaddik becoming wealthy, the wicked return in repentance.

17. When G-d sees that a certain tzaddik has the power to draw people to the service of G-d, He raises enemies against him, in order that he will be able to draw people to G-d. For when a tzaddik does not have enemies, he cannot draw people to G-d. This is comparable to the days of *Mashiach*, when the world will be at peace, and converts will not be accepted.

18. There are two *tzaddikim*, one of whose words are in plowing, and the other's in harvesting. Or one whose words are in the sexual act, and the other's words draw the seed to impregnation and form the fetus in its mother's womb and develop it there. Thus, when there is an argument between these two *tzaddikim*, an outsider should not interfere in their words which they say against each other, in order that the intended aim not be destroyed.

19. When one goes to the grave of a tzaddik, one needs merit in order to be able to draw the tzaddik's spirit and soul to the grave, so it will be as if he is alive. For if he does not have the merit, the tzaddik's spirit and soul ascend to Heaven, to join the other tzaddikim.

20. Through reciting the names of the tzaddikim, one can cause changes in the Creation, that is to say, the natural order. A hint from this from Scripture: "*These are* the generations of the Heaven and the Earth (*Bereshit* 1:1)", and "*These are* the names of the children of Israel (*Shemot* 1:1)" – the repetition of the words "*These are*" in both passages is the basis used by the Rabbis for learning this principle.

21. One who knows the Land of Israel, who has truly tasted the taste of it, he can recognize in another if he had been by a true tzaddik on *Rosh ha Shana* or not. For one who merited to be by a true tzaddik on *Rosh ha Shana*, in every place where he looks, the air of that place gains the aspect of the air of Israel. Thus, one who knows the taste of the Land of Israel, each according to his level, he will without question sense the Land of Israel, when he meets and comes together with that man who had been by a true tzaddik on *Rosh ha Shana*. For such a man grants the air the aspect of Israel, as explained above.

VISION

SECOND BOOK:

1. The eye can only see what it is given permission to see. Even if an object is directly in front of a person, he will not see it until Heaven grants him permission.
2. The waning of the moon, and lunar eclipses, are harmful to those with weak vision.
3. *Kiddush Levanah* (Blessing over the New Moon) is effective for healing weak vision.
4. Saying *Tikkun Chatzot* (the Midnight Lament) is effective for healing weak vision.
5. Through making a vow, one receives pain in the eyes.
6. Hypocrites cause pain in the eyes to the masses who follow after them.
7. When a great man feels some pain in his eyes, it is a sign that his son or his student has committed some sin.
8. One who closes his eyes to avoid seeing evil will be saved from humiliation.
9. When a person goes out in public, and fears he will come to evil thoughts through seeing beautiful women, he should say the scriptural passage: "Hen erelam tzaaku chutza malachei shalom mar yivchiun (*Yeshiyahu* 32:7), and through this he will be saved from what he sees.
10. Looking at the *etrog* is a healing for pain in the eyes.

11. Those with pure vision are able to see the vessels of the Holy Temple reflected in the knives of butchers.

12. Those with pure vision can recognize who taught a man Torah, simply by looking at him. This is true especially when the viewer is already familiar with the face of the teacher. For through the religious laws one learned from his rabbi, his face becomes similar to that of the rabbi, for the Torah laws are the wisdom that illuminates one's face. When the student learns a law, he receives a degree of his rabbi's image, and the more laws he learns, the closer he approximates the image.

13. Pain in the eyes is harmful at times.

14. Theft is harmful to the eyes.

WANDERING

SECOND BOOK:

1. Through wandering, one merits a good name.
2. As a rule, the livelihood of those who fear G-d comes through wandering.
3. Sometimes the Tzaddik comes to wander, so that when he comes to the World to Come, he will remember all the places he had been, and through this, good will come to those places.
4. A person is not always able to learn the Torah and do good deeds in every place. For this reason, G-d brings about circumstances causing the person to leave one place and go to another.
5. Sometimes a person is obliged to suffer exile, and he is given some sort of sickness instead.

WIDOWER

1. One whose wife has died should recite the Torah passage describing the Guilt Offering daily, until he remarries (*Vayikra*, Chapters 5-7).

SECOND BOOK:

1. Through falsehood, one's words are not listened to. Also through falsehood, one becomes widowed several times, G-d forbid.

2. When a man's wife dies, it is as if he is missing one of his bones. But with a tzaddik, even if his wife should die, he does not miss any of his bones. This is hinted at in the passage, "Not one of them is broken." The initials of the passage spell "widower" in Hebrew.

WITCHCRAFT

1. Children who are born due to saying unholy names or due to witchcraft will grow up to be sexual offenders.
2. All who involve themselves with unholy names may be damaged by any cause.
3. Witchcraft can only harm those who are haughty.

ZEAL

SECOND BOOK:

1. Through zeal, one merits to be a faithful shepherd. This is hinted at in scripture: "Go (observe) the ant, lazy one (*Mishlei* 6:6)." (This passage establishes the ant as a symbol of zeal.) The initials of the passage "From there, the Shepherd, the Rock of Israel (*Bereshit* 49:24)" spell "ant" in Hebrew.

GLOSSARY

Acha'av

Achashverus – The Persian king in the story of *Esther*, traditionally read on the holiday of Purim.

Aggadah – The compilation of Rabbinic legends accompanying the tractates of the Gemarrah.

Aharon – The brother of Moshe, who led the Jews out of Egypt. Aharon was the first *Cohen*.

Amen Yehey Shmey Rabbah – Literally, "Amen, may His great Name be blessed." Said as part of the Kaddish, a short prayer said in unison during communal prayers.

Ama, Amot – An ancient measure, approximating the length of a man's forearm, from the hand to the elbow. The term *Four Amot* refers to a person's minimal personal space.

Arava – One of the *Four Species*

Asa – One of the biblical kings of Israel.

Asav – The brother of Ya'akov. According to Jewish tradition, they are locked throughout history in a struggle for domination over the world, Ya'akov representing the spiritual aspect, and Asav, the material aspect.

Ata – A Hebrew word meaning "You".

Ayin – The sixteenth letter of the Hebrew alphabet.

Azazel – A barren desert region. On *Yom Kippur*, a goat symbolically bearing all the sins of the

Jewish People was led to such a region and pushed off a cliff there.

Ba'al Teshuvah – Literally, one who repents. Today the term applies to Jews from non-religious backgrounds who adopt the Torah-observant lifestyle.

Bamidbar – The Book of Numbers. The fourth book of the Pentateuch

Beit – The second letter of the Hebrew alphabet.

Bereshit – The Book of Genesis. The first book of the Pentateuch.

Challah – Traditional bread baked especially for the Shabbat meals.

Chariot – A mystical Kabbalistic concept, referring to exalted spiritual comprehensions.

Chassid, chassidism – A follower of a rebbe. Chassids are known to be extremely devoted to their leaders. Chassidism denotes a movement of a group of such people, centered around their leader.

Choshen – The breastplate worn by the High Priest, which had twelve stones embedded in it, representing the Twelve Tribes of Israel.

Chulant – A stew traditionally cooked for the Shabbat morning meal.

Codifiers – In Hebrew, *Poskim*. The Rabbis responsible for determining and interpreting Jewish law.

Cohen – A member of the priestly class of the Jewish People, who were entrusted with offering the ritual sacrifices in the Holy Temple.

Covenant – In Hebrew, *Brit*. G-d's command that the Jewish man guard his sexual purity, and specifically that he avoid the *Spoiling of the Covenant* -- spilling seed outside of marital relations.

Datan and Aviram – Two important figures during the time of Moshe Rabbeinu, who joined with Korach in the revolt against Moshe.

Devarim – The book of Deuteronomy, the fifth book of the Pentateuch.

Edom – The nation that descended from *Asav*, the brother of Ya'akov.

Eliyahu the Prophet – The prophet who stood in an historic confrontation against idol-worshippers witnessed by a great mass of people. According to tradition, he will return at the end of history to herald the arrival of the *Mashiach*.

Elokah, Elokim, Elokeinu – Terms denoting G-d.

Etrog – One of the *Four Species* waved ceremonially during the days of *Sukkot*.

Falling Sickness

Four Monarchies – This is referring to the four periods of exile endured by the Jewish People. Each period is identified by the nation that dominated the Jews in that time.

Four Species – Four specific plants that are grasped together and waved ceremonially during the holiday of *Sukkot*. They consist of a palm frond, willow branches, myrtle branches and the *etrog* fruit.

Gavriel – One of the angels described in Torah tradition.

Gematria – A numbering system in which each Hebrew letter is assigned a numerical equivalent. Using this system, one derives number values for Hebrew words, by adding together the numbers corresponding to each letter in the word.

Habakuk – One of the Biblical Prophets.

Hadas – One of the *Four Species* waved ceremonially during the days of *Sukkot*.

Halachah, halachic – Term for Jewish religious law.

Hallel – Six specific Psalms that are traditionally recited together on certain Jewish holidays, all of them emphasizing praise of G-d.

Havdalah – A prayer traditionally recited over a cup of wine at the closing of the Shabbat.

Hey – The fifth letter of the Hebrew alphabet.

Hitbodedut – The practice of going to an isolated location and speaking to G-d in one's own words.

Hoshanot Prayers – A set of prayers recited on each of the seven days of *Sukkot*, with the intent of beseeching G-d to give plentiful rain in the coming winter season.

House of Rabban (Children of the) – A metaphorical term referring to all young religious Jewish children who are as yet free of sin.

Husks – See *Klipot*.

Incense – The combination of specific spices that were blended together in exact amounts according to tradition, and burned in the Holy Temple.

Iyov – A biblical character who was tested by G-d through being granted immense suffering.

Kabbalah, Kabbalists – The mystical tradition of Judaism, which describes the spiritual configuration of the Universe, and offers a path for reaching high spiritual levels.

Karet – A punishment described in the Torah, wherein a Jew is spiritually cut off from the Jewish People.

Kashrut – The body of laws defining what is permitted to eat, and how food must be prepared so that it is permitted to eat.

Kezait – An ancient measure of volume, approximately (find out) ounces. Literally means "The amount of an olive" (in ancient times, olives were much larger than those of today).

Kiddush Levanah – Literally, "Sanctification of the moon". A set of prayers recited at night in view of the moon, during the first days of the new month. The prayers are centered around the theme of the moon's renewal, and its monthly passage to fullness.

Klipah -- A Kabbalistic term denoting a materialistic layer surrounding something with a higher spirituality.

Lag b'Omer – The anniversary of the passing of Rabbi Shimon bar Yochai. It has special significance in the Jewish calendar. In the period before this date, a major plague had been specifically attacking Torah scholars due to their hatred for each other, and many passed away from it. On the date of *Lag b'Omer*, the dying ceased.

Levi – The descendants of the tribe of Levi, who were chosen from among the Jewish People to serve in the Holy Temple. The *Cohanim* are a subset of the *Leviim*, who were accorded the highest honor of offering the sacrifices in the Temple. The rest of the *Leviim* served as aides to the *Cohanim*.

Likutey Halachot – The crowning achievement of Rabbi Natan, in which he gives an in-depth interpretation of Jewish laws according to the teachings of Rebbe Nachman.

Likutey Moharan – The primary work of Rebbe Nachman, in which he sets forth all his teachings in detail.

Lulav -- One of the *Four Species* waved ceremonially during the days of *Sukkot*.

Ma'amadot – Specific sets of prayers included in the Jewish prayerbook, in addition to the standard prayers. Originally the Levites recited them in unison, in a standing position, in the Temple. They are divided according to the days of the week.

Manna – The bread that descended from Heaven to sustain the Jews in the desert, over a period of forty years.

Mashiach – Messiah, the legendary figure who will come to redeem the Jewish People from exile at the end of history.

Menorah

Met Mitzva

Mezuzah

Midrash

Mikveh – A small pool built for ritual immersion according to Jewish custom.

Minyan – A gathering of ten or more Jewish men. Prayers recited in a *minyan* are believed to have more effectiveness than prayers recited alone.

Mishlei

Mishnah, Mishnayot

Mitzva, Mitzvot – The 613 Commandments given to the Jewish People, enumerated in the Torah.

Mohel

Moshe Rabbeinu – Led the Jewish People out of slavery in Egypt, and served as their leader during the forty years of wandering in the desert.

Noach

Ohalot

Omer, Counting of the

Pidyon – A sum of money given to a tzaddik, which he uses to help effect a salvation for the donor.

Reish

Rosh Chodesh – The first day of each Jewish month.

Rosh ha Shana – The Jewish New Year, celebrated on the first two days of *Elul*.

Sag

Samka

Sefer ha Midot – A book arranged alphabetically by subject, in which Rebbe Nachman brings together numerous sources from the Rabbinic tradition dealing with each subject.

Segulah – A specific action one can take, that will have a beneficial influence in bringing about a specific desired result.

Shavuot – The festival that commemorates the giving of the Torah on Mount Sinai. An additional meaning is "oaths".

Shma Israel (Shma) – A prayer consisting of three paragraphs taken from the Pentateuch, attesting to the oneness of G-d, to His having brought the Jewish People out of Egypt, and detailing several primary commandments. The paragraphs are: Deuteronomy 6:4-9, *ibid.* 11:13-21, and Numbers 15:37-41.

Shmot

Shofar – A ram's horn that is traditionally blown on *Rosh ha Shana*.

Shulchan Aruch – The main compendium of Jewish religious law, instructing Jews how to fulfill the Commandments in detail.

Sifte Cohen

Simchat Torah – The last day of the festival of *Sukkot*, wherein the yearly cycle of the reading of the Torah is completed.

Sitra Achra

Sukkah – Temporary outdoor huts covered by plant material, that the Jewish People are commanded to build and then live in during the week of the holiday of **Sukkot**.

Sukkot – The holiday occurring at the time of harvest, which commemorates the Clouds of Glory that protected the Jewish People in the desert.

Ta'amim (Pashta, Munach, Zarka)

Talit – A four-cornered garment with sets of threads suspended from each corner. Jewish males are commanded to wear this garment at all times during daylight hours.

Tannaim – The Torah sages who compiled the *Mishnah*. They lived during the period spanning from the destruction of the Second Temple until approximately five hundred years afterward.

Tefilin – 'Phylacteries' – Compartments made of leather containing several centrally important passages from the Pentateuch, which Jews are commanded to wear during the daily prayers.

Tehillim

Tikkun Chatzot – The Midnight Lament. Prayers established by the Rabbis to be said every night at midnight, in mourning over the destruction of the *Temple*.

Tikkun Klalli – Ten specific Psalms that Rebbe Nachman identified, and instructed that they be recited by those who had committed sexual sins, especially spilling seed in vain. He claimed that reciting this would bring full rectification.

Tshuvah

Tzaddik, tzaddikim – A Jew who has reached an extremely high level of piety and devotion to G-d. Tzaddikim have a great degree of merit, so that one who draws close to them receives blessing and salvation on their behalf.

Tzitzit – 'Fringes'. The sets of strings fastened to the four corners of the *talit*. They constitute the primary command given by the Torah. The *talit* is simply a means to enable wearing them.

Vayechulu**Vayikra****War of Gog and Magog****Yehoshafat**

Yehoshua – The primary disciple of Moshe Rabbeinu, who brought the Jews into the Land of Israel after Moshe's passing.

Yitro**Yoav**

Yom Kippur – The Day of Atonement. This is an extremely important day in the Jewish year, on which the world as a whole, and each individual, is granted a final judgment for the coming year.

Yonah**Yoreh Deah****Zedushin**

Zeraim

Zohar – The mystical tractate written by the group that studied together with Shimon bar Yochai, which serves as the basis of the tradition of *Kabbalah*, or Jewish Mysticism. It is arranged according to the weekly Torah portions.

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