

# Only Today

Based on the Teachings of  
Rabbi Nachman of Breslov  
and His Holy Disciples

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# ONLY TODAY.

Revealing to a person how he can succeed in life, by accustoming himself to live with today only, without paying attention to yesterday and certainly not to tomorrow. Furthermore disclosing the secret with which a person can alienate himself from Inactivity and idleness.

Based on the Teachings  
of Rabbi Nachman of Breslov  
and of His Student  
Rabbi Nossan of Breslov

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## 1. A Truly Happy and Contented Life

My dear fellow Jew, if you wish to live a truly happy and contented life, you must know and remember, that you have "only today", nothing more. The nature of a person is to worry about what happened yesterday, and what awaits him tomorrow. If however he will ingrain within his mind the fact that he has "only today", then he will certainly be a very calm and patient person, and will not fear anyone. His life will be genuinely favorable without any worries or vexations.

Rabbi Nachman of Breslov revealed to us (see Lekutai Moharan 1:272) that a person must have the fundamental trait of seeing and thinking only about this day that he has, mainly that he should know and remember that he has "only today". In all matters a person must keep this in mind. In his occupation, he must have this attitude, and not worry about tomorrow. Similarly in learning Torah, fulfilling the commandments, and serving

G'd, a person must consider that he has "only today", for only then will he succeed. If not, he will be apprehensive of the great burden he has upon himself physically - that he has to provide for his family - and spiritually, that he has to learn Torah and fulfill the commandments. All those who have been drawn away did so because of the great apprehension.

If however a person knows and remembers that he has "only today", then he will certainly succeed. For a person can accept very much - even more than his powers - if he knows it is only for one day.

It is very important to fill yourself with the knowledge that you have "only today", for then you will see many awesome wonders, and be capable of withstanding everything.

## 2. Live Your Life Only With This Day

My dear fellow Jew, it is upon you to accustom yourself to live your life only with this day, and not allow yourself to be confused by the previous or forthcoming day. You will then certainly merit to lead a fruitful, dignified and happy life, and you will be the most contented person in the world.

Do not think of yesterday, for it has already been forfeited and will never return. Do not think of tomorrow either, for you do not know what tomorrow will bring. You must therefore think only of today, and you will then sense the all encompassing delight that this day has to offer. Even though you are now in the midst of great difficulties, and it seems to you that this day is full of pain, problems, vexations and constrictions, you must nevertheless truly contemplate your situation. You will then see and realize that all the confusion, all the bitterness and agitation you feel today, is due to the fact that you still bear the

burden of the previous day, or that you are worried about the forthcoming day.

If you will look only at this day, you will realize that this day you can deal with the worst of situations. What disturbs you then is the fact that you remind yourself of what you dealt with yesterday or what you must deal with tomorrow. Therefore, do not look at your past or your future, look only at today and you will always succeed.

### **3. The Secret Of Success**

My dear fellow Jew, it is upon you to realize that the secret of success in life, both spiritually and physically, is only this day - i.e. to know, think, and plan all activities and projects only for today. Conversely, all of the downfalls of man come from worrying about yesterday and this destroys

him completely, filling him with bitterness and despondency.

Therefore, if you wish to succeed in life and lead a tranquil and serene existence, you must accustom yourself to think only of today, and to make certain to bury yesterday, for it has already died and been forfeited, and cannot be returned in any manner. Yesterday is like the dead person who now cannot be brought back to life or rise from the grave he is buried in.

If you will forget about the past and bury yesterday then you will begin to live a sweet, delightful, and serene existence - a life happy and successful.

#### **4. An Enjoyable and Sweet Existence**

My dear fellow Jew you must know that if you wish to succeed in life and lead an enjoyable and sweet existence, you must segregate this day

from both tomorrow and yesterday. You must fill your mind with the thought that you have "only today", and that your entire life consists only of this day, and that all your hope relies upon this day. If you will think in this manner, then you will be very successful. Most people who become broken-hearted and collapse into deep despondency and nervousness - being tortured by their conscience - do so because they think and worry what happened yesterday, the day before that, and so on. Furthermore they worry what will be tomorrow or the day after that, etc.

If however they would separate this day from both the future and the past, then they would certainly live a truly eternal life, sensing the truth of G'd's existence, with a notable and awesome clarity. For in truth there is no existence without G'd whatsoever, and everything without exception is the Divine life force of G'd. Even time is G'd's creation, for He has constricted himself within the bounds of days, hours, and minutes. Due to the excessive 'light' it is impossible to

comprehend this at all, and because of this, the vessel of the mind is broken, making it impossible to apprehend G'd's greatness. For after a person is tormented by thoughts of yesterday and tomorrow he is then overcome by the excessive 'light', until he forgets completely about G'd.

Not so, if a person will segregate this day from all other days, and know and remember that he has only this day. For then, and only then, will he experience the revelation of an awesome and wondrous light. Fortunate is he!

## **5. Do All You Can Today**

My dear fellow Jew, it is upon you to disregard the future completely, and certainly forget the past which has already disappeared. If you do so, then you will experience the sweetness of life. For you must know that in this day alone lies your chance for success, both spiritually and physically.

You must make certain to do all you can today, and not postpone anything for tomorrow, -for you have no tomorrow at all. This is true in both corporeal and spiritual matters. You have only today. By making yourself knowledgeable of this fact, and ingraining within your heart the undeniable fact that you have only today, you will certainly succeed both spiritually and physically, and your entire attitude about life will change completely.

Every person who lives his life thanking G'd for this very day, will enjoy his existence in this world his entire lifetime. Most fears people experience, and most worries, edginess, and depression a person experiences stem from his lack of thinking only of today. When it is necessary for him to accomplish something, he postpones its completion for tomorrow, and tomorrow he postpones it for the following day, and so on, until he becomes indolent and does not wish to do anything at all. Through this, everything he must do becomes laborious, for the unfinished

business of yesterday collects itself to today, and it is impossible for him to do everything at once. Because of this he no longer has incentive to continue doing anything at all. All this occurs in dealing with physical matters, how much more so in dealing with spiritual matters. The source of the descents and downfalls a person experiences, is postponing his learning for tomorrow, and tomorrow for the day after that, and so on. This causes the fulfillment of the axiom "if you shall depart from me one day, I shall depart from you two days" (Sifri,Aykev). Through constantly postponing his learning, he learns nothing, and it is quite possible for month after month to pass without him even opening a book. There are even some people who were torn away from the holy Torah completely because of this, and experienced a descent to utter desolation and even below.

A person's only defense and salvation both spiritually and physically, both in this world and in the next, is the holy Torah. If however a person

deserts the Torah completely, G'd forbid, then he can easily be overcome by the snakes and scorpions - i.e. the licentiousness, filth, and impurity - which is so prevalent these days. He is torn from his roots completely and falls to the depths of an abysmal chasm.

Therefore you must make sure, my dear fellow Jew, to accustom yourself to live only with this day, and to be aware that you have "only today". Through this you will be able to accomplish what you must accomplish physically and spiritually. You must make certain to learn even a little bit of the Torah every day: the Five Books of Moses, Mishna, Talmud, Midrash, etc., remembering that you have only today, for then and only then will you succeed - both spiritually and physically.

## 6. Discerning What Must Be Accomplished

My dear fellow Jew, you must know that if you will act in this manner - to think only of today - you will certainly succeed in discerning what you really have to accomplish today. By doing even a fraction of what is necessary, either spiritually or corporeally, you will come to the conclusion and understand that it is unwise to hasten matters along and to wish to accomplish everything at once.

When a person merits to attach himself with this day that he has, to G'd, he is then enlightened by a wondrous and awesome light. He recognizes what and how much must be achieved today and what cannot, under any condition be left for tomorrow. Furthermore, when a person ingrains within his mind the fact that he has "only today", constantly living with this thought, this effects a transformation of the person's entire lifestyle, and he is capable of dealing with any situation,

both for himself and others as well. For the source of true equanimity comes from dealing with this day alone.

## **7. G'd Fills and Illuminates Every Day**

My dear fellow Jew, it is upon you to know that every day has its own confusions, and every day is cloaked with a beginning full of difficulties and vexations. So much that it seems to a person that this day is not a day, and he decides to postpone everything for tomorrow.

Therefore, you must know, that this day is in fact a day, and that in this day you can succeed tremendously, and achieve very much. If you will remain adamant in attempting to expose the concealed good hidden in this day, not paying attention to the difficulties or confusion, you will discern at the end of the day that it was all a

delusion whose sole purpose was to conceal the brilliance this day has to offer.

In truth, you must know that G'd fills and illuminates every day with His light, and vivifies His entire creation every single day anew. However a person cannot - because of his agitation and vexations - apprehend this matter. The only solution is if he accustoms himself to act in the manner of "only today", i.e. that his entire life consists of "only today". Then and only then will he be bound to the Divine spiritual life force of G'd which illuminates this day, and will see many awesome and wondrous things. Fortunate is he!

## **8. Diligent In Accomplishing**

My dear fellow Jew, make certain to fill your mind with the fact that you have "only today". For then you will perceive how each day will pass in an

entirely different fashion. If a person is constantly concentrating on tomorrow, he will in the interim waste and misuse the time that he has. His thoughts will center on the belief that "there is always time until tomorrow", and will tell himself, "Tomorrow I'll learn, fulfill the commandments and return in repentance. Tomorrow I'll have plenty of time to provide for my wife and children." In this manner he wastes all of today, and it disappears without anything done.

If you will however, ingrain within your mind the quintessential fact that you have "only today", then you will be very diligent in accomplishing everything today - repentance, learning Torah, prayer, fulfillment of commandments, and providing for your family. Most importantly, you won't have any time to be a loafer.

## 9. A Sweet And Engaging Life

My dear fellow Jew, make sure to fill your mind with the thought that you have "only today", for through this, your entire thought pattern will change, and you will begin to live a truly sweet and engaging life. All the bitterness, problems, and worry that a person endures, stems from allowing himself to be confused by yesterday or tomorrow, and this destroys him completely. It vexes him to the point that he is no longer capable of releasing himself from the tension and difficulty that he now experiences.

There are even some people who have become so discouraged, that they have given up completely, and live a life filled with nervousness and despondency. They are completely broken and shattered. All this on account of their agitation of the day before or the day ahead. If however, they would accustom themselves to live with the wondrous revelation that they have

"only today", then they would always be happy and contented, enjoying a sweet, joyous and enriched life. Because for one day, a person can accept very much, almost anything at all.

## **10. Confusing Oneself With The Past**

You must know my dear fellow Jew, that those who suffer from a disorder of the nerves, and an ailment of the soul, have their ailment deeply rooted in confusing themselves with the past. This causes the pains of their conscience to ravage their very existence. They believe they have done something inappropriate, something they now regret very much. This eats them alive, for they constantly think 'how was I able to do something like that?' Furthermore, they engage their minds in thoughts of tomorrow, and worry if what they did today will be revealed tomorrow, and what the consequences of their actions will be.

They meditate so much upon thoughts of yesterday and tomorrow, that they are no longer able to release themselves from such thoughts. Their nerves become so tense, that they finally suffer a nervous breakdown and plummet into deep despondency, depression, and internal dejection, G'd forbid. They decline so far until they suffer the consequences - insanity.

There are some who become so engrossed in thinking of such matters, that they are no longer capable of thinking of anything else, and must lie in a hospital under a doctor's care.

In truth, a person can emancipate himself from all kinds of lunacy and ailments of the nerves, if he will begin to forget and pay no attention to the past or future. If he will expel from his mind thoughts of yesterday and tomorrow, and begin to live his life from day to day, not allowing himself to be perplexed - not by the past, no matter how bad it may be, nor by the future - he will eventually be cured.

If he will lead his life in this manner, thanking G'd for this very day, he will be completely healed from the insanity he experienced, and from all the edginess that has devastated him. Most importantly though, he must remember this fundamental principle, for to be cognizant of it, is in itself the greatest remedy for any person who is deranged or suffers from extreme tension.

## **11. From Sunrise To Sunset**

You must know my dear fellow Jew, that if you wish to truly enjoy life, you must begin to live your life from day to day, from sunrise to sunset. Think of what you have to accomplish as it pertains to this day - from the moment you open your eyes in the morning until the second you shut them at night to sleep - more than this you do not have. In other words, you have "only today" - this very day from the morning sunrise until the evening sunset. In this day you can

accept the most difficult of tasks, for it is very easy to accept anything at all if it is only for one day. For just one day a person can endure very much: take upon himself not to argue with anyone; be happy and pleasant; and dance and reverse all sadness into ultimate happiness. Even though this may be very difficult, a person can accept it all for just one day.

If you will lead your life in this manner, you will be experiencing something that can truly be termed a life - a life in which you have in this world "only today", nothing more.

## **12. Every Day Is A Beginning**

My dear fellow Jew, it is upon you to know that to a wise and intelligent person, every day is the beginning of a new existence. If you will merit to be cognizant of this fact, then you too will be able to say that today you begin a new existence.

Each and every day you will contemplate this ideology, you will truly live a refreshed and reborn existence every single day anew. You will then be illuminated by a supernal light of tremendous brilliance.

Fortunate is one who reminds himself of his Creator, every single day anew, and knows that he has "only today".

### **13. The Song Of Creation**

My dear fellow Jew, you must sing to yourself the song of life, the song of creation which sings to G'd every day anew. Fortunate is a person who considers this day as his, and in this day sings the song of the day to G'd, as our Sages said, "Each and every day, give to Him as His blessings" (Sukkah 46).

If you will engage yourself in the song of the day, singing to yourself: "this day is my day", you will

truly recognize the unconcealed miracles which lie in every single day. Remember what our Sages said, "Every single day a person experiences miracles equal to those performed for the ones who left Egypt" (Tana D'vei Eliyahu Rabba, Chapter 2).

Act as a king, who lacks nothing, and then everything will proceed advantageously. Most importantly, ingrain within your mind the fact that you have "only today", and that this day is your day.

## **14. Reality Is Having "Only Today"**

You must know, my dear fellow Jew, that you have "only today", for only through this, will you succeed in life, and have a life full of contentedness and joy.

The most disconcerting fact of a person's life, even from his youth, is that he does not live with reality, but rather lives with a delusion.

What is this delusion? It is the fact that he does not consider the day that he has, and instead contemplates the future. The little child says: "When I grow up, I will do this and this." The adolescent says: "When I will become an adult, I will do this and this." When he becomes an adult, he says: "When I marry, I will do this and this, " and then when he does marry, he says, "When I no longer have to provide for my family, I will do this and this." In the end, when he no longer has to provide for his family, and is already an old man, he begins to consider his past and asks himself: "Why and for what purpose did I hasten my years, and where are all the good years I anticipated ?!" He is annoyed and disturbed by this revelation, and is broken completely.

All this is caused because he leads a life of delusions. His life cannot be termed reality, for reality is having "only today". On the other hand,

if he will lead his life solely in this fashion, then every day will be his day, whether he is a child, an adolescent, an adult or an old man.

Fortunate is one who lives his life in this manner of having "only today", for then he will be a truly contented person, and will sense the happiness of life in each and every day.

## **15. Reverse All Difficulty And Grief**

My dear fellow Jew, it is upon you to know that every person must endure a certain amount of pain and distress. The main discipline of life, however, is to reverse all difficulty and grief, and to find within them bliss. It is not correct to conform to pain, for as our Sages already stated, "All those who turn toward pain will find that pain turns toward them" (Midrash Aggadah).

This is in fact the greatest admirability a person can achieve - to reverse all problems,

constrictions, and pain, to happiness, joy, and bliss.

It is upon you to know that every day begins with much distress and bitterness. Even in the middle of the day a person must endure very much pain and grief. All this comes under the category of the peel which conceals the fruit, the fruit being the light of this particular day. Every single day, the light of G'd shines and enlightens everything with a brand new conviction. However, the light is concealed by a peel, in order that the unrighteous may have no use of it. One who remains steadfast, and does not desert his beliefs, not becoming discouraged by all that he endures, will certainly succeed in arriving at the great light which shines upon every single day. He will enjoy from the radiating brilliance of the Divine presence of G'd, which illuminates the entire world, as it says, "And the earth was illumined by His reverence" (Ezekial 43).

## 16. "This is the Day G'd Has Made"

My dear fellow Jew, make certain to always remember the verse, "This is the day G'd has made; we will rejoice and be glad in Him" (Psalms 118). Ingrain well within the calendar of your mind that you have only today, and that it is quite correct for you to take advantage of this day and fill it with happiness and joy. For this day is your day - to be happy and to enjoy from the all encompassing radiating brilliance of G'd which illuminates this day.

It is upon you to know that the greatest pleasure you can experience comes specifically from this day. Therefore, remember well that yesterday passed, disappeared, and is no more. Remember, too, that tomorrow is but an illusion and a fantasy, something that has not yet arrived. If you will grab hold of this day and see it through with serenity, then yesterday will be transformed into

a day of immense success, and tomorrow into a day containing much hope.

Therefore, my dear fellow Jew, see to it to begin to live only with this day, and then your life will be transformed into something truly everlasting.

## **17. The Opportunities of this Day**

My dear fellow Jew, remember well that this day is an entirely new day for you. If you will employ it to what is necessary - to be happy in fulfilling simply the commandments, learning Torah, praying to G'd, and pouring your heart out to Him - you will certainly merit to be exalted to the highest of exaltations. For it all depends upon how you exploit the opportunities of this day.

You must know that every single day, a person experiences a rebirth of his very existence, and a rebirth of the devotion with which a person can merit to draw close to G'd and achieve a level of

understanding in G'd's ways. He can certainly arrive at all this, if he will not be a fool.

Therefore, be certain to utilize this day to its full potential, and you will stand in wonder and amazement to what you will merit to accomplish in this day.

Most importantly, you must be obdurate, and remain steadfast, even if you plummet to the lowest of depths, G'd forbid.

## **18. Reflect Upon the Possibility**

My dear fellow Jew, you should reflect upon the possibility that this day may be your last. Many people made all kinds of plans for the future, but suddenly received an 'invitation' from above, and left this world, passing on to the next.

Therefore, how are you so sure this won't happen to you; and if so, then I ask you: is it appropriate

for you, on your very last day, to go argue with your fellow man ?! Is it worth to employ your very last day to divorce your wife, or on your last day to draw yourself away from G'd, Heaven forbid ?!

Rather rise quickly from where you are and return in repentance to G'd, for He will certainly accept you. Do not allow yourself to be bitter, for it is all for nought. It is a waste of the precious days you have - if they will be used for futility and foolishness. Make certain to apply them to holiness and purity, and in devotion to your Creator. By returning in repentance, G'd will certainly accept you, and you will be able to return a perfectly pure soul to G'd.

Even if a person committed many misdeeds, if in the last day of his life, he atones, G'd forgives him at once.

Therefore, remember well that this day is your last, and you must return in repentance to G'd, and He will certainly forgive you. You will depart

from this world without sin, just as you were when you first arrived in this world - free of iniquity.

## **19. Attach Oneself To The Delight In This Day**

My dear fellow Jew, make sure to fill your mind with the thought that you have "only today". For then and only then will you succeed in enjoying a sweet and contented life, and will be able to remain strong, not being discouraged by all you must overcome. The determinant of being drawn away and separated from G'd, comes solely from thinking of yesterday, and even worse, thinking about tomorrow. If a person would fill his mind with the fact that he has "only today", then he would certainly enjoy a contented life, a life full of everlasting happiness. For every day will be lengthened to a considerable extent, and he will merit to sense the sweetness the day has to offer, as every day has a different sense of delight.

Fortunate is one who merits to attach himself to the delight this day has to offer, for then he will feel like an entirely different person, and will never despair at all.

## **20. The Occupation of the Righteous People**

My dear fellow Jew, make certain not to confuse yourself from one day to the next, for each day has its own bountifulness, and certainly, there has been set aside for you in this day much good. It all depends upon how you will merit to accept it. The only vessel with which to accept this abundance is to ingrain within your mind the fact that you have in this world "only today". For only this instrument can accept all the hidden good.

This is the occupation of the righteous people of every generation - to know with limpid certainty that there is "only today". Through this, they merit to receive a revelation of the concealed

light hidden within every day, and are endowed with a supernal abundance of tremendous and wondrous qualities.

Fortunate is one, who fills his mind with the thought that he has "only today", for then he too will merit to enjoy from the immense good which is hidden and concealed in every day. Fortunate is he!

## **20. The Day (Adapted from Sichos Moharosh)**

The day is the most beautiful present G'd bestows upon a person. If a person is wise, he receives inspiration from each and every day, and enriches it with true and eternal good.

As a person pervades his day with good, so will he think that it is far too short, and will then wish for the day to have an extra twenty four hours or so.

A person who is foolish, however, considers every day to be a yoke and a burden, and it seems to him as if the day is as long as the exile. He thinks of his yearning for the day to pass, for this day does not cause him any joy.

This concept can be illustrated with an example: The day is analogous to a large balloon. One whose lungs are strong and robust can easily blow it up and fill it completely. A person whose lungs are weak, and furthermore does not desire to fill the balloon, will allow the balloon to remain small and empty.

The same is true with the day. A person who desires to pervade the day with good, will expand the day and cause it to seem very precious. Conversely, one who does not wish to fill the day, will in effect constrict, and shorten it.

If we were to observe an individual who does not seek to fill each day with true and eternal good, we would then perceive that such a person has achieved a fulfillment of the curse "In the

morning you shall say, 'who will give us night', and in the nighttime you shall say, 'who will give us morning (Deut.28).

A person such as this, does not wish to arise from bed in the morning when he awakens, for he is already filled with animosity towards the forthcoming day. He thinks of how fortunate it would be if he didn't have to rise and face the day. He lies in this manner for some time until he realizes that he cannot remain in this state. Finally, he convinces himself to rise from bed, and drags his feet as if he were a dying man, G'd forbid. His life is one great delusion, as he thinks constantly of all his problems and difficulties.

After a span of time has elapsed (in which he may have managed to put on a 'Tallis' [the fringed garment], 'Tefillin' [Phylacteries], and pray the morning prayers) he returns to bed, believing that he must rest some more to alleviate the burden of his difficulties (as if the bed were the answer to his problems).

In the afternoon, he awakens once more, and seeing that his problems have not ceased to exist, hopes for night to arrive, for then, all the world is quiet and hopefully matters will be much improved.

When nighttime does arrive and he wishes to sleep, he is unable to, for he has slept most of the day. He then recapitulates all of his difficulties, and ponders upon the fact that this does not allow him to sleep. He then hopes for morning to come, at which time he would be able to rise from bed.

In this manner, his life revolves, day and night, with each day's curse being more intense than the preceding one, G'd forbid.

A person who has but a bit of wisdom and equanimity, however, will manage to avail of each hour of the day a bit of good, in learning Torah, and praying to G'd, in doing good deeds, and speaking of G'd to a friend. He considers a great loss every single moment that passes, and

keeps a very watchful eye upon his watch, as if it were a burglar. For he perceives how the watch is stealing his time.

A person who takes care of his time, and utilizes every day and hour in doing good, truly merits to live a prolonged life. Furthermore, whenever our holy Sages cited the remuneration of a good deed as being a long life, they meant that each and every day of his life will be greatly prolonged. For he will utilize each and every day very well, filling it with meritorious actions. This then causes each and every day to be very much prolonged, both in this world and the next.

A person, however, who is very far from all of this, and curses each day, saying that this day is not for me, lives a very constricted existence, and upon him is stated the verse, "A person whose days are short is satiated with anger" (Job 14). For nothing remains of his day (see Lekutai Moharan 11:4).

The Midrash says upon the words, "A generation comes, and a generation goes" (Ecciesastes), "Not a day goes by in which there is not six hundred thousand births and deaths" (Midrash Koheles, 1:4). Every single day is similar to an entire generation. The distinction is, that to one individual, the day is alive and flourishing, for he sees before his eyes an entire generation full of new and exciting revelations. To a different individual, on the other hand, the day is dismal and lifeless, for it has passed without any accomplishments along the entire twenty four hour duration, save maybe one half hour in which he did succeed to live.

This entire matter can be esoterically inferred from the words, "A generation comes, and a generation goes." For the initial letters of the Hour words that make up the Hebraic version of the aforementioned verse, are: Bet, Heh, Vov, Dalet. These four letters make up the word BeHOd - meaning beauty. By switching the letters

around a bit, it also comprises the word BeDoVoH - meaning melancholy.

A person who follows the aforementioned course, and inspires himself with each and every day, then lies in beauty and splendor, and furthermore, senses the grandeur and reverence of G'd upon heaven and earth.

Conversely, one whose day is to him a curse, G'd forbid, and wishes to be free of it, lies in the midst of melancholy and despondency at all times, and does not gain any inspiration or elevation from this day.

This matter cannot actually be explained to another, for these matters are similar to the ones King David commented on, saying "I know". 'I alone know, for it cannot be explained to another (see Rabbi Nachman's Wisdom, 1).

It is all determined by each and every individual's perceptive qualities. One person senses a new vigor and inspiration every single hour, while another sees and perceives nothing.

All of this falls under the generalization of our Sages, when they said that "Sound, sight, and smell, cannot be desecrated" (in regards to defiling the possessions of the Holy Temple). These senses are intangible and can therefore not be misused. Likewise, the above concept is a very subtle and sublime matter, which most people do not begin to apprehend.

A person who is sincerely devoted to G'd, says that he hears sounds from above, and that he is revealed the esoteric mysteries of the Torah. Others do not see anything at all, and even say that the former is a liar and a fantasizer, etc. The one who is sincerely devoted to G'd, sees very lofty and sublime visions, which no one else has ever seen, and fills his nostrils with the aroma of the Garden of Eden with every single breath. Others, do not sense anything at all, and even more, do not believe that there are such things at all. How then is it possible to explain this matter to them? It is totally impossible.

The same is true regarding the importance and preciousness of each and every day of a person's life. One who wishes to draw near to G'd, and accept the precious present of this day that G'd has bestowed upon him, will leap above and overcome all of the snakes and scorpions that have surrounded the holiness of the day. He will succeed in arriving at the concealed light hidden within (See Zohar, Nasso, 123a: and also Lekutai MoHaran 1:84).

He will sense a truly renewed existence which he has of yet not experienced.

On the other hand, one who does not have any desire or inspiration to draw near to G'd, and it seems to him as if he is incapable of overcoming all of these distortions, will remain empty and forlorn, and is a very pitiful human being.

This ideology was the basis for the pamphlet "Only Today", and if one were to look upon it well, and with much care, he would find that it

directs a person towards a very good and prolonged existence.

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