

# ן"רהומ יטוקיל

*Likutei Moharan*

*Rebbe Nachman of Breslov*

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*Annotated Edition — Anti-Intellectual Thesis Analysis*

## Thesis Summary

The corpus contains explicit warnings against philosophy, speculative inquiry, external wisdom, human intellect detached from faith, and wisdom not grounded in deeds. But it also repeatedly praises holy intellect, Torah study, daat, depth, proofs, and careful analysis. So the precise thesis is not that Rebbe Nachman rejects intellect, but that he subordinates intellect to faith, mitzvot, simplicity, Torah, humility, and practice.

Segments scanned	7,182
Total annotations	256
Supports thesis	187 (73%)
Counters thesis	63 (24%)
Mixed / nuanced	6

## Annotation Labels

The annotations distinguish between a broad claim ('anti-intellectual' as rejection of learning/reason) and a narrower claim ('anti-external-wisdom / anti-philosophical-speculation / faith-and-practice-first'). Many passages strongly praise holy wisdom, Torah study, daat, and deep analysis.

<b>CRITIQUE_EXTERNAL_WISDOM</b>	<i>SUPPORT</i>	Critiques תוינוציה תומכה / external or alien wisdom as spiritually dangerous.
<b>CRITIQUE_PHILOSOPHY</b>	<i>SUPPORT</i>	Names philosophy/philosophers as harmful, misleading, or insufficient.
<b>CRITIQUE_SPECULATIVE_INQUIRY</b>	<i>SUPPORT</i>	Warns against speculative inquiry/investigation, especially where it exceeds faith or leads into confusion.
<b>FAITH_OVER_INQUIRY</b>	<i>SUPPORT</i>	Explicitly elevates faith over investigation/wisdom.
<b>SIMPLICITY_PSHITUT</b>	<i>SUPPORT</i>	Values simplicity/temimut/pshittut over sophistication.
<b>PRACTICE_OVER_STUDY</b>	<i>SUPPORT</i>	Subordinates study/intellect to practice and concrete religious action.
<b>WISDOM_WITHOUT_DEEDS_DANGER</b>	<i>SUPPORT</i>	Warns that intellect/wisdom exceeding deeds becomes spiritually dangerous.
<b>HERESY_APICORUS</b>	<i>SUPPORT</i>	Associates certain intellectual paths/questions with apikorsut/heresy.
<b>LIMITS_OF_HUMAN_INTELLECT</b>	<i>SUPPORT</i>	Marks a boundary where human intellect cannot grasp/resolve divine matters.
<b>ANTI_NATURALISM</b>	<i>SUPPORT</i>	Opposes naturalistic explanation when it displaces prayer, miracles, or providence.
<b>FALSE_WISDOM_CRITIQUE</b>	<i>SUPPORT</i>	Critiques wisdom that is self-generated, egoic, evil, or detached from Torah.
<b>COUNTER_POSITIVE_INTELLECT</b>	<i>COUNTER</i>	Positive valuation of holy intellect, wisdom, understanding, or daat.
<b>COUNTER_DEEP_STUDY</b>	<i>COUNTER</i>	Praises depth, reasoning, proofs, logic, or close study of Torah.

<b>COUNTER_TORAH_STUDY</b>	<i>COUNTER</i>	Praises Torah study / beit midrash as the remedy, not anti-learning.
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# Introduction

Introduction, segment 34	Supports thesis
<p>מקום שהוא. כאשר יראה הרואה בעיניו ...  עמקות ונפלאות. להתקרב להשם יתברך מכל  מרחוק ומקרוב להורות להם עצות ותחבולות.  ישראל להביאם לידי מעשה ישרה. לרמז להם  מפיו הקדוש הכל היה רק בשביל לזכות את  תורה ותורה שגלה. ובכל דבור ודבור שיצא  כמה פעמים. שכל עקר כונתו הקדושה בכל  המדרש הוא העקר אלא המעשה כמבאר כבר  כי לא</p>	<p>This is because “study alone is not the main thing—doing is” (Avot 1:17), as has been explained in a number of places (see Rabbi Nachman’s Wisdom #19, #27, etc.). The essence of his holy intention in each teaching that he revealed and in every statement which issued from his holy lips was only in order to add merit to Israel and bring them to upright actions, to hint to them from far and near, to teach them fantastic counsel and guidance in drawing closer to the Holy One from wherever one is. This the observer will surely notice provided he chooses to view it with an honest and open eye. For the Rebbe’s whole intention was only that we diligently work at understanding the service and advice which come out of each lesson, beseeching God, prostrating ourselves before Him and striving, with simplicity, to fulfill all that appears in them.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God. Subordinates study or discourse to concrete practice.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT · PRACTICE_OVER_STUDY</i></p>	

Introduction, segment 3	Counters thesis
<p>מוסר השכל הבווער כאש עד לב השמים.  חכמה וטעם ופלפול וסברא ודרך חיים תוכחות  ערבים ונפלאים ומתוקים לחר. בדרך  בחלוקא דרבנן. בדרך צחות ונאות. ובדרושים  לשכל תחתון. עד אשר נתלבשו בלבושין האלו  השתלשלות מעלה לעלול משכל עליון  דרך כמה צמצומים</p>	<p>[These teachings are taught to us] through numerous constrictions and diminutions—from the Cause of Causes to the caused, from the upper intellect to the lower one (see Lesson #30)—until they have become clothed in these garments, the cloak of the Sages, in a clear and beautiful manner. They are in the form of pleasant, wondrous and sweet discourses, in the way of wisdom, reason, dialectic and logic, and the way of life—the reproof of ethical instruction, which is like a fire that burns to the very heart of heaven.</p>
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>	
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>	

Introduction, segment 26	Counters thesis
<p>הקדמות יקרות חדשות ונפלאות ולכמה...  סלע. כל תורה ותורה מתחלק לכמה וכמה  דברי הספר הקדוש הזה כאש וכפטיש יפוצץ  אמר בהתורה שלי יש עמקות גדול: כי הלא כה  וכאשר שמעתי מפיו הקדוש ז"ל. שפעם אחת  לפנים מעמקות בכלל ובפרט ובפרטי פרטיות.  עמקות גדול מאד בכל תורה ותורה. עמקות  תבין ותראה. כי בכל דברי הספר הזה יש בהם  גם</p>	<p>Understand and see as well that all the words of each and every lesson in this book contain great depth; there is great profundity in the totality, in the specific, and in the fine details [of the lesson]. As I myself heard from Rebbe Nachman's holy lips, when he said, "There are great depths to my teachings" (Tzaddik #347, #348). Why, "the words of this holy work are like a fire and like a hammer splitting rock" (Jeremiah 23:29; see Kiddushin 30b). Each lesson can be divided into numerous new and vital rudiments, and into the various topics and subjects which emerge from each teaching.</p>
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>	
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>	

Introduction, segment 27	Counters thesis
<p>בכל תורה ותורה. יש בכל אחד ואחד עמק...  וכל טעם וענין והקדמה הנמצאים בפרטות  פתוחים מזה לזה ומזה לזה. וכל חדר וחדר  מחדר. וחדר לפנים מחדר. וחלונות ופתחים  בן. כלול מכמה וכמה חדרים. חדר לפנים  וחזק מאד. בנוי לתלפיות. תל שהכל פונים  בספר הקדוש הזה. הוא בנין גדול נפלא ונורא  כי כל תורה ותורה מדברי התורות הנאמרים</p>	<p>For each and every discourse that appears in this holy book is in itself an awesome and mighty structure—"built fortified" (Song of Songs 4:4), a fortress to which all turn (Berakhot 30a; Shir HaShirim Rabbah 4:11)—comprising many chambers, room within room within room, with windows and openings leading from one to another. And each and every chamber, each explanation, topic and rudiment which appears in a teaching has in it very great depth. The more these explanations and topics expand—as the "waters cover the sea" (Isaiah 11:9)—the deeper and deeper they get, so that "the clever man studies deeply his way" (Proverbs 14:15).</p>
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>	
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>	

Introduction, segment 29	Counters thesis
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<p>וכל אחד קשור בחברו. על-כן אי אפשר ... וראיה אחת. ובאמת הוא כמה וכמה טעמים. על דבר אחד. ומחמת זה נדמה שהוא טעם שכותב על-פי רב כמה פעמים תבת כי וכיוצא כאלו היא ראייה אחת. כי כך דרך הספר הזה. נפלא ונעים מאד. ומרהיטת הלשון נדמה או שלש ראיות לדבר אחד. בדרך עמקות המעין שתבין בדבריו שלפעמים מביא שנים וצריך אתה</p>	<p>And you, the serious student, should understand in the Rebbe's words that there are times when, in an awesomely intricate and pleasing fashion, he brings two or three proofs for one point. However, due to the cursive style in which the material is presented, it may seem as if there is only one proof. Such is the manner of this book: often using "because" or "for" or some similar word more than once within a single statement, thus making it appear as if it is but a single reason and proof, when in truth there are a number of reasons. But, because each one is linked to the next, it is impossible to separate them. For numerous are the reasons and proofs, set forth in an amazing way, each one fastened and bound to the next (see Parparaot LeChokhmah's Introduction).</p>
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>	
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>	

<p><i>Introduction, segment 30</i></p>	<p><i>Counters thesis</i></p>	<p><i>ענין</i></p>
<p>בכל ענין וכמעט בכל דבור. ועפ"י רב יש עמ... לפי עצם ערבת מתיקת השכל והעמקות שיש לכתב כמעט אצל כל דבור ודבור לשונות כאלו. היטב. אך ראה ראיתי. כי אם כן יהיה ההכרח המורים למעין שישים עין עיונו שם להבין ודוק או והבן ועין היטב. וכיוצא באלו הלשונות כל דבור ודבור. היה מהראוי לכתב בכל פעם והנה לפי גדל העמקות של</p>	<p>Indeed, because of the great depth of each and every statement, it would have been fitting to write each time "read carefully," or "understand this," or "study this well," or some similar expression cautioning the reader to pay close attention to the point being made so as to understand it well. But I realized that if that were the case, it would be necessary to write some such comment following just about every point, considering the abundant sweetness of the intellect and depth contained in every topic and in almost every statement. In general, there is such great depth to the Rebbe's words that none of these expressions could suffice. I have therefore withheld my pen and kept myself from employing any such language, although occasionally and upon rare instances some such expression did escape from the quill.</p>	
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>		
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>		

<p><i>Introduction, segment 31</i></p>	<p><i>Counters thesis</i></p>	<p><i>ענין</i></p>
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<p>היטב פשטיות הדברים האלה הנאמרים... אדם מצא חכמה ואדם יפיק תבונה להבין על מתכנתו עד מקום שיד שכלו מגעת. אשרי האמת בעיון גדול הדק היטב להבין הדבר צוף דבש אמרי נעם האלו צריך להעמיק בעין גבה משמים ועמק מתהום. ומי שרוצה לטעם עמקות הדברים. שהם רחבים ועמקים מני ים. באמת. מי שיש לו מח בקדקדו. יבין מאליו והמעין</p>	<p>Anyone who has a brain in his head and studies these teachings with an open mind will, on his own, appreciate their depth. They are ‘broader and deeper than the sea’ (cf. Job 11:9), ‘higher than the sky, deeper than the depths’ (cf. Proverbs 25:3). Anyone who wants to taste the sweet nectar of these words should analyze them honestly and in great depth, understanding each matter in its context as best he possibly can. “Happy is the one who has found wisdom and who draws insight” (Proverbs 3:13), understanding well the simple meaning of the lessons which appear in this holy book (see Tzaddik #353,#361, #362, #365).</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat. Counterbalance: praises depth, reasoning, proofs, or careful study.*

*Labels: COUNTER\_POSITIVE\_INTELLECT · COUNTER\_DEEP\_STUDY*

<i>Introduction, segment 33</i>	<i>Counters thesis</i>
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<p>כונתו. וכאשר הובא בתוך הספר לפרקי... עינינו והראה לנו לפעמים כטפה מן הים מעצם ונורא מאד כאשר עינינו ראו ולא זר אשר פתח מצוה ומשער היחוד מהעץ חיים. בדרך נפלא תורה ותורה מדברת מכונות מיחדות מאיזה כאחד כלולים בדברי הספר הקדוש הזה. וכל ותקונים וכל דרכי הקבלה הקדושה. כלם וכל כתבי האר"י ז"ל ומאמרי הזהר הקדוש</p>	<p>All the writings of the holy Ari and the discourses of the holy Zohar and the Tikkuney Zohar, as well as all the ways of the Kabbalah, are all included in this holy book. Each and every lesson speaks about the deeper intentions of some mitzvah and of a particular portal in the Etz Chaim in some amazing and spectacular fashion. This we have seen with our own eyes and not through another’s, for the Rebbe opened our eyes and occasionally revealed a drop of his great intention, as is hinted at every so often in this work. For each lesson contains PaRDeS: Pshat—explanation of the simple meaning of the text; Remez—explanation of the allusions within the text; Drush— explanation of the text using the principles of hermeneutics; and Sod—explanation of the text according to its esoteric interpretation. In each approach, there is great depth, though Rebbe Nachman’s primary intention is the simple meaning of each lesson.</p>
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*Note: Counterbalance: praises depth, reasoning, proofs, or careful study.*

*Labels: COUNTER\_DEEP\_STUDY*

Introduction, segment 36	Supports thesis
<p>הזה הכרחנו לשום לפינו מחסום והחשינו... קמו עליו ועלינו. חנם על לא דבר. ובגלל הדבר ומה גם כי ידענו גם ידענו עצם המחלקת רבים זכר צדיק וקדוש לברכה. כי לו דומיה תהלה. בוצינא עלאה רבא ויקירא אדוננו מורנו ורבנו ומכ"ש וכ"ש בשבח קדשת המחבר הקדוש בשבח החבור הקדוש הכרך הנורא הזה. ובאמת הוא מן הנמנע ואי אפשר לספר</p>	<p>In truth, it is well nigh impossible to speak the praises of this holy and fantastic tome, and certainly of the praises and holiness of its author: the exalted, great and precious light, our master, teacher and rabbi (may remembrance of the righteous and holy bring blessing). In his case, 'silence is the most fitting praise' (cf. Psalms 65:2), especially because we are aware of the great conflict—many having stood up against him and us without provocation or cause. Because of this we have had to bridle our mouths and remain silent from the good, from truthfully delineating the praises of his holiness and sanctity, his simplicity, righteousness and humility.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>	

Introduction, segment 15	Counters thesis
<p>הרבה. ובפרט גדל מעלת ההתבודד... בהם בכל יום ויום לומר תחנון ובקשות התפלות ותחנון ובקשות שצריכין להרבות תפלות שביום. הן מגדל עצם מעלת שאר דקדשה. מתפלה בכח ובכונה. הן משלש מיראה ואהבה. וממעלות הרצון והכסופין באמונה. מאמונה ומאמונת חכמים. מענוה. ותפלה. מצדקה ותלמוד תורה. ומשא ומתן מציצית ותפלין וקריאת שמע</p>	<p>[Among the daily mitzvot, the lessons] deal with tzitzit, tefilin, reciting the Shema and prayer, charity and Torah study, engaging in business honestly, faith in God and faith in the Sages, humility, fear and love, the great value of holy desire and longing. [Rebbe Nachman also discusses the great value] of praying with enthusiasm and concentration, whether it be the three daily prayers or the other, very valuable supplementary prayers, supplications and requests which we must recite each and every day and in abundance. He pays particular attention to the special value of hitbodedut—daily expressing oneself before the Holy One, in the language one normally speaks, pouring one's heart out to God that He should make one worthy of coming closer to His service; the importance of reciting the Psalms, through which one succeeds in repenting; the value of crying before the Holy One like a son begging his father for forgiveness.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

## A Pleasant Song

A Pleasant Song, segment 5	Supports thesis	📖📖📖
חכמיהם בְּדוּ מַלְכָּם נִימוּסִים בְּשִׁכְלָם הָאָנוּשִׁי		
<p><i>Note: Critiques false or evil wisdom, not wisdom as such.</i></p>		
<p><i>Labels: FALSE_WISDOM_CRITIQUE</i></p>		

## Part I

Likutei Moharan I, Lesson 5, segment 4.1	Supports thesis	📖📖📖
<p>רעם; אָבֵל כְּשֶׁגִּלְגֵּלְתָּ דְמֹחָא אָטוּם בְּט...  כְּשִׁיּוֹצִיא אֶת הַקּוֹל וַיִּפְגַּע בְּמֹחוֹ, יִתְעַבֵּד מִמֶּנּוּ  אֶת חֲכָמְתוֹ בְּחֲכָמוֹת חִיצוֹנִיּוֹת וּבִתְאוּוֹת, כְּדִי  חִיצוֹנִיּוֹת וּמִמְחֻשְׁבוֹת זָרוֹת. מִחֲמַץ, שְׁלֹא יִחְמִיץ  ד אָבֵל צָרִיךְ לִפְנוֹת אֶת הַמַּחִין מִחֲכָמוֹת</p>	<p>4. But it is [first] necessary to clear the mentalities of secular wisdom and undesirable thoughts—of chametz. A person must not sour his wisdom with secular wisdom or passions, so that the voice emerges It will then strike the and be converted into thunder. But when the sphere of the mind is clogged with impurity—as in (Leviticus 11:43), “... because nitmeitem (you will be made unclean) by them”—then his voice is not heard.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>		
<p><i>Labels: CRITIQUE_EXTERNAL_WISDOM</i></p>		

Likutei Moharan I, Lesson 5, segment 4.6	Supports thesis	📖📖📖
<p>מִבְּחִינַת חֲמֵץ, שֶׁהִיא סֹטְרָא דְמוֹתָא, כְּדָא...  חֲכָמָה קִנְיָה בִּינְיָה דְקִדְשָׁהּ - עַל־יְדֵי־זֶה תִּנְצַל  שֶׁהֵם בְּחִינַת קִנְיָה דְסֹטְרָא אַחֲרָא, כְּנֶגֶד קִנְיָה  חִיצוֹנִיּוֹת, שְׁלֹא תִהְרַהֵר בְּהִרְוָהוּרִים רְעִים,  כְּשֶׁתִּשְׁמַר אֶת חֲכָמְתְּךָ שְׁלֹא יִכְנֹס בּוֹ חֲכָמוֹת  הַיִּנּוּ</p>	<p>That is, when you protect your wisdom so that secular wisdom does not penetrate it, you do not entertain evil thoughts—which is the KaNeH (reed) of the Other Side, in contrast to “K’NeH wisdom, K’NeH understanding” of holiness—you will be saved from the aspect of chametz, which is the side of death. As is stated (Zohar, ibid.): MaChMeTZeT—it contains . And believe that all strife and conflict between those tzaddikim who have reached perfection is only to dispel the Other Side.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>		
<p><i>Labels: CRITIQUE_EXTERNAL_WISDOM</i></p>		

Likutei Moharan I, Lesson 5, segment 4.7	Supports thesis	ויקרא
<p>מִחֶרֶךְ, שְׁעַל זֶה נֹאמֵר (משלי ב"י"ט): כָּל...  שָׂזָה מִשְׁמִיעֵין אוֹתְךָ תוֹכְחָה, עַל שְׁפָגְמַת בְּטָפִי  כְּשֶׁאַתָּה שׁוֹמֵעַ מְרִיבוֹת שְׂבִין הַצַּדִּיקִים, תִּדְעֵה,  בְּקֶרֶב חֲכָמִים תֵּלִין - לְשׁוֹן תִּלְוָה וּמְרִיבָה;  (משלי ט"ו:ל"א): אֲזַן שִׁמְעַת תוֹכַחַת חַיִּים  וְזֶה פְרוֹשׁ</p>	<p>This is the meaning of (Proverbs 15:31), “He whose ear hears the reproof of life talin (lodges) among the wise.” is similar to TeLuNah (complaint) and conflict. When you hear the tzaddikim arguing, know that this is to let you hear reproof for having blemished the drops of your mind. Concerning this it is said (Proverbs 2:19), “None that go to her return, nor do they regain the paths of life.” You have become attached to the side of death, the aspect of chametz, of “Gavriel descended.” Know also that “a reed has been plunged”—extrinsic wisdom has been plunged—into your sea of wisdom.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>		
<p>Labels: CRITIQUE_EXTERNAL_WISDOM</p>		

Likutei Moharan I, Lesson 35, segment 1.5	Supports thesis	ויקרא
<p>גַּעַר תֵּית קִנְיָה, וְהֵם חֲכָמוֹת חִיצוֹנִיּוֹ...  שְׂבִקְלָפוֹת, כְּמוֹ שְׂכָתוֹב (תהילים ס"ח:ל"א):  חֲכָמָה. וְזֶה לְעַמַּת זֶה עֲשֵׂה אֱלֹקִים, הִינּוּ קִנְיָה  קְדוֹשׁוֹת, כְּמוֹ שְׂכָתוֹב (משלי ד':ה'): קִנְיָה  בְּחִיבַת קִנְיָה, כִּי יֵשׁ קִנְיָה בְּקִדְשָׁה, הֵם חֲכָמוֹת  וְחֲכָמוֹת חִיצוֹנִיּוֹת הֵם</p>	<p>Now, extraneous wisdoms are an aspect of a reed. For there is a KaNeH (reed) in holiness. This is hallowed wisdom, as is written (Proverbs 4:5), “K’NeH (acquire) wisdom.” But “God made one to contrast the other” (Ecclesiastes 7:14) —i.e., a reed in impurity, as is written (Psalms 68:31), “Rebuke the beast of the KaNeH.” This is extraneous wisdoms.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>		
<p>Labels: CRITIQUE_EXTERNAL_WISDOM</p>		

Likutei Moharan I, Lesson 35, segment 1.8	Supports thesis	ויקרא
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<p>והחכמה חיצונית היא נעוץ בתוך השכל הקדוש... חיצוניות, שכל חיצוני, בתוך שכל הקדוש. קדשת שכלו, כפי תפיסת המקום של חכמה חיצונית, הם חכמות חיצוניות, אזי נתמעט וכשאדם מכניס בתוך שכלו הקדוש מחשבות</p>	<p>But when a person takes into his holy intellect extraneous thoughts, which are extraneous wisdoms, the holiness of his intellect then decreases commensurate with the space occupied by the extraneous wisdom, the extraneous intellect, within the holy intellect. This extraneous wisdom is plunged into the holy intellect like a reed, diminishing the space of holiness. And around this reed—i.e., this intellect—collect and come together all the evil and odious traits.</p>
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>	
<p>Labels: CRITIQUE_EXTERNAL_WISDOM</p>	

<p>Likutei Moharan I, Lesson 35, segment 1.9</p>	<p>Supports thesis</p>	<p>תורה</p>
<p>הינו בחינת קלפות, שהם חכמות חיצוניות... בחינת: ירד גבריאל. נעשה סוספיתא דדבא, שגם למעלה, מהשתלשלות הגבורות, שזהו בת פרעה, ירד גבריאל ונעץ קנה בים. הינו, וזהו (סנהדרין כא): כשנשא שלמה את</p>	<p>{When Shlomo married Pharaoh’s daughter, Gavriel descended and plunged a reed into the sea. A sandbank formed around it, on which was built the great krakh (city) of Rome (Sanhedrin 21b).} This is the meaning of: When Shlomo married Pharaoh’s daughter, Gavriel descended and plunged a reed into the sea. In other words, Above as well, from the devolution of the GeVuRot (severities)—this being the aspect of the angel “GaVRiel descended”—gold dross is created. This [gold dross] is an aspect of the evil forces, the extraneous wisdoms, which are also called “a reed.” “And he plunged” it into the sea of wisdom, thereby diminishing the space of holiness. “A sandbank formed around it”—i.e., the aspect of the odious traits. “And on it was built the great KRaKh of Rome”—i.e., the primordial snake, which KaRuKh (latches on) to holiness.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind.</i></p>		
<p>Labels: CRITIQUE_EXTERNAL_WISDOM</p>		

<p>Likutei Moharan I, Lesson 37, segment 2.4</p>	<p>Supports thesis</p>	<p>תורה</p>
<p>וסכלות זבחינת בהמה, כנגד חכמות התורה: חכמות התורה, שחכמות חיצוניות הם חמר והם בחינת</p>	<p>And they are an aspect of the Torah’s wisdom. For extraneous wisdom is matter, foolishness, and an aspect of animal vis-à-vis the wisdom of the Torah.</p>	



<p>בְּחֻמַּת פִּילֹסוּפִיָּא, שְׂמָאד מָאד מִזִּי...  כי לבם חלש וחסר. ובפרט הנואפים, העוסקים  אבל הלב אינו יכול להצפין כח השכל בתוכו,  אזוב, זה בחינת קטני קומה, הם בעלי השכל,  והן, בחינת (מלכים-ה): אזוב היוצא בקיר.</p>	<p>Hence, they are the aspect of “hyssop that emerges from the wall” (1 Kings 5:13). “Hyssop” is the aspect of short people; they are intelligent, but the heart is incapable of storing within it the power of the intellect. This is because their hearts are weak and lacking, especially those who are sexually immoral, who occupy themselves with philosophy, which causes them great harm, because their hearts are lacking, in the aspect of “One guilty of adultery lacks a heart” (Proverbs 6:32). This is the meaning of “hyssop that emerges from the wall”—i.e., the walls of the heart. The intelligence emerges by way of the walls of the heart, and the heart is incapable of containing within it the intelligence, in the aspect of “I have stored [Your word] in my heart.”</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate.*

*Labels: CRITIQUE\_PHILOSOPHY*

<p>על-ידי פְּנוּת הַלֵּב שֶׁבִּתְפִּלָּה, מִתְקַן אֶת לְבָם.  אֹתָם, בְּבַחֲנֵינָת: בְּלִבִּי צָפַנְתִּי וְכוּ'. וְזֶה נֶעֱשֶׂה  שְׂיִזְכַּל לְבָם לְהַכִּיל אֶת שְׂכָלָם, שְׁלֵא יִחְטִיֵא  וּלְתַקֵּן אֶת לֵב הַמְּחַקְרִים הַחֲכָמִי פִּילֹסוּפִיָּא,</p>	<p>[He must] rectify also the hearts of scholars, the philosophers, in order that their hearts can contain the intellect and not cause them to sin, in the aspect of “I have stored [Your word] in my heart.” This is accomplished by means of the heart’s intentionality while praying: he rectifies their hearts.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY*

<p>לְהִיטִיב לֹא יִזְכְּלוּ. וְהֵם בְּחִינֹת הַנְּחָשׁ, בְּ...  חֲכָמִים לְהִרְעֵ, שְׂאֵם יִרְצוּ לְהִשְׁתַּמֵּשׁ בְּחֻמַּתָּם  חֲכָמִים הֵמָּה לְהִרְעֵ וּלְהִטִיב לֹא יִדְעוּ; שְׁהֵם רַק  וְאִפְיֻקוּרְסוֹת, כְּמוֹ שֶׁכְּתוּב (יִרְמִיָּהוּ ד':כ"ב):  הֵם אֵלּוּ הַחֲכָמִים לְהִרְעֵ, הַחוֹקְרִים פִּילֹסוּפִיָּא  וְהַנְּחָשׁ</p>	<p>Now, the serpent signifies those scholars at doing evil who study philosophy and heretical teachings, as it is written (Jeremiah 4:22), “they are wise to do evil, but to do good they have no knowledge.” They are scholars only at doing evil; if they should want to use their wisdom for good, they could not. They are the aspect of the serpent, the aspect of “Now the serpent was the most cunning of all the wild beasts” (Genesis 3:1) .</p>
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Labels: CRITIQUE\_PHILOSOPHY · HERESY\_APICORUS · FALSE\_WISDOM\_CRITIQUE

Likutei Moharan I, Lesson 63, segment 5.4

Supports thesis

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וּגַם בְּחִקְרוֹתָם בְּעֶצְמָם הֵם מְעוֹפְפִים, כ...  
שְׁלֵהֵם בְּעוֹלָם, וּמִזִּיק מְאֹד לְהָעוֹלָם.  
שְׂמֵעוֹפֶפֶת וּמִתְפַּשְׁטֶת חֲכָמָתָם וְאֶפִיקוֹרְסִית  
שֶׁהֵם בְּחִיבַת הַנְּחֹשׁ, שְׂיִזְכְּלוּ לְעוֹף וּלְפָרֵחַ, הֵינּוּ  
דְּבוּרִים רְעִים, עוֹשִׂים כְּנִפְיָם לְהַחֲכִימִם אֵלּוּ,  
וְעַל-יָדֵי

By means of the evil words, wings are made for these scholars, who are the aspect of the serpent, so that they can fly about—i.e., so that their scholarship and heretical teachings fly and spread around the world, causing it much harm. And even in their philosophical investigation itself they fly about, like someone with a flying intellect—i.e., their intellect flies at a speed, and their wisdom is very accessible to them.

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Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · HERESY\_APICORUS · FALSE\_WISDOM\_CRITIQUE

Likutei Moharan I, Lesson 63, segment 5.6

Supports thesis

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לְאַחֲרֵים בְּחֲכָמָתָם הוּא רַק בְּבְחִיבַת הַלִּיכָה, ...  
מְעַט מְעַט, כְּמוֹ הַהוֹלֵךְ. וּגַם מֵה שְׂמִזְזִיקִים  
בְּחֲכָמוֹת שְׁלֵהֵם, רַק חוֹקְרִים בְּחֲכָמָתָם  
לְהֵם הַחֲכָמָה כְּל־כֵּךְ, וְאֵינָם מְעוֹפְפִים וּמְהִירִים  
לְבִין עֶצְמָן אִין שְׂכָלָם מְעוֹפֵף, הֵינּוּ שְׂאִין גְּפֹתָח  
וּגַם בִּינָם

Even among themselves, their intellect does not fly—i.e., their not so very accessible to them. Thus they do not fly about and move swiftly in their scholarship, but engage in philosophical investigation gradually, like someone walking. Therefore, the harm they bring to others through their scholarship is also only in the aspect of walking; it does not fly about and enter deeply into the mind and heart. Rather, it only somewhat adheres to the mind, without entering deeply into the heart and mind.

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Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · FALSE\_WISDOM\_CRITIQUE

Likutei Moharan I, Lesson 63, segment 6.1

Supports thesis

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<p>נִכְנָסִים בְּחִקְיָרְתָם לַחְקֹר בְּאֵלוֹ הַחֲכָמוֹ... וְנִכְנָס בְּאֵלוֹ הַחֲכָמוֹת, אֲזִי נִשְׁאַל הַחֲכָמִים מְדוּת טוֹבוֹת, וּמְחַמֵּת שֶׁהוּא חָכֵם גָּדוֹל דִּקְדָּשָׁה חָכֵם הַדּוֹר, שֶׁהוּא חָכֵם הַיֵּשֶׁר וְהַצַּדִּיק וְיַבְעֵל וְהַנְּמָלָה הַמֵּנַח בְּתוֹךְ פִּי הַנָּחֶשׁ, הוּא בְּחִינּוֹת</p>	<p>6. The ant that lies inside the serpent’s mouth is the aspect of the of the generation, who is and possesses good character traits. Because he is wise and involves himself in scholarship , probing these wisdoms, suffers greatly when these scholars begin to engage in their investigation. He wages a fierce battle with them—i.e., with the aforementioned aspect of the serpent—for he is greatly assailed by doubts, and false beliefs.</p>
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<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<i>Likutei Moharan I, Lesson 63, segment 6.4</i>	<i>Supports thesis</i>	📖📖📖📖
<p>יֵשׁ לְהַנְמָלָה הַנִּי"ל בְּיַחַד, כִּי אֲזִי אֵינוֹ הוֹלֵךְ וְאֵינוֹ שׂוֹרֵץ לְשִׁלְשֵׁל וְלְהוֹרִיד עֲצָמוֹ לְמַטָּה, וְאֲזִי הָעֵפִיפָה מִמַּעַלָּה לְמַטָּה, כְּדֶרֶךְ הַמְעוֹפֵף בְּעֵת וְהוּא בְּעֵת שֶׁפּוֹסֵק הָעֵפִיפָה זִמְרוֹיֵד עֲצָמוֹ מִן רַק שֵׁשׁ מִמָּצַע בֵּין הַהֵלִיכָה וּבֵין הָעֵפִיפָה.</p>	<p>Yet there is a middle stage between the crawling and the flying, which is at the time that it stops flying and descends to a lower altitude, as is the way of that which flies when it wants to descend and alight below. Then, the aforementioned ant can rest, for at that time [the serpent] neither crawls nor flies. That is, there are various times when the scholars rest and do not engage in philosophical investigation, for example, when they sleep and eat. Then the sage, who is the ant inside [the serpent’s] mouth, can rest.</p>	
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

<i>Likutei Moharan I, Lesson 63, segment 7.6</i>	<i>Supports thesis</i>	📖📖📖📖
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<p>חֲפָשִׁית לְהַמְחַקְרִים לְחַקֵּר בְּכָל עֵת שֵׁי...  כִּי בְּחִינּוֹת הַלֵּיכָה יֵשׁ לוֹ תַמִּיד, כִּי הַבְּחִירָה  הַקְּדוּשָׁה. אָזִי: וְאָזֵל, שְׂאִין לוֹ רַק בְּחִינּוֹת הַלֵּיכָה,  וְכֹנְפֵיהֶם פְּרוּדוֹת מִלְמַעְלָה; הֵינּוּ בְּחִינּוֹת כְּנָפֵי  וְזֶה: וְאָזֵל בְּפְרוּדָא, בְּחִינּוֹת (יַחֲזַקְאֵל א' י"א):</p>	<p>This is “and goes separately,” the aspect of “their wings were separated above” (Ezekiel 1:11)—i.e., the aspect of the wings of holiness. Then, “and goes”—it has only the aspect of walking. For it always has the aspect of walking, because the philosophers have the freedom to engage in philosophical investigation whenever they so choose. It is just that, when they have no wings from evil words, they are unable to fly in the aspect mentioned above. They have only the aspect of walking, as explained above.</p>
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*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY*

Likutei Moharan I, Lesson 63, segment 7.8 Supports thesis ויקרא

<p>מַחְבוּר חֲמֵר וְצוּרָה. וְסִיִּים בְּפְרוּדָא, שְׂמֶסֶת...  שְׂתַחֲלַת חֲקִירְתֶּם מִתְחַלֵּת מִהַמְחַבְרִים,  כְּנ"ל, חֲכָמְתֶם וְחֲקִירְתֶם הוּא - שְׂאֲרֵי בְּחִבּוּרָא,  שֶׁהֵם חֲכָמִים לְהַרְע, שֶׁהֵם בְּחִינּוֹת הַנְּחֹשׁ  בְּחִבּוּרָא וְסִיִּים בְּפְרוּדָא, הֵינּוּ שְׂאֵלוֹ הַמְּחַקְרִים,  שְׂאֲרֵי</p>	<p>It starts out attached, but ends up separated—That is, these philosophers—who are scholars at doing evil, which is the aspect of the serpent, as explained above— their scholarship and philosophical investigation “starts out attached.” Their investigation starts with that which is attached, with the bond between matter and form. “But ends up separated”—their scholarship concludes at the separate intelligences.</p>
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*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · FALSE\_WISDOM\_CRITIQUE*

Likutei Moharan I, Lesson 63, segment 7.9 Supports thesis ויקרא

<p>וצורה של עלה ועלול, עד שמגיעים זמסימ... מחמר וצורה של הדקים יותר, ואחר-כך מחמר מתחלה מחמר וצורה של הגשמיים, ואחר-כך החמר והצורה, ועולים ממדרגה למדרגה, כי כן דרך כל חקירתם, להתחיל מחבור</p>	<p>For this is the nature of their entire investigation: to begin with the bond between matter and form, and then ascend from level to level—initially, from the matter and form of corporeal objects; then, from the matter and form of less corporeal objects; and afterwards, from the matter and form of cause and effect—until they reach and conclude at the separate intelligences. Through human philosophical investigation, which is mistaken and confused, as the philosophers themselves know, they seek to comprehend the separate intelligences from the bond between matter and form. And this is, “It starts out attached, but ends up separated,” .</p>
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<p>Likutei Moharan I, Lesson 64, segment 2.1</p>	<p>Supports thesis</p>	<p>📖📖📖📖</p>
<p>בא מחכמות חיצוניות, שָׁהם בָּא... הזאת יש עליה תשובה, כי זאת האפיקורסית ודע מה שתשיב לאפיקורוס; כי האפיקורסות מחכמות חיצוניות, ועליו נאמר (אבות פ"ב): שני מיני אפיקורסות: יש אפיקורסות, שבא ב ודע, שיש</p>	<p>2. Know, that there are two types of heresy. One is the heresy that stems from secular wisdom. Of this it is said, “And know what to answer the heretic” (Avot 2:14), since this heresy has an answer. This is because it stems from secular wisdom, which stems from extraneous elements, from the aspect of the Shattering of the Vessels. An overload of the Light caused the vessels to break, and this brought into existence the forces of evil, as is known. And secular wisdom stems from there—i.e., from the Shattering of the Vessels, from extraneous elements, the dross of holiness.</p>	
<p><i>Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind. Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: CRITIQUE_EXTERNAL_WISDOM · HERESY_APICORUS</i></p>		

<p>Likutei Moharan I, Lesson 64, segment 2.3</p>	<p>Supports thesis</p>	<p>📖📖📖📖</p>
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יִתְבָּרַךְ אִם יִבְקֶשׁהוּ וַיִּדְרֹשׁהוּ שָׁם, כִּי מֵאַחֲ...  
 לְצֵאת מִשָּׁם, כִּי יוּכַל לְמַצֵּא שָׁם אֶת הַשֵּׁם  
 מִי שְׁנוּפֵל לָשָׁם, אֶפְשָׁר לוֹ לְמַצֵּא הַצֶּלֶה  
 צָרִיךְ לְבָרַח וּלְהַמְלִיט מִשָּׁם, אֲךָ אִף־עַל־פִּי־כֵן  
 כֵּן מִי שְׁנוּפֵל לְאַפִּיקוֹרְסוֹת הַזֹּאת, אִף שְׁבֹדְדֵי  
 וְעַל

Therefore, although whoever succumbs to this heresy should surely flee and escape from that place, nevertheless, having fallen there it is possible for him to find the way to get free. For he will be able to find God in that place, provided he seeks and searches for Him there. Since the [heresies] stem from the Shattering of the Vessels, there must be some holy sparks and some letters that broke and fell there, as is known. Consequently, he can find Godliness and intellect there in order to answer the questions raised by this heresy that stems from secular wisdom, which [in turn] stems from extraneous elements, from the Shattering of the Vessels. For there is Godly life-force there—i.e., intellect, and letters that broke and fell into that place. This heresy therefore has an answer, and of this it is said, “And know what to answer the heretic.”

*Note: Critiques external wisdom and treats it as something that can contaminate or distract the mind. Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: CRITIQUE\_EXTERNAL\_WISDOM · HERESY\_APICORUS*

*Likutei Moharan I, Lesson 64, segment 2.5*

*Supports thesis*

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לְיִשְׁבָּם, עַל־יְדֵי־זֶה נִדְמִים לְחֻמּוֹת וְקִשְׁיוֹת.  
 מֵעֵקֶרָא, אֲךָ מִחֻמַּת שְׂאִין בְּהִשְׁכָּל אָנוּשִׁי  
 שֶׁבְּאֵמֶת אֵיבָם שׂוֹם חֻמָּה, וְהִקְשְׁיוֹת בְּטָלִים  
 כֵּן יֵשׁ כְּמָה מְבוֹכוֹת וְקִשְׁיוֹת אֲצֵל הַמַּחְקָרִים,

Likewise, the philosophers have a number of conundrums and questions that in fact have no [basis in] wisdom, and the questions are nullified from the outset, but since the human mind is incapable of answering them they consequently seem to be [based in] wisdom and [to raise legitimate] questions.

*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Draws a boundary around human intellect.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · LIMITS\_OF\_HUMAN\_INTELLECT*

*Likutei Moharan I, Lesson 64, segment 2.8*

*Supports thesis*

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<p>בְּלִי שׁוּם חִקְיָה וְחֻכְמָה, רַק בְּאֵמוּנָה שְׁלֵמָה. מִחֲלַל הַפְּנוּי, כִּי הֵם מֵאֲמִינִים בְּהֵשֶׁם יִתְבָּרַךְ הַחֻכְמוֹת, וְאֶפְלוּ עַל הָאֶפִּיקוֹרְסוֹת הַזֹּאת הַבָּא רַק יִשְׂרָאֵל עַל־יְדֵי אֵמוּנָה עוֹבְרִים עַל כָּל</p>	<p>But through faith, the Jewish people prevail over all the wisdoms and even this heresy that stems from the Vacated Space. This is because they believe in God, without any philosophical enquiry and intellection, but only with perfect faith.</p>
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Places faith, mitzvot, or simplicity above inquiry as the path to religious completion. Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY · FAITH_OVER_INQUIRY · HERESY_APICORUS</p>	

<p>Likutei Moharan I, Lesson 64, segment 2.12</p>	<p>Supports thesis</p>	<p>תמונה</p>
<p>הַפְּנוּי, רַק צְרִיכִין לְהֶאֱמִין שֶׁהֵשֶׁם יִתְבָּרַךְ ... אֶת הַשֵּׁם יִתְבָּרַךְ, מֵאַחַר שֶׁהוּא בְּחִינַת חֲלָל חִקְיֹת וְנִשְׁקָעִים שָׁם, כִּי אִי אֶפְשָׁר לְמַצֵּא שָׁם וּבִדְאִי יֵשׁ שָׁם אֱלֹקוֹתוֹ יִתְבָּרַךְ. אֲבָל עַל־יְדֵי אֲבָל בְּאֵמַת לְאֵמַתוֹ בְּדְאִי יֵשׁ עֲלֵיהֶם תְּשׁוּבָה,</p>	<p>Nevertheless, the actual truth is that there surely is an answer for them, and there certainly is Godliness there. However, as a result of philosophical enquiry they become submerged there, because it is impossible to find God there since it is the aspect of the Vacated Space. Rather, a person must believe that God encircles that as well, and that in truth His Godliness is certainly there as well.</p>	
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</p>		
<p>Likutei Moharan I, Lesson 123, segment 1.2</p>	<p>Supports thesis</p>	<p>תמונה</p>

<p>הַחֲכָמוֹת, לֹא הָיוּ מְקַבְּלִים הַתּוֹרָה. כִּי ... כִּדְעוּ. וְלֹא יִשְׂרָאֵל מִשְׁלִיכִין מֵעַצְמָן שֶׁהָיָה טְעוּתָם עַל-פִּי הַחֲכָמוֹת וְחִקְיֵרוֹת גְּדוּלוֹת גְּדוּלוֹת, כִּי אִזּוּ הָיוּ עוֹבְדֵי עֲבוֹדַת זָרָה שְׂבִימֵיהֶם, וְיִשְׂרָאֵל בְּעֵת קְבַלַּת הַתּוֹרָה הָיוּ לָהֶם חֲכָמוֹת</p>	<p>When the Jewish people received the Torah, they possessed great pseudo-wisdoms. For then, the mistakes of those who served idolatry at that time stemmed from great pseudo-wisdoms and philosophies, as is known. Had Israel not cast off from themselves the pseudo-wisdoms, they would not have received the Torah. They might have denied everything, God forbid. All that Moshe Rabbeinu did with them would have been of no help to them. Even all the signs and awesome wonders which he performed before their very eyes would not have helped them. Today, as well, there are heretics who deny [God] based on the foolishness and error of their pseudo-wisdoms.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Connects the issue to apikorsut/heresy rather than neutral intellectual life. Critiques false or evil wisdom, not wisdom as such.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · HERESY\_APICORUS · FALSE\_WISDOM\_CRITIQUE*

*Likutei Moharan I, Lesson 216, segment 1.1* *Supports thesis* *000000*

<p>מְחַיֵּב כֶּךָ, וְעַל יְדֵי הַתְּפִלָּה נִשְׁתַּנָּה הַטֵּבַע. עַל יְדֵי תְּפִלוֹתֵינוּ אֲנוּ מְבַטְּלִים הַטֵּבַע, כִּי הַטֵּבַע הַפִּילוֹסוֹפִים קוֹרִים לְהַטֵּבַע אִם כָּל חַי, וְאַנְחֵנוּ דַּע, כִּי</p>	<p>Know! the philosophers call nature Em Kol Chay (Mother Nature). We, with our prayers, nullify nature. For nature necessitates such-and-such, and through prayer [the course of] nature is changed.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Rejects naturalistic explanation where it undermines miracles, prayer, or providence.*

*Labels: CRITIQUE\_PHILOSOPHY · ANTI\_NATURALISM*

*Likutei Moharan I, Lesson 7, segment 1.9* *Supports thesis* *000000*

<p>בְּדֶרֶךְ הַטְּבַע, כִּי עֵקֶר הַנְּסִים בְּאֶרֶץ־יִשְׂרָאֵל... שְׂאִין לָהֶם אֱמוּנָה בְּנִסִּים, זִמְכָּסִים כָּל הַנְּסִים פְּרוּטָה מִן הַכִּיס; הֵינּוּ שִׁיכְלוּ הָאֶפִיקוֹרְסִים (צ.א): אֵין מְשִׁיחַ בֶּן־דָּוִד בָּא אֶלָּא עַד שְׂתַכְלֶה וְזֶה שְׂאֵמַר חֲכָמֵינוּ זְכָרֵנוּם לְבִרְכָּה (סנהדרין</p>	<p>This is the meaning of what our Sages taught: The Mashiach son of David will not come until the [last] penny is gone from the pocket (Sanhedrin 97a)—i.e., gone are the atheists who have no faith in miracles and explain away all miracles as natural phenomena. And the quintessence of miracles is in the Land of Israel, for the Land of Israel drinks first (Taanit 10a). Its drink is from the t’home (depths), which connotes [the miraculous and amazing, as in] (Ruth 1:19), “the entire city TeiHoMe (was amazed).” Something that is miraculous amazes everyone.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Rejects naturalistic explanation where it undermines miracles, prayer, or providence.</i></p>	
<p><i>Labels: HERESY_APICORUS · ANTI_NATURALISM</i></p>	

<p>Likutei Moharan I, Lesson 52, segment 1.2</p>	<p>Supports thesis</p>	<p>00000</p>
<p>פִּיָּהֶם, כִּי בְּאֵמַת הָעוֹלָם זִמְלוּאוּ הוּא אֶפְשָׁרִי... וְשָׁלוֹם, מִמְּנֵהֶג הָעוֹלָם. אָבֵל בְּאֵמַת הֶבֶל יִפְצָּה בְּדַמָּה לָהֶם, שֵׁישׁ עַל־זֶה רְאִיּוֹת זְמוּפְתִים, חֵס מְחִיב הַמְצִיאוֹת, וְלִפִּי דַעְתָּם הַרְעָה הַמְשַׁבְּשֵׁת, כִּי יֵשׁ אֶפִיקוֹרְסִים שְׂאוּמְרִים, שֶׁהָעוֹלָם הוּא</p>	<p>There are heretics who say that the world is a necessary reality. Based on their evil and erroneous opinion it seems to them that they have proofs and examples of this, God forbid, from the way the world functions. But in fact their mouths spew foolishness. For the truth is that the world and all it contains are a contingent reality.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Critiques false or evil wisdom, not wisdom as such.</i></p>		
<p><i>Labels: HERESY_APICORUS · FALSE_WISDOM_CRITIQUE</i></p>		

<p>Likutei Moharan I, Lesson 53, segment 4.2</p>	<p>Mixed / nuanced</p>	<p>00000</p>
<p>בְּחֵמֶשׁ בְּחִינּוֹת, וְהֵם מְפָרְשִׁים בְּסִפְרִים. בֵּין דַּעַת הָאָדָם בְּשִׁלְמוֹת, לְדַעַת הַשָּׁם יִתְבָּרַךְ, שְׂאִי אֶפְשָׁר לְאָדָם לִידַע יוֹתֵר, אֲזִי יֵשׁ הַפָּרֶשׁ זֹכָה לְשִׁלְמוֹת הַדַּעַת, הֵינּוּ שְׁזֹכָה לְדַעַת כְּשִׂאָדָם</p>	<p>When a person merits perfected daat—i.e., he merits a [level of] daat beyond which cannot—then the difference between perfected human daat and the daat of God is [only] in five aspects. These are expounded on in the holy books.</p>	
<p><i>Note: Draws a boundary around human intellect. Counterbalance: positively values holy intellect/wisdom/daat.</i></p>		
<p><i>Labels: LIMITS_OF_HUMAN_INTELLECT · COUNTER_POSITIVE_INTELLECT</i></p>		

Likutei Moharan I, Lesson 53, segment 4.3	Mixed / nuanced	תורה
<p>אי אָפּשֶׁר לְשַׁכַּל אָנוּשׁ׳ לְדַעַת, אַם לֹא מִי שׁ...  רק בחמשה דברים אלו, שאלו חמשה דברים  ולא יהיה הפרש בין דעתו לדעת השם יתברך,  הדעת, מה שאי אפשר לאדם לידיע יותר,  וצריך האדם להשתדל שיגיע לשלמות</p>	<p>Thus, a person has to strive to attain perfected daat, [to that level] beyond which man cannot know. Then there will be no difference between his daat and the daat of God other than in these five things. For these five things cannot be known by man's intellect, unless by someone who is more elevated than [all] mankind.</p>	
<p><i>Note: Draws a boundary around human intellect. Counterbalance: positively values holy intellect/wisdom/daat.</i></p>		
<p><i>Labels: LIMITS_OF_HUMAN_INTELLECT · COUNTER_POSITIVE_INTELLECT</i></p>		

Likutei Moharan I, Lesson 54, segment 2.5	Supports thesis	תורה
<p>כִּי בְּמִפְּלֵא מִמֶּךָ אֵל תִּדְרָשׁ (חגיגה יג).  בְּזָה. וְכֵן לֹא יִסְתַּכַּל בְּזָה לְמַעַלָּה מִמְדַּרְגָּתוֹ,  רַק לְפִי שִׁכְל אָנוּשׁ׳ שְׁלוֹ כֵן יִגְדִּיל הַמַּחְשְׁבָה  צָרִיךְ לִהְיוֹת בְּמִדָּה, שְׁלֹא יֵצֵא מִגְּבוּל הַקִּדְשָׁה,  אֲךְ הַהִגְדָּלוֹת הַשִּׁכְל בְּזָה,</p>	<p>Nevertheless, expansion of the intellect in this must be with measure so that it does not go beyond the limit of holiness. He should expand his thought on this only commensurate with the capacity of his intellect. Likewise, he must not look into this beyond his level, because “In that which is hidden from you, do not inquire” (Chagigah 13a) .</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary. Draws a boundary around human intellect.</i></p>		
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY · LIMITS_OF_HUMAN_INTELLECT</i></p>		

Likutei Moharan I, Lesson 63, segment 5.5	Supports thesis	תורה
<p>בְּעוֹלָם, הֵינוּ שְׂאִין מִתְּפִשֵּׁט וּמְעוֹפִיף...  מה שחוקרים בינם לבין עצמן, ואינם מעופפים  הליכה, הֵינוּ שְׂאִין לְהַחֲכִימִים לְהִרְעֵה הַגִּיל, רַק  דְּבוּרִים רְעִים כְּנִ"ל, אֲזִי אֵין לְהִנְחֹשׁ רַק בְּחִינַת  אֲבָל אִם אֵין לְהִנְחֹשׁ כְּנִפְסִים, הֵינוּ שְׂאִין לְהֵם</p>	<p>However, if the serpent lacks wings—i.e., [the scholars] have no evil words, as explained above—then the serpent has only the aspect of walking. That is, the scholars do not have evil other than what they investigate among themselves. They do not fly about the world—i.e., their scholarship does not spread and fly about the world—and they cannot harm the world, only those close to them, such as their students and friends. But they cannot harm those far from them; similar to someone walking, who moves only a small distance , and cannot quickly reach some faraway place like the person who flies.</p>	

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary. Critiques false or evil wisdom, not wisdom as such.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY · FALSE\_WISDOM\_CRITIQUE*

*Likutei Moharan I, Lesson 216, segment 1.2* *Supports thesis* 0000

<p>כָּל חַי, זְמַנְיָנוּ וְזְמַנְיָנוּ הַמִּינִים וְהַאֲפִיקוֹרְסִים: הַמִּינִים, שְׁעַל־יָדֵי חַי בְּרַכָּאָן, מְבַטְלִין הַטָּבַע אִם וְזֶה בְּחִיבַת ח"י בְּרַכּוֹת הַתְּפִלָּה חוּץ בְּרַכַּת</p>	<p>This is the aspect of the Eighteen Blessings of prayer, not counting the blessing for [overcoming] atheists. For with the ChaY (18) blessings we nullify nature, Em Kol ChaY, subjugating and nullifying the atheists and heretics.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Rejects naturalistic explanation where it undermines miracles, prayer, or providence.*

*Labels: HERESY\_APICORUS · ANTI\_NATURALISM*

*Likutei Moharan I, Lesson 1, segment 2.1* *Counters thesis* 0000

<p>עַל־יָדֵי אוֹתוֹ הַדְּבָר, כִּי הַשֶּׁכֶל הוּא אוֹר ג... הַשֶּׁכֶל שֵׁשׁ בְּכָל דְּבָר לְהִתְקַרֵּב לְהֵשֵׁם יִתְבַּרַךְ הַחֲקִמָה וְהַשֶּׁכֶל שֵׁשׁ בְּכָל דְּבָר, כְּדֵי שְׂאִיר לוֹ לְהִסְתַּכֵּל בְּהַשֶּׁכֶל שֶׁל כָּל דְּבָר, וְלִקְשֵׁר עֲצָמוֹ אֶל כִּי אִישׁ הַיִּשְׂרָאֵלִי צָרִיךְ תָּמִיד</p>	<p>2. For the Jew must always focus on the inner intelligence of every matter, and bind himself to the wisdom and inner intelligence that is to be found in each thing. This, so that the intelligence which is in each thing may enlighten him, that he may draw closer to God through that thing. For the inner intelligence is a great light that shines for a person in all his ways. As it is written (Ecclesiastes 8:1), “A person’s wisdom causes his countenance to shine.”</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

*Labels: COUNTER\_POSITIVE\_INTELLECT*

*Likutei Moharan I, Lesson 1, segment 2.3* *Counters thesis* 0000

<p>צְדִיקִים כְּאוֹר נִגְהַ הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם. כְּמוֹ הַשֶּׁמֶשׁ. וְזֶה בְּחִיבַת (מְשֻׁלֵי ד'י"ח): וְאַחַר בְּחִיבַת שֶׁמֶשׁ, כִּי הַשֶּׁכֶל הוּא מְאִיר לוֹ בְּכָל דְּרָכָיו וְזֶה</p>	<p>And this is the concept of sun. For the inner intelligence shines for him in all his ways, like the sun. This corresponds to (Proverbs 4:18), “The path of the righteous is like radiant sunlight, shining ever brighter as it approaches noon.”</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

*Labels: COUNTER\_POSITIVE\_INTELLECT*

*Likutei Moharan I, Lesson 1, segment 2.4* *Counters thesis* 0000

<p>כְּמוֹ שֶׁכְּתוּב (קהלת ז' י"ב): הַחֵכְמָה תְּחִיָּה וְכוּ'. כִּי הַחֵכְמָה וְהַשְּׂכָל הֵאָה הַחַיִּית שֶׁל כָּל דָּבָר, וְזֶה בְּחִינַת חַיִּית, לְשׁוֹן חַיִּית,</p>	<p>And this is the concept of the CheT. It suggests ChiuT (life). For the wisdom and the inner intelligence are the vitality of all things, as in (Ecclesiastes 7:12), “Wisdom gives life to those who possess it.”</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<i>Likutei Moharan I, Lesson 1, segment 4.3</i>	<i>Counters thesis</i>	<i>1000</i>
<p>הֶדְרָ לּוֹ, תִּרְגָּם אֲוִקְלוֹס: זִיו לִיָּהּ, לְשׁוֹן אֹר... לְהִסְתַּכֵּל בְּהַשְּׂכָל שֵׁשׁ בְּכָל דָּבָר כְּבִ"ל. וְזֶה כְּבִ"ל. וְזֶה שׁוֹרוֹ - לְשׁוֹן הַסְּתַכְלוּת, כִּי צְרִיכִין בְּכוֹר שׁוֹרוֹ הֶדְרָ לּוֹ. בְּכוֹר הוּא בְּחִינַת הַשְּׂכָל וְעַל כֵּן נֶאֱמַר בְּיוֹסֵף (דברים ל"ג: ז):</p>	<p>It is therefore said of Yosef: “The firstborn of his shor (oxen), grandeur is his” (Deuteronomy 33:17). “Firstborn” corresponds to the inner intelligence, as above. And this is “his shor,” it suggests gazing. For it is necessary to focus on the inner intelligence of every matter. Onkelos renders “grandeur is his” as “radiance is his,” an expression of luminance. For the inner intelligence shines for him in each thing. Even in a place that had been dark and obscure, the inner intelligence shines for him—when he merits focusing on the inner intelligence that is found in each thing—and brings him closer to God.</p>	
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>		
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>		

<i>Likutei Moharan I, Lesson 4, segment 10.4</i>	<i>Supports thesis</i>	<i>1000</i>
<p>אֹדוֹת הַמַּלְכוּת, אֵיךְ בְּנֵי־יִשְׂרָאֵל מַעֲלִין אוֹתָהּ. בְּחִינַת מַלְכוּת, שְׂרָבָה בַּר בַּר חֲנָה חָקַר בְּשִׂכְלוֹ סְפִינָה - לְשׁוֹן חֲשִׁיבוֹת,</p>	<p>SePhiNa — This connotes importance, corresponding to Malkhut. Rabbah bar bar Chanah used his intellect to investigate the status of Malkhut and the means by which the Jewish people could elevate it.</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

<i>Likutei Moharan I, Lesson 4, segment 10.23</i>	<i>Supports thesis</i>	<i>1000</i>
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<p>שְׂיֹצְאִין מְלַל יִשְׂרָאֵל עַל־יְדֵי מַעֲשֵׂיהֶם הַרְעִים.  שֶׁהֵם אַחֲרֵי שְׁנַיִם־עָשָׂר שָׁבָטִים דִּקְדָּשָׁה,  וְחָזַר לַעֲיִן בְּאֵלוֹ שֶׁהֵם בְּתֵר תְּרִיסַר־יְרֵחֵי שְׁתָּא,  שְׂיֹצְאִין מִהַקְדָּשָׁה. וְזֶה שֶׁסָּפַר הַתַּנָּא, שֶׁהִדָּר  וַיֵּשׁ בְּנֵי־אָדָם</p>	<p>Now, there are people who move outside the realm of holiness. This is what the Tanna recounted: He returned to inquire about those who are after twelve months time —those who are behind the twelve tribes of holiness. They move outside the Jewish community as a result of their evil deeds.</p>
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p>Labels: CRITIQUE_SPECULATIVE_INQUIRY</p>	

<p>Likutei Moharan I, Lesson 6, segment 1.2</p>	<p>Supports thesis</p>	<p>11111</p>
<p>וְהַכֹּל חוֹקְרִים אַחֲרָיו וְשׂוֹאֲלִים: מִי הוּא ז...  בו (משלי כ"ה:ב'): כְּבֹד מְלָכִים חֶקֶר דְּבָר;  לְכָבוֹד אֱלֹקִים, אֲלֵא לְכָבוֹד שֶׁל מְלָכִים, שְׁנֹאֲמַר  הַמְּקוֹם, כִּי מִי שֶׁרוֹדֵף אַחַר הַכְּבוֹד אֵינוֹ זוֹכֵה  כָּל אָדָם לְמַעַט בְּכָבוֹד עֲצָמוֹ וְלִהְרַבּוֹת בְּכָבוֹד  א כִּי צָרִיךְ</p>	<p>Each person is required to minimize his own kavod (honor) and maximize the honor of the Omnipresent One. For anyone who pursues honor does not attain kavod Elohim (God’s glory), but kavod melakhim (glory of kings), of which it is said (Proverbs 25:2), “but the glory of kings is an investigated matter.” Everyone inquires about him “Who is he and what is he?” (Esther 7:5) that he is afforded such honor. And they oppose him, saying that he is not deserving of such kavod .</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p>Labels: CRITIQUE_SPECULATIVE_INQUIRY</p>		

<p>Likutei Moharan I, Lesson 6, segment 1.3</p>	<p>Supports thesis</p>	<p>11111</p>
<p>הַסֵּתֵר דְּבָר; כִּי אִסּוּר לְחַקֵּר עַל הַכְּבוֹד...  רְאוּי אִם לֹא, וְעַלִּיו נֶאֱמַר (שם): כְּבֹד אֱלֹהִים  וְאֵז אֵין אֵין בְּנֵי־אָדָם חוֹקְרִים עַל כְּבוֹדוֹ, אִם הוּא  בְּכָבוֹד הַמְּקוֹם - אֵזִי הוּא זוֹכֵה לְכָבוֹד אֱלֹהִי,  מִן הַכְּבוֹד, שֶׁמֵּמַעַט בְּכָבוֹד עֲצָמוֹ וּמִרְבֵּה  אֲבָל מִי שְׁבוֹרַח</p>	<p>However, the person who flees from glory—minimizing his own glory while maximizing the glory of God—attains kavod Elohim. Then, do not investigate whether he is deserving of his glory or not. Of him it is said (Proverbs, ibid.), “The glory of the Lord is a concealed matter.” For it is forbidden to inquire into glory.</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p>Labels: CRITIQUE_SPECULATIVE_INQUIRY</p>		

<p>Likutei Moharan I, Lesson 6, segment 5.2</p>	<p>Supports thesis</p>	<p>11111</p>
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<p>והנקדה היא כסא דמתכסיא, כמו שכ...  שבאל"ף, דמתקריא רקיע (שם בתיקונים),  אבן ספיר דמות כסא, דמתכסיא לעילא מוא"ו  א"כ"ו): וממעל לרקיע אשר על ראשם  שעל האלף זה בחינת כתר, בחינת (יחזקאל  ונקדה העליונה</p>	<p>And the upper point of the aleph is the aspect of Keter, corresponding to “Above the firmament that was over their heads was the semblance of a kisay (throne), in appearance like sapphire stone” (Ezekiel 1:26). [This is the point] that covers from above the vav of the aleph, which is called “firmament” (see Tikkuney Zohar, ibid.). This point is kisay d'mitKaSyā (a throne that is covered). As is taught: Do not inquire about that which is hidden from you, and into what is miKhuSeh (covered) from you do not investigate (Chagigah 13a). This corresponds to “The kavod of the Lord is a concealed matter,” the aspect of Keter.</p>
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<i>Likutei Moharan I, Lesson 6, segment 5.5</i>	<i>Supports thesis</i>	0000
<p>ותחת רגליו, והנקדה העליונה הוא כס...  והארץ הדם רגלי; וזה בחינת חיריק, בחינת:  היא השתיקה והדמימה, כמו שכתוב:  הגוני, הימ הבושה, כנ"ל. והנקדה התחתונה  כי הוא"ו שבתוך האלף הוא רקיע, כלליות</p>	<p>For the vav in the middle of the aleph is the firmament, the encompassing of all the colors—i.e., the above mentioned embarrassment. The lower point is the DeMimah and silence, as in, “the earth is haDoMe ragli (My footstool).” This is also the aspect of chirik, corresponding to “and under His feet...” And the upper point is the “kisay d'mitkasyah ,” the aspect of repentance, corresponding to “The glory of the Lord is a concealed matter,” and to “Do not inquire about that which is hidden from you,” and to “Above the firmament that was over their heads was the semblance of a kisay.” Then, “an adam to sit on the throne” is made, corresponding to “above it... a form [resembling] a man.”</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

<i>Likutei Moharan I, Lesson 6, segment 6.3</i>	<i>Supports thesis</i>	0000
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<p>מישים עצמו כמדבר לְדוּשׁ, שֶׁהֵלַל דְּשׁוּן עָלָיו. שֶׁהֵלַךְ לַחְקוֹר בַּמַּדְה הַטּוֹבָה שֶׁל עֲנֹה, שְׂאָדָם</p>	<p>[traveling in the desert] — [Rabbah bar bar Chanah] set out to investigate the fine trait of humility, when a person considers himself as a desert to be tread upon (Eruvin 54a)—everyone steps on him.</p>
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<i>Likutei Moharan I, Lesson 10, segment 5.2</i>	<i>Supports thesis</i>
<p>שְׂכָתוּב (יחזקאל לז): כֹּה אָמַר ה', מֵאַרְבַּע רוּ... (תיקון כא דף נה:), שְׂמִמְנָ אַרְבַּע רֻחוֹת, כְּמוֹ וְנִעְשָׂה מֵאַחַר אֶחָד, כִּי הוּא קוֹצֵא דְאוֹת ד' אֲשֶׁר רֻחַ בּוֹ, וְעַל־יְדוֹ נִכְנַע רֻחַ גְּבוּהָ, אֶל אַחַר, בְּחִינַת רֻחָא, כְּמוֹ שְׂכָתוּב (במדבר כז): אִישׁ וְצַדִּיק הוּא</p>	<p>And the tzaddik corresponds to ruach, as in (Numbers 27:18), “a man in whom there is ruach (spirit).” Through him, the haughty spirit—the “other god”—is humbled; the acheR (other) is transformed into echaD (one). This is because [the tzaddik] is the back-point of the letter dalet (Tikkuney Zohar, p.55b). From him are the four ruchot, as in (Ezekiel 37:9), “Thus says God: Come from the four winds, O spirit.” And this is the connotation of TeRuAh. It is similar to (Psalms 2:9), “You shall TRoAim (break them) with a rod of iron” (Tikkuney Zohar #18, p.36a), because it breaks the haughty spirit/“other god”/atheism.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan I, Lesson 10, segment 6.3</i>	<i>Supports thesis</i>
<p>בְּעוֹלָם (ספרי פ' ראה), וְכִשְׁנִתְעַבַּר הָעֲבוּדָה ... כִּי כָל זְמַן שֵׁשׁ עֲבוּדָה זָרָה בְּעוֹלָם, חֲרוֹן־אֵף הֵינּוּ הָעֲבוּדָה זָרָה, עַל־יְדֵי־זָה נִמְתְּקִין הַדִּינִים, בְּחִינַת: נִשָּׂא לְבוֹ אֶת רִגְלָיו, וְנִתְבַטַּל הַגָּאוּה, וְכִשְׁנִתְעַלָּה הַרְגְּלִין עַל־יְדֵי הַרְקוּדִין.</p>	<p>And when the feet are lifted up in dance, corresponding to “his heart carried his feet,” haughtiness—i.e., idolatry—is eliminated. Through this, Divine judgments/decrees are mitigated. For “As long as there is idol worship in the world, there is charon af (Divine anger) in the world” (Sifri 13:18). But when idolatry disappears, Divine anger disappears and chasadim (benevolences) are drawn [to the world]. Then the feet are “the feet of ChaSiDav (His pious ones)” (1 Samuel 20:9)—i.e., the aspect of ChaSaDim. This corresponds to (Isaiah 55:3), “... the kindnesses of David are faithful.” Specifically “faithful,” because heresy and atheism are eliminated.</p>

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 6.4*

*Supports thesis*

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דודי שלח ידו מן החור - זה בחינת התגלה...  
כמוכא בתקונים (תיקון כה דף ח.ס.), וסמך לה:  
ה'ב': קול דודי דופק; דופק - זה בחינת רוח,  
הארת הידים, כמו שכתוב (שיר השירים  
זה בחינת המחאת כף, כי על-ידי הרוח נתגלה  
וגם

And [ruach] also corresponds to hand-clapping. For through the ruach, the emanation of the hands is revealed, as in (Song of Songs 5:1), “The sound of my beloved dofeik (pulsates).” Dofeik, as the Tikkuney Zohar (# 25, p.70a) brings, is an aspect of ruach. The verse adjacent to this, “My beloved put his hand in through the hole” (Song of Songs 5:4), alludes to the revelation of the hands’ emanation—i.e., hand-clapping. And then idol worship—i.e., heresy—is eliminated. As it is written (Exodus 17:2), “And his hands were faith.”

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 6.5*

*Supports thesis*

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כ"ו:י"ב): רגלי עמדה במישור, שהוא...  
ונתרבה האמונה. ואז נתקים (תהילים  
רקודין והמחאת כף, ונתבטל הגאווה והכפירות,  
נתגלה הארת הידים והרגלים, הינו בחינת  
נמצא, שעל-ידי הצדיק, הינו בחינת רוח שבלב,

We find, therefore, that through the tzaddik—i.e., the ruach in the heart—the emanation of the hands and feet—i.e., clapping and dancing—is revealed. Haughtiness and atheism are thus eliminated, and faith is increased. And then, “My foot stands in an even place” (Psalms 26:11) is fulfilled. [“My foot stands”] is a reference to faith, whereas heresy is called “a bent foot.” As Asaf said (Psalms 73:2), “My feet were almost bent,” which in context refers there to his having turned his heart to heresy. But, “My foot stands in an even place” indicates faith. And then, “His hands were faith” is fulfilled.

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 8.8*

*Supports thesis*

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<p>הִיְתָה בְּאִמְנָה אֶתּוֹ, כִּי שָׁנִיָּהֶם הֵם בְּחִינַת... (ב): וַיְהִי אִמָּן אֶת הַדָּסָה, זָכָה כְּתִיב (שם): כְּאִשׁוֹר אֲמוּנָה בְּעוֹלָם עַל־יְדֵיהֶם, כְּמוֹ שֶׁכְּתוּב (אסתר בְּחִינַת הַיַּדִּין וְרַגְלֵיוֹ, נִתְבַּטְּלוּ הַכְּפִירוֹת, וְנִתְרַבְּרָה וְעַל־יְדֵי הָאֲרֶת מְרַדְּכִי וְאֶסְתֵּר, הֵינּוּ</p>	<p>Through the emanation of Mordekhai and Esther, the aspects of the hands and the feet, atheism is eliminated. Faith is thus increased in the world because of them. As it is written (Esther 2:7), “And [Mordekhai] ĀMEiN (raised) Hadassah”—[i.e., Esther]—of whom it is written (Esther 2:20), “just as when she was ĀMNah (raised) by him.” For both [Mordekhai and Esther] correspond to EMuNah (faith).</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 8-9* *Supports thesis* 1111

<p>ה'ה': רַגְלֵיהָ יוֹרְדוֹת מוֹת, וְעַל כֵּן עָקַר... בָּהּ, שֶׁהִיא בְּחִינַת רַגְלֵיוֹ, כְּמוֹ שֶׁכְּתוּב (משלי לְבוֹ נִשָּׂא אֶת רַגְלָיו, כִּי עָקַר הָעֵצוֹם תָּלוּ 2): אֶסְתֵּר בְּרוּח־הַקֹּדֶשׁ נֶאֱמַרְהָ, הֵינּוּ בְּחִינַת: נַעֲשֶׂה עַל־יְדֵי הָרוּחַ כְּנִל. וְזֶה בְּחִינַת (מגילה וְזֶה</p>	<p>And, as mentioned above, [elimination of atheism and an increase of faith] is achieved by means of the ruach . This corresponds to: The Book of Esther was dictated with ruach-of-holiness (Megillah 7a), an aspect of, “his heart carried his feet.” For, in the main, the idolators are dependent upon [Esther], she being synonymous with the feet, as in (Proverbs 5:5), “Her feet go down to death.” Therefore, the primary rectification of idol worship comes through her.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 9-3* *Supports thesis* 1111

<p>מִן הֵיא, הֵינּוּ בְּחִינַת הָעֵבֹדֶת אֱלִילִים, מִינּוֹת. פ' יח, ירושלמי סנהדרין פ' חלק: קָרַח בְּלוּעֵי דְקָרַח, כְּדֹאִיתָא בְּמִדְרָשׁ (במדבר</p>	<p>“Moshe and his Torah are true, and we are false .” [The merchant] said to me, “Once every thirty days Hell brings them back to here, like meat in a pot. And this is what they say, that Moshe and his Torah are true and they are false” (Bava Batra 74a).</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 10, segment 9-4* *Supports thesis* 1111

<p>בְּזַעֲי, זֶה בְּחִינּוֹת תְּרֵי נִקְבֵי הָאֵף, שִׁיּוּצָא מֵה...  שְׁעִבּוּדֹת אֱלִילִים בְּעוֹלָם, חֲרוֹן־אֵף בְּעוֹלָם. זִתְרֵי  כְּמֵאֵמֶר חֲכָמֵינוּ זְכוּרֵנוּם לְבִרְכָה: כָּל זָמָן  - הָיְנוּ בְּחִינַת הַחֲרוֹן־אֵף שְׂגוּרָמִים בְּמִנּוֹת,  וְחִזְאֵי תְרֵי בְּזַעֲי דְהֵיוּ נִפְיָק מִנְיָהוּ קִטְרָא.</p>	<p>those swallowed up with Korach — As we find in the Midrash: Korach was a heretic (Bamidbar Rabbah 18). And heresy is similar to idol worship. I saw two cracks from which fumes were coming out — This alludes to the Divine anger brought on by heresy. As our Sages taught: As long as there is idol worship in the world, there is Divine anger in the world. The two cracks correspond to the two nostrils from which smoke emanates, as in (Psalms 18:9), “Smoke went up out of his nostrils.”</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p><i>Likutei Moharan I, Lesson 10, segment 9.8</i></p>	<p><i>Counters thesis</i></p>
<p>- לְשׁוֹן חַיִּים וְאֶרֶכַת יָמִים, כִּי עַל־יְדֵי בְטוּל...  - לֹא יִחְיֶה וְלֹא יֶאֱרֶיךָ, וְהָיְנוּ: וְאִי־חֲרָךְ אִי־חֲרוּכֵי  לְבִרְכָה (עִירוּבִין נד): לֹא יִחְרָךְ רְמִיָה צִידוֹ  חַיִּים וְאֶרֶכּוֹת יָמִים, כְּמֵאֵמֶר חֲכָמֵינוּ זְכוּרֵנוּם  וְאֶפְקִינָהוּ, וְאִחְרָךְ אִחְרוּכֵי - אִחְרָךְ, לְשׁוֹן</p>	<p>When he removed it, it was ichrakh (scorched) entirely — The word iChRaKh has the connotation of life and length of days. As our Sages taught: “The slothful man will not YaChaRoKh (roast) his catch” (Proverbs 12:27) —he will neither YiChyeh (live) nor YaaRiKh (have length of days) (Eruvin 54b). This is the meaning of scorched entirely: it alludes to life and length of days. By eliminating haughtiness—i.e., idolatry—[one’s] wisdom is as it should be. And with wisdom, a person lives long, as is written (Ecclesiastes 7:12), “Wisdom gives life to those who possess it.”</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p><i>Likutei Moharan I, Lesson 10, segment 10.7</i></p>	<p><i>Supports thesis</i></p>
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<p>נתעלו הרגליו, ונתגלה הארת הידים, ונתרבו...  כף, כי על-ידי הצדיק שהוא בחינת הרוח  כפירות, ועל-ידי הרוח באים רקודין והמחצות  הצדיק, שהוא בחינת הרוח, אתעבר אל אחר,  והנה, כלל הדברים אלו - שעל-ידי</p>	<p>Now, the sum of all this is as follows: Through the tzaddik, who corresponds to ruach, [belief in an] “other god” atheism disappear. And, as a result of the ruach, there is dancing and hand-clapping. As explained above, this is because through the tzaddik/the ruach, the feet are lifted up, the emanation of the hands is revealed, and faith increases. This is why of Yosef, who is the aspect of tzaddik, it is written (Genesis 41:44), “Without your permission, no man will lift up his hand or foot [in all of Egypt].” For without the aspect of Yosef, the tzaddik, it is impossible to lift up or raise either the hands or the feet.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan I, Lesson 17, segment 2.3</i>	<i>Supports thesis</i>	0000
<p>השכל, שעל-ידי מעשים רעים נתחשך ש...  אצלו, וזה מחמת עכירת המעשים ונסילות  אצלו אינו מאיר כלל, אדרבא הוא חשך  העולמות, מכל שכן בעולם הזה, ואף-על-פי-כן  יכמו כן כשנתחשך אור הצדיק, שהוא מאיר בכל</p>	<p>This is likewise the case when the light of the tzaddik is obscured [from a person]. This [light] radiates in all the worlds, especially in this world. Even so, for him it does not shine at all. Quite the reverse, for him it is dark. This [comes] as a result of shameful deeds and foolishness. Through evil actions the intellect is obscured with foolishness, namely, faulty ideas and extraneous knowledge. As is written (Jeremiah 4:22), “They are wise to do evil, but they don’t know how to do good.” Because of their evil actions they are incapable of using their intellect “to do good,” but only evil. And, as a result of their [obscuring] the intellect with foolishness, they cannot see or understand the light of the tzaddik.</p>	
<p><i>Note: Critiques false or evil wisdom, not wisdom as such.</i></p>		
<p><i>Labels: FALSE_WISDOM_CRITIQUE</i></p>		

<i>Likutei Moharan I, Lesson 17, segment 6.1</i>	<i>Supports thesis</i>	0000
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<p>תחת ידם, הינו בחיבת חלקי נשמות י...  אך דע, שזה מחמת בחיבת הטוב הכבוס  אינם מוצאים כלל ונשארים באמונתם.  אמונתם ניחזרו ויכירו אמונת ישראל, והאחרים  מאין בא, שאלו דיקא ימצאו בספריהם הפך  ואך</p>	<p>6. Yet, how is it that specifically these find contradictions to their religion in their books and , whereas the others do not find anything and remain with their ? But know! this is because of the concept of good which is suppressed under their control—namely, the parts of the Jewish souls which they hold captive. Because, without exception, anything good is the concept of the Jewish souls.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p><i>Likutei Moharan I, Lesson 17, segment 6.10</i></p> <p>בחיבת שלמות הדעת שנעשה על ידי זה כנ"ל:  בחיבת הגרים. יכירו וידעו כל יושבי תבל - זה  להפנות אליך כל רשעי ארץ - זה</p>	<p><i>Counters thesis</i></p> <p>0000</p> <p>“To turn all the wicked of the earth towards You”—this is the concept of converts. “All the inhabitants of the world will recognize and know”—this is the concept of perfected knowledge which is achieved through this, as mentioned above.</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p><i>Likutei Moharan I, Lesson 17, segment 9.12</i></p> <p>שנתעכר המח הוא תלוי רק בכלי המעשה,  דהינו שהשכל מוכיח ואומר, שעקר החסרון  בנימין, שעקר שלמות השכל תלוי בזה כנ"ל,  - זה בחיבת: מזבח בחלקו של טורף, שהוא  ואת בנימין תקחו</p>	<p><i>Supports thesis</i></p> <p>0000</p> <p>And now you want to take Binyamin? — This corresponds to: The altar was in the portion of a toreif (predator)—this being Binyamin. The principal perfection of the intellect is dependent upon , as explained above. In other words, [its perfection results from] the intellect offering rebuke. It states that the main shortcoming, the mind’s being unsettled, is entirely due to the instruments of action.</p>
<p><i>Note: Subordinates study or discourse to concrete practice.</i></p>	
<p><i>Labels: PRACTICE_OVER_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 18, segment 2.4</i></p>	<p><i>Supports thesis</i></p> <p>0000</p>
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<p>חס ושלום, כן הסתרת פני ה', ואין רוצה ל...  אמונה שיש ב'ישראל, כי לפי רב הכפירה,  בא להם מבחינת הסתרת פני ה', על-ידי מעוט  ואינו רוצה להנהיג את העולם, זאת המחשבה  כי זה שהצדיק בורח מהשכרה והכבוד,</p>	<p>Because this that the tzaddik flees from positions of authority and honor, and doesn't want to lead the , is [based on] a thought which comes to them from the concept of the concealment of God's countenance. It is due to the Jewish people's lack of faith. This is because commensurate with the extent of heresy, heaven forfend, is the concealment of God's countenance. He [the tzaddik] does not want to lead them.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p><i>Likutei Moharan I, Lesson 18, segment 3-4</i></p>	<p><i>Supports thesis</i></p>	<p>0000</p>
<p>ההנהגה, זמיהפכה למינות, כמו שמפ...  כי מעט המינות פוגם במלכות, בבחינת  בחינת (סוטה מט): והמלכות תהפך למינות;  על העולם ורוצה להנהיג את העולם - זה  לו אמונה בשלמות, ונדמה שיש לו רחמנות  אבל מי שאין</p>	<p>But [concerning] one who lacks complete faith, yet presumes that he feels mercy for the world and he wants to lead the world, this corresponds to (Sotah 49b): "The malkhut (government) will be turned to heresy." This is because a small amount of heresy undermines the government in its quality of leadership. It turns it to heresy, just as he, the one who is minutely heretical, turns [and takes] the Malkhut for himself.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 18, segment 4-5</i></p>	<p><i>Supports thesis</i></p>	<p>0000</p>
<p>כי אין מי שיפיל אותו לשנאת חכמים, כ...  - אזי יכול להיות שיתקיים המלכות בידו,  מהנהגה, מבחינת המלכות, מלהחזיק במלכות  באפיקורסות זמינות, עד שמפריד את האמונה  אלא אם כן זה המחזיק במלכות מתגבר</p>	<p>That is, unless the one who takes hold of the Malkhut strengthens himself with atheism and heresy to the point where he separates faith from leadership, from the concept of dominion, from securing the Malkhut. Then it is possible that the Malkhut could remain under his control. This is because there is no one to make him hate the wise men, for faith has been separated from the Malkhut .</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 18, segment 4-9</i></p>	<p><i>Supports thesis</i></p>	<p>0000</p>
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<p>לְבָבִי, עַל־יְדֵי־זֶה זָנַחַת אֶת הַבִּירְשָׁא הַנִּ"ל:  הַמִּינּוֹת, בְּחֵיבִית (תְּהִלִּים עג): כִּי יִתְחַמֵּץ  זִיקָא דְחָלָא זָנַחַת. חָלָא - בְּחֵיבִית הַתְּגַבְרוּת  זִרְק</p>	<p>He threw a flask of vinegar and it fled — “Vinegar” (ChoMeTZ) alludes to an increase of heresy, corresponding to (Psalms 73:21), “When my heart yitChaMeTZ (was in ferment).” Because of this, the birsha fled.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan I, Lesson 18, segment 5.3</i>	<i>Supports thesis</i>	<i>1000</i>
<p>הֵינּוּ שְׂאֲמָרוּ, שְׁלֹא נִגַע בְּמַלְכוּת יִשְׂרָאֵל הַשֵּׁי...  פִּי לֵג, בְּמַדְבַּר פ' טו, וּמְדַרְשׁ שִׁיר הַשִּׁירִים);  זְבָאָמוֹנוֹת - אֶת וְכִלְבָּא שְׂוָה (וִיקְרָא רַבָּה  עֲלֵינוּ לְכַרְגָּא, אֲבָל לְהִנְהִיג אוֹתָנוּ בְּעִבּוּדוֹת  הַנְּנִיָּה מִיִּשְׂאֵל וְעִזְרִיָּה לְנְבוּכַדְנֶצַּר: אֵתָהּ מְלֶךְ  וְזֶהוּ שְׂאֲמָרוּ</p>	<p>And this is what Chananiah, Mishael and Azariah said to Nebuchadnezzar (Vayikra Rabbah 33:6): “You rule over us with regard to taxes, but with regard to supervising us in service [of God] and faith—you and a dog are on equal footing.” In other words, they said that he had not affected the kingship of the Jewish people, which relates to our faith. This is because our faith surrounds the Malkhut and protects it from being affected by a stranger. It causes those who persecute it [the Malkhut] to hate the wise men. That is, provided the power of heresy has not prevailed over faith, in which case he [the gentile ruler] could take our kingship, God forbid, as in, “He threw a flask of vinegar and it fled.”</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<i>Likutei Moharan I, Lesson 19, segment 9.24</i>	<i>Supports thesis</i>	<i>1000</i>
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<p>מילה, כמו שמוּבָא בַּמִּדְרָשׁ (בראשית פ'...  צריך להעלות הטוב מן התרגום. וְזֶה סוּד פְּנֵת  בֵּא מִלְמַעְלָה, עֲדִין הוּא חֶסֶר תְּקוּן, כִּי עֲדִין  עוֹשֶׂה הַדְּבוּר וְכוּ' כַּנ"ל. וְכִשְׁהִלְשׁוֹן־הַקֶּדֶשׁ  עָשִׂי דְבָרוֹ לְשִׁמְעַ בְּקוֹל דְּבָרוֹ - שְׁהַצְדִּיק</p>	<p>“Doing His word, to hear the sound of His word.”  When the tzaddik makes the word..., as above.  When the Holy Tongue comes from above, it is still  in need of rectification. For the good still has to be  elevated from the Targum. This is the deeper  intention of circumcision. As the Midrash (Bereishit  Rabbah 11:6) brings the question which the heretics  asked concerning the mitzvah of circumcision: How  is it that the Holy One created something which is  still in need of rectification? But it was with this  intention. As explained earlier, the Holy Tongue,  which corresponds to the sanctification of the  Covenant that comes from above, is still in need of  rectification. Primarily, its rectification is below, in  this world, by our elevating the good in the Targum  and perfecting the Holy Tongue. This is because the  primary rectification of all things is completed  below, specifically in this world. This is the concept  of the perfection of the Holy Tongue through  Targum. For, even though the Holy Tongue comes  from above, it nevertheless can only be perfected  through the tongue of Targum which is the concept  of the Tree of Knowledge of good and evil; that is,  by extracting the good in the Targum, the good in  the Tree of Knowledge, specifically through this is  the Holy Tongue perfected.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p>Likutei Moharan I, Lesson 19, segment 9.23</p>	<p>Supports thesis</p>
<p>צְרִיכִין לְבַשֵּׁל וְכוּ', אִף הָאָדָם צְרִיךְ...  שְׁהַשִּׁיבוּ שָׁם: כָּל דְּבַר צְרִיךְ תְּקוּן: הַתְּרַמּוּסִין  אִיךְ יִבְרָא הַקְּדוֹשׁ־בְּרוּךְ־הוּא מְחַסֵּר תְּקוּן כַּנ"ל,  עַל שְׁאֵלַת הַמִּינִין הַנ"ל בְּעֵינֵי מִצְוֹת מִלְּהָ:  וְזֶה בְּחִינַת מַה שְׁמִבְּאָר שָׁם בַּמִּדְרָשׁ הַתְּרוּץ</p>	<p>And this is the concept of what was explained in the  Midrash: the answer to the question of the heretics  concerning the mitzvah of circumcision: “How is it  that the Holy One created something which is still in  need of rectification?” They answered there that  everything requires rectification. “Lupines need to  be cooked... man, too, is in need of rectification.”  See there.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

Likutei Moharan I, Lesson 21, segment 4.1	Supports thesis	1000
<p>כְּמוֹ שֶׁאֵנוּ רוֹאִים כְּמֵה חֲכָמוֹת עֲמֻקּוֹת, שֶׁ... וְאִין נִכְנָס בְּמֶח, אֲלֵא הוּא מְקִיף אֶת הָרָאשׁ. הוּא גְדוֹל עַד לְמַאד, עַד שֶׁאִין הַמִּח יִכּוֹל לְסַבְּלוּ אֲלֵקֵי הַבַּיִל, הוּא בְּחִיבַת מְקִיפִין, שֶׁהַשְּׂכָל הַזֶּה דּוֹסְכָה הַבַּיִל, הֵינוּ רֹחֵם-הַקִּדְשׁ הַבַּיִל, שֶׁפֶע</p>	<p>4. Now, this sukkah /spirit of holiness/Godly influx is synonymous with the concept of makifin (encircling, transcendent). For this intellect is so very great that the mind is incapable of holding it. It does not enter the mind, but encircles . In a similar sense, we see that there are a number of profound disciplines which the human mind is incapable of understanding clearly; such as the numerous paradoxes which perplex us, e. g. foreknowledge and free will. The human mind is incapable of understanding this principle.</p>	
<p><i>Note: Draws a boundary around human intellect.</i></p>		
<p><i>Labels: LIMITS_OF_HUMAN_INTELLECT</i></p>		

Likutei Moharan I, Lesson 21, segment 9.3	Supports thesis	1000
<p>נִמְצָא שֶׁזֶכָה לְהַבִּין אֶת הַסְּגֻלָּה, בְּוֹדָאֵי הַיֵּשׁ... לְהוֹלִיד אוֹתָם וְלִהְיוֹת אוֹתָם בְּפָנִים כְּבִיִל, בְּחִיבַת מְקִיפִין כְּבִיִל. זְמֵי שֶׁזֶכָה לְאֵלוּ הַמְקִיפִין, לְמַעַל מֵהַטָּבַע, לְמַעַל מִשְׂכָּל אָנוּשִׁי, זֶה נִמְצָא, שֶׁזֶה הַדְּבָר כְּמוֹ סְגֻלָּה, שֶׁהוּא</p>	<p>Thus, this thing [being chosen] is like a segulah. It is supernatural and beyond human comprehension. This is the concept of encircling, explained above. And someone who has merited to these transcendent intellects, giving birth to them and internalizing them, will thus have merited to understand the segulah. It is therefore only fitting that the “specialness” be revealed to the nation that is special.</p>	
<p><i>Note: Draws a boundary around human intellect.</i></p>		
<p><i>Labels: LIMITS_OF_HUMAN_INTELLECT</i></p>		

Likutei Moharan I, Lesson 21, segment 16.1	Counters thesis	1000
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<p>שְׁכָתוּב (איוב י"ד:כ'): מְשֻׁנָּה פְּנֵיו וּתְשַׁלַּח...  לְשָׁנוֹת הַמְּלַבּוּשִׁים כְּדֵי שְׁלֹא יִכִּירוּ אוֹתוֹ, כְּמוֹ  כְּשֶׁאֶחָד מְצַפֶּה וְאוֹרֵב לְחִבְרוֹ לְהַרְגוֹ, אֲזֵי צָרִיךְ  מִמְקִיפִים פְּנִימִיִּים, וְאֵז נְצוּל מְכַל צְרוֹת. לְמַשָּׁל,  וּשְׁלֵמוֹת הַדַּעַת הוּא, כְּשֶׁנֶּעֱשֶׂה</p>	<p>16. Now, perfection of knowledge is when the transcendent intellects become immanent intellects. Then a person is saved from all suffering. For example: When a person scouts and lays a trap for his neighbor in order to kill him, it is necessary [for the neighbor] to disguise himself so that he is not recognized. As is it written (Job 14:20), “You change his appearance, and send him away”—changing the appearance through different garments enables him to be free of him.</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p><i>Likutei Moharan I, Lesson 22, segment 2.3</i></p>	<p><i>Supports thesis</i></p>	<p>10000</p>
<p>אֱלֹהִים בְּבַחֲבִינֵת (שְׁמוֹת ל"ב:ד'): וַיִּקַּח מִיָּדָם וַיִּצַּ...  זָרָה אֵין לָהּ כֹּחַ, אֲלֵא עַל־יְדֵי שְׁמֻקְבֵּל מֵהַיָּדִים  וְנֶעֱשֶׂה אֲמֹנוֹת כְּזָבוֹת. כִּי עֵקֶר הָעֲבוּדָה  נֶעֱשֶׂה מִזֶּה כְּפִירוֹת, שֶׁהִיא הַפֶּךְ הָאֲמֹנָה,  וְכִשְׁחֹס וְשָׁלוֹם, נִתְקַלְקַל זֶה הַחוֹתֵם הַיָּדִים,</p>	<p>And if, God forbid, this seal of the hands is damaged, heresy—the very opposite of faith—and mistaken beliefs ensues. Principally, idolatry has no power other than what it receives from these hands, as in (Exodus 32:4), “He took [the rings] from their hand, and formed it [the gold] in a mold.”</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 22, segment 13.11</i></p>	<p><i>Supports thesis</i></p>	<p>10000</p>
<p>כִּי אֶף־עַל־פִּי־כֵן עֲדִין לֹא בָּא לְכַפִּירוֹת. וְהִשִּׁיב:  וְהָא לֹא הָיִי תַמְרֵי -</p>	<p>But he didn't take full grown dates! — For, even so, he has not as yet come to heresy. And he answered:</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 23, segment 8.7</i></p>	<p><i>Counters thesis</i></p>	<p>10000</p>
<p>הֵם עֲמֻקִּים מְאֹד מְאֹד וַיִּשׁ בְּהֵם עֲמֻקוֹת גְּדוּל:  הֵיטֵב. וְהֵבֵן שֵׁם הֵיטֵב מְאֹד, כִּי דַבְּרֵי רַבְּנָא ז"ל  וּבְזֶה מְקַשֵּׁר הַמְּאָמֵר</p>	<p>With this, the [different concepts of the] lesson are tied together. Understand them well, because Rebbe Nachman's words are very profound and contain great depth.</p>	
<p><i>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</i></p>		
<p><i>Labels: COUNTER_DEEP_STUDY</i></p>		

Likutei Moharan I, Lesson 24, segment 9.1	Counters thesis
<p>הזאת למעין, וההכרח לבאר הדבר קצת. שמגיע למעלה למעלה וכו', וכמבאר בהתורה לברכה בעצמו גדל עמקות הסוד הנורא הזה כמובן למשכיל, וכאשר רמז לי רבנו זכרוננו [זה הענין עמק עמק מי ימצאנו,</p>	<p>9. {This subject is very deep indeed, who can fathom it? As is clear to the wise, and as the Rebbe Nachman himself hinted to me about the great depths of this awesome mystery, which reaches high above... and as is clear from this lesson to those who study it. There is thus a need to clarify the matter somewhat. As follows:</p>
<p>Note: Counterbalance: praises depth, reasoning, proofs, or careful study.</p>	
<p>Labels: COUNTER_DEEP_STUDY</p>	

Likutei Moharan I, Lesson 24, segment 9.2	Supports thesis
<p>כ"ל. וזה הכח הוא כמו מחצה המפסקת ב'... לצאת חוץ מן הגבול, זה הכח הוא בחינת כתר אדם לישב ולסדר את המוח והדעת לבל יהרס את המחין, דהינו הכח שיש בהשכל של והוא: כי הכתר הוא המישב והמסדר</p>	<p>The Keter is what controls the mentalities; it is the power which the human intellect has to compose and organize the mind and the seat of knowledge so that it does not hazard to cross over the boundary. This power is the aspect of Keter, as explained. It is like a partition which separates between the mentalities and the Light of the Infinite One. For this power, which is the controls, restrains the mentalities at the time of their running and racing so that they do not hazard ascending to God, higher than their partition. This is because the mentalities race in order to grasp the Light of the Infinite One, and this power of the intellect—the controls/ Keter—stands in their way like a partition and restrains them from racing, as above.</p>
<p>Note: Draws a boundary around human intellect.</p>	
<p>Labels: LIMITS_OF_HUMAN_INTELLECT</p>	

Likutei Moharan I, Lesson 25, segment 1.7	Supports thesis
<p>שיש שכל בכח, ושכל הפעל, ושכל הנקנה. שכלו שב שכל הנקנה, כמו שכתבו המחקרים, בשכלו כל מה שיש ביד אנושי להשיג, אז ואחר כך כשמישיג</p>	<p>And afterwards, when he grasps with his intellect all that the human to comprehend, then his intellect reverts to acquired intellect. As the scholars have written: there is potential intellect, actualized intellect, and acquired intellect.</p>
<p>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</p>	

Labels: CRITIQUE\_SPECULATIVE\_INQUIRY

Likutei Moharan I, Lesson 27, segment 1.2

Supports thesis

1330

כי על־ידי השלום שיש בין בני האדם, ו...  
הדבר נעשה בכל דור ודור לפי השלום שבדור,  
וזוהם ויתפללו אל השם יתברך לבד - זה  
לעבדו שכם אחד, וכלם ישליכו אלילי כסף  
א כי למשך את כל העולם לעבודתו

To draw the entire world to His service, “to serve Him in unison,” so that all [people] cast off their gods of silver and gold and pray to God alone—this happens in each and every generation commensurate with the peace that exists in that generation. As a result of the peace that exists between people—with them investigating and explaining the truth to each other—each person casts off the falsehood of his money worship and draws closer to the truth.

Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.

Labels: CRITIQUE\_SPECULATIVE\_INQUIRY

Likutei Moharan I, Lesson 27, segment 4.2

Counters thesis

1330

דורש בהם את התורה. וזהו (עמוס ה':ד)...  
לפי השכל של שלש־עשרה מדות שהוא  
- כי הקול לפי החכמה של דרושי התורה,  
בחינת זקן בני"ל. השמיעני את קולך  
הראיני את מראיך, זה בחינת הדרת־פנים,  
וזה (שיר השירים ב':י"ד):

This is the meaning of: “Let Me see your countenance”—this is the concept of a majestic countenance, the elder, as explained. “Let Me hear your voice”—for the voice is in accordance with the wisdom of the Torah expositions, in accordance with the intellect of the Thirteen Principles through which he DoReSh (expounds) the Torah. And this is (Amos 5:4), “DiRShuni (seek Me) and live,” for “Wisdom gives life to the one who possesses it” (Ecclesiastes 7:12).

Note: Counterbalance: positively values holy intellect/wisdom/daat.

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan I, Lesson 28, segment 1.6

Supports thesis

1330

אותם. ובשביל זה בושח נקרא עבודת אלילי...  
את יראי ה' לא יכבדו, ומחריפים ומבזים  
ולא יבין אלקים במעשה בני אדם. על־ידי־זה  
גדולות, וחושבים, חס ושלום, לא יראו  
שעל־ידי־זה אלו בני אדם נופלים בכפירות  
נמצא

It comes out that because of this, these people fall into great heresy. They think, Heaven forbid, that God “neither sees nor understands” the deeds of man (cf. Psalms 94:7). As a result, they do not honor those who fear God, but vilify and shame them. This is why “shame” is called idolatry, as in (Hoshea 9:10), “They consecrated themselves to shame.” For shame and vilification stem from heresy.

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 28, segment 2.1*

*Supports thesis*

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הזאת מנצח אִיביו. כִּי תולַע הוא בְּחִינַת א...  
הסְגֵלָה לְזֶה בְּחִינַת תּוֹלַע, שְׁעַל־יְדֵי בְּחִינַת  
אָדָם (תהילים כ"ב:ז). לְחֶרְפוֹת וּבְזִיווּנוֹת,  
עֲצָה עַל־זֶה: אֲנִכִּי תוֹלַעַת וְלֹא אִישׁ, חֶרְפַּת  
לִירְאֵי הַשֵּׁם חֶרְפוֹת וּבוֹשׁוֹת מֵהַכּוֹפְרִים הָאֵלּוּ,  
ב וּכְשִׁישׁ

2. Now, when those who fear God are vilified and shamed by these heretics, the solution for this is (Psalms 22:7): “But I am a worm, and not a man; vilified of men, the concept of “worm” is a remedy for vilification and disgrace. By virtue of this concept one defeats his enemies. This is because a tola (worm) corresponds to EMUNah (faith), as in (Lamentations 4:5), “those who were EMUNim (reared) on tola (scarlet).”

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 28, segment 2.3*

*Supports thesis*

0000

חֶסֶד, בְּחִינַת אֱמוּנָה, בְּחִינַת (שם פט): וְחַס...  
בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ. כִּי אֲבָרְהָם, שְׁהוּא בְּחִינַת  
וּמִתְגַּבֵּר עַל הַכּוֹפְרִים, בְּבְחִינַת (תהילים כ"ז):  
וּמִבְטֵל עֲבוֹדַת אֱלִילִים וְהַכְפִּירוֹת וְהַבְּזִיוּנוֹת,  
וּבְבְחִינַת אֲבָרְהָם, שְׁהוּא בְּחִינַת אֱמוּנָה, מְשַׁבֵּר

With the aspect of Avraham, which is the aspect of faith, one breaks and eliminates idolatry, heresy and disgrace. And one overcomes the heretics, corresponding to (Psalms 20:7), “with strength, the salvation of His right hand.” For Avraham is the personification of lovingkindness, the concept of faith, as in (ibid. 89:34), “My lovingkindness I will not remove from him, and I will not be false to My faithfulness.” With this right hand he overcomes his enemies. He takes on the aspect of (Nachum 2:4), “The warriors are mTuLA’im (dressed in scarlet).”

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 28, segment 4.4*

*Supports thesis*

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<p>מלכם, שְׂיוּצִיאוּ הַטִּינָא שְׁבִלְבַּב הָאָבוּן, וְאֵל יִכְפּוּ...  מַחְשַׁבְתָּם הֲרַעָה, אֹמֵר לְהֵם שְׂיוּצִיאוּ הַטִּינָא  לְבָם לֵב הָאָבוּן. זִכְשֵׁתְלִמִּיד— חֲכָם הָאָמְתִי רוּאָה  - כִּי טִינָא נִכְנָס בְּלְבָם שֶׁל אֵלוּ כְּנִ"ל, וְנַעֲשֶׂה  וְאָמַר אֲפִיקוּ לִי לְבָנִי וְטִינָא מֵהֶתֶם</p>	<p>He said to them, Bring me bricks and tina (cement) from hatam (there) — This is because tina (grievance) has entered the hearts of these [people], as above, and their heart has become a heart of stone. Now, when a true Torah scholar sees their evil intentions, he tells them to remove the grievance from their hearts—they should remove the grievance that is in the heart of stone and not commit heresy against the Holy One.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p><i>Likutei Moharan I, Lesson 28, segment 6-7</i></p>	<p><i>Supports thesis</i></p>	<p>תנ"ך</p>
<p>מִזָּה בְּחִינַת: הַמַּעֲט מִכֶּם הַלְאוֹת אֲנָשִׁים...  הָאֲלֵפִין בְּקִדְשָׁה הֵם בְּחִינַת לֵאָה, וְאֲצֵלִם נַעֲשֶׂה  יִרְאֵי הַשָּׁם, זֶה נִמְשָׁךְ מֵהָאֲלֵפִין הַנְּפֹלִים, שְׂאֵלוּ  הַנִּ"ל. כִּי מִבְּאֵר שָׁם שֶׁהַמִּתְנַגְדִּים הַמְּחַרְפִּין  וְתִדְקָדֵק וְתִרְאָה שְׁכָל זֶה מִבְּאֵר בְּהַתּוֹרָה</p>	<p>For it is explained there that the [existence of] oppositionists who vilify those who fear God stems from the fallen alephs . In holiness these alephs correspond to the aspect Leah. But by them [the oppositionists] this becomes the aspect of, “Is it not enough for you to weary people, that you would also weary [my] God?”—as though they tire out the Holy One from helping those who serve Him. This is because, by them, LeAH becomes the aspect of LoAH (tire out). For they draw sustenance from the harsh judgments in Leah, from where the harsh evil forces—the concept of idolatry—have a hold. This is what is explained in the lesson: they succumb to heresy, the aspect of idolatry. Study there.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 31, segment 9-4</i></p>	<p><i>Supports thesis</i></p>	<p>תנ"ך</p>
<p>אַחַר כּוֹכָבִים וּמַזְלוֹת, כִּי תִהְיֶה לְמַעְלָה מֵהֶם.  תִּהְיֶה עִם ה' אֱלֹקֶיךָ - שְׂלֵא תִצְטָרַךְ לְדַרְשׁ  לְפָנֵי יְהוָה תְּמִים, בְּבְחִינַת (דְּבָרִים יח): תְּמִים  וְזֶה: הַתְּהַלֵּךְ</p>	<p>And this is the meaning of, “Go before Me and be whole.” It corresponds to (Deuteronomy 18:13), “You shall be whole with God your Lord”—You will not have to investigate the stars and constellations (Pesachim 113b). For you will be above them.</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		

Labels: CRITIQUE\_SPECULATIVE\_INQUIRY

Likutei Moharan I, Lesson 31, segment 12.8

Supports thesis

12.8

יִלְכוּ, וּפְשָׁעִים יִכְשְׁלוּ; אִם הוּא מְשִׁתּוֹקֵק ...  
אֶפְשָׁר לְהִמְתַּקֵּרֵב אֵלָיו לְקַבֵּל כְּרֻזוֹ, צְדִיקִים  
שֵׁשׁ לְהִתּוֹרָה: סֵם חַיִּים וְסֵם וָמוֹת, בְּאֶפֶן שֶׁיְהִי  
כִּי הֵרֵב צְרִיךְ גַּם כֵּן שֶׁיְהִי לוֹ שְׁנֵי כַחוֹת  
וְזֶה: אִם הֵרֵב דּוֹמָה לְמִלְאֲךָ ה' צְבָאוֹת,

And this is: “If the teacher is like an angel of the God of Hosts.” For the teacher must also have the two powers which the Torah has: an elixir of life and a potion [of death]. This is so that the one who draws close to him can receive as he desires; “the tzaddikim go... the wicked stumble.” If he longs to serve the Holy One, he will be able to receive from the teacher an upright path through which to serve God. But if not, and he has a grievance in his heart, he can also find in the teacher a means to “cut the plantings” and heretically deny everything, God forbid.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 31, segment 13.4

Supports thesis

13.4

טו: עַל אַחֵר, וְעַל כֵּן בְּהִכָּרֵחַ שִׁמְצָא בְּהֵצֵא...  
בְּלִבּוֹ, כְּמוֹ שְׂאֵמָרוֹ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה (שם)  
רָשָׁע, וְזֶה בְּחִינּוֹת אַחֵר. וְזֶה בְּוֹדָאֵי טִינָא הֵיטָה  
בְּנִטְיָעוֹת וְכוּפָר בְּכָל, חֵס וְשְׁלוֹם, וְהוּא נִקְרָא  
וְיֵשׁ מִי שֶׁמִּתְקַרֵּב לְהִצְדִּיק זִמְקָצָץ

And there is one who draws close to the tzaddik and “cuts plantings” and heretically denies everything, God forbid. He is called wicked, corresponding to Acher, and certainly had a grievance in his heart, as our Sages taught about Acher (ibid. 15a). Therefore, perforce he finds that which belongs to him by the tzaddik—he finds something with which to “cut plantings.” Of him it is said, “the wicked stumble in them.” For the teacher must have both these qualities, as explained.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 35, segment 2.2

Counters thesis

2.2

<p>העולם, אף הנשמה זנה את גופה, נמצא ש... (ברכות י): מה הקדוש־ברוך־הוא זן את תבניתו. כמו שאמרו רבותינו זכרונם לברכה הנשמה, כמו שכתוב (איוב ל"ב:ח'): נשמת שדי חדוש השכל היא חדוש הנשמה, כי השכל הוא כי</p>	<p>This is because the renewal of the intellect is the renewal of the soul. For the intellect is the neshamah, as is written (Job 32:8), “the neshamah from the Almighty gives them understanding.” As our Sages taught (Berakhot 10a): Just as the Holy One nourishes the world, so too, the soul nourishes its body. Thus it is the soul that gives vitality to the body, while it itself is the intellect, as is written (Ecclesiastes 7:12), “Wisdom gives life to those who possess it.”</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p><i>Likutei Moharan I, Lesson 35, segment 5.1</i></p>	<p><i>Counters thesis</i></p>
<p>הפנים, דרך האמונה, הנקראת מלכות... כמו שכתוב: החכמה תתיה; מקבלין מאור באור פני מלך חיים. חיים, הם המחין, מאור הפנים, כמו שכתוב (משלי ט"ז:ט"ו): שמקבלין על־ידי האמונה, אין מקבלין אלא ה ועקר המחין</p>	<p>5. Now, the main mentalities, which we receive by means of faith, are received only from the Light of the Face, as is written (Proverbs 16:15), “In the light of the King’s countenance there is life.” “Life” is the mentalities, as in, “Wisdom gives life.” They receive from the Light of the Face by way of faith, which is called Malkhut. This is the aspect of Yerushalayim, as is written (Genesis 14:18), “And Malkitzedek, king of Shalem”—which Onkelos renders: king of Yerushalem.</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p><i>Likutei Moharan I, Lesson 36, segment 2.5</i></p>	<p><i>Supports thesis</i></p>
<p>שתום העין (במדבר כ"ד:ג'), מחמת שהו... אחר עיניו (שם, וסוטה ט:), גם בלעם נקרא ואחרי עיניכם - זו נאוף). גם שמשון הלך אחרי לבבכם וכו', (אחרי לבבכם - זהו מינות, חכמינו זכרונם לברכה (ברכות יב:)) על פסוק: ובשביל זה דרשו</p>	<p>This is the reason our Sages (Berakhot 12b) expounded the verse “after your hearts...” (Numbers 15:39). {“After your hearts” is heresy; “after your eyes” is adultery.} Shimshon, too, went after his eyes. Likewise, Bilaam was called “one whose eye is open” (ibid. 24:3), because he is the all-encompassing evil trait of the evil traits of the seventy languages.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

Likutei Moharan I, Lesson 37, segment 2.2	Counters thesis	תשובה
<p>זְכָתִיב (איכה ג'ו'): בְּמַחְשָׁבִים הוֹשִׁיבֵנִי וְכוּ':  וְכוּ', זְכָתִיב (איוב ד':כ"א): יָמוּתוּ וְלֹא בְּחִקְמָה.  כְּמוֹ שֶׁכָּתוּב (קהלת ז'י"ב): הַחִקְמָה תַּחֲיֶיהָ  וְהֵם בְּחִינַת חַיִּים זְמִיתָהּ,</p>	<p>[Wisdom and foolishness] also correspond to life and death, as is written (Ecclesiastes 7:12), “Wisdom gives life [to those who possess it]”; and it is written (Job 4:21), “they die, but not with wisdom”; and it is written (Lamentations 3:6), “He made me dwell in darkness.”</p>	
<p>Note: Counterbalance: positively values holy intellect/wisdom/daat.</p>		
<p>Labels: COUNTER_POSITIVE_INTELLECT</p>		

Likutei Moharan I, Lesson 52, segment 1.6	Supports thesis	תוספת
<p>אָבֵל כָּל הַדְּבָרִים הֵם אֶפְשָׁרֵי הַמְּצִיאוֹת כְּנ"ל:  רק הַשֵּׁם יִתְבַּרַךְ לְבַד הוּא מְחִיב הַמְּצִיאוֹת,  הוּא, חַס וְשָׁלוֹם, מְחִיב הַמְּצִיאוֹת. אָבֵל בְּאֵמַת  הַטְּעוֹת שֶׁל הָאֶפִיקוֹרְסִים, שְׂאוֹמְרִים שֶׁהָעוֹלָם  זְמַנְהוּ גִשְׁתִּלְשֵׁל וְנִמְשָׁךְ</p>	<p>And from this evolves and develops the mistake of the heretics who say that the world is a necessary reality, God forbid. But in truth only God alone is a necessary reality, whereas all things are a contingent reality, as explained above.</p>	
<p>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</p>		
<p>Labels: HERESY_APICORUS</p>		

Likutei Moharan I, Lesson 53, segment 2.10	Counters thesis	תשובה
<p>לוֹ כָּל אֵלוֹ הַכְּנוּת, יְכוּל לְבֹא לְשִׁלְמוֹת הַדַּעַת:  זְכָשׁׁשׁ</p>	<p>When a man has all these preparatory elements, .</p>	
<p>Note: Counterbalance: positively values holy intellect/wisdom/daat.</p>		
<p>Labels: COUNTER_POSITIVE_INTELLECT</p>		

Likutei Moharan I, Lesson 53, segment 4.4	Counters thesis	תשובה
<p>יֵשׁ לוֹ מְנוּיעָה לְעִבּוּדַת הַשֵּׁם יִתְבַּרַךְ, וְצָר...  כִּי עַל-יְדֵי שֶׁכָּל אֶחָד מְקַשֶּׁה וְשׂוֹאֵל, כִּי כָּל אֶחָד  הֵרַבָּה לְמַדְתִּי מֵרַבּוֹתַי, זְמַתְלִמִּידֵי יוֹתֵר מִכָּלֵם.  גְּרִים, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכָרֹנָם לְבָרְכָהּ:  אֲךָ לְזָכוֹת לְשִׁלְמוֹת הַדַּעַת הוּא עַל-יְדֵי</p>	<p>Yet the way to merit perfected daat is through converts. As the Sages, of blessed memory, taught: “I learned much from my teachers... but from my students, more than them all.” Because each one questions and asks, for each one has impediments to the service of God, and it is necessary to answer each one’s questions—through this his daat is completed. As a result he merits having children.</p>	
<p>Note: Counterbalance: positively values holy intellect/wisdom/daat.</p>		

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan I, Lesson 53, segment 4.5

Counters thesis

ה'ה'ה

הדעת, שלא היה הפרש בין דעתו לדע...  
נשים (ב"ר פ' לט), על-ידי זה זכה לשלמות  
שהוא היה מגיר אנשים, ושנה מגירת  
לדעת השלם, זוכה לבנים. ועל כן באברהם  
אינו מוליד, כי אין לו דעת השלם, אך נשזכה  
כי קטן

A child cannot bear offspring because he lacks daat that is whole. But when he merits daat that is whole, he merits having children. Therefore through this, Avraham—he would convert the men and Sarah would convert the women—merited perfected daat, so that there was no difference between his daat and the daat of God other than these five things. And as a result he merited the heh mentioned above.

Note: Counterbalance: positively values holy intellect/wisdom/daat.

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan I, Lesson 53, segment 4.6

Counters thesis

ה'ה'ה

שלמות הדעת, שהוא בחינת ה', זכה להוליד:  
אברהם מוליד (שם פרשה מד), כי על-ידי  
ועל-כן אברהם אינו מוליד,

Thus: “Avram could not father offspring, but Avraham could father offspring.” For by means of perfected daat, which is the aspect of the heh, he merited having children.

Note: Counterbalance: positively values holy intellect/wisdom/daat.

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan I, Lesson 56, segment 3.12

Counters thesis

ה'ה'ה

ועל-ידי-זה הדעת, יכולים לקרב ולהו...  
תחיה את בעליה, כי השכל הוא עקר החיות.  
החיות, כמו שכתוב (קהלת ז' י"ב): החכמה  
ואז זוכה לדעת, כי הדעת והשכל הוא בעצמו  
על-ידי עסק התורה, ממשיכין אריכות ימים,  
במצא,

Thus, by studying Torah, we draw length-of-days and then merit daat, for daat and intellect are themselves the life force, as it is written, “Wisdom gives life to those who possess it” (Ecclesiastes 7:12). Intellect is the essence of life force, and by means of daat it is possible to come close to and admonish those one needs to admonish.

Note: Counterbalance: positively values holy intellect/wisdom/daat.

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan I, Lesson 60, segment 6.2

Counters thesis

ה'ה'ה

<p>בְּחִינַת שְׁנָה, אִין יִכּוּל לְהִתְעַלּוֹת לְמַעְלָה. לְהִתְעַלּוֹת, אָבֵל כְּשֶׁנוֹפֵל לְבְּחִינַת מַחִין דְּקִטְנוּת, הִיא עִם שִׁכְל, מְשִׁימִין בְּה חַיִּית שְׂתוּכֵל (ז): הַחֲכָמָה תִּחְיֶה אֶת בְּעָלֶיהָ. וְכִשְׁהַעֲבֹדָה כִּי עָקַר הַחַיִּית הוּא הַשִּׁכְל, כְּמוֹ שֶׁכָּתוּב (קֹהֶלֶת</p>	<p>Intellect is the essence of life-force, as it is written (Ecclesiastes 7:12), “Wisdom instills life into those who possess it.” Thus, when the service is with intellect, this instills it with vitality so that it can ascend. But when a person falls into the aspect of a constricted consciousness, the aspect of sleep, [the devotions] cannot ascend on high.</p>
<p><i>Note: Counterbalance: positively values holy intellect/wisdom/daat.</i></p>	
<p><i>Labels: COUNTER_POSITIVE_INTELLECT</i></p>	

<p>Likutei Moharan I, Lesson 62, segment 2.2</p>	<p>Supports thesis</p>	<p>0000</p>
<p>(אבות פ"ב): וְדַע מַה שֶׁתְּשִׁיב לְאַפִּיקוֹרוֹס. הַשִּׁכְל, לְהַבִּין הַדְּבָר עַל בְּרִיּוֹ, וְעַל זֶה נֹאמֵר הָאֱנוֹשִׁי שְׂיִכּוּל לְהַבִּין, הוּא מְצֹוה גְּדוּלָה לְחַדֵּד כִּי הָאֱמֶת, מַה שֶׁהִגְבִּיל הַשֵּׁם יִתְבַּרַךְ לַשִּׁכְל</p>	<p>In truth, it is a great mitzvah to sharpen the intellect in order to understand clearly that which God demarcated as comprehensible to the human mind. Concerning this it is said: And know what to answer the heretic (Avot 2:14) .</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p>Likutei Moharan I, Lesson 62, segment 2.3</p>	<p>Supports thesis</p>	<p>0000</p>
<p>רַק לְעֵתִיד לְבוֹא יִתְגַּלֶּה הַתְּרוּץ - אֲסוּר ל... לַשִּׁכְל הָאֱנוֹשִׁי לְהַבִּין תְּרוּץ עַל קִשְׂיָא כְּזוֹ, נֹאמֵר: וְדַע מַה וְכוּ'. וַיֵּשׁ קִשְׂיָא, שְׂאִינוּ בְּאַפְשָׁרִי שְׂיִכּוּל הָאָדָם לְהַבִּין תְּרוּץ עַל קִשְׂיָא זֶה - עַל זֶה כִּי יֵשׁ חִלּוּק בֵּין הַקִּשְׂיוֹת; כִּי יֵשׁ קִשְׂיָא</p>	<p>For there are different types of questions: There is the question whose solution a man can understand, of which it is said: “And know what [to answer the heretic].” And there is the question whose solution is incomprehensible to the human mind; only in the Future will the solution be revealed. It is forbidden for a person to delve into these. Anyone who does rely on his intellect and delves into them, of this it is said (Proverbs 2:19): “None that go to her return.” This is because for such a question he may not rely on his intellect, but rather be steadfast in faith.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p>Likutei Moharan I, Lesson 62, segment 2.4</p>	<p>Supports thesis</p>	<p>0000</p>
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<p>היא לכל אחד לפי בחינתו, יכול להבין ב'... מה להשיב על אפיקורסות. וזאת האפיקורסות יודע להשיב, ונזרקה בו אפיקורסות, ואינו יודע תשובה, לפעמים נסתמו שבילי השכל, ואינו ואפלו אלו הקשיות שיש עליהם</p>	<p>Even for those questions that have a solution—there are times when the paths of the intellect are blocked, so that a person does not know how to respond to it. He is then injected with heresy and does not know how to respond to it. With each person, this heresy is commensurate with his level: he can understand either more, or less.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan I, Lesson 62, segment 2.6</i>	<i>Supports thesis</i>	0000
<p>וְהִיא מְדַקְדֵּק מְאֹד לְפָנֵי אֶת דְּבָרָיו. וּבְשִׁבְלֵי... הַתְּפִלָּה, וְדַאי הִיא מִתְפַּלֵּל בְּהִתְלַהּבוֹת גְּדוֹל, עוֹמֵד בְּשַׁעַת הַתְּפִלָּה, וְשׂוֹמֵעַ הָאֶרֶץ כְּבוֹדוֹ (ישעיהו ו:ג'), וְהַקְדוֹשׁ בְּרוּךְ־הָא הִיא יוֹדֵעַ הָאָדָם יְדִיעָה בְּלֵב שָׁלֵם, שְׁמָלָא כָּל וּבְאַמַּת אָם</p>	<p>In truth, were a person to know with a whole heart that “all the earth is filled with His Glory” (Isaiah 6:3), and that the Holy Blessed One stands [nearby him] during prayer and hears the prayer, he would surely pray with great enthusiasm. He would be extremely meticulous to recite his words with focused intention. However, because a person does not know this with a whole heart, he does not get very enthusiastic and is not very meticulous. And each person’s enthusiasm and meticulousness is commensurate with the limitations of his intellect and knowledge. This knowledge stems from the good inclination in the heart, while the concealment of this knowledge is due to the evil inclination in the heart. Indeed, this concealment of the knowledge is the heresy and questioning; the evil inclination perplexes his heart so that he should succumb to evil (cf. Proverbs 28:14) .</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<i>Likutei Moharan I, Lesson 62, segment 2.7</i>	<i>Supports thesis</i>	0000
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<p>למטה, נתהוה ממנו מחלוקת היצר ...          מן דרגא לדרגא, עד שנשתלשל          שרשו מן המחלקת שבקדשה, כשהשתלשלה          הינו כי עקר התהוות מחלקת היצר הרע,          לזה המחלקת שבלב - לתקן אותו בשרשו.          והתקון</p>	<p>The way to rectify this dispute in the heart is at its root. That is, in its essence, dispute of the evil inclination is rooted in the dispute of holiness. When [the latter] descends level after level until it descends below, it becomes dispute of the evil inclination, in the aspect of “Their heart is divided.” It instills him with heresy and conceals from him the intellect’s paths, so that he does not know how to answer.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p>Likutei Moharan I, Lesson 62, segment 2.9</p>	<p>Supports thesis</p>	<p>תשס"ג</p>
<p>ומתקן המחלקת שבקדשה. ואז נתבטל המ...          הפוסקים הוא נתקשר להשלים שבקדשה,          של מחלוקת התנאים ואמוראים. ועל ידי למוד          פסוקות. כי פסק הלכה הוא השלום והכרעה          ותקון המחלקת שבקדשה, הן הלכות</p>	<p>The rectification for dispute of holiness is legal rulings. A legal ruling is the peace and resolution of the dispute of the Tannaim and Amoraim. By studying the Codes of Law, a person binds himself to the peace of holiness and rectifies the dispute of holiness. Then, the dispute of the evil inclination in his heart is eliminated and he is able to worship God ‘with all his heart’—with both inclinations. The gates of the intellect are thus open for him, so that he knows how to answer the heretic.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p>Likutei Moharan I, Lesson 62, segment 2.10</p>	<p>Supports thesis</p>	<p>תשס"ג</p>
<p>השלום, יודע להשיב על אפיקורסות שבבלבו:          ידע מה שתשיב לאפיקורוס. כי על ידי          והשלום הנ"ל, וזה אותיות "שלום", נוטריקון:          וכל זה בעשה על ידי ההכרעה</p>	<p>All this comes about through the aforementioned resolution and peace. Thus the letters ShaLOM (peace) are an acronym of “V’da Mah Shetashiv L’apikoros (And know what to answer the heretic).” Through the peace, he knows how to answer the heresy in his heart.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p>Likutei Moharan I, Lesson 62, segment 9.1</p>	<p>Supports thesis</p>	<p>תשס"ג</p>
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<p>להשיב על אפיקורסות שבלבו כנ"ל - עין שם. שיתשיב לאפיקורוס; כי על ידי השלום יודע לאות ב: וזה "שלום" ראשיתבות: וידע מיה שיך</p>	<p>9. (The following relates to section 2:) Thus ShaLOM (peace) is an acronym of "V'da Mah Shetashiv L'apikoros (And know what to answer the heretic)." Through the peace he knows how to answer the heresy in his heart, as explained above. See there.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan I, Lesson 62, segment 9.2</i>	<i>Supports thesis</i>	<i>1000</i>
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<p>אפרים הנח לו (הושע ד:י"ז) - ששש... (בראשית רבה פרשה לח): חבור עצבים אחר. וזה שאמר רבותינו זכרונם לברכה נתבטלין האפיקורסות, כמבאר במקום בין ישראל, בין אחד לחברו, גם על ידי שיש וגם על ידי השלום שיש</p>	<p>The peace among Jews, between one person and another, also nullifies heresy, as elucidated elsewhere. This is what our Sages, of blessed memory, said (Bereishit Rabbah 38:6): "Ephraim is joined to idolatry; let him be!" (Hosea 4:17)—for when there is peace among Jews, then even if they worship idolatry, they are forgiven. But [if] "their heart is divided, now they will be found guilty" (ibid. 10:2), since dispute leads to heresy, as explained above.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan I, Lesson 62, segment 9.3</i>	<i>Supports thesis</i>	<i>1000</i>
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<p>אבל כשיש שלום, אפלו עובדין כוכבי... לא ישוב מדעתו, מחמת הנצחון של המחלקת. לדעתו; ואפלו יבוא יחד וידברו זה עם זה, ומתועדים יחד, לדבר אחד עם חברו להפכו וכל אחד אוחז בדעתו, מאחר שאינם באים</p>	<p>Each one holds fast to his opinion, since they do not meet to discuss the matter in order that one might convince the other of his opinion. And even if they would come together and talk it over, neither one would change his opinion because of the need to triumph associated with dispute. But when peace prevails, even if they are idolaters, they are forgiven. The peace will surely nullify each one's idolatry and heresy, through their discussing the matter and each one diverting the other from his evil and heretical ideas. And through peace they will surely attain perfected and upright faith, as explained above and as elucidated elsewhere.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 63, segment 1.9

Supports thesis

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כְּנִ"ל. כִּי גַם אֵשׁ יֵשׁ לָהּ שֵׁשׁ כַּחוֹת, וְכַמְבָּאָר...  
שְׂרָפִים בְּשֵׁשׁ כְּנָפִים, שֶׁהֵן בְּחִינַת שֵׁשׁ טְפָחִים  
טְפָחִים, שֵׁשׁ כְּנָפִים. וְזֶה בְּרִית אֵשׁ, בְּחִינַת  
(יח). הֵינּוּ בְּרִית שֶׁהוּא כְּלוּל מִשֵּׁשׁ יָמִים, שֵׁשׁ  
וְזֶה בְּרִיאַתִּית - בְּרִית אֵשׁ (תִּיקוּן ג' דף

This is also “BeRAiShIT: BRIT AiSh (a covenant of fire)” (Tikkuney Zohar #3, p.18b)—i.e., the brit, which is comprised of six days, six handbreadths, six wings. This is “a covenant of fire”—the aspect of the fiery angels with six wings, which are the aspect of six handbreadths, as explained above. For fire too has six capacities. As the scientists explain as well, there are six capacities in fire: to soften or harden, to cook or burn, to blacken or whiten. Likewise, a bird has six capacities. By flying, it disappears or appears, is close or far way, .

Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.

Labels: CRITIQUE\_SPECULATIVE\_INQUIRY

Likutei Moharan I, Lesson 64, segment 2.4

Supports thesis

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פְּרוֹשׁ רִשְׁיִי, תוֹסְפוֹת], זַמְחַמַּת שְׂאִין לְמַדָּן...  
כְּשֶׁאֶחָד אוֹמֵר סְבָרָא שְׂקָר בְּגַמְפִּי"ת [גְּמָרָא,  
אוֹתָם, זַמְחַמַּת זֶה נִרְאִים כְּחֻמּוֹת. כְּמוֹ לְמַשֵּׁל,  
אֲלֵא מְחַמַּת שֶׁהֵם עֲמֻקִּים וְאִינָם מְשִׁיגִים  
מִיָּן אֶפִּיקוֹרְסוֹת, וְהֵם הַחֻמּוֹת שְׂאִינָם חֻמּוֹת,  
אֲבָל יֵשׁ עוֹד

However, there is another type of heresy. These are pseudo-wisdoms, yet since they are intricate and people cannot comprehend them, they appear to be wisdom. For example, this is comparable to when someone postulates an untrue argument in Talmud and its commentaries. Since there is no learned individual to answer the question that arises from this argument, it therefore seems that he has postulated a superior argument and insight, even though in truth it is not at all [a valid] argument.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 2.6

Supports thesis

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<p>משם, מבחינת חלל הפנוי, אי אפשר ב... שם אלקות כביכול, ועל כן אלו הקשיות הבאים מחלל הפנוי, אשר שם בתוך החלל הפנוי אין כי אלו הקשיות של אפיקורסות הזאת באים ובאמת אי אפשר לישוב אלו הקשיות.</p>	<p>In truth, it is impossible to answer these questions. This is because the questions [that arise] from this heresy stem from the Vacated Space in which, so to speak, there is no Godliness. There is therefore absolutely no way that one can find an answer for these questions that come from there, from the aspect of the Vacated Space—i.e., [no way to] find God there. For if God were found there as well, it would then not be vacated, and there would have been nothing but Ein Sof, as explained above.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p>Labels: HERESY_APICORUS</p>	

<p>Likutei Moharan I, Lesson 64, segment 2.7</p>	<p>Supports thesis</p>	<p>תשובה</p>
<p>מחלל הפנוי, שמשם צמצם אלקותו כביכול. תשובה על האפיקורסות הזאת, מאחר שבא (משלי ב' י"ט): כל באיה לא ישובו; כי אין שום ועל כן על האפיקורסות הזאת נאמר</p>	<p>Therefore, of this heresy it is said (Proverbs 2:19): “None that go to her yeShUVun (return).” There is absolutely no teShUVah (answer) for this heresy since it stems from the Vacated Space, from which, so to speak, He contracted His Godliness.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p>Labels: HERESY_APICORUS</p>		

<p>Likutei Moharan I, Lesson 64, segment 2.11</p>	<p>Supports thesis</p>	<p>תשובה</p>
<p>באמת לאמתו יש שם אלקותו יתברך... הפנוי בעצמו נתהוה מחכמתו יתברך, ובודאי שהוא סובב כל עלמין, אם-כן שגם החלל ממלא כל עלמין וסובב כל עלמין, ומאחר והנה על-ידי אמונה, שמאמינים שהשם יתברך</p>	<p>Now, through faith—their believing that God fills all worlds and encircles all worlds, and since He encircles all worlds then also the Vacated Space itself exists by virtue of His wisdom, and in actual truth His Godliness is surely in that place, just that it is impossible to comprehend this and to find God there, as explained above—they accordingly prevail over all the wisdoms, questions and heresies that stem from the Vacated Space. They know that it is surely impossible to find an answer for [these heresies], because if one would find an answer for them—i.e., would find God in them—then there would be no Vacated Space and the creation could not have come into existence.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 2.13

Supports thesis

1330

הַאֲפִיקוֹרְסוֹת הַשְּׁנִית הַבָּא מִחֻלָּל הַפְּנוּי כְּנִ"ל.  
וְאֶפְלוּ עַל הַחֲכָמוֹת שְׂאִיגָם חֲכָמוֹת, הֵינּוּ  
שֶׁהֵם עוֹבְרִים בְּאִמּוּנָתָם עַל כָּל הַחֲכָמוֹת,  
וְעַל־כֵּן יִשְׂרָאֵל נִקְרָאִים עֲבָרִיִּים, עַל־שֵׁם

This is why the Jews are called IVRiim (Hebrews), because with their faith OVRim (they prevail over) all the wisdoms, and even the pseudo-wisdoms—i.e., the second heresy, which stems from the Vacated Space, as explained above.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 2.14

Supports thesis

1330

לְצַדִּדִּין, וְעַל־כֵּן יִשְׂרָאֵל נִקְרָאִים עֲבָרִיִּים, שֶׁ...  
הַפְּנוּי, הַבָּא עַל־יְדֵי הַצְּמֻצָּה, שְׂצֻמְצָם הָאוּר  
לְשׁוֹן צַדִּדִּין, הֵינּוּ שְׂאִלְקוּתוֹ מְסַבֵּב גַּם עַל הַחֻלָּל  
(שְׁמוֹת ג), מִלְּשׁוֹן עֵבֶר הַנְּהַר (יְהוֹשֻׁעַ כ"ד:ג),  
וְעַל־כֵּן הַשֵּׁם יִתְבָּרַךְ נִקְרָא אֱלֹקֵי הָעֲבָרִיִּים

And therefore God is called “the God of the IVRiim” (Exodus 3:18), from the expression “EiVeR (beyond) the river” (Joshua 24:3), which connotes sides. That is, His Godliness encircles also the Vacated Space, which comes from the contraction whereby He contracted the Light to the sides. And therefore the Jews are called Ivriim, because through their faith—that they believe God is “the God of the Ivriim,” as explained above—they prevail over all the wisdoms and also all that is pseudo-wisdom, namely the second heresy, as explained above.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 2.15

Supports thesis

1330

כִּי עָלָיו נֶאֱמַר: כָּל בְּאִיָּה לֹא יִשׁוּבוּן וְכוּ' כְּנִ"ל:  
כָּלֵל, כִּי חֵס וְשְׁלוֹם, בְּוֹדָאֵי יִשְׁקַע שָׁם,  
וְלִהְמַלֵּט מִשָּׁם, לְבָלִי לְעֵין זְלֵהֲבִיט בְּדַבְרֵיהֶם  
הַשְּׁנִית, בְּוֹדָאֵי צָרִיךְ לָהֵר יוֹתֵר וְיוֹתֵר לְבָרַח  
וְעַל־כֵּן בְּוֹדָאֵי מְזַה הַאֲפִיקוֹרְסוֹת

This is why a person must surely be extremely wary of this second heresy; to flee and escape from there without delving or looking into their words at all, because, God forbid, he will surely become submerged there. Of this it is written, “None that go to her return...,” as explained above.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 3.1

Supports thesis

1330

<p>משם כמה נשמות שנפלו ונשקעו בתוך...  על כל זה על-ידי עינו שמעין שם, הוא מעלה  אלו, ואף שאי אפשר לישבם כנ"ל,  הוא צריך דוקא לעין בדברי האפיקורסות  אך דע, אם יש צדיק גדול, שהוא בחינת משה,  ג</p>	<p>3. But know! if there is a great tzaddik who is the aspect of Moshe, he must especially delve into these words of heresy. And even though it is impossible to answer them, as explained above, nevertheless, by his delving into there, he elevates from there a number of souls that fell and became submerged within this heresy. This is because these conundrums and questions [raised] by the heresy that stems from the Vacated Space are the aspect of silence, since there is no intellect or letters to answer them, as explained above.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan I, Lesson 64, segment 3.5</i>	<i>Supports thesis</i>	0000
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<p>ד"י:), בחינת שתיקה, שהוא למעלה מן הדבור.  שתיקה, בבחינות שנקרא כבד פה (שמות  צדיק שהוא בחינת משה, כי משה הוא בחינת  בדברי האפיקורסות והמבוכות אלו כי אם  ועל-כן אסור לכנס זלעין</p>	<p>This is why it is forbidden for anyone other than the tzaddik who is the aspect of Moshe to enter and delve into these words of heresy and the conundrums. For Moshe is the aspect of silence, in the aspect that is called “heavy of speech” (Exodus 4:10), the aspect of a silence more exalted than speech.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan I, Lesson 64, segment 4.5</i>	<i>Supports thesis</i>	0000
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<p>וכל המרבה דברים מביא חטא (אבות פ"א).  ולא המדרש הוא העקר, אלא המעשה.  בין החכמים, ולא מצאתי לגוף טוב משתיקה.  וזה פרוש המשנה: כל ימי גדלתי</p>	<p>This is the explanation of the Mishnah: All my days gadalti (I was raised) bein (among) the scholars and have found nothing better for the body than silence; the main thing is not the expounding but the practice; and whoever speaks overmuch brings on sin (Avot 1:17) .</p>
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*Note: Subordinates study or discourse to concrete practice.*

*Labels: PRACTICE\_OVER\_STUDY*

<i>Likutei Moharan I, Lesson 64, segment 4.13</i>	<i>Supports thesis</i>	0000
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<p>על ידי דבריהם את העולם כנ"ל, אל תקר... המדרש בלבד, אלא המעשה, שיעשו ויבראו ודבריהם, שאלו החכמים מדברים, אין העקר המרבה דברים מביא חטא - כי כל מדרשם ולא המדרש הוא העקר אלא המעשה, וכל</p>	<p>the main thing is not the expounding but the practice; and whoever speaks overmuch brings on sin—For the main thing in all the expounding and the words that these scholars speak is not the expounding alone but the practice; that through their words they should make and create the world, as explained above: “Do not read this ‘My people,’ but ‘with Me,’” as explained above.</p>
<p><i>Note: Subordinates study or discourse to concrete practice.</i></p>	
<p><i>Labels: PRACTICE_OVER_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 64, segment 5.1</i></p>	<p><i>Supports thesis</i></p>	<p>0000</p>
<p>זמר ונגון מיוחד, שזה הזמר מיוחד לחכמה זו... כי דע, שכל חכמה וחכמה שבועולם יש לה הזאת של החלל הפנוי שנפלו לשם. הוא מעלה את הנשמות מן האפיקורסות, שעל ידי הנגון של הצדיק שהוא בחיבת משה, הודע,</p>	<p>5. Know, too, that by means of the melody of the tzaddik who is the aspect of Moshe, he elevates from the heresy of the Vacated Space the souls that fell into there. For know! each and every wisdom in the world has its particular song and melody. This song is particular to that wisdom, so that this wisdom is derived from that song. This is the aspect of “sing an intelligent song” (Psalms 47:8), since each intellect and wisdom has a song and melody.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan I, Lesson 64, segment 5.2</i></p>	<p><i>Mixed / nuanced</i></p>	<p>0000</p>
<p>קם מבית המדרש, כמה ספרי מינינו נופלי... מה הוי בה, זמרא ויני לא פסק מפמה, וכשהיה רבותינו זכרונם לברכה (חגיגה טו): אחר המיוחד לחכמה האפיקורסות. וזה שאמרו ואפלו חכמת האפיקורסות, יש לה גגון וזמר</p>	<p>Even heresy has a melody and song that is particular to heretical wisdom. This is as our Sages, of blessed memory, said: And Acher, what was his shortcoming? A Greek song never ceased from his lips, and when he would rise from his studies, books of heresy would fall from [his bosom] (Chagigah 15b). For one is dependent upon the other: because of the aforementioned song that did not cease from his lips, the books of the heretics would fall from him. This is because that song was particular to this heresy of his.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Counterbalance: Torah learning itself is valued as a remedy.</i></p>		

Likutei Moharan I, Lesson 64, segment 5.10

Supports thesis

1110

אַמּוּנָה, הִינּוּ אַמּוּנָה הַעֲלִיּוֹנָה עַל הַלֵּל, שֶׁעַל...  
 שֶׁל חֵלֶל הַפְּנוּי, כִּי נִגּוֹנוֹ הוּא בְּבַחֲיִנוֹת רֹאשׁ  
 כָּל הַנְּשָׁמוֹת שֶׁנִּפְּלוּ בְּתוֹךְ הָאֶפִיקוֹרְסוֹת הַזֵּאת  
 בְּחִינּוֹת מִשָּׁה כְּנִ"ל, עַל יְדֵי זֶה עוֹלִים וְיוֹצְאִים  
 וְעַל כֵּן עַל יְדֵי נִגּוֹן שֶׁל הַצַּדִּיק, שֶׁהוּא

Therefore, by means of the melody of the tzaddik who is the aspect of Moshe, as explained above, all the souls that succumbed to this heresy of the Vacated Space ascend and emerge. This is because his melody is in the aspect of the summit of faith—i.e., the most exalted faith of all—since through this melody and faith all heresy is nullified. And all the melodies are encompassed and made null within this melody, which is the highest of all since all melodies are drawn from it, as explained above.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 6.12

Supports thesis

1110

שֶׁכָּא מְבַחֲיֵנִת רַבּוּי אוֹר כְּנִ"ל, גַּם ש...  
 הַקְּלֻפּוֹת, הִינּוּ בְּחִינַת אֶפִיקוֹרְסִית הָרֵאשׁוֹנָה,  
 הִינּוּ, שֶׁאֶפְּלוּ בְּתוֹךְ בְּחִינַת הַשְּׁחוֹק, בְּחִינַת  
 אֶת ה', כִּי יֵשׁ שָׁם נִיצוּצֵי הַקְּדוּשָׁה וְאוֹתִיּוֹת כְּנִ"ל.  
 וַיִּדְעֶתֶם כִּי אֲנִי ה' - כִּי שָׁם תִּקְּלוּ לְהַכִּיר

that you might know that I am God—In that place you will be able to recognize God, since there are holy sparks and letters there, as explained above. That is, even within the aspect of parody/the forces of evil—i.e., the aspect of the first heresy, which stems from an overload of the Light, as explained above—there too you will be able to recognize God. Of this it is said: “And know what to answer the heretic,” as explained above. For it is possible to find there letters and sparks to answer them, since they stem from the Shattering of the Vessels, as explained above.

Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.

Labels: HERESY\_APICORUS

Likutei Moharan I, Lesson 64, segment 6.16

Supports thesis

1110

<p>כָּל הָאִפִּיקוֹרְסוֹת, אֶפְלוּ שֶׁל חֲלָל הַפָּנוּ... וְהַזְמַר שֶׁל רֹאשׁ אֲמוּנָה כְּנִ"ל, וְעַל-יְדוֹ יִתְבַּטְּלוּ שֶׁהוּא בְּחִיבַת רוּחַ. הַיְנוּ, שְׂאֵז יִתְגַּלֶּה הַנְּגוּן רוּחַ הוּא בְּאֲנוּשׁ (אִיּוֹב ל"ב:ח'); בְּחִיבַת נְגִינָה, וְזֶה הַגְּנִי מְבִיא מִחַר אֲרֵבָה - רֹאשֵׁי-יִתְבוֹת: אֲכַן</p>	<p>And this is “tomorrow I will bring arbeh (locusts).” [ARBeH] is an acronym for “Akhein Ruach Hu B’enosh (But it is the spirit in men)” (Job 32:8). This is the aspect of melody, which is the aspect of ruach. That is, the melody and song of the summit of faith will be revealed then, as explained above, and consequently all the heresy—even that of the Vacated Space—will be nullified, as explained above.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan I, Lesson 69, segment 10.4</i>	<i>Supports thesis</i>	0000
<p>שְׁעָרוֹת, כִּי שְׁעָרוֹת הֵם מוֹתְרֵי מַחִין כִּידוּעַ. יְכוּל לְסַבֵּל כָּלֵל הַעֲכִירוֹת, עַד שְׂיוּצָא בְּבַחֲבִינּוֹת כֶּךָ לְמִמוֹן, וְנִעְשָׂה כָּל כֶּךָ כְּסִיל, עַד שְׂאִין הַמַּחַ אֲבָל דַּע, שְׁלִפְעָמִים חוֹשֵׁק כָּל</p>	<p>But know, occasionally a person’s lusting for money is so great and he becomes so foolish, that the mind cannot bear all the clouding. Eventually, it emerges as hair, since the hairs are the extraneous elements of the mind, as is known.</p>	
<p><i>Note: Draws a boundary around human intellect.</i></p>		
<p><i>Labels: LIMITS_OF_HUMAN_INTELLECT</i></p>		

<i>Likutei Moharan I, Lesson 109, segment 1.6</i>	<i>Supports thesis</i>	0000
<p>קָלָה נְתוּסָף רוּחוֹ, וְכַמְעַט רָגַע תְּגוּעַ וְתִאֲסָף. הַגְּרוֹן, הִיא בְּבַחֲבִינַת תוּסָף רוּחָם, כִּי לְפִי שְׁעָה אִם תִּדְקַדֵּק זִתְעִין בָּהּ, אִיךָ הִיא נִמְשַׁכֶּת אֶל כְּמוֹ כֵּן הִנֵּה וְהִאֲנִחָה,</p>	<p>The same applies to groaning and sighing. If you investigate and observe how it is drawn to the throat, [you will see that] it is an aspect of “toSeiPh (You increase) their ruach -breath.” For a short while his ruach -breath increases, and but a minute later he [might] perish and be tei’aSeiPh (gathered up).</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

<i>Likutei Moharan I, Lesson 123, segment 1.1</i>	<i>Supports thesis</i>	0000
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<p>כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוֹם לְבִרְכָה (ספר... וּלְבִלֵי לְנִטּוֹת, חֵס וְשִׁלּוֹם, מִדְּבָרָיו יִמִּין וְשִׁמְאֵל, כֹּל אֲשֶׁר יֹאמֶר כִּי הוּא זֶה, דְּבַר קָטָן וְדְבַר גְּדוֹל. לְקִשֵׁר עֲצָמוֹ לְהִצְדִּיק שְׂבִדוֹר, וְלִקְבֹּל דְּבָרָיו עַל הָעֶקֶר וְהִיִּסוּד, שֶׁהִכָּל תֵּלִי בּוֹ -</p>	<p>The essence and foundation on which everything depends is one's binding oneself to the tzaddik of the generation: accepting his word in whatever he says, "This is how it is," in matters small and great; not deviating, God forbid, from his word "to the right or the left" (Deuteronomy 17:11), as our Sages teach: even if he tells you that right is left... (Sifri, op. cit.) ; casting off from oneself all pseudo-wisdoms; and dismissing one's knowledge as if one had no intelligence other than what one receives from the tzaddik and rav of the generation, because as long as one retains some of one's own intellect, one lacks completion and is not bound to the tzaddik.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>	

<p><i>Likutei Moharan I, Lesson 123, segment 1.3</i></p>	<p><i>Supports thesis</i></p>	<p>12313</p>
<p>הָאֱלוֹ). וְהָעֶקֶר הָעֲבוּדָה - לְהִיּוֹת תָּם וְיָ... אֲךָ עֵתָה מֵהַ נִּמְלָא לְחַךְ דְּבָרֵי הַתְּרָגוֹם מֵהַ עֵינֵי תַבְתּוּ נִבְּל לְתַרְגָּמוֹ עַל קְבֻלַּת הַתּוֹרָה. שֶׁהוּא פְּלִיאָה גְּדוֹלָה, וְכָל הָעוֹלָם תִּמְהָיִים עֲלָיו, וְרִאָה שֶׁעֵתָה מִבְּאֵר וּמִיִּשְׁבַּת הַתְּרָגוֹם הַזֶּה, (וּבּוֹא</p>	<p>Now, the essential devotion is to be 'simple and upright, God-fearing and diverted from evil' (cf. Job 1:1), without any pseudo-wisdoms. Thus King Shlomo, of blessed memory, though it was written of him that "he was wisest of all men" (1 Kings 5:11), he said, "For I am more brutish than a man and have not the understanding of man" (Proverbs 30:2). Likewise, Asaf said (Psalms 73:22), "I was brutish and unknowing, like an animal I was with You." It is also written (Proverbs 21:30), "There is no wisdom or understanding or counsel against God."</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		

<p><i>Likutei Moharan I, Lesson 131, segment 1.1</i></p>	<p><i>Supports thesis</i></p>	<p>13113</p>
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<p>הכל. ואֲזִי הַכֹּל חוֹקְרִים וְשׁוֹאֲלִין: מִי הוּא זֶה...  הַכְּבוֹד, כִּי כְבוֹד הוּא בְּחִינַת מְלֻכּוּת, הַדָּן אֶת  כָּל הַדֵּינִים, כְּמוֹ שֶׁכָּתוּב (תהילים כ"ד:ז): מֶלֶךְ  הוּא סִכְנָה גְדוּלָה, סִכְנוֹת נְפֹשׁוֹת, כִּי הוּא דָן אֶת  צָרִיךְ לְהִתְיַרֵּא וּלְפַחֵד מִן הַכְּבוֹד, כִּי כְבוֹד</p>	<p>One must fear and be frightened of glory. This is because glory is very dangerous, [even] life-threatening. For [glory] exacts all judgments, as it is written (Psalms 24:7), “King of glory.” Glory is an aspect of kingship, which judges all. Therefore, everyone investigates and asks: “Who is he, this king of glory?” (ibid .:10). [They want to know] if he is deserving of this.</p>
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<p><i>Likutei Moharan I, Lesson 176, segment 1.2</i></p>	<p><i>Supports thesis</i> <span style="float: right;">(111)</span></p>
<p>בְּמַהֲרֵי זַבְבֵּהָלָה, וְעַל כֵּן נִשְׁנַכְלֵל לְבוֹ בָּלָב...  הָאָוִיר מְקוּם פְּנוּי לְצֵאת שָׁם, הוּא בּוֹקֵעַ וְשׁוֹבֵר  לְצֵאת שָׁם, כְּמַבְאֵר אֶצֶל הַמְּחַקְרִים, זִכְשֶׁמוֹצֵא  הוּא הָאָוִיר, וְטָבַע הָאָוִיר לְבַקֵּשׁ לוֹ מְקוּם פְּנוּי  וּלְפִי שְׁלֵבוֹ מְלֵא מְרוּחַ שְׂטוּת, וְהִרְזַח</p>	<p>Now, because his heart is filled with a spirit of folly, and spirit is air—and, as has been proven scientifically, the nature of air is to seek a vacuum to fill—then, when the air finds a vacuum to fill, it bursts and breaks [out] quickly and wildly. Therefore, when his heart is encompassed in the heart of the tzaddik—the heart of the tzaddik being hollow, as in (Psalms 109:22), “My heart is hollow within me”—the air of the spirit of folly that sticks to his heart—his heart being filled with this air—wildly bursts forth and breaks his heart, escaping outward because it has found a vacuum in the tzaddik’s heart.</p>
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<p><i>Likutei Moharan I, Lesson 236, segment 1.1</i></p>	<p><i>Supports thesis</i> <span style="float: right;">(111)</span></p>
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<p>הגדלה והכבוד הוא כשמחזיקין אותו לצד...  הוא עולה לגדלה זו. כגון בדור הזה, שעקר  ימיו, וכל מה שנחשב לגדלה באותו הדור,  כראוי, על-ידי זה זוכה שיעלה לגדלה לסוף  מי שנוהג רבנות בכשרות ובתמימות</p>	<p>Someone who serves as a rabbi properly and sincerely, thereby merits attaining prominence towards the end of his life. Whatever is considered greatness in that generation is the greatness to which he rises. For example, in this generation, in which the main prominence and honor are to be considered a famous tzaddik, he merits at the end of his life being accepted as a well-known personage. Even though this is really not the case—he is in fact just an ordinary, kosher Jew—they give him his reward before he leaves the world. And afterwards....</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

<i>Likutei Moharan I, Lesson 251, segment 4.1</i>	<i>Supports thesis</i>	<i>1110</i>
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<p>ה', שה' ילחם המלחמה, על-ידי זה מבט...  על-ידי זה. והתקון לזה - למסר המלחמה על  הינן מחשבות של כפירות, שנופלים עליהם  מחשבות של רשעים על אנשים כשרים,  מלחמות, הינן מחלקת, על-ידי זה נופלים  דע, שעל-ידי</p>	<p>Know! as a result of conflict, namely dispute, upstanding people entertain the thoughts of the wicked—i.e., the heretical thoughts that affect them because of this. The rectification for this is to hand over the conflict to God, that God should fight the battle. Through this one nullifies the aforementioned thoughts of the wicked.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan I, Lesson 251, segment 4.1</i>	<i>Mixed / nuanced</i>	<i>1110</i>
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<p>וזה שכתוב (תהילים ק"מ:ג): אֲשֶׁר חָשׂוּ...  מחלקת ונעשה עבודת אלילים וכפירות.  יהיה בית זה עבודת אלילים. נמצא, שעל-ידי  ספר-תורה מחמתן. ואמר: תמה אני אם לא  מעשה שנחלקו בבית-המדרש, עד שנקרע  בגמרא (יבמות צו):</p>	<p>4. In the Talmud [we find]: It once happened that there was such a dispute in the study hall that in their anger they tore a Torah scroll. [Rabbi Yosi ben Kisma] said: “It would surprise me if this house does not become a place of idolatry” (Yevamot 96b). We can conclude from this that dispute leads to idolatry and heresy. This is as it is written (Psalms 140:3), “They devised evil in their hearts; all the time stirring up wars”—due to wars, namely dispute, “They devised evil in their hearts.” This brings to evil thoughts, namely heresy, as explained above.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: HERESY\_APICORUS · COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 251, segment 4.2*

*Supports thesis*

תתקן

יִלְחַם לָכֶם וְאַתֶּם תִּחְרִישוּן. וְעַל יְדֵי הַשְּׁתִּיקָא...  
יִלְחַם בְּשִׁבְלֵנוּ, וְזֶה בְּחִיבַת (שְׁמוֹת י"ד:י"ד): ה' שְׁצָרִיךְ לְשִׁתֵּק לָהֶם, רַק לְסַמַּךְ עַל ה' שֶׁהוּא יִלְחַם הַמְּלַחְמָה כְּנ"ל. וְזֶה בְּחִיבַת שְׁתִּיקָה, הֵינּוּ וְהַתְּקוּן לָזֶה - לְמַסַּר הַמְּלַחְמָה לַה', שֶׁה'

The rectification for this is to hand over the conflict to God, that God should fight the battle, as mentioned above. This is the aspect of silence—i.e., he has to keep his silence with them, but rather rely on God, that He will battle on our behalf. This is the aspect of “God will battle for you, but you must remain silent” (Exodus 14:14). And as a result of this silence, the thoughts ascend, for the evil thoughts of heresy are nullified, as explained above. This is the aspect of “Be silent! This is the way it has arisen in thought” (Menachot 29b)—by means of silence, the thoughts ascend, as explained above.

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 251, segment 4.4*

*Supports thesis*

תתקן

מִחֲשַׁבְתֵּם הִרְעָה, וְנִתְבַּטְּלוּ כָּל הַכִּפּוּרוֹת כְּנ"ל:  
כִּחַ הַצְּדָקָה שֶׁלָּהֶם, וְאֵזִי מִמִּילָא נִתְבַּטַּל  
הָאֵמֶת מוֹשֵׁךְ לְעֵצְמוֹ כָּל הַצְּדָקוֹת, וְנִתְבַּטַּל  
אֲךְ הָאִישׁ

Nevertheless, the man of truth draws to himself all the charities, so that the power of their charity is nullified. Then, their evil thoughts are nullified of themselves, and all heresy is eliminated, as explained above.

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan I, Lesson 263, segment 1.5*

*Counters thesis*

תתקן

<p>אָפּך וכו', כי רפואת החלי הנ"ל הוא על-ידי...  על ידי חבור אש זמים, וזה: כִּי־שָׁמַע בְּזַעַת  זָה בְּחֵינֵת פָּגַם הַדַּעַת, כִּי עָקַר הַדַּעַת הוּא  תֹאכַל לֶחֶם נְתִישָׁבָה דַּעַתוֹ, כִּי חָלִי הַקַּדְחַת  וְזֶה שְׁאֵמְרוּ: כִּי־שָׁמַע בְּזַעַת אָפְךָ</p>	<p>And this is the explanation of what they said: “Once [Adam] heard ‘By the sweat of your brow you will get bread to eat,’ his daat was calmed.” The reason is that fever is the aspect of a blemish of daat, because daat is produced mainly from the combination of fire and water. This is: “Once he heard ‘By the sweat of your brow...,’” for sweating cures the aforementioned sickness. It was through this that his daat was calmed—the aspect of being cured of the aforementioned sickness, this being the perfection of daat, as explained above.</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

*Labels: COUNTER\_POSITIVE\_INTELLECT*

*Likutei Moharan I, Lesson 1, segment 2.9*      *Counters thesis*

<p>מה נותן כח למלכות דקדושה, על-ידי הת...  יִרְגִּיז אָדָם יֵצֵר טוֹב עַל יֵצֵר הָרָע. וְעַל-יְדֵי  רְבוּתֵינוּ זְכוּנוֹם לְבָרְכָה (ברכות ה): לְעוֹלָם  עַל מַלְכוּת דְּסִטְרָא אַחֲרָא, זְכוּמוּ שְׁאֵמְרוּ  אֶחָד לִתְּנֵן כֹּחַ לְבַחֲיַנֵּת מַלְכוּת דְּקַדְשָׁה לְהַתְגַּבֵּר  וְצָרִיךְ כָּל</p>	<p>Each person is required to give strength to the Kingdom of Holiness so that it may overpower the Kingdom of the Other Side. As our Sages taught: A person should always incite the good inclination against the evil inclination (Berakhot 5a). And how is strength given to the Kingdom of Holiness? By means of the Torah study that a person engages in with enthusiasm. {As our Sages taught: A person should always incite... If it leaves, good; if not, he should engage in Torah study (ibid.).} And, as our Sages taught: If this rogue accosts you, drag him to the house of study (Kiddushin 30b).</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 1, segment 3.9*      *Counters thesis*

<p>עוֹבֵר עֲבֵרָה אֶלָּא אִם כֵּן נִכְנָס בּוֹ רוּחַ־שָׂטָן... רְבוּתֵינוּ זְכוּרֹנָם לְבִרְכָה (סוֹטָה ג.): אִין אָדָם וְשָׁלוֹם, כִּי בְעַל־עֲבֵרָה הוּא מְשַׁגֵּעַ, כְּמוֹ שְׂאֵמַר שְׂרוּצָה לַעֲשׂוֹת אֶת הָאָדָם מְשַׁגֵּעַ מִמֶּשׁ, חַס שְׁהַתוֹרָה הַקְדוּשָׁה הִיא מְכַנִּיעַ אֶת הַיָּצָר הָרָע, הֵינוּ</p>	<p>In other words, the holy Torah subdues the evil inclination, which wants to drive a person literally insane, God forbid. For a sinner is insane, as our Sages taught: A person does not commit a sin unless a spirit-of-folly has entered into him (Sotah 3a). And, just as the insane must be struck and have [amulets bearing] Holy Names placed upon them, the Torah study one engages in is likewise an aspect of sticks and Holy Names. With it we beat and subdue the evil inclination, and dispel from the person the insanity and foolishness that have entered into him. This is, We beat it with a staff on which was etched Holy Names ... (cf. Vayikra Rabbah 25:1).</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 8, segment 6.1</i></p>	<p><i>Counters thesis</i></p>
<p>שְׂנֵאָחֲזִין מִבְּחִיבַת אִטוּר וְהֵתֵר, טָמָא וְטָה... פּוֹסְקִים, כִּי יֵשׁ בְּהַתוֹרָה אַחִיזַת הַטּוֹב וְהָרָע, יְהִיָּה לְלוֹן לַעֲמֻקָּה שֶׁל הַלְּקָה, הֵינוּ לְלַמֵּד הוּא עַל־יְדֵי תוֹרָה וְתַפְלָה; וְלַמּוֹד הַתוֹרָה לָזֶה, לְהַפְרִישׁ וְלְהַבְדִּיל זֶלְבַטֵל הָרָע מֵהַטּוֹב, וְלִבּוֹא</p>	<p>6. To achieve this, to be able to distinguish, separate and eliminate the bad from the good, one must engage in Torah and prayer. This Torah study should be delving into the depths of the law (Megillah 4b) —i.e., studying the Codifiers. For good and bad have a hold on the Torah. They are attached through the aspects of forbidden and permitted, impure and pure, kosher and unkosher, which appear in the Torah. And as long as one does not clarify the law, he is a mixture of good and bad.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 8, segment 7.6</i></p>	<p><i>Counters thesis</i></p>
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<p>בתורה, שְׁנֵאָמֵר (שם): וְעַץ חַיִּים תֵּאָוֶה בָּאָה. תּוֹחֵלֶת מִמְשַׁכָּה מִחֵלָה לִב. מֵאֵי תִקְנֶתָהּ, יַעֲסֹק בָּא לַיָּדִי כְּאֵב לִב וְכוּ', שְׁנֵאָמֵר (משלי י"ג:י"ב): זְכָרוֹנָם לְבִרְכָה (ברכות לב:): הַמְעִין בְּתַפְלָתוֹ וְזָהוּ שְׁאָמְרוּ רַבּוֹתֵינוּ</p>	<p>{“Extended longing makes the heart ache, but with the Tree of Life desire is fulfilled” (Proverbs 13:12).} This is the meaning of what our Sages taught: Someone who is M’AYaiN (looks deeply) into his prayers comes to heartache. As is written, “Extended longing makes the heart ache...” (Berakhot 32b). What is his cure? Let him engage in Torah study, as is written, “... but with the Tree of Life desire is fulfilled.”</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 9, segment 4.13</i></p>	<p><i>Counters thesis</i></p>
<p>שְׂוֵאָה חֲמֵשָׁה חֲמֵשֵׁי תּוֹרָה, וְשִׁלְשָׁה תַפְלוֹת. אָמַר לֵן, תִּמְנִיא בְּחִינוֹת, הֵינּוּ לְמוֹד הַתּוֹרָה,</p>	<p>he said, Eight [aspects] — This alludes to Torah study [and prayer]: the Five Books of the Torah and the three daily prayers.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 14, segment 4.1</i></p>	<p><i>Counters thesis</i></p>
<p>וְלֵהָאִיר בְּלִמּוּד תּוֹרָתוֹ בְּשֵׁרֶשׁ הַנְּשֻׁמוֹת... שְׁצָרִיךְ כָּל אָדָם, זַבְפָּרֵט תְּלִמִיד־חֵכֶם, לְבַרֵךְ - מִפְּנֵי שֶׁלֹּא בָרַכְו בְּתוֹרָה תְּחִלָּה; מָה תְּלִמִיד־חֵכְמִים אֵין בְּנִיחֵם תְּלִמִיד־חֵכְמִים חֵכְמִינוּ זְכָרוֹנָם לְבִרְכָה (נדרים פא.): מִפְּנֵי ד זָהוּ שְׁאָמְרוּ</p>	<p>4. This is what our Sages taught: Why do Torah scholars not have sons who are Torah scholars? Because they did not recite the blessing for Torah first (Nedarim 81a). Every person, and especially the Torah scholar, must bless through his Torah study, and illuminate the source of the souls—i.e., the “first in thought.” For that is where our source is.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 21, segment 7.1</i></p>	<p><i>Counters thesis</i></p>
<p>יִפָּה צַעֲקָה לְאָדָם - בֵּין בְּתַפְלָה בֵּין בְּתוֹרָה - וְהַשְּׁפַע אֱלֹקֵי הוּא בְּהַעֲלֵם, בְּבַחֲנוֹת עֵבוֹר, וְאָז ז וְלַפְעָמִים יֵשׁ שְׁהַמְחִין</p>	<p>7. Now, there are times when the “mentalities” and the Godly influx are concealed, in the aspect of pregnancy. Then, the most beneficial thing for a person is crying out—be it in prayer or Torah study.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 21, segment 7.3

Counters thesis

נתעלמו, הוא מאזין צעקתנו. והצעקה הוא ...  
שהוא יודע תעלומות של המחין איך  
הם בחינת צעקת היולדת, והקדוש-ברוך-הוא  
המחין בבחינת עבור, אלו הצעקות  
שאדם צועק בתפלתו ובתורתו, כשנסתלקין  
והצעקה

which a person cries out during his prayer and Torah study, when his mentalities are in the aspect of pregnancy, parallel the cries of the woman in labor. And the Holy One, who knows just how the mentalities are concealed, He hears our cries. These cries are in place of the cries of the Divine Presence—as though She were crying out—and then She gives birth to the mentalities. This corresponds to [the teaching] (Orach Chaim 61:4): The voice arouses concentration—i.e. the mentalities.

Note: Counterbalance: Torah learning itself is valued as a remedy.

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 21, segment 8.3

Counters thesis

עלי אהבה - אל תקרי ודגלו אלא ולגלו...  
מתענג [בה], בבחינת: ודגלו  
בבחינת עבור, אף-על-פי שהקדוש-ברוך-הוא  
לרבים, כי התורה הזאת שהיא בבחינת יעקב,  
בלא הבנה בה שום חדוש, אין לדרש אותה  
ומי שתורתו

And, someone whose Torah study is without understanding and contains new perception should not expound it [the Torah] in public. For this Torah, which is in the aspect of Yaakov/pregnancy—even though the Holy One delights in it, as in (Shir HaShirim Rabbah 2:3), “V’ diglo (His banner) over me is love’ (Song of Songs 2:4): do not read this v’ DiGLo, but (his stammering)”—should nevertheless not be expounded as is. For only things which are clear should be expounded. As : “Say to wisdom: You are my sister’ (Proverbs 7:4) —if the thing is as clear to you as your sister’s impermissibility, say it; but if not, do not say it.”

Note: Counterbalance: Torah learning itself is valued as a remedy.

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 25, segment 3.4

Counters thesis

<p>... וְשִׁתְיָהּ, שֶׁל הָאָדָם הַעוֹמֵד בַּמְדֻרְגָה הָעֶלְיוֹנָה... הֵם חִיצוֹנִיּוֹת. וְעִבּוּדַת חִיצוֹנִיּוֹת, הֵינּוּ אֲכִילָה וְעִבּוּדַת אֲכִילָה וְשִׁתְיָהּ וְשִׂאָר צָרְכֵי הַגּוּף, עִבּוּדַת שֶׁל תּוֹרָה וְתַפְלָה וּמִצְוֹת, הֵם פְּנִימִיּוֹת; וְפְנִימִיּוֹת וְחִיצוֹנִיּוֹת, הֵם שְׁנֵי מִיָּנֵי עִבּוּדוֹת:</p>	<p>Now, the inner aspect and the outer aspect are two types of devotions. The devotion of Torah study, prayer and mitzvot are the inner aspect; the devotion of eating, drinking and other physical needs are the outer aspect. And the outer devotion—namely, eating and drinking—of a person located on a higher level radiates more and is more laudable than the inner devotion—namely, Torah, prayer —of a person located on the lower level. Because of this, the inner aspect of the lower one becomes a cloak for the outer aspect of the upper one. { “A throne of glory exalted from the beginning is the place of our Temple” (Jeremiah 17:12). }</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 40, segment 1.6</i></p>	<p><i>Counters thesis</i></p>
<p>גְּשָׁמִים, וְכִשְׂאִין קָמַח, אֵין תּוֹרָה (אבות פ"ג): מִבְּלִי דְעֵת, וְעַל-יְדֵי עִבּוּדַת אֱלִילִים בָּא עֲצִירַת בְּטוּל תּוֹרָה, כְּמוֹ שֶׁכְּתוּב (ישעיה ה'): גְּלָה עַמִּי גַם הַגְּלוֹת בָּא עַל</p>	<p>Another cause of exile is the interruption of Torah study, as is written (Isaiah 5:13), “My nation has been exiled, for they lack knowledge.” And idolatry brings drought, and when there is no flour, there is no Torah (Avot 3:17).</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 54, segment 3.1</i></p>	<p><i>Counters thesis</i></p>
<p>וְצִיצִית, וְתַפְלִין, וְתוֹרָה, וְתַפְלָה, וּמִשָּׂא זַמְתָּן. כְּבִ"ל, וְנַעֲשֶׂה אֶצְלָם כָּל זֶה מִמִּילָא, עַל-יְדֵי שְׁנָה, זֶה הַשְּׁכָל לְהַעֲמִיק בְּכָל זֶה, לְהַבִּין הַרְמְזִים גַּוְהֵמוֹן עִם, שְׂאִין לָהֶם</p>	<p>3. As for the common people, who do not have the intellect to go deeply into all this so as to understand the hints, as explained above, all this happens to them automatically, by means of sleep, tzitzit, tefilin, Torah study, prayer, and doing business.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 54, segment 3.4</i></p>	<p><i>Counters thesis</i></p>
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<p>בְּעֶצְמָהּ, יֵשׁ בְּחִיבַת הַסִּתְּפָקוֹת, כְּמוֹ שֶׁ...  שְׁהִיא בְּחִיבַת הַסִּתְּפָקוֹת. וְגַם בְּלִמּוּד הַתּוֹרָה  הֵינּוּ שֵׁשׁ לְכֹל אֶחָד דִּי סְפוּקוֹ מִמֶּנָּה. נִמְצָא  הִיא בְּחִיבַת עֵץ הַחַיִּים, דְּמִזּוֹן לְכֹל אֲבִיהַ,  הוּא בְּחִיבַת הַסִּתְּפָקוֹת הַנִּלְ, כִּי הַתּוֹרָה  וְתוֹרָה,</p>	<p>Torah is the aspect of contentment, which was mentioned above. For Torah corresponds to “the tree of life” (Proverbs 3:18), because it contains sustenance for all—i.e., everyone has all he needs from it. We see from this that [the Torah] is the aspect of contentment. And in Torah study itself there is the aspect of contentment. As our Sages, of blessed memory, said: “The work is not yours to finish” (Avot 2:16). The study of Torah is therefore the aspect of contentment. And even the common people, who are incapable of study, they fulfill being involved in Torah by reciting the Shema, as our Sages said (Menachot 99b) .</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 56, segment 3.6</i></p>	<p><i>Counters thesis</i></p>
<p>בּוֹ כָּל יְמֵי תִּיּוֹ, לְמַעַן יֵאָרִיךְ יָמִים עַל מַמְ...  הַמֶּלֶךְ (דְּבָרִים י"ז:ט): וְהֵיטֵה עִמּוֹ וְקָרָא  יָמִים לְתוֹךְ הַמַּלְכוּת כְּנִל. וְזֶה שֶׁכָּתוּב בְּפָרְשַׁת  מַחֲמַת שְׁהוּא צָרִיךְ לְקָרוֹת אֶת הָאָרִיכוֹת,  הַמֶּלֶךְ עַל עֶסֶק הַתּוֹרָה בְּיוֹתֵר מִכֹּל הָעוֹלָם,  וְעַל כֵּן מְזַהָר</p>	<p>This is why more than the entire people, the king is cautioned regarding Torah study, because he has to summon length-of-days into malkhut, as explained above. This is what is written in the Chapter of the Monarch: “[The Torah scroll] must be with him, and he shall read from it all the days of his life... thus lengthening the days of his rule” (Deuteronomy 17:19, 20). This is the meaning of “he shall kara (read) from it all the days of his life”— for by studying the Torah he is KoRAy (summoning) life, as explained above.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

<p><i>Likutei Moharan I, Lesson 56, segment 3.8</i></p>	<p><i>Counters thesis</i></p>
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<p>נִפְּשׁ תִּיהֵא הוּא שְׁמוֹ, שְׁבִהֶשֶׁם נִגְבַּל הַנֶּפֶשׁ וְהָ...  שֶׁל הַדְּבָר הַזֶּה, כְּמוֹ שֶׁכְּתוּב (בְּרֵאשִׁית ב':ו"ט):  הַכֹּלִי שֶׁל הַדְּבָר, שְׁבִהֶשֶׁם הַזֶּה נִגְבַּל הַחַיּוֹת  הַיֵּא שְׁמוֹ שֶׁל הַקְּדוֹשׁ-בְּרוּךְ-הוּא, וְהֵשֵׁם הוּא  וְזֶה זֹכִין עַל-יְדֵי עֶסֶק הַתּוֹרָה. כִּי הַתּוֹרָה</p>	<p>We merit this through Torah study. This is because the Torah is the Name of God, and the name of a thing is its vessel; within this name is contained the life force of that thing. As it is written, “living soul that is its name” (Genesis 2:19)—contained in the name of each thing is its soul and life force. This is why when we call a person by his name, we gain his attention immediately, because his total soul and life force are contained within his name.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 56, segment 3.11* *Counters thesis*

<p>הַחַיִּים בְּשִׁמּוֹ כִּי אִם עַל-יְדֵי הַפֶּה, וְלֹא עַל-יְדֵי...  בְּמַחְשְׁבָהּ בְּעֵלְמָא. כֵּן אִי אֶפְשָׁר לְקַרֹּת אֶת חַי  לְקַרֹּתוֹ בְּפֶה דְיָקָא, וְאִי אֶפְשָׁר לְקַרֹּתוֹ בְּשִׁמּוֹ  דְיָקָא, כִּי נִשְׁצָרִיכִין לְקַרֹּת אֶת אֶחָד בְּשִׁמּוֹ צָרִיךְ  וְעַל-כֵּן צָרִיךְ לְעַסֵּק בְּתוֹרָה בְּפֶה</p>	<p>Therefore, one’s Torah study must be specifically vocal. When calling someone by name, our calling has to be specifically with the mouth; it is impossible to call him by name in thought alone. Likewise, calling to the Life of life by His Name is only possible verbally, not in thought alone. This is as our Sages said: “For they are life lemotzA’eiheim (to those who find them)” (Proverbs 4:22)—[read this:] lemotzI’eiheim (to those who express them) vocally (Eruvin 54a). Specifically “to those who express them vocally,” because through this one merits life, as explained above.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 56, segment 3.25* *Counters thesis*

<p>יְכוּלִין לְהוֹכִיחַ אֶפְלוֹ אֶת הַרְחוֹקִים מֵאֵד מֵהֶשׁ...  כְּבִי"ל, וְעַל-יְדֵי זֶה זֹכִין לְדַעַת כְּבִי"ל, עַל-יְדֵי-זֶה  עַל יְדֵה מִמְשִׁיכִין הַחַיּוֹת לְתוֹךְ הַיָּמִים וְהַמְדוֹת  יְדֵה מִמְשִׁיכִין אֲרִיכוֹת יָמִים לְתוֹךְ הַמְלָכוֹת, כִּי  נִמְצָא, שֶׁעַל יְדֵי עֶסֶק הַתּוֹרָה, שֶׁעַל</p>	<p>We find therefore that by means of Torah study, through which we infuse malkhut with length-of-days—because through her we infuse the days and measures with life force, and as a result we merit daat, as explained above—through this it is possible to admonish even those who are very removed from God, in the aspect of concealment within concealment, as explained above.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 56, segment 3.32

Counters thesis

שְׁבִתוֹךְ הַסִּתְרָה, וְעוֹשִׂין מִמֶּנָּה תוֹרָה כ...  
לְדַעַת, שְׁעַל-יְדֵי הַדְּעַת הַזֶּה מְגַלִּין הַהִסְתְּרָה  
בְּחִיבַת יָמִים וּמִדּוֹת כִּב"ל, שְׁעַל-יְדֵי-זֶה זֹכִין  
וְלַהֲזָהִיר אוֹתָם, עַל יְדֵי עֶסֶק הַתּוֹרָה, שֶׁהוּא  
וּמְרַדְּכֵי, הֵינּוּ בְּחִיבַת הַמְּלָכוּת, הוּא יָכוֹל לְהוֹכִיחַ

“Mordekhai,” the aspect of malkhut, and caution them by means of Torah study, which is the aspect of days and measures, as explained above. For through this we merit daat, and by means of this daat we uncover the concealment within a concealment and turn it into Torah, as explained above. Then “the Torah proclaims to them,” as explained above. And this is:

Note: Counterbalance: Torah learning itself is valued as a remedy.

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 79, segment 3.6

Counters thesis

בְּפֶשֶׁה מִתְאַוֶּה דִּילְהוֹן וְכו'. לְעִבְדָּה - בְּפִקּוּ...  
לֵה מִתְמַן. וְעֵלָה אֶתְמַר וּמִשָּׁם יִפְרֹד - אֶפְרִישׁ  
וּמִתְעַסֵּק בְּאוֹרֵיטָא, קִדְשָׁא בְּרִיךְ הוּא נָטַל  
יְסוּדִין דִּילֵה וְכו'. בְּזַמְנָא דְתַב בְּתִיבְתָא  
וַיִּקַּח - מֵאֵן נָטַל לֵה, אֶלָּא נָטַל לֵה מֵאֶרְבַּע

“He took”—from where did He take him? He took him from his four elements.... When a person repents and engages in Torah study, the Blessed Holy One takes him from there. Concerning this it is said: “from there it splits off” (Genesis 2:10). He separates his soul from their temptations... to tend [the Garden] through the positive commandments and to guard it with the prohibitive commandments.... If he violates the Torah, he drinks from the bitterness of the Tree of Evil, which is the Evil Inclination. ... But if he repents, it is said of him: “God showed him a tree”—the Tree of Life—through which “the water turned sweet” (ibid. 15:25). This is Moshe-Mashiach, of whom it is said: “with the mateh (staff) of God in my hand” (ibid. 17:9). MaTeh is MeTat, from whom comes life and also death.

Note: Counterbalance: Torah learning itself is valued as a remedy.

Labels: COUNTER\_TORAH\_STUDY

Likutei Moharan I, Lesson 112, segment 5.5

Counters thesis

<p>דָּרַךְ אַרְצָא (אבות פ"ב) (הִינוּ חֲכָמָה וְעִשְׂרֹת).  דָּבָר, טוֹב הַמְמַצֵּעַ כִּידוּעַ, כִּי טוֹב תּוֹרָה עִם  הַרוּצָה לְהַחֲכִים - יְדָרִים; לְהַעֲשִׂיר - יִצְפִּין. וְכָל  כִּי אָמַר חֲכָמֵינוּ זְכוּרָנוּם לְבָרָכָה (ב"ב כה):  וְעַל מִטְתִּי שְׂתֵּהָא גְתוּנָה בֵּין צְפוֹן לְדָרוֹם,</p>	<p>“And about my bed, that it should be positioned between north and south.” As our Sages have said (Bava Batra 25b): “He who wants to become wise, let him face south; to become wealthy, let him face north.” And in all matters, the golden mean is good, as is known. For “Torah study is good together with an occupation” (Avot 2:2), {that is, wisdom with wealth}.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 135, segment 4.13* *Counters thesis*

<p>ב"ר פ' כד, תשא פ' מ), כְּנָגַד הַמְלָכוֹת, שֶׁ...  וְיִסְפָּרָה, הַכִּינָה וְגַם חֲקָרָה (איוב כ"ח:כ"ז, וְעִין  לְמוֹד הַתּוֹרָה, שֶׁהוּא בְּאַרְבַּע בְּחִינּוֹת: אֶז רְאָה  כּוֹסוֹת, בְּסֻכוֹת - אַרְבָּעָה מִיָּנִים, בְּשָׁבוּעוֹת -  בְּכָל יוֹם-טוֹב יֵשׁ אַרְבַּע מְצוּוֹת: בְּפֶסַח - אַרְבַּע  וְעַל-כֵּן</p>	<p>Thus, with each festival is associated a fourfold mitzvah. Pesach: four cups of wine; Sukkot: four species; Shavuot: Torah study, which has four aspects—“Then he saw it and told of it; he prepared it, and also researched it” (Job 28:27). [This was said] with regard to Malkhut /the dalet, which goes out from the evil forces on the festival, as mentioned.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 147, segment 1.7* *Counters thesis*

<p>וְתַעֲצוּמוֹת, לְעַמֵּד כְּנָגַד הָעֲזוֹת דְּסֻטְרָא אַחֵר...  מְשַׁפֵּיעַ עֲלֵינוּ עֲזוֹת דְּקִדְשָׁה, וְנוֹתֵן לָנוּ עַל  הוּא נוֹתֵן עַל וְתַעֲצוּמוֹת לָעַם - שֶׁהֵשֵׁם יִתְבָּרַךְ  דְּקִדְשָׁה, וְנִשְׁפָּע עֲלֵינוּ, בְּבַחֲיִנַּת: אֵל יִשְׂרָאֵל  וְעַל יְדֵי זֶה גִּתְעוֹרֵר לְמַעַלָּה בְּחִינַת עֲזוֹת</p>	<p>Through this, the aspect of holy boldness is aroused Above and is bestowed upon us, corresponding to, “The God of Israel, He gives strength and might to the people.” The Holy One bestows upon us holy boldness and gives us strength and might to oppose the brazenness of the Other Side, of all the brazen of the generation. For it is only possible to oppose them through holy boldness. This is because when a person has no holy boldness, the adversaries will certainly thwart his Torah study and service. Thus, a person has no share in the Torah when he lacks holy boldness, as above.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

Likutei Moharan I, Lesson 159, segment 1.2	Counters thesis
<p>להשם יתברך, וּנְמַשְׁךְ מִזֶּה שֶׁפֶע, הֵינּוּ... אֲזִי הַשְּׂכִינָה מְקַבֶּלֶת הַלְמוּד הַתּוֹרָה וּמַעֲלָה לְלַמֵּד לְהַשְׂכִּינָה, שְׁלֵמוּדוֹ עוֹלָה לְהַשְׂכִּינָה, כָּל אָדָם וְאָדָם לּוֹמֵד בְּבַחֲנִינָה אַחַת, זְמִי שׁוֹזְכָה וְיָדוּעַ שֵׁשׁ חֲלוּקֵי בֵּין לְמוֹד הַתּוֹרוֹת, שֶׁלֹּא</p>	<p>It is known that there are different categories of Torah study—not everyone’s study is the same. When one merits studying —then the Shekhinah receives study and elevates it to God . From this is drawn an influx of bounty, namely spiritual bounty and material bounty.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p>Labels: COUNTER_TORAH_STUDY</p>	

Likutei Moharan I, Lesson 159, segment 1.6	Counters thesis
<p>כָּל גִּרְדִּינֵי נִימוּסִין וְכוּ', הַמְבַאֲרִים בְּזֶהֱרָה הַקֵּד... וְלַעֲלוֹת, וּבְתוֹךְ כֵּךְ נַעֲשֶׂה לִילָה, וְאֲזִי יוֹצֵאִין מִקּוּם מְכוֹנָה, וְטַבְעָה הוּא לְהַגְבִּיחַ אֶת עַצְמָהּ אֲזִי כְּשֶׁהַתּוֹרָה יוֹצֵאת, וְאִי אֶפְשָׁר לָהּ לַעֲלוֹת אֶל וּכְשֵׁאִין לְמוֹדוֹ עוֹלָה לְהַשְׂכִּינָה,</p>	<p>When his study does not rise up to the Shekhinah, then, although the Torah goes out, it is incapable of rising up to the place of its dwelling—though its nature is to raise itself up and ascend. In the meantime it becomes night, when all the “commanders of law” emerge, as explained in the Holy Zohar (I, 203b). They strike [his Torah study] and it falls below, scattering below to the entire world.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p>Labels: COUNTER_TORAH_STUDY</p>	

Likutei Moharan I, Lesson 159, segment 1.11	Counters thesis
<p>בְּלִמּוּד הַתּוֹרָה הָעוֹלָה לְהַשְׂכִּינָה נַעֲשֶׂה מֵה... נַעֲשֶׂה לִ”ט מְלֵאכוֹת, זֶה הוּא בְּחִינּוֹת שְׂמַאל, כִּי מִזֶּה טַל תּוֹרָה כְּנִ”ל, הֵינּוּ בְּחִינַת יְמִין, וְלַהֲפֹךְ בְּהַתּוֹרָה כְּנִ”ל, הֵינּוּ כְּשֶׁמִּגִּיעַ לְאָדָם כָּשֶׁר נַעֲשֶׂה וְזֶה הוּא בְּחִינַת יְמִין וְשְׂמַאל שֵׁשׁ</p>	<p>This is the aspect of right and left in the Torah, as mentioned. In other words, when it reaches a virtuous person it is transformed into TaL of Torah—i.e., the aspect of the right; whereas conversely, it becomes L-T works—that is, the aspect of the left. For the Torah study which rises up to the Shekhinah is made from right and left, fire and water, spiritual bounty and material bounty. But in that study which is incapable of rising up to the Shekhinah and is scattered into the air, there is a transformation of right and left, fire and water, into either TaL or L-T works—depending upon the nature of the receiver, as above.</p>

*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 207, segment 1.1*

*Counters thesis*

נִמְצָא שְׁכָל הַדְּבוּרִים הֵם בְּחִינַת גְּבוּרוֹת, ...  
וְיוֹצֵאִין בְּהִפּוּךְ, וְנַעֲשֶׂה מֵהֵם ה' מוֹצְאוֹת הַפֶּה;  
בְּכַתְּבֵימ, שֶׁהֵה' גְּבוּרוֹת שֶׁבְּדַעַת בּוֹקְעִין  
יִדְבְּרוּ (תהילים קמ"ה:י"א), זְכָמוּ שֶׁכְּתוּב  
הֵם בְּחִינַת גְּבוּרוֹת, כְּמוֹ שֶׁכְּתוּב: וְגְבוּרְתֶךָ  
כָּל הַדְּבוּרִים

All diburim (words) are the aspect of gevurot (severities), as it is written, “and of Your gevurah (strength) yedaberu (they will speak)” (Psalms 145:11). And as is written in the holy writings: The five gevurot in daat break through and emerge from the mouth, where they become the five articulators (Etz Chaim, Shaar TaNTA, Chapter 3). Thus it is that all spoken words are the aspect of severities that one has to mitigate. Their mitigation is by means of Torah study and the good words that people speak. Through this we mitigate the diburim, which are the aspect of severities.

*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan I, Lesson 282, segment 4.2*

*Counters thesis*

אֶלֶף זְעִירָא, כִּי יִקְרָא מְדַבֵּר מְגִמֵר הַקֶּמֶת ה...  
מִתְחִיל מִן יִקְרָא אֶל מֹשֶׁה (מ"ר צו פ' ז), שֶׁהוּא  
הַתִּינוּק כְּשֶׁמִּתְחִיל לִקְרוֹת וּלְהִכָּנס בְּתוֹרָה, הוּא  
הַבֵּל פִּיהֶם שָׂאִין בּוֹ חֲטָא מְזַהֵם הַמִּשְׁכָּן, וְעַל כֵּן  
וְדַע, שֶׁתִּינוּקוֹת שֶׁל בַּיִת רַבֵּן מְקַבְּלִים

And know, the young schoolchildren receive the undefiled breath of their mouths from this sanctuary. Therefore, when a young child first begins to read and enter the study of Torah, he begins with “Vayikra (And He called) to Moshe” (Leviticus 1:1)—[the word Vayikra is written] with a small aleph—because [the Book of] Vayikra speaks of the completion of the Sanctuary’s erection. It was then that God called to Moshe and began speaking to him from the Sanctuary. This is why the young children begin from there, because it is from there that they receive the breath of their mouths, as explained above, and from there they begin to read and enter into Torah study.

*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

## Part II

Likutei Moharan II, Lesson 5, segment 1.4	Supports thesis	ויקרא
<p>וְצִדְקַת מְשָׁמִים נִשְׁקָף. שְׂכֵשֵׁשׁ אֱמוּנָה, אַזּ ...  בְּזָכוֹת אֱמוּנָה, שְׁנֹאמַר: אֶמֶת מֵאֲרֶץ תִּצְמַח,  לְבִרְכָה (תַּעֲנִית ח): אֵין הַגְּשָׁמִים יוֹרְדִין אֶלָּא  רַק עַל-יְדֵי אֱמוּנָה, כְּמוֹ שְׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם  כִּי כָל הַרְפּוּאוֹת הֵם עַל-יְדֵי עֲשָׂבִים, וְהֵם גְּדֻלִים</p>	<p>For all medicines are based on plants, and these grow only on account of faith. This is what our Sages, of blessed memory, taught (Taanit 8a) : The rains fall only in the merit of faith, as it is written (Psalms 85:12), “Truth springs forth from the earth; righteousness peers down from heaven.” When there is faith, rain falls, plants grow, and then there are medicines. But when faith is lacking, there is no rain, and then there is no healing.</p>	
<p><i>Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion.</i></p>		
<p><i>Labels: FAITH_OVER_INQUIRY</i></p>		

Likutei Moharan II, Lesson 5, segment 1.8	Supports thesis	ויקרא
<p>שְׁהִיא בְּחֵיבַת אֱמוּנָה, כְּמוֹ שְׁכָתוּב (תהיל...  הַקְּדוֹשׁ (בַּהֲקַדְמָה א:), הֵם נִרְאִין וְנִתְגַּלִּין בְּאֶרֶץ,  בְּאֶרֶץ. הַנִּצְנִים אֵלֶיךָ אֲבָהוֹן, כְּמוֹ שְׁכָתוּב בְּזֹהַר  בְּבְחֵיבַת (שִׁיר הַשִּׁירִים בִּי"ב): הַנִּצְנִים נִרְאוּ  וְכֵן זָכוֹת אֲבוֹת נִתְגַּלְהוּ גַם כֵּן רַק עַל-יְדֵי אֱמוּנָה,</p>	<p>And ancestral merit, too, is revealed only through faith, as in “The first blossoms have appeared in the land” (Song of Songs 2:12). “The first blossoms” are the Patriarchs, as it is brought in the holy Zohar (Introduction, p.1b). They appear and are revealed “in the land,” which alludes to faith, as it is written “dwell in the land and tend to faith” (Psalms 37:3) ; corresponding to “earth is the vessel for them all” (Tikkuney Zohar #70, p.132a).</p>	
<p><i>Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion.</i></p>		
<p><i>Labels: FAITH_OVER_INQUIRY</i></p>		

Likutei Moharan II, Lesson 5, segment 1.10	Supports thesis	ויקרא
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<p>וְצַעֲקַת אֶחָד הַבְּנִיָּים הֵם קוֹל בְּלֹא דְבָר, וְקוֹל ...  נְפִילַת הָאֱמוּנָה גַם זֶה אֵין מוֹעִיל, כִּי הַגְּנִיחוֹת  שֶׁמֵרַחֲמִין עָלָיו עַל-יְדֵי קוֹלוֹת הַלָּלוּ, אֲבָל עַל-יְדֵי  שֶׁלְפָעֵמִים מוֹעִיל לְהַחֲלוֹת אֵלּוּ הַקּוֹלוֹת,  אֵין מוֹעִיל לְהַחֲלוֹת קוֹל צַעֲקַת שֶׁל אֶחָד וְגִנְיחוֹת,  וְגַם</p>	<p>Neither is the sick person helped by the sound of his sighs and groans. There are times when such sounds help the sick person by arousing mercy for him. But on account of the fall of faith, this, too, does not help, since these groans and sighs are a voice without words. Voice corresponds to the Patriarchs, because the voice is comprised of fire, water and air (Tikkuney Zohar #69, 104b), which are the three Patriarchs. Yet they appear and are revealed only by means of faith, as in “earth is the vessel for them all.” Therefore, because of the fall of faith, these sounds are of no help to him.</p>
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*Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion.*

*Labels: FAITH\_OVER\_INQUIRY*

<i>Likutei Moharan II, Lesson 5, segment 2.14</i>	<i>Supports thesis</i>	<b>תְּחִלָּתוֹ</b>
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<p>מִנִּי חֲשׂוֹךְ, כִּי אֵין הָאֱמוּנָה נִגְדָּלַת בְּשִׁלְמוֹ...  - עַל-יְדֵי הָעֲצָה, שֶׁהִיא בְּחִינַת: מְגַלָּה עֲמֻקּוֹת  שֶׁבְּרִישָׁא חֲשׂוֹכָא וְכוּ', כִּי עֵקֶר גְּדוּל הָאֱמוּנָה  נְהוֹרָא, הֵינוּ, כִּי זֶה הוּא בְּחִינַת בְּרִיאַת הָעוֹלָם  כְּבָרִיתוֹ שֶׁל עוֹלָם, בְּרִישָׁא חֲשׂוֹכָא וְהֵדָר</p>	<p>This is consistent with the creation of the world: at first darkness, and afterwards light. That is to say, this corresponds to the world’s creation, where first there was darkness.... For faith grows mainly through counsel, which is the concept of “revealing deep things out of the darkness.” This is because faith grows whole only through the light of day. And this is why healing can come only by means of faith, for healing springs up only in the light of day, as in “Then your light shall burst forth as the dawn...,” as discussed above.</p>
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*Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion.*

*Labels: FAITH\_OVER\_INQUIRY*

<i>Likutei Moharan II, Lesson 8, segment 8.8</i>	<i>Supports thesis</i>	<b>תְּחִלָּתוֹ</b>
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<p>כּוֹפְרִים בְּזֶה, מִחֲמַת שְׂאֵי אֶפְשֵׁר לְהִבִּין זֹאת...  לְהִבִּין חֲדוּשׁ הָעוֹלָם, וְעַל־כֵּן הָאֶפִּיקוֹרְסִים  הוּא תִּלּוּי בְּאִמּוּנָה, כִּי עַל־יְדֵי שְׂכָל אֵי אֶפְשֵׁר  מְחַדָּשׁ וְהַשֵּׁם יִתְבָּרַךְ בְּרָא אֶת הָעוֹלָם בְּרִצּוֹנוֹ,  כִּי עֵקֶר חֲדוּשׁ הָעוֹלָם, דְּהֵינּוּ לִידַע שֶׁהָעוֹלָם</p>	<p>The essence of chidush haolam—i.e., knowing that the world is ex nihilo and that God created it by an act of His Will—is dependent upon faith. For it is impossible to intellectually comprehend the origination of the world. And because the intellect cannot comprehend it, unbelievers refuse to believe it. The essence of the chidush of the world is only through faith: our faith in God that He created the world ex nihilo. For, in truth, the world’s origination occurred through faith, as it is written, “and all His work is done with faith” (Psalms 33:4). It follows, that the essence of the world’s renewal depends upon faith.</p>
<p><i>Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion. Connects the issue to apikorsut/heresy rather than neutral intellectual life. Draws a boundary around human intellect.</i></p>	
<p><i>Labels: FAITH_OVER_INQUIRY · HERESY_APICORUS · LIMITS_OF_HUMAN_INTELLECT</i></p>	

<p>Likutei Moharan II, Lesson 19, segment 1.2</p>	<p>Supports thesis</p>	<p>📄📄📄📄📄</p>
<p>לִידַע מֵהוּזְתוּזֵמְפְנֵי מָה עוֹמֵד בְּמִקּוֹם הַהוּא.  דְּבַר כְּמוֹת שְׁהוּא, כְּגוֹן לִידַע הַכּוֹכָב כְּמוֹ שְׁהוּא,  הַתְּכָלִית וְהָעוֹלָם הִבָּא הוּא רַק לִדְעַת כָּל  כִּי יֵשׁ מְחַקְרִים שְׂאוּמְרִים, שְׁעֵקֶר</p>	<p>There are philosophers who maintain that the ultimate goal and the World to Come are nothing other than to know each thing as it is; for example, knowing the star as it is—knowing its innate nature and why it is positioned where it is.</p>	
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

<p>Likutei Moharan II, Lesson 19, segment 1.3</p>	<p>Supports thesis</p>	<p>📄📄📄</p>
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<p>והם מבלים ימיהם על זה בעולם הזה לחקור...          שיהיה נעשה אחד מהמשכיל והמשכל והשכל,          המשכל, וזה התכלית והעולם הבא אצלם,          דהינו הלח המשכיל, והשכל בעצמו, והדבר          כי יש משכיל ומשכל ושכל,</p>	<p>For there is the knower, the known and the knowledge—i.e., the ability of the knower, the intellect itself, and the known object. For [the philosophers,] it is this which is the ultimate goal and the World to Come: that the knower, the known and the knowledge become one. They spend all their days in this world on this, engaging in philosophical enquiry to attain the necessary truths, which they regard as the ultimate goal. In their opinion, this itself is the World to Come. Notwithstanding that in this world, encloded as they are in corporeality, the delight which they have from this philosophical enquiry is minimal, in the World to Come, where they will strip away the body, they will have great delight from this. Thus, according to their nefarious ideas, the ultimate goal is primarily attained by means of their philosophy and secular wisdoms.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Critiques external wisdom and treats it as something that can contaminate or distract the mind. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Critiques false or evil wisdom, not wisdom as such.*

*Labels: CRITIQUE\_EXTERNAL\_WISDOM · CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · FALSE\_WISDOM\_CRITIQUE*

*Likutei Moharan II, Lesson 19, segment 1.4* *Supports thesis* תמימות

<p>כמו שכתוב (תהילים קי"א:י): ראשית חכ...          בעצמו זוכין למה שזוכין, עין לא ראתה וכו',          התורה בתמימות ובפשיטות. ועל-ידי-זה          אמונה ומצוות מעשיות, לעבד השם על-פי          אצלנו עקר השגת התכלית הוא רק על-ידי          אבל באמת</p>	<p>However, in fact, we regard the attainment of the ultimate goal to be essentially only through faith and applied mitzvot—worshiping God based on the Torah, with simplicity and straightforwardness. And through this itself we merit that which we merit, “no eye has seen it...” (Isaiah 64:3), as it is written (Psalms 111:10): “The beginning of wisdom is the fear of God.” The main genesis and preface to wisdom is nothing but the fear of God. One must make certain that the fear precedes the wisdom.</p>
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*Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion. Elevates temimut/pshittut—simple, unsophisticated service of God. Subordinates study or discourse to concrete practice.*

*Labels: FAITH\_OVER\_INQUIRY · SIMPLICITY\_PSHITUT · PRACTICE\_OVER\_STUDY*

*Likutei Moharan II, Lesson 19, segment 1.5* *Supports thesis* תמימות

<p>לדעת המשכּלות, שהם רב ועקר העו...  הערכ, שאין להם שכל כזה לחקר חקירות,  דהינו הבעלי-שכל פילוסופים, זמה יעשו קטני  לא ישיגו התכלית, רק מתי מעט מעט מאד,  שאין הדבר כדעתם, חס ושלום, כי אם-כן  ותדע</p>	<p>And you should know that the matter is not as they maintain, God forbid. For if it were so, then only very, very few—namely, the intellectually elite philosophers—would attain the ultimate goal. Then what of the ordinary folk, who lack the mind for engaging in philosophical enquiry to know the necessary truths? They are the majority and the nucleus of the world. How would they attain the ultimate goal?</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY*

*Likutei Moharan II, Lesson 19, segment 2.1* Supports thesis 📖📖📖📖📖

<p>יכול להכניס עצמו בזה, ללמד השבע חכמות.  חס ושלום. רק הצדיק הגדול מאד, הוא  מחקר, חס ושלום, וללמד ספרי החכמות,  ובאמת הוא אסור גדול מאד להיות</p>	<p>2. In truth, being a philosopher or studying the texts of secular wisdom, God forbid, is a very serious prohibition. Only a very great tzaddik can immerse himself in this, to study the seven wisdoms.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate.*

*Labels: CRITIQUE\_PHILOSOPHY*

*Likutei Moharan II, Lesson 19, segment 2.2* Supports thesis 📖📖📖📖📖

<p>היה פילוסוף ומחקר וכפר בעקר, כמו ש...  הנגף הזה יכולין לפל, חס ושלום. כי עמלק  וחקמה, שהיא בחיבת עמלק, שעל-ידי האבן  יכול לפל שם. כי יש אבן נגף בכל חכמה  כי מי שנגנס בתוך החכמות הללו, חס ושלום,</p>	<p>For anyone who enters into these wisdoms, God forbid, is in danger of falling there. This is because each type of wisdom contains a stumbling block, i.e., the concept of Amalek. On account of this stumbling block one is in danger of falling, God forbid. For Amalek was a philosopher and a rationalist. And he denied God’s existence, as it is written (Deuteronomy 25:18), “and they did not fear God”—that is, he is guided by wisdom and has absolutely no fear of God.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate.*

*Labels: CRITIQUE\_PHILOSOPHY*

*Likutei Moharan II, Lesson 19, segment 2.3* Supports thesis 📖📖📖📖📖

<p>מְצוֹת מַעֲשִׂוֹת, שֶׁהֵם בְּחִיבַת אֲמוּנָה, ... כְּנִ"ל. וְזֶה: וְיָהִי יָדָיו אֲמוּנָה. יָדָיו הָיָה בְּחִיבַת הַחֲלִישׁ אֶת עַמְלֵק, דְּהֵינּוּ הַחֲכָמוֹת וְהַחֲקִירוֹת יָדָיו אֲמוּנָה, בְּמַלְחַמַת עַמְלֵק, כִּי עַל־יְדֵי אֲמוּנָה וְזֶה שֶׁכְּתוּב בַּמִּשָּׁה רַבְּנוּ (שְׁמוֹת י"ז:ב): וְיָהִי</p>	<p>This is what is written about Moshe Rabbeinu during the war with Amalek (Exodus 17:12): “thus his hands were faith.” Through faith he weakened Amalek, i.e., the wisdoms and the philosophical enquiries, as mentioned above. And this is “and his hands were faith.” “His hands” alludes to the applied mitzvot, which correspond to faith, as it is written (Psalms 119:86), “All Your mitzvot are faith.” Through faith and applied mitzvot, which are the antithesis of Amalek, he weakened him.</p>
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Places faith, mitzvot, or simplicity above inquiry as the path to religious completion. Subordinates study or discourse to concrete practice.</i></p>	
<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY · FAITH_OVER_INQUIRY · PRACTICE_OVER_STUDY</i></p>	

<p>Likutei Moharan II, Lesson 19, segment 2.6</p>	<p>Supports thesis</p>
<p>וְהַחֲקִירוֹת, שֶׁהֵם הוֹלְכִים עַל־פִּי הַטֵּבַע. כִּי תִפְלֶה מִשְׁנֵה הַטֵּבַע, וְנִתְבַטְּלִין הַחֲכָמוֹת וְאֲמוּנָה זֶה תִפְלֶה, כְּמוֹ שֶׁתִּרְגַּם: פְּרִישׁוֹן בְּצִלוֹ;</p>	<p>And faith is prayer, as Onkelos renders [“were faith”] as “spread out in prayer.” For prayer alters the natural order so that the wisdoms and philosophical enquiries, which are based on the natural order, are negated.</p>
<p><i>Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>	
<p><i>Labels: CRITIQUE_PHILOSOPHY · CRITIQUE_SPECULATIVE_INQUIRY</i></p>	

<p>Likutei Moharan II, Lesson 19, segment 3.1</p>	<p>Supports thesis</p>
<p>מַעֲשִׂוֹת הַכְּתוּבִים בְּתוֹרָה, אוֹמְרִים שׁ... מְפָרְשִׁים הַכֹּל עַל־פִּי צוּרָה וְשִׁכְלִ; לֹא מִבְּעֵינֵי וְאִפְלוּ מְצוֹת מַעֲשִׂוֹת הַכְּתוּבִים בְּתוֹרָה, חֲכָמוֹת וְאֶפִיקוֹרְסוֹת שְׁלֵהֶם, שֶׁכָּל הַתוֹרָה, וְהַכּוֹפְרִים מְפָרְשִׁים כָּל הַתוֹרָה כְּלָה עַל־פִּי וְהַמְחַקְרִים</p>	<p>3. But the philosophers and nonbelievers explain the entire Torah according to their wisdoms and heresies. They interpret everything, the entire Torah and even the applied mitzvot recorded in the Torah, based on abstraction and logic. Not only is this the case with the stories recorded by Scripture, which they say refer solely to allegory and form—i.e., their intellectual concepts—but even the applied mitzvot specified in the Torah. They interpret everything as alluding solely to their intellectual concepts and wisdoms, and deny the straightforward meaning entirely.</p>

*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Subordinates study or discourse to concrete practice. Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · PRACTICE\_OVER\_STUDY · HERESY\_APICORUS*

*Likutei Moharan II, Lesson 19, segment 3.2* *Supports thesis* ○○○○○

<p>למאמינים. ועמלק, שהוא בחינת הפילוסוף... שנצטטה בה אברהם אבינו, שהיה ראש וזרק כלפי מעלה. כי מילה היא מצוה ראשונה, והוא ברש"י תצא, שהיה עמלק חותך מילות מה שאמרו רבותינו זכרונם לברכה (תנחומא וזוהו בחינת</p>	<p>This is as our Sages, of blessed memory, taught: Amalek would cut off circumcised penises and throw them upwards (Midrash Tanchuma, Ki Teitzei 9). For circumcision is the first mitzvah which our patriarch Avraham, the first of the believers, was commanded. But Amalek, who symbolizes the philosophers and the nonbelievers, denies all the mitzvot and interprets everything only as referring to intellectual concepts, as mentioned above.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate.*

*Labels: CRITIQUE\_PHILOSOPHY*

*Likutei Moharan II, Lesson 44, segment 1.3* *Supports thesis* ○○○○○

<p>גם מהם צריך להרחיק מאד, כי הם מז... של חקירה שחברו גדולים מאחינו בני ישראל, בספרי המחקרים הפילוסופיים, ואפילו מספרים להרחיק עצמו מאד מאד לבלי לעין כלל וכבר מבאר בספרים ובדברינו בכמה מקומות,</p>	<p>Now, it has already been explained in holy books, and in various places in our teachings, that one has to stay very far away from any study of the works of the philosophers. One has to greatly distance oneself even from the philosophical works authored by leading figures among our Jewish brethren. Such works are very damaging to faith. For our faith, which we received from our holy ancestors, is enough for us. This is a major rule and a fundament and the essence of serving God: To be simple and upright..., to serve God with simplicity, without any cleverness or philosophical speculation—none at all.</p>
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*Note: Explicitly marks philosophy/philosophers as spiritually problematic or inadequate. Warns against investigation/speculative inquiry when it exceeds the proper boundary. Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: CRITIQUE\_PHILOSOPHY · CRITIQUE\_SPECULATIVE\_INQUIRY · SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 7.5* *Supports thesis* ○○○○○

בְּלִי שׁוֹם חֲכָמָה כָּלֵל. כִּי חֲכָמוֹת מְזִיקִים מ...  
 אֵין צְרִיכִין כָּלֵל, רַק אֲמוּנָה וְתַמִּימוֹת וּפְשִׁיטוֹת  
 גְּדוּלָה עַל-יְדֵי תַמִּימוֹתוֹ וְאֲמוּנָתוֹ. כִּי חֲכָמוֹת  
 פְּשִׁיטוֹתוֹ בְּכָל מָה שְׂיִכָּל, וְיִכָּל לְבוֹא לְשִׁמְחָה  
 וְצְרִיךְ לְחַזֵּק עֲצָמוֹ בִּירְאֵת־שָׁמַיִם גַּם בְּעֵת

And in whatever way he can he has to encourage himself with fear of Heaven also while in a state of simplicity. He can then attain great joy through his simplicity and his faith. For sophistication is altogether unnecessary; only faith, straightforwardness and simplicity, without any sophistication whatsoever. This is because sophistication is very harmful for a person, and sophisticated individuals get caught in their own sophistication. For sophistication leads him astray, from one sophisticated idea to the next, and from that sophisticated idea to another, and likewise to more and more sophisticated ideas until he becomes trapped and is led astray by his own sophistication, as in “He traps the sophisticated by their own cleverness” (Job 5:13). Specifically “by their own cleverness”—i.e., by the cleverness and sophistication which they themselves possess, He traps them. Praiseworthy is the one who follows the path of simplicity.

*Note: Places faith, mitzvot, or simplicity above inquiry as the path to religious completion. Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: FAITH\_OVER\_INQUIRY · SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 5, segment 15-23*

*Supports thesis*

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(שם פ"א), וְעַל כֵּן צְרִיכִין לְסַלֵּק כָּל הַחֲ...  
 פ"ג), וְלֹא הַמְדַרְשׁ הוּא הָעֵקֶר, אֲלֵא הַמַּעֲשֵׂה  
 כִּי צְרִיךְ שְׂיִהְיֶה מַעֲשֵׂיו מְרַבֵּין מִחֲכָמָתוֹ (אבות  
 לְהַשְׁלִיךְ כָּל הַחֲכָמוֹת וְלַעֲבֹד אֶת ה' בְּפְשִׁיטוֹת,  
 בְּאֵמֶת צְרִיכִין דִּיקָא לְסַלֵּק אֶת הַמַּחֲ, כִּי צְרִיכִין  
 כִּי

In truth, it is particularly necessary to set aside the mind. People have to discard all sophisticated ideas and serve God with simplicity. A person's practices should exceed his scholarship (Avot 3:9) ; action is the main thing, not the study (ibid. 1:17). It is therefore necessary to set aside all wisdom, and to worship God with simplicity, without any sophisticated ideas. This is obviously so for the foolish “wisdom” of the average person, but even applies to genuine wisdom. When it comes to serving God, even someone who in truth has a great mind, must discard all sophisticated ideas and serve Him with simplicity.

*Note: Elevates temimut/pshittut—simple, unsophisticated service of God. Subordinates study or discourse to concrete practice.*

זֶה בְּחִיבַת הַדְּבַר הַקְּדוֹשׁ, בְּחִיבַת (ש...) הַסּוֹבְבִים אֶת הַשׁוֹשְׁנָה הָעֲלִיּוֹנָה. וְשׁוֹשְׁנָה קוֹצֵי - שְׂאוּכָלִים וּמְכַלִּים אֶת הַקּוֹצִים וְהַחוּחִים הַצְּדִיקִים הַפְּשׁוּטִים, שֶׁהֵם בְּחִיבַת גַּמְלָא, אֲכָלִי וְזֶהוּ שֶׁהֵשִׁיב: מִשׁוּם דְּאֲכָלִי קוֹצֵי, הֵינִי שְׂאֵלִי

This is the meaning of what [Rabbi Yehudah] answered: Because it eats thorns. These ordinary tzaddikim, who are the concept of gamla, “eat thorns”—they eat and consume the thorns and thistles which surround the Supernal Rose. A “rose” represents holy speech, the concept of “his lips like roses...” (Songs 5:13). For [these tzaddikim] are occupied with Torah study and devotions day and night, consuming all the thorns so that they cannot sustain themselves from holy speech. They are unable to sustain themselves from the simple, unaffected devotions, as mentioned above, because they cannot impersonate them or practice their deception through them, since [these tzaddikim] conduct themselves solely with innocence and simplicity.

Note: Elevates temimut/pshittut—simple, unsophisticated service of God. Counterbalance: Torah learning itself is valued as a remedy.

שְׁמֹר, כִּי זֶה כָּל הָאֲדָם; הֵינִי שְׂשֻׁלְמָה... דְּבַר הַכֹּל נִשְׁמָע, אֶת הָאֱלֹקִים יִרָא וְאֶת מִצְוֹתָיו בְּפִשְׁטוּת גַּמְוָר. וְזֶהוּ (סוֹף קֵהֶלֶת): סוֹף דִּיקָא, דְּהֵינִי יִרְאֵת־הַשֵּׁם וּמִצְוֹת מַעֲשִׂוֹת עֵקֶר הַשְּׂגָת הַתְּכֵלִית הוּא רַק עַל־יְדֵי תְּמִימַת אֲבָל בְּאַמְת

But in fact, attainment of the ultimate goal is specifically through simplicity—i.e., fear of God, and [fulfilling] the applied mitzvot with total straightforwardness. This is the meaning of “Ultimately, all things having been considered: Fear the Lord and keep His commandments! For this is [the sum of] all mankind” (Ecclesiastes 12:13). In other words, King Shlomo, of blessed memory, teaches us that the attainment of the ultimate goal, the concept of “Ultimately,” is essentially only by means of simplicity and straightforwardness—to fear God and observe His mitzvot straightforwardly.

Note: Elevates temimut/pshittut—simple, unsophisticated service of God. Subordinates study or discourse to concrete practice.

Likutei Moharan II, Lesson 78, segment 4.1	Mixed / nuanced	0000
<p>בְּשִׁבִיל עֲצֻמוֹ, וְגַם בְּזֶה יֵשׁ בְּחִינוֹת, רַק כְּשֶׁעוֹ...  לְיֹשֵׁב הָעוֹלָם, כִּי שְׂלָא לְשִׁמָּה הוּא וְצָרָךְ רַק  בְּתוֹרָה שְׂלָא לְשִׁמָּה, אֵינוֹ מוֹעִיל בְּלַמְדוֹ  שֶׁהוּא עוֹסֵק בְּתוֹרָה לְשֵׁם שְׁמַיִם, (כִּי כְּשֶׁעוֹסֵק  כִּי דַע, כִּי כָל הַפְּשׁוּטִים הַנִּלְ, הֵן לְמִדָּן</p>	<p>4A. Know! all the aforementioned ordinary people—whether a scholar who engages in Torah study for its own sake, {because when one engages in Torah study not for its own sake, his study does not contribute to settling the world. Study not for its own sake is solely a personal need, but even in this there are levels. Only when one engages in study for its own sake is he engaging in settling the world.} who when he sets aside his studies is a genuinely ordinary person, or the other ordinary types—each one, commensurate with his connection to Torah, draws life while in a state of simplicity from the concept of the world’s existence prior to the receiving of the Torah.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God. Counterbalance: Torah learning itself is valued as a remedy.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT · COUNTER_TORAH_STUDY</i></p>		

Likutei Moharan II, Lesson 1, segment 1.2	Supports thesis	0000
<p>לְפָנִים מִמְּלֹאכֵי הַשָּׁרֵת, שְׁנֹאֲמַר: כְּעַתָּה...  שֶׁבַת פָּרָק ב'): עֲתִידִין צְדִיקִים, שִׁיְהִי מְחַצְתָּן  כְּמוֹ שְׁאֲמָרוּ רַבּוֹתֵינוּ זְכָרוֹנָם לְבָרְכָה (ירושלמי  עַל הַמְּלֹאכִים, וְזֶה הַתְּכָלִית וְהַסּוֹף שֶׁל יִשְׂרָאֵל,  א כִּי אִישׁ הַיִּשְׂרָאֵלִי גִבָּרָא, שִׁיְהִי לוֹ מְמֻשָּׁלָה</p>	<p>The Jew is created to have memshalah (dominion) over the angels. This is Israel’s ultimate purpose and destiny, as our Sages, of blessed memory, taught: The section of the righteous is destined to be inward of that of the ministering angels, as it is written (Numbers 23:23), “at that time it will be said to Yaakov and to Israel, ‘What has God wrought?’” (Yerushalmi, Shabbat 6:9). When the angels will want to know what God has wrought, they will need to inquire of Israel.</p>	
<p><i>Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.</i></p>		
<p><i>Labels: CRITIQUE_SPECULATIVE_INQUIRY</i></p>		

Likutei Moharan II, Lesson 4, segment 7.1	Supports thesis	0000
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<p>זוהר נשא קכ"ט). והוא בחינת מצח הרצון, ...  הסתלקות משה, כידוע (זוהר פ' יתרו פח: וע'  כל הרצונות בשרש הרצון, ששם הוא בחינת  הוא על-ידי חכם גדול שבקדשה, שיכול לקשר  ז והכנעתם של אלו החיות רעות, חכמי הטבע,</p>	<p>7. Overcoming these wild animals, the deterministic scientists, is through a great and holy sage. He is able to bind all wills to the root of Divine Will, which conceptually is the level at which Moshe passed away, as is known (Zohar II, p.88b). This is the Brow of Ratzon, as in “and it shall be on his brow to bring them ratzon” (Exodus 28:38). He must bind all the wills of this world to the root of Divine Will. This strengthens , and it overcomes and refutes the ideology of the deterministic scientists who heretically deny Divine Will.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 4, segment 7.2</i>	<i>Supports thesis</i>	0000
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<p>הנאמר בגלית, הינו בחינת מצח הנחש הנ...  (שמואל א י"ז:1): ומצחת נחשת על הגליו,  חכמת הטבע הוא בחינת מצח הנחש, בחינת  חכמת הטבע, כי כל דבר יש לו שרש, ושרש  כנגד זה יש בחינת מצח הנחש, שהוא שרש  אך</p>	<p>However, opposing [the Brow of Ratzon] is the Serpent’s Brow, which is the root of determinism. For everything has its root, and the root of determinism is MeTZaCh haNaChaSh (the Serpent’s Brow). This is alluded to in what was said of Goliath: “[He had] MiTZChat NeChoShet (greaves of copper) on his legs” (1 Samuel 17:6)—i.e., the aforementioned concept of the Serpent’s Brow. Goliath was a heretic. He wanted to demonstrate that all causality is dictated by nature, God forbid, this being the concept of the Serpent’s Brow.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 4, segment 7.4</i>	<i>Supports thesis</i>	0000
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<p>וַיֵּשׁ שְׁנֵי־כֹסֵי בְּחִינַת מִצַּח הַנְּחֹשׁ, שְׂרָשׁ ...  בְּחִכְמָתוֹ, שֶׁהִכֵּל עַל פִּי הַטְּבַע, חֵס וְשְׁלוֹם.  הַנְּחֹשׁ, שֶׁהוּא שְׂרָשׁ חִכְמַת הַטְּבַע, וְהוּא מְרָאָה  דְּהֵינּוּ עַל־יְדֵי אִישׁ פְּרָטִי, שִׁיּוֹגֵק חִכְמָתוֹ מִמִּצַּח  וּלְפָעָמִים מִתְגַּבֵּר בְּחִינַת מִצַּח הַנְּחֹשׁ בְּפִעֵל,</p>	<p>Now, there are times when the influence of the Serpent’s Brow becomes the more dominant. Some individual draws his wisdom from the Serpent’s Brow, the root of determinism, and demonstrates through his wisdom that everything is due to natural causality, God forbid. Occasionally, the Serpent’s Brow, the root of determinism, enters [the mind of] the holy sage. This wisdom of the Serpent’s Brow begins to engage him in the analysis of one deep issue after another, until he enters into a particularly subtle analysis such that it threatens to blemish the root of Divine Will, God forbid, and introduce heresy there, God forbid, as if there is no Divine Will at all, God forbid.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<p><i>Likutei Moharan II, Lesson 4, segment 11.19</i></p>	<p><i>Supports thesis</i></p>	<p>11.19</p>
<p>רָצָה לְהִתְגַּבֵּר גַּם בְּשִׂרְשׁ הַרְצוֹן, לְהִטִּיל פ...  כִּי שָׁם חִלְקַת מְחַקֵּק סְפוּן, כִּי מִצַּח הַנְּחֹשׁ  לְבָלַע הַסְּפִינָה, בְּחִינַת שְׂרָשׁ הַרְצוֹן, בְּחִינַת:  בְּחִינַת מִצַּח הַנְּחֹשׁ, שְׂרָשׁ חִכְמַת הַטְּבַע, וְרָצָה  אַתָּא תַּנְיָנָא קָא בְּעֵי בְּלַע לְסְפִינְתָא, הֵינּוּ שְׂבָא</p>	<p>The sea serpent approached, wanting to swallow the ship— In other words, the Serpent’s Brow, the root of determinism, came and wanted to swallow the sefinta, the root of Divine Will, as in “for there the lawgiver’s plot is safun.” The Serpent’s Brow wanted to also overpower the root of Divine Will and inject blemish and heresy there, God forbid.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<p><i>Likutei Moharan II, Lesson 4, segment 14.1</i></p>	<p><i>Supports thesis</i></p>	<p>14.1</p>
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<p>שְׁלֵהֶם וְכִיּוֹצֵא. אֲבָל הַחֶכֶם שֶׁהוּא בְּבַחֲבֵינּוּ...  כִּי יֵשׁ לָהֶם הַנְּאִה מְזָה, כְּדִי לְהַחֲזִיק דַּעַת וְשִׁקְר  הַחֶכְמִים שְׂאוֹחֲזִים בְּחֻמַּת הַטֵּבַע לְהַנְּאִתָּם,  כִּי חֻמֵי הַטֵּבַע שֶׁהֵם בְּחִינַת חַיּוֹת רְעוּת הֵם  יֵשׁ חֵלֶק בֵּין הַחַיּוֹת רְעוּת זֵבִין הַמִּצַּח הַנְּחָשׁ,</p>	<p>14. There is a difference between the wild animals and the Serpent’s Brow. The deterministic scientists likened to wild animals are those scholars who adhere to determinism for personal benefit. It is the pleasure they get from this [ideology] that causes them to hold fast to their point of view and falsehood and the like. But the scholar who is likened to the Serpent’s Brow is wicked and heretical without any personal benefit. He gets no pleasure from his wisdom. On the contrary, he is {a “devout” villain, because he is} wicked and heretical without any ulterior motive.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 5, segment 7.7</i>	<i>Supports thesis</i>	<i>100%</i>
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<p>לוֹ רְשׁוּת לְפִי מִדְרָגָתוֹ, בְּבַחֲבֵינּוּ (חגיגה יג...  שֵׁשׁ לוֹ, שְׁלֵא יִהְיֶה מְשׁוֹטֵט הַמַּח בְּמַה שְׂאִין  וְשִׁכְלוֹ, שְׁלֵא לְהַנִּיחַ אֶת הַמַּח לְצִאת חוּץ לְגָבּוּל  שְׂצָרִיךְ כָּל אֶחָד וְאֶחָד לְצַמְצֵם אֶת מַחוֹ  זֶה בְּחִינַת שְׂדֵי שֶׁל תְּפִלִּין, זֶה בְּחִינַת הַצְּמָצוּם,</p>	<p>This is also the concept of the Shadai of tefilin, the concept of constriction. Every person has to reign in his mental faculties, not allowing the mind to go beyond his limit. This is so that the mind does not roam where it has no permission to go according to his level, as in: Do not inquire into that which is too wondrous for you; into that which is concealed from you do not investigate (Chagigah 13a). This is Shadai /constriction: ShaDaI—in Whose Godliness yeSh DaI (there is enough) for every creature (Rashi, Genesis 17:1). In other words, every created being has his dai and limit in His blessed Godliness. One is permitted to extend one’s intellectual pursuits only up to that boundary, no further. For the limit and restriction of each person’s intellectual pursuit is according to his measure [of worthiness]. Even in the realms of holiness, one is forbidden to go beyond one’s limits, as in: Do not inquire about that which is too wondrous for you...; the idea of “lest they break through to God in order to see...” (Exodus 19:21).</p>
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*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

<p>כִּי אֲזִי זֹכֶה לְהַשִּׁיג אֶפְלוּ מֵה שֶׁהוּא ל...          לוֹ יִתְבַּרַךְ אֵיזָה נִחַת, אֲזִי הוּא טוֹבָה לְהִמָּחִין,          וְטִיט בְּשִׁבִיל עֲבוֹדָתוֹ יִתְבַּרַךְ, כְּדִי לַעֲשׂוֹת          עַד שֶׁמִּסְלֵק כָּל חֻקְמָתוֹ וּמְשַׁלֵּיךְ עֲצָמוֹ לְרַפֵּשׁ          וְאֲזִי כְּשֶׁאֲהַבְתוּ חֲזָקָה כָּל־כָּךְ לְהַשֵּׁם יִתְבַּרַךְ.</p>	<p>And so, when one’s love for God is so strong that he sets aside all his wisdom and throws himself in mud and mire for His worship and to give Him a bit of nachat, it benefits the intellects. This is because he then merits entering into the mystery of even that which is beyond the intellects, that which even Moshe could not enter into the mystery of in his lifetime—namely, the concept of “the righteous suffer and the wicked prosper” (see Berakhot 7a). This suggests a perversion of mishpat, for it appears to be a miscarriage of the law, God forbid, and even Moshe failed to enter into the mystery of this while he was alive.</p>
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*Note: Draws a boundary around human intellect.*

*Labels: LIMITS\_OF\_HUMAN\_INTELLECT*

<p>כִּי הוּא מְחַיֵּב רַק לַעֲשׂוֹת אֶת שְׁלוֹ, דְּהֵינּוּ ע...          וְאִסּוּר לוֹ לְשַׁאל שׁוּם טַעַם וְחֻקִּיָּה עַל עֲבוֹדָתוֹ,          עֲבָד, שְׂאִין לוֹ רַק לַעֲשׂוֹת עֲבוֹדָתוֹ שְׁנִתְנוּ לוֹ,          כְּמוֹ בֵּן (עַי זֹהָר בְּהַר קַי"א); וְיֵשׁ בְּחֵיבִית          כִּי יֵשׁ בְּחֵיבִית בֵּן, שֶׁהוּא מְחַפֵּשׁ בְּגִבְזֵיָא דְּמַלְכָּא</p>	<p>For there is the concept of “son,” one who searches in the King’s treasuries as would a son (see Zohar III, 111b), and there is the concept of “slave,” one who serves merely as he is told to, and is forbidden to inquire after the reasons for his toiling because he is obliged to do his duty, i.e., the work he has been given to carry out.</p>
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*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

<p>נסתרת ונעלמת שם, כי כשעושה עבד... חכמות, כי זה בחינת סתרי תורה, שהתורה עבדות לעבדו יתברך בעבדות בתמימות, בלי החכמות ולהתנהג בפשיטות, לעשות מעשה ובאמת הוא דבר גדול מאד להשליך מאתו כל</p>	<p>It is truly a very great thing to discard all one's sophisticated ideas and conduct oneself with simplicity, serving like a slave in order to serve God with purity, without any sophisticated ideas. This relates to the mysteries of Torah, in which the Torah is hidden and concealed. In actual fact, the simple acts one performs certainly contain very exalted Torah, though this is not known. It follows, that the Torah they contain is hidden and concealed—i.e., the concept of Torah mysteries.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>	

<i>Likutei Moharan II, Lesson 5, segment 19.6</i>	<i>Supports thesis</i>	0000
<p>עשיות ועבדות בפשיטות נעשה תקון המשפט: ויגל כמים משפט, כנ"ל. נמצא שעל ידי המשפט שגפל אליהם, שיתקון בבחינת: בחינת: ויגל כמים משפט, הינו שביעו ויחזרו וזהו: אבע מימר,</p>	<p>This is the meaning of “Let your waters gush forth,” as in “Let mishpat well up like water.” In other words, they should gush forth and return the mishpat that has fallen to them, so that it might be rectified, as in “Let mishpat well up like water.” It follows, that performing deeds and acts of service with simplicity rectifies mishpat.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		

<i>Likutei Moharan II, Lesson 7, segment 6.10</i>	<i>Supports thesis</i>	0000
<p>הם הם רב טוב הצפון וטמון וסתום מעין כ... ל"א: כ'): מה רב טובך אשר צפנת ליראיך, כי בחינת שעשוע עולם הבא, זה בחינת (תהילים) אשר לא ידע. כי השגות אלו המקיפים, שהם וזה בחינת תכלית הידיעה, כי תכלית הידיעה</p>	<p>And this is the culmination of knowledge. For the culmination of all knowledge is when one realizes that one knows nothing. This is because attaining these makifim, the delight of the World to Come, is the concept of “How abundant is Your good that You have stored away for those who fear You” (Psalms 31:20). They are the abundant good that is stored away, concealed and hidden from all eyes. This is the meaning of “Mah (How) abundant is Your good”—specifically mah. For these [perceptions] are the concept of mah, as in “Mah (What) did you see? Mah did your investigating achieve?” This is: The culmination of all knowledge is when one realizes that one knows nothing.</p>	

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

*Likutei Moharan II, Lesson 7, segment 7.2*

*Supports thesis*

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השגה של מה, בחינת: מה חמית מה פשפ...  
יודעים כלל בידיעתו יתברך, שזה בחינת  
וצריך הצדיק להראות לדרי מעלה, שאינם  
העליון ועולם התחתון, בחינת שמים וארץ,  
כי יש דרי מעלה ויש דרי מטה, דהינו עולם

This is because there are those who “dwell above” and those who “dwell below,” namely, the upper world and the lower world, the concept of heaven and earth. The tzaddik has to show those who dwell above that they really know nothing about the Blessed One. This is the insight of mah, as in “Mah did you see? Mah did your investigating achieve?”—the concept of “Ayeh (Where is) the place of His glory?”

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

*Likutei Moharan II, Lesson 7, segment 7.5*

*Supports thesis*

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בכל אחד ואחד, בדרי מעלה ודרי מטה, בע...  
הנ"ל, דהינו שידע איך לדבר וללמד ולהאיר  
עקר שלמותו - כשיש לו שני הבחינות  
כן ענין זה בבאור יותר קצת. והכלל - שהצדיק,  
[ועין לקמן (ס"ו ס"ח), שם מבאר גם

{See below (Likutei Moharan II, 68), where this same matter is explained in somewhat greater detail. The principle is that ultimate perfection for the tzaddik is when he possesses both of the aforementioned concepts—i.e., he knows how best to speak with, teach and shine into each person individually, into those who dwell above as well as those who dwell below, in the upper as well as the lower, “in heaven and on the earth.” These correspond to the great and small. For those whose level is great, the spiritual elite, who dwell above, the tzaddik must be able to show and reveal to them that they as yet know nothing about God—“What did you see? What did your investigating achieve?” This is the teaching and insight that he must shine and instill into those whose level is great, who dwell above.

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

*Likutei Moharan II, Lesson 7, segment 8.15*

*Supports thesis*

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הבן, השגת דרי מעלה. והשגה של מל...  
 בְּחִינַת: כִּי לֹא יִרְאֵי הָאָדָם - זֶה בְּחִינַת הַשְּׂגָת  
 חֲמִית מֵה פִּשְׁפֻּשֵׁת, בְּחִינַת: אֵיךְ מְקוּם כְּבוֹדוֹ,  
 וְדַרְי מִטָּה, הֵינּוּ הַהֲשָׁגָה שֶׁל מֵה, בְּחִינַת: מֵה  
 נִמְצָא שָׁבוֹן וְתִלְמִיד הֵם בְּחִינּוֹת דַּרְי מֵעֵלָה

It follows, that son and disciple are synonymous with those who dwell above and those who dwell below. In other words, the insight of mah, as in “Mah did you see? Mah did your investigating achieve?”—as in “Where is the place of His glory?” and “for no human shall see Me”—is the insight of the son, of those that dwell above. And the insight which is “the whole earth is filled with His glory,” as in “I beheld the Lord,” corresponds to the insight of the disciple, of those that dwell below. For the son is derived entirely from the father’s mind and so merits his father’s insight exactly—i.e., the concept of mah, which is the insight of the teacher-sage of the generation, as discussed above. But the disciple receives only the insight of those who dwell below, which is “the whole earth is filled with His glory,” as discussed above.

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

*Likutei Moharan II, Lesson 8, segment 12.3*

*Counters thesis*

*12.3*

עַל-יְדֵי הַנְּשִׁימָה שֶׁל הַרְאָה. גַּם עַל-יְדֵי הַנִּי...  
 וְהַרְאָה הִיא מֵעֵלָה שְׂמֹנִית הַגּוֹף אֶל הַמֶּחֶ  
 כִּי הַשֶּׁכֶל דּוֹלֵק כְּמוֹ בֵּר עַל-יְדֵי שְׂמֹנִית הַגּוֹף,  
 עֵקֶר הַדַּעַת וְהַמַּחִין הוּא עַל-יְדֵי שְׂמֹנִית הַגּוֹף.  
 שְׁלֵמוֹת הַדַּעַת הַנִּי"ל הוּא בְּבְחִינַת הַרְאָה, כִּי

The aforementioned perfected daat is conceptually related to the lungs. This is because the daat and the mentalities are mainly produced by the body’s fatty substances. The breathing of the lungs raises these fatty substances to the brain, enabling the intellect to burn like a lit lamp. Breathing also maintains all the body’s fatty substances, which are essential for the intellect’s existence. The mentalities are therefore referred to as the soul, as in “the NeShaMaH (soul) from the Almighty enables them to understand” (Job 32:8). For more than anything else, it is NeShiMaH (breathing) that ensures the proper functioning of the mind and daat. This is the concept of “The soul of man is the lamp of God” (Proverbs 20:27). The intellect is a lamp lit by means of the body’s fatty substances, which are maintained and raised to the mind through the breathing of the lungs. It follows, that daat’s existence is due primarily to the lungs.

*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

Labels: COUNTER\_POSITIVE\_INTELLECT

Likutei Moharan II, Lesson 9, segment 2.1

Supports thesis

1110

בְּחִיבַת (שְׁמוֹת י"ט:כ"ד): פֶּן יִהְרָסוּ לְעֵלוֹת ...  
בְּיִתְרַח חוּץ מִן הַמִּדָּה, שְׂזָה בְּחִיבַת הַרִיסָה,  
שְׁמֹנֶשֶׁב בְּהֶאֱדָם בְּחִיבַת רוּחַ סְעָרָה, זִמְבְּעִירו  
הָאֵשׁ מֵאֵד חוּץ מִן הַמִּדָּה. כְּמוֹכֵן לְפַעֲמִים יֵשׁ  
לְפַעֲמִים, כְּשֶׁמִּנְשֵׁב רוּחַ סְעָרָה, אָזִי הוּא מְבַעֵיר  
אֶךְ

2. However, at those times when a stormwind blows, it causes the fire to burn out of control. Similarly, there are times when a stormwind blows inside a person and causes him to burn out of control. This is the concept of harisah (destruction), as in “lest y’ harsu (they break through) toward God...” (Exodus 19:21). As [the Sages teach]: Do not inquire into that which is too wondrous for you (Chagigah 13a). It is forbidden to break through to ascend to God in a manner unsuited to one’s [spiritual] level. Therefore, when a person sees that he is excessively passionate, beyond measure, he knows that this [stems from] the concept of a stormwind.

Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.

Labels: CRITIQUE\_SPECULATIVE\_INQUIRY

Likutei Moharan II, Lesson 12, segment 1.2

Supports thesis

1110

כְּבוֹד הַשֵּׁם יִתְבָּרַךְ יַעֲשֶׂה, וְאִם לֹא - לֹא, ו...  
לְהַשְׁגִּיחַ כָּלֵל עַל כְּבוֹד עַצְמוֹ. רַק אִם יֵשׁ בְּזָה  
דְּבַר שְׁעוֹשָׂה, שִׁיְהִי שֵׁם הַשֵּׁם יִתְבָּרַךְ, וְלִבְלִי  
זְבַפְּשִׁיטוֹת, בְּלִי שׂוֹם חֲכָמוֹת, זִלְהִסְתַּכֵּל בְּכָל  
וְעָקֵר הִיְהִדוֹת הוּא רַק לִילֵךְ בְּתַמִּימוּת

The essence of Judaism is to conduct oneself solely with innocence and simplicity, without any sophistication. A person has to ascertain that God is present in whatever he does, without any concern whatsoever for his own esteem. He should do it only if it brings glory to God; but if not, not. This way he will certainly never stumble.

Note: Elevates temimut/pshittut—simple, unsophisticated service of God.

Labels: SIMPLICITY\_PSHITUT

Likutei Moharan II, Lesson 12, segment 1.3

Supports thesis

1110

הַנְּפִילָה וְהִירִידָה הִיא תְּכֵלִית הַעֲלִיָּה.  
זִמְהִרָה אַחַר הַשֵּׁם יִתְבָּרַךְ, אֶפְעֵל-פִּי כֵן  
מֵאֵד, רַחֲמָנָא לְצַלְנוּ, שְׁנוּפֵל לְסַפְקוֹת וְהִרְהוּרִים,  
חַס וְשְׁלוֹם, לְסַפְקוֹת, וְיֵשׁ שְׁנִפְלִיתוֹ גְּדוּלָה מֵאֵד  
וְאֶפְלוּ כְּשְׁנוּפֵל,

And even when he falls into doubts, God forbid—and one’s descent can be extremely great, may the Merciful One spare us, so that one falls into doubts and heretical thoughts and even questions God—even so, the downfall and descent is for the sake of the ascent [that follows].

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan II, Lesson 12, segment 1.11*

*Supports thesis*

0000

מֵאֵד מְכַבֵּדוֹ יִתְבַּרַךְ, וְשׂוֹאֵל זִמְבָּקֵשׁ א...  
וְאֵזִי מִתְחִיל לְהִסְתַּכֵּל עַל עֲצָמוֹ, וְרוֹאֶה שְׂרָחוֹק  
וְנוֹפֵל לְסִפְקוֹת וְהִרְהוּרִים וּבְלִבּוּלִים גְּדוּלִים,  
אֵלּוּ, דְּהֵינּוּ לְבַחֲיַת מְקוֹמוֹת הַמְטַגְפִּים,  
כְּשֶׁאֵדָם נוֹפֵל, חֵס וְשָׁלוֹם, לְבַחֲיַת מְקוֹמוֹת  
וְעַל־כֵּן

Therefore, when a person falls into places of this sort, God forbid—i.e., into the “filthy places,” falling into doubts, heresy and great confusion—if he then begins examining himself and sees that he is very far from God’s glory—and as a consequence of his seeing himself far from His glory, having fallen into such places, God spare us, he asks and seeks, “Where is the place of His glory?”—this, this, is the essence of his rectification and ascent, as in the concept brought in the writings: “The descent is for the sake of the ascent [that follows].”

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan II, Lesson 12, segment 1.13*

*Supports thesis*

0000

וְהַעוֹלָה עַל רוּחְכֶם - שְׁעוֹלָה מְכַפֵּר הַהֲרָהוּר.  
זְכָרוֹנָם לְבָרְכָה (מ"ר ויקרא פ"ז), כְּמוֹ שֶׁכָּתוּב:  
שְׂמֵכַפֵּר עַל הַרְהוּר הַלֵּב, כְּמוֹ שֶׁאִמְרוּ רַבּוֹתֵינוּ  
וְזֶה בַחֲיַת קָרְבַּן עוֹלָה,

And this is the concept of the olah sacrifice, which comes to atone for the heart’s heretical thoughts. As our Sages, of blessed memory, taught: It is written (Ezekiel 20:32), “that which OLeH (rises up) into your mind”—that the OLaH (burnt-offering) atones for thoughts (VaYikra Rabbah 7:3).

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

*Likutei Moharan II, Lesson 12, segment 2.3*

*Supports thesis*

0000

עֲבָה בְּעֲצָמוֹ מִתִּיהַ עֲצָמוֹ בְּמִקוֹם נְפִילָתוֹ,  
נִסְתָּר וְנִעְלָם, וְעַל־כֵּן מְבַקְשִׁין אִיָּה מְקוֹם כְּבוֹדוֹ.  
עַל־כֵּל־פָּנִים שֵׁשׁ אֱלוֹק יִתְבַּרַךְ, רַק שְׂהוּא  
כְּשֶׁמְבַקְשִׁין אִיָּה מְקוֹם כְּבוֹדוֹ, גִּמְצָא שִׂידְעִין  
אֲבַל תִּכְרַף

But the moment a person asks, “Ayeh is the place of His glory?” it indicates that he at least knows that God exists; only that He is concealed and hidden, and this is why he inquires, “Where is the place of His glory?” And with this in itself he revives himself in the place to which he has fallen.

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

Likutei Moharan II, Lesson 15, segment 1.4	Supports thesis	0000
<p>בְּעֶצְמָן אֵינָם מְדַבְּרִים גְּדוּלוֹת, זְמַת... טוֹבִים, אֵין לָהֶם שׂוֹם כָּח, מֵאֲחֵר שְׁהֲצַדִּיקִים עוֹבְדֵי ה' בְּפִשְׁטוּת, בְּתוֹרָה וּתְפִלָּה זְמַעֲשִׂים בְּגְדוּלוֹת וְנִפְלְאוֹת כְּנִ"ל. כִּי מִצַּדִּיקִים פְּשׁוּטִים, עֵקֶר יִנְיָקָתָם - רַק מִצַּדִּיקִים כָּאֵלוֹ שְׁהוֹלְכִים אֲבָל</p>	<p>Nevertheless, in the main their sustainment comes from none other than tzaddikim such as those whose way it is [to speak of] great accomplishments and miracles. For from the ordinary tzaddikim—those who worship God simply, through Torah, prayer and good deeds—they gain no strength. This is because these tzaddikim do not speak of extraordinary accomplishments, but conduct themselves with simplicity and unaffected worship. Therefore, the falsehood and self-importance of [the charlatans] have hardly any attachment to them. And although it is also possible to find a few charlatans of this sort—e. g., those charlatans who sit wrapped in tallit and tefilin all day long—even so, their ability to deceive people is considerably less than those who boast of extraordinary accomplishments.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		
Likutei Moharan II, Lesson 15, segment 2.4	Supports thesis	0000
<p>בְּפִשְׁטוּת, אֵין לָהֶם יִנְיָקָה וְכַח, כְּנִ"ל: אֲבָל מֵאֵלוֹ הַעוֹסְקִים בְּתוֹרָה תְּמִיד זְמַתְנֵהְגִים הַצַּדִּיקִים הַגְּדוּלִים, הַהוֹלְכִים בְּגְדוּלוֹת כְּנִ"ל, עֵקֶר כָּח יִנְיָקַת הַשְּׁקֵרָנִים הַנִּ"ל הוּא רַק מֵאֵלוֹ אֲבָל</p>	<p>Nevertheless, the aforementioned charlatans' main sustaining power comes from none other than these great tzaddikim whose way it is [to speak] of great accomplishments. But from those who constantly study Torah and conduct themselves simply, they gain no sustenance and strength, as mentioned above.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		
Likutei Moharan II, Lesson 15, segment 3.2	Supports thesis	0000

<p>שְׁתִּיקָהּ. כִּי אֵין יוֹצֵא מִפִּי גְדוּלוֹת וְנִפְלְאוֹ...  וְאֵינוֹ מְדַבֵּר גְדוּלוֹת, וְכֹל עֲבוֹדָתוֹ הוּא בְּבַחֲיִנַת  כְּגַמְלָה עַלֵּי אִמּוֹ; כִּי הוּא מִתְנַהֵג בְּפִשְׁטוּת,  קַל"א:א': וְלֹא הִלְכֵתִי בְּגְדֵלוֹת וְנִפְלְאוֹת  - זֶה בְּחִינּוֹת הַצְּדִיק הַפְּשׁוּט, בְּבַחֲיִנַת (תְּהִילִים  גַּמְלָה</p>	<p>Gamla— This alludes to the ordinary tzaddik, as in  “nor did I pursue things too great or too wondrous  for me... like a nursing child at its mother’s side”  (Psalms 131:1, 2). For he conducts himself with  simplicity and does not boast of great  accomplishments All his devotions are the concept  of silence, because he does not speak of great  accomplishments and wonders, but instead is “like a  GaMuL (nursing child) at its mother’s side”—i.e.,  the concept of GaMLa.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>	

<p><i>Likutei Moharan II, Lesson 19, segment 1.1</i></p>	<p><i>Supports thesis</i></p>	<p><b>0001</b></p>
<p>הַשֵּׁם בְּתַמִּימוּת גָּמוּר, בְּלֵי שׂוֹם הַכְּמוֹת כָּלֵל.  עֶקֶר הַתְּכִלִּית וְהַשְּׁלֵמוֹת הוּא רַק לְעֵבֵד</p>	<p>The ultimate goal and perfection is nothing other  than to serve God with absolute simplicity, without  any cleverness whatsoever.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		

<p><i>Likutei Moharan II, Lesson 19, segment 1.7</i></p>	<p><i>Supports thesis</i></p>	<p><b>0002</b></p>
<p>זֶה כָּל הָאָדָם - הַיּוֹם כִּי זֶה יָכוֹל כָּל אָדָם לְקַיֵּם...  בְּעֵבֶדְא וְכוּ' בְּפִשְׁטוּת כְּנִ"ל. וְזֶה שְׁטִימָה: כִּי  וּפְשִׁיטוּת, לִירְאָה אֶת ה' וּלְקַיֵּם מִצְוֹתָיו  יִרְאֵה וְאֶת מִצְוֹתָיו שְׂמֹר; שְׂאֵה בְּחִינַת תְּמִימוּת  וְזֵה: סוּף דְּבַר הַכֹּל גִּשְׁמַע, אֶת הָאֱלֹקִים</p>	<p>And this is: “Ultimately, all things having been  considered: Fear the Lord and keep His  commandments!” This is the concept of simplicity  and straightforwardness; to fear God and fulfill his  mitzvot, with deeds... with straightforwardness.  Thus, he concludes: “For this is all mankind”—in  other words, this is something all mankind can  fulfill and through it attain the ultimate goal,  because the main thing is “Fear the Lord...” Every  person can therefore attain the ultimate goal,  because this is something all mankind can fulfill.</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		

<p><i>Likutei Moharan II, Lesson 22, segment 1.2</i></p>	<p><i>Supports thesis</i></p>	<p><b>0003</b></p>
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<p>נִכְנָס לְקִטְנוּת, וְעַל־כֵּן בְּהִכָּרַח שֵׁשׁ בָּזָה דַּעַת, שֶׁיְהִי הַהִכְנָעָה בְּפִשְׁטוּת, כִּי אִם־כֵּן הוּא דִקְטוּת לְמַחִין דְּגִדְלוּת, וְאִם־כֵּן אֵי אֶפְשָׁר עֲצֵמָנוּ בְּעִבּוּדוֹת זְבַתְפָּלָה כְּדִי לְצִאת מִמַּחִין כִּי הֵלֵא כְּמָה אָנוּ מִיָּגְעִין</p>	<p>Do we not exhaust ourselves in devotions and prayer in order to go from constricted consciousness to expanded consciousness? That being the case, it is impossible that meekness is meant literally. For if that were so, a person would enter into constricted consciousness. It must therefore be that this involves daat.</p>
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>	
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>	

<i>Likutei Moharan II, Lesson 32, segment 1.4</i>	<i>Supports thesis</i>	0000
<p>לְהִתְקַרֵּב לַהֲשֵׁם יִתְבָּרַךְ. כִּי יִרְבְּעֵם בֶּן וְנִבְטָ, ... וְשָׁלוֹם, מִתְפַּשְׁטִין בְּעוֹלָם, לֹא הָיָה אֶפְשָׁר כָּלֵל יִתְבָּרַךְ. כִּי יֵשׁ הֶרְבֵּה סִפְרֵי מִיַּיִן, שְׂאֵם הִי, חֹסֵא זֹאת, לֹא הָיָה אֶפְשָׁר לָנוּ כָּלֵל לְהִתְקַרֵּב לַהֲשֵׁם אֲךָ הוּא טוֹבָה לְהַעוֹלָם, כִּי אִם לֹא הָיָה</p>	<p>Nevertheless, this is beneficial for the world, for if this were not the case, it would be utterly impossible for us to get close to God. This is because there are very many heretical books which, if they were disseminated, God forbid, it would be utterly impossible to get close to God. For example, Yeravam ben Nevat made two golden calves and said, “This is your God, O Israel!” (1 Kings 12:28), leading all the Jews to stray after them. Is it even conceivable that he could mislead so many people with such foolishness as the worshipping of calves? Rather, this surely involved an extremely profound heresy. And so if, God forbid, God forbid, may the Merciful One spare us, a single page of those books was extant, God forbid, people would be greatly distanced from God and it would be utterly impossible to get close to Him. This is why it is beneficial that the aforementioned holy books disappear or are burned.</p>	
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>		
<p><i>Labels: HERESY_APICORUS</i></p>		

<i>Likutei Moharan II, Lesson 32, segment 5.4</i>	<i>Supports thesis</i>	0000
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<p>שְׁנֵאָה וְתַחֲרוּת בֵּין יִשְׂרָאֵל וְכוּ, עַל אַחַת כּ...          לְהַטִּיל שְׁלוֹם וְכוּ, סִפְרֵי הַמִּיּוֹן שֶׁהֵם מִטִּילִין          הַקְּדוּשִׁים הַנִּ"ל, אֶמְרָה תוֹרָה יִמְחָה בְּשִׁבְלֵי          זְמַן שְׁמִי שֶׁנִּכְתַּב בְּקִדְשָׁהּ, שֶׁהוּא הַסְּפָרִים          קַל-וְחוֹמֵר לְמַעַלָּה (כַּשְׂאֵרֵז"ל שַׁבַּת קִטּוּ):          וְאֵזִי נוֹשְׂאִין</p>	<p>Then an a fortiori argument is employed on high: If about “My Name, which was written in holiness,” i.e., the aforementioned holy books, the Torah states “[it] should be erased” in order to induce marital harmony... how much more so should the books of heretics, which instigate enmity and discord between Israel..., be erased, destroyed and uprooted from the world—people’s recollection of them should be erased and uprooted. It follows, that the loss of the holy books results in benefit, for the books of the heretics are destroyed and uprooted and it is then possible to draw closer to God. Amen.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 40, segment 3.1</i>	<i>Supports thesis</i>	0000
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<p>לְהַרְגִישׁ אֵז טַעַם אֶרֶץ-יִשְׂרָאֵל, כִּי עַל-יְדֵי-ז...          אֵצֶל צְדִיק אֲמַתִּי עַל רֹאשׁ-הַשָּׁנָה, הוּא מְחַיֵּב          כְּשֶׁפּוֹגֵעַ זְמוֹתוֹ עֵד יַחַד עִם אָדָם שֶׁהִיא          בְּפֶרֶט מִי שֶׁטַּעַם טַעַם הָאֲמַת שֶׁל אֶרֶץ-יִשְׂרָאֵל,          מִי שֶׁיֵּשׁ לוֹ תַאֲוָה וְהַשְׁתַּוְקוּת לְאֶרֶץ-יִשְׂרָאֵל,          בְּמִצָּא,</p>	<p>3. It follows, that whoever desires and yearns for the Land of Israel, particularly someone who has tasted the real taste of the Land of Israel, when he meets and speaks with a person who was by a true tzaddik for Rosh HaShanah, he will of necessity experience that taste of the Land of Israel. This is because through that man, that air, too, becomes the Land of Israel, as mentioned above. And it is right that he now becomes aroused with longing and yearning for the Land of Israel, each person according to his level—the main thing being that it is with sincerity and unassumingness.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

<i>Likutei Moharan II, Lesson 44, segment 1.2</i>	<i>Supports thesis</i>	0000
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<p>מִלְבוּ, הֵינוּ שֶׁהוּא בְּעֵצְמוֹ מֵאֲמִין וְאִינוּ כּוֹפִים...  כְּפִירָה וְאַפִּיקוֹרְסוּת, אֶף־עַל־פִּי שְׂאִינוּ אוֹמְרִים  וּמְחַמֵּת זֶה צָרִיךְ לָזַהַר מְאֹד מִדְּבוּרִים שֶׁל  בְּעֵצְמוֹ אֱמוּנָה, וְגַם עַל־יְדֵי־זֶה בָּאִים לְאֱמוּנָה.  הֵינוּ עַל־יְדֵי שְׂמֵדְבָרִין הָאֱמוּנָה בְּפֶה, זֶהוּ</p>	<p>In other words, the mouth speaking about faith is itself faith! It also brings to faith. On account of this, one must be extremely careful not to speak words of Godlessness and heresy, even if he is not saying them from the heart—i.e., he himself is a believer and not a heretic, God forbid. Rather, he is repeating the atheistic words which he heard in the name of others, who are heretics, and he is mocking them. Even so, he has to be extremely careful about this as well, because these heretical words are damaging to faith. It is also an absolute prohibition, because concerning the Blessed One, it is forbidden to speak derisively, even in jest.</p>
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.</i></p>	
<p><i>Labels: HERESY_APICORUS</i></p>	

<i>Likutei Moharan II, Lesson 44, segment 1.6</i>	<i>Supports thesis</i>	1110
<p>שֶׁבְּכָל הַחֲכָמוֹת, לְבָלִי לִהְיוֹת חָכֵם כָּלֵל. כ...  בְּלִי שֵׁם חֲכָמוֹת. וְזֶה הִיא הַחֲכָמָה הַגְּדוּלָה  וְלַעֲבֹד אֶת ה' בְּתַמִּימוּת בְּפִשְׁטוּת גָּמוּר  אַחַר כָּל הַחֲכָמוֹת צָרִיךְ לְהַשְׁלִיךְ כָּל הַחֲכָמוֹת  כָּל הַחֲכָמוֹת, אֶפְלוּ מִי שִׂיֹּדֵעַ חֲכָמוֹת בְּאַמְתָּ,  וּבְאַמְתָּ, אַחַר</p>	<p>And in fact, ensuant of all the cleverness, even someone who is genuinely wise must, after all the cleverness, discard all the cleverness and serve God with absolute simplicity and straightforwardness, without any cleverness at all. This itself is the greatest cleverness of all: Not to be at all clever. For, in fact, there is no one at all in the world who is clever, and ‘There is neither wisdom nor understanding... against God’ (cf. Proverbs 21:30). The main thing is this: The Compassionate One desires the heart (Zohar III, 281b).</p>	
<p><i>Note: Elevates temimut/pshittut—simple, unsophisticated service of God.</i></p>		
<p><i>Labels: SIMPLICITY_PSHITUT</i></p>		

<i>Likutei Moharan II, Lesson 46, segment 3.3</i>	<i>Supports thesis</i>	1110
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<p>והמניעות הנ"ל, ועל-כל-פנים השם יתברך ...  שְׁמָזָה בְּעִצְמוֹ יִפְלֵ וְיִתְבַטֵּל לְגַמְרֵי כָל הַקְּשִׁיּוֹת  יִתְבַרֵךְ שׁוֹמֵעַ קוֹלוֹ וְפוֹנֶה לְצַעֲקָתוֹ. וְיִכּוֹל לְהִיּוֹת,  שְׁבִשְׁמִים בְּקוֹל חֶזֶק מֵעַמְקֵי הַלֵּב, וְאֲזִי הַשֵּׁם  וְאֲזִי צְרִיךְ לְצַעֵק לְאָבִיו</p>	<p>And so he must cry out loudly, from the depths of his heart, to his Father in heaven. God will heed his voice and turn to his cry. And it may even happen that from this itself all the aforementioned questions and obstacles will collapse and be eliminated. In any case, God hears his voice—which is his salvation. Thus the letters of KuShYA are an acronym for Shma YHVH Kolee Ekra (“O God, hear my voice when I cry out”) (Psalms 27:7). When overcome by difficult questions and heresy, he need only cry out to God.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 49, segment 1.2</i>	<i>Supports thesis</i>	0000
<p>מֵאֵד בְּלִי שְׁעוֹר, כִּי בְּוֹדָאֵי לֹא יַעֲזֹב א...  אִם הוּא כְּמוֹ שֶׁהוּא. וְיִסְמַךְ עַל רַחֲמֵי הַמְּרַבִּים  לְחִזְקַ עֲצָמוֹ מֵאֵד בְּעַבְדוֹתָו בְּכָל מַה שְׁיִכּוֹל, אִף  רַחֲמָתוֹ, וְהוּא רוֹצֵה מֵאֵד בְּהַעוֹלָם. עַל-כֵּן צְרִיךְ  אִךְ הַשֵּׁם יִתְבַרֵךְ מֵלֹא רַחֲמִים, וְכָל הָעוֹלָם מֵלֹא</p>	<p>However, God is full of compassion, and the entire world is filled with compassion, and He very much wants the world. Therefore, a person has to give himself great encouragement in his own service of God by every possible means, even if he is as he is. And he should rely on His limitless mercy, because He will surely not abandon him even if he has transgressed as he has. The past is gone, so the main thing is that from here on he does not repeat his actions. At the very least, let him do no wrong, neither in thought nor deed. For the thoughts of such people are also actions, because also in the World of Action there is thought. Thus one has to refrain from acting in deed and thought. And as for what happens to him on its own, let him not be concerned or pay any attention to it.</p>	

*Note: Subordinates study or discourse to concrete practice.*

*Labels: PRACTICE\_OVER\_STUDY*

<i>Likutei Moharan II, Lesson 61, segment 1.1</i>	<i>Supports thesis</i>	0000
<p>מֵאֵד, וְאִי אֶפְשָׁר לְהַבִּין זֹאת בְּשִׁכּוֹל אָנוּשִׁי.  כְּמוֹבָא. זֶה הָעֵינָן הוּא בְּאֵמַת דְּבָר נִפְלָא וְנִעְלָם  הַשֵּׁם יִתְבַרֵךְ הוּא לְמַעְלָה מֵהַזְּמַן.</p>	<p>God is beyond time, as is brought. This matter is, in truth, very amazing and mysterious. It is impossible for the human mind to comprehend it.</p>	

*Note: Draws a boundary around human intellect.*

*Labels: LIMITS\_OF\_HUMAN\_INTELLECT*

*Likutei Moharan II, Lesson 62, segment 1.6* *Supports thesis* 0000

<p>אֶת הַרְחַמְנוֹת, שְׁאַנְחָנוּ בְּעֶצְמָנוּ נִרְחַם עָלָּ... שְׁלוֹ הַנִּ"ל, רַק שֶׁהַשֵּׁם יִתְבַּרַךְ יִתֵּן בְּיָדֵינוּ שְׁלוֹ, וְגַם אֵין אָנוּ יְכוּלִין לְקַבֵּל אוֹתוֹ הַרְחַמְנוֹת אֶת הַרְחַמְנוֹת, כִּי אֵין אָנוּ מְבִינִים הַרְחַמְנוֹת אֲבָל אָנוּ מְבַקְשִׁים, שְׂיִתֵּן וַיִּמְסַר בְּיָדֵינוּ</p>	<p>We, however, request that He give and put the compassion in our hands, because we cannot comprehend His compassion and are unable to bear it [when] His compassion [is in the form of suffering]. Rather, [we ask] that God put the compassion in our hands so that we ourselves might show ourselves compassion. And for us, the compassion is straightforward: to be healed of the illness and the like.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 1.1* *Supports thesis* 0000

<p>בְּעֵינֵי הַנְּהֻגַת הַפְּשִׁיטוֹת שֶׁל הַצַּדִּיק הָאֱמֵת.</p>	<p>On the topic of the true tzaddik's simple devotions:</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 1.2* *Supports thesis* 0000

<p>חֲלִין וְכִיוּצָא, וְהוּא אֶז בְּחִיבַת אִישׁ פְּשׁוּט מִמֶּשׁ: וְאֵינוּ מְגַלֶּה שׁוֹם תּוֹרָה, וְעוֹסֵק בְּשִׁיחַת פְּרָאקְטִיק), שְׁמִתְנַהֵג עִצְמוֹ בְּדַרְכֵי הַפְּשִׁיטוֹת, הַצַּדִּיק הָאֱמֵת הוּא אִישׁ פְּשׁוּט מִמֶּשׁ, (שְׁקוֹרִין הֵינוּ כִּי לְפַעְמִים</p>	<p>At times, the true tzaddik is a genuinely ordinary person (called prustik), comporting himself in the ways of simplicity. He does not reveal any Torah teachings, but engages in everyday conversations and the like, and so then resembles a genuinely ordinary person.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 2.3* *Supports thesis* 0000

<p>רבתינו זכרונם לברכה (מנחות צט): בטול... מן התיים אפלו רגע קלה. ואף-על-פי שאמרו היא תינו וכו', זמי הוא זה שירצה לפרש עצמו לפרש עצמו מן התורה אפלו שעה קלה, הלא ולכאורה זה הדבר קשה מאד, איך אפשר</p>	<p>On the face of it, this is very perplexing: How can a person separate himself from the Torah even for a short while? Why, it is our life.... Who would want to separate himself from life for even a brief moment? Thus, although our Sages, of blessed memory, said: Setting aside Torah perpetuates it (Menachot 99b), still, who would want this—to be absent from the Torah even though this is its perpetuation? Cleaving to the Torah, which is life and length of days, is nevertheless certainly even better. Which person wants to separate from life even for a single moment, particularly someone who is fortunate to love the Torah and is extremely diligent in Torah and much attached to it? More so someone who has merited feeling some sweetness in Torah, originating some insight, even a straightforward explanation of Talmud and its commentaries? And even more so a mystic, particularly one who has merited entering the King's treasury, a privilege the mind cannot fathom. Thus, how can he want to separate from the Torah for even a short while?</p>
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*Note: Draws a boundary around human intellect.*

*Labels: LIMITS\_OF\_HUMAN\_INTELLECT*

*Likutei Moharan II, Lesson 78, segment 4.2* *Supports thesis*

<p>בַּעַת פְּשִׁיטוּתוֹ, בְּשָׁעָה שְׁבוּדֵל מִן הַתּוֹרָה, הַ... עָקַר קִיּוֹם הָעוֹלָם עַל־יְדֵי חֲסָדוֹ לְבַד. וְהַצַּדִּיק עֲשִׂיהַּ שֶׁל מִצְוָה, שְׁעַל־יְדוֹ יִתְקִים הָעוֹלָם, וְהִיא מִתְקִים רַק בְּחֲסָדוֹ, כִּי לֹא הָיָה עֲדֵינּוּ תוֹרָה וְשׂוּם כִּי קִדָּם קִבְּלַת הַתּוֹרָה הָיָה הָעוֹלָם</p>	<p>For prior to the receiving of the Torah, the world existed solely through His kindness. There was as yet no Torah and no mitzvah performance through which to perpetuate the world. The world essentially existed through His kindness alone. The tzaddik, while in a state of simplicity, separate from the Torah, receives life-force from that element [of kindness].</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 4.7* *Supports thesis*

<p>לָהֶם נַחֲלַת גּוֹיִם, כְּמוֹ שֶׁפָּרַשׁ רַש"י בַּפּסוק...  הוא על-ידי בחינת: כח מעשיו הגיד לעמו לתת  פשיטתו משם, כי עקר כח קדשת ארץ-ישראל  הנאמר למעלה, שהצדיק מתיה עצמו בעת  וזוהו בחינת הדרך של ארץ-ישראל</p>	<p>And this is the concept of the aforementioned derekh (road) to the Land of Israel from which the tzaddik draws life while in a state of simplicity. This is because the power of the Land of Israel’s sanctity is in essence produced by the concept of “He informed His people of the power of His acts, to give them the heritage of the nations” (Psalms 111:6). This is as Rashi comments on the verse Bereishit: The reason Scripture begins with “In the beginning” (Genesis 1:1) is to prevent them from saying, “You are robbers....” Scripture therefore began with “In the beginning,” [to make known] that God created everything, and by His wish He gave it to them, and by His wish.... It follows, that the Land of Israel’s power in essence stems from the Ten Utterances through which the world was created, which are the concept of “the power of His acts.” Through this Israel was able to go and conquer the Land of Israel.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 4.10* *Supports thesis* □□□□

<p>שְׁקָדָם מִתְּנוּחָה, בְּזָה בְּעַצְמוֹ הַצְדִּיק מִתִּי...  העולם מתקיים בחסדו עשרים וששה דורות  העולם, ששם נעלמת התורה, שבזה היה  שהוא בחינת עשרה מאמרות שבהם נברא  וזכה הדרך-ארץ, הינו הדרך של ארץ-ישראל,</p>	<p>And through this derekh eretz, namely, the derekh of the Land of Israel—i.e., the Ten Utterances with which the world was created, in which the Torah is hidden and through which the world existed on His kindness during the twenty-six generations that preceded the Giving of the Torah—through this itself the tzaddik vitalizes himself while in a state of simplicity, not studying Torah. He then vitalizes himself through the concept of the Torah hidden within the world, in all the words and all the works which were created through the Ten Utterances, where the Torah is hidden, as mentioned above.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

*Likutei Moharan II, Lesson 78, segment 5.1* *Supports thesis* □□□□

<p>... כי הוא מְחִיָּה עֲצֻמוֹ בְּבַחֲבִיבַת הַתּוֹרָה הַנְּעֻלָּמ...  הַבְּנִי, יְהִיָּה מִי שִׁיְהִיָּה, וְאַפְלוֹ אַמּוֹת הָעוֹלָם,  עַתָּה כִּי עַל־יְדֵי־זָהָה הוּא מְחִיָּה אֶת כָּל הַפְּשׁוּטִים  לְתוֹךְ פְּשׁוּטוֹת וְלִהְיוֹת אִישׁ פְּשׁוּט מִמֶּשׁ אִיזָה  וְעַל־כֵּן מִכְרַח הַצַּדִּיק הַגָּדוֹל לִירֵד וְלִפְלֹ</p>	<p>5. Therefore, the great tzaddik is forced to descend and fall into simplicity, and to be a genuinely ordinary person for some time. Through this he gives life to all the aforementioned ordinary people, no matter who they are, even the nations of the world. He vitalizes himself from the Torah hidden in the Ten Utterances en clothed within the world, and all the aforementioned ordinary people receive life-force from him. And the closer a person is to holiness and the aforementioned tzaddik, the more exalted the life-force he receives from him.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

<i>Likutei Moharan II, Lesson 78, segment 7.1</i>	<i>Supports thesis</i>	1000
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<p>עֲצֻמוֹ בִּירְאַת ה' וּבְעִבּוּדָה פְּשׁוּטָה לְפִי ב...  אֶף־עַל־פִּי־כֵן גַּם בְּעַת פְּשׁוּטוֹתוֹ צָרִיךְ לְהַחֲזִיק  שֶׁהוּא בְּמִקּוֹם שְׂאִי אֶפְשָׁר לוֹ לְלַמֵּד וְכִיּוֹצֵא בָּזֶה,  מִי שֶׁהוּא אִישׁ פְּשׁוּט וְאִינוּ יְכוּל לְלַמֵּד כָּלֵל, אִו  וְהַכָּלֵל, כִּי אֲסוּר לִיאֵשׁ עֲצֻמוֹ. כִּי אֶפְלוֹ</p>	<p>7. The rule is: It is forbidden to despair. Even someone who is perfectly ordinary and unable to study at all, or is in a place where it is impossible for him to study, and the like—even so, also at the time of his simplicity he has to strengthen himself with fear of God and simple devotion according to his level. This is because then, too, he receives life-force from the Torah, as mentioned above, via the extraordinarily ordinary individual—i.e., the great tzaddik who gives life to everyone, who is at times an ordinary person.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

*Labels: SIMPLICITY\_PSHITUT*

<i>Likutei Moharan II, Lesson 79, segment 2.1</i>	<i>Supports thesis</i>	1000
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נפלאות השגותיו הקדושים, יגעתי ומצאת...  
להבין ולהשכיל כל מה דאפשר מנעימת  
מעין כל, אין יוצא ואין בא. אך מעצם תשוקתנו  
אות באות. והנה הדברים סתומים וסתומים  
כל זה מצאנו מכתב יד רבנו ז"ל, והעתקנו

2. We found all this in a manuscript penned by Rebbe Nachman, of blessed memory, and copied it letter by letter. Now see, the words are hidden and sealed from every eye; “no one leaves or enters.” Nevertheless, because of our strong desire to understand and comprehend whatever we can of the beauty of his wondrous holy insights, I labored and found a miniscule amount, as “one peeking through the cracks.” Behold, “I am the seer.” For [the Rebbe] wrote these down in the form of topic headings, general hints, as memory aids, yet after investigation I understood some of the introductions which he had in mind, around which this entire subject revolves. I found a tiny part of it, not the entirety, since, apparently, he certainly had some additional introductions in mind which I was not privileged to ascertain. On account of this it is impossible to clarify and explain the matter well, so that all his words might be understood. Nevertheless, that which can be somewhat understood based on the introduction, that which I succeeded in comprehending from his words, I said I would elucidate. Perhaps, through this “the wise will hear and gain erudition,” and, deriving a further insight from my words, properly elucidate the remainder.

*Note: Warns against investigation/speculative inquiry when it exceeds the proper boundary.*

*Labels: CRITIQUE\_SPECULATIVE\_INQUIRY*

בְּשִׁבְרָה רָגְלוֹ - הָיָנוּ כְּפִירָה, כְּמוֹ שְׂאֲמָרוֹ ...  
סִכְנָה, הַתְּקִינוֹ שֶׁלֹּא יִהְיֶה תוֹרְמִין אֶלָּא בְּפִיִּס.  
וּבְשִׁבְרָה רָגְלוֹ. וְכִינּוּן שֶׁכָּאֵל בֵּית־דִּין שֶׁבָּאִין לִידֵי  
וְעוֹלִין בְּכַבֵּשׁ, וְדַחֵף אֶחָד מֵהֶן אֶת חֲבֵרוֹ וְנִפְלָ,  
מִעֲשֵׂה שֶׁהָיָה שְׂנִיָּהֶם שְׂוִים וְרָצִין

It once happened that two were even as they ran and ascended the ramp, and one of them pushed his colleague who fell and broke his leg. When the Court saw that this exposed them to danger, they decreed that selecting the toremim should be done only by lot. “Broke his leg” alludes to heresy, as our Sages, of blessed memory, taught (Makkot 24a) : Chabakkuk came and stood them on one: “A tzaddik lives by his faith” (Habakkuk 2:4). He was jealous of his colleague, for they were equals in Torah perception and his colleague pushed him. As a result, he denied the existence of God. Yeravam, too, said: “Who will be at the head?” (Sanhedrin 102a). It is like we find in this generation, that several individuals fell from their faith on account of having seen their peers rise to prominence. Certainly, it was arrogance which pushed him to seek prominence for himself, as our Sages, of blessed memory, taught: Impudence is kingship without a crown (ibid. 105a).

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<p>שנסתלק ממנו החיות, אָזי נקרא חסרון...  כי השלמות והמלוי הוא החיות. כי איבר  אינו אלא כשהם מיחדים ומקשרים בו יתברך,  להאדם שלא כסדר, כי שלמות של כל הדברים  וְזֶה שָׁאֵנוּ רוֹאִים, שְׁלִפְעָמִים הוֹלֵךְ</p>	<p>We see that sometimes things go unorderly for a person. The perfection of all things is only when they are united with and bound to God. The reason is that the completion and fullness of a thing is its life-force. Thus, a limb from which the life-force has departed is then considered missing. And life-force is the mentalities and intellect, as it is written, “wisdom keeps alive...” (Ecclesiastes 7:12). ChoKhMaH (wisdom) is the concept of MaH—KoaCh MaH— “MeH is our life? MaH KoCheinu (is our strength)?” And MaH is ADaM, because there is no ADaM without an Aleph (Tikkuney Zohar, Introduction, p.7a)—i.e., HaVaYaH filled in with the letter aleph. In other words, the Blessed Holy One is the life-force of all things, as it is written, “You keep them all alive” (Nehemiah 9:6).</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

*Labels: COUNTER\_POSITIVE\_INTELLECT*

Likutei Moharan II, Lesson 82, segment 1.5	Counters thesis	1000
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<p>מְחִיָּה אוֹתָהּ, כְּמוֹ שֶׁכָּתוּב: הַחֲכָמָה תְּחִיָּה... ו...  שֵׁם בְּהִנְהָגַת מַלְכוּתוֹ, בְּזֶה הוּא  יֵשׁ לָהּ שְׁלֵמוֹת. כִּי הַשֶּׁקֶל שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא  לְבַחֲבִיבַת “מָה”, הֵיטָב לְהַקְּדוֹשׁ-בְּרוּךְ-הוּא, אָזִי  הַבְּחִינָה מַלְכוּת, חוּהָ, כְּשֶׁהִיא מְקַשֶּׁרֶת לְאָדָם,  נִמְצָא זֹאת</p>	<p>It follows, that when this concept of Malkhut /Chavah is bound to Adam, to the concept of MaH, i.e., the Blessed Holy One, She is then perfect. This is because through the intellect which the Blessed Holy One invests in the implementation of His Kingship He keeps Her alive, as it is written, “wisdom keeps alive.” This is also “The earth is to God, and all its fullness” (Psalms 24:1). When “the earth”—i.e., the concept of Chavah/ Malkhut—is bound “to God,” it is then in its fullness and is complete.</p>
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*Note: Counterbalance: positively values holy intellect/wisdom/daat.*

*Labels: COUNTER\_POSITIVE\_INTELLECT*

Likutei Moharan II, Lesson 86, segment 1.2	Supports thesis	1000
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<p>שׁיְהָרַג עַל זֶה, אַךְ מִחֲמַת שְׂוֵאָה שְׁעַת ש...  יְהָרַג וְאֵל יַעֲבֹר. נִמְצָא שְׂאָף שְׂבָאָמַת אִין רְאוּי  עֵד): בְּשַׁעַת שְׂמֵד אֶפְלוּ אַעֲרִיקְתָּא דְמִסְאֲנִי  מֵה שְׂאֲמֵרוּ רַבּוּתֵינוּ זְכוּרָנָם לְבִרְכָה (זִנְהֵדְרִין  שְׂצָרִיכִין לְפַעְמִים לְעַבּוּדוֹת קְשׁוֹת, הוּא בְּבַחֲיֵינָת  אַךְ מֵה</p>	<p>Nevertheless, when difficult devotions are necessary, it relates to what our Sages, of blessed memory, taught (Sanhedrin 74a-b) : In a time of religious oppression, even to change one’s shoelaces is a matter of “be killed rather than transgress.” It follows, that although it is actually not right that he be killed for this, nevertheless, it is a time of religious oppression, and they are powerful and in particular want to cause him to leave religion and bring him to heresy, God forbid. He must therefore give up his life even for something minor.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 86, segment 1.3</i>	<i>Supports thesis</i>	0000
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<p>שְׁלֵמָה, שְׁהִיא בְּחֵיבַת מְאָרִיךְ רוּחוֹ, כַּמּוּבָא בְּ...  שְׁוֵאָה כְּמוֹ מְמַצֵּעַ, דְּהֵינּוּ שְׂאִין לְהֵם אֲמֻנָה  כְּלָל וְהִקְטִינֵי אֲמֻנָה הֵם בְּבַחֲיֵינָת מְקַצְרֵי רוּחַ,  אִף אִין יֵשׁ רוּחַ בְּהֵם - שְׂאִין בְּהֵם שׁוּם רוּחַ  וְהַכְפִּירוֹת הֵם בְּבַחֲיֵינָת (תְּהִלִּים קֵלָה):  וְהַעֲבֹדָה זְרָה</p>	<p>Idolatry and atheism are the concept of “nor is there any ruach (breath) in their mouths” (Psalms 135:17)—they have no ruach (spirit) in them whatsoever. Those of little faith correspond to “shortness of spirit,” which resembles a middle ground. In other words, they lack complete faith, which corresponds to extending one’s ruach, as brought elsewhere; even so, they are not complete heretics, who have no ruach whatsoever. Rather, they resemble a middle ground. Their ruach is short, the concept of “because of a shortness of spirit.”</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 91, segment 2.4</i>	<i>Supports thesis</i>	0000
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<p>לא זכה - בעשה לו סם מות (יומא עב:). ו...  בם (הושע י"ד:י). כי זכה - בעשה לו סם תיים;  רשע יותר. כי צדיקים ילכו בם ופושעים יכשלו  הרשע, היה יכול להתפקר יותר והיה בעשה  אם היה הצדיק מדבר תכף תורה בפרוש עם  כי</p>	<p>For if the tzaddik had straightaway spoken explicit Torah with the wicked man, he might have become more heretical and so become more wicked. This is because “the righteous walk in them whereas the sinners stumble in them” (Hosea 14:10). If one is deserving, the Torah becomes an elixir of life for him. But if one is not deserving, it becomes a fatal poison for him (Yoma 72b). And so, if they would reveal to him Torah as it is, he would become more heretical. In his case it would be a fatal poison, God forbid, because he is distant from the Torah.</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 91, segment 2.5</i>	<i>Supports thesis</i>	0000
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<p>אחרים, וכתבו: אלקים ברא בראשית ו...  בלב כל אחד ואחד להלביש התורה בצרופים  שבעים ושנים זקנים, ונתן השם יתברך  אחרים. וזכמו שמצינו בתלמי המלך, קשהושיב  ועל-כן צריכין להלביש לו התורה בצרופים</p>	<p>Therefore, it is necessary to enclothe the Torah for him in other permutations. This is as we find in connection with King Ptolemy, when he designated seventy-two elders and God put into each one’s heart to enclothe the Torah in other permutations, so that they wrote: “The Lord created in the beginning” (Megillah 9a) ; and as Rashi explains there. For if they had written the Torah as it is, he would have become more heretical....</p>
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*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*

<i>Likutei Moharan II, Lesson 101, segment 1.2</i>	<i>Supports thesis</i>	0000
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<p>עצמו בתוך כל התחנות ובקשות, ובפרט...  ובקל בפשיטות בלי חכמות יכולין למצא את  ובתוך כל התחנות ובקשות וסליחות וכיוצא.  שימצא את עצמו בתוך כל מזמורי תהלים  וכן אמירת תהלים וכיוצא צריך לראות,</p>	<p>The same is true of reciting Tehillim (the Book of Psalms) and the like. A person should endeavor to find himself within all the psalms, and within all the supplications, entreaties, penitential prayers and the like. And easily, simply, without any sophistication, he can find himself within all the supplications and entreaties, and especially in Tehillim, which was composed on behalf of the Jewish people—on behalf of each and every one personally.</p>
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*Note: Elevates temimut/pshittut—simple, unsophisticated service of God.*

Labels: SIMPLICITY\_PSHITUT

Likutei Moharan II, Lesson 104, segment 1.2

Supports thesis

1030

פְּשׁוּטוֹת, כִּי עֵקֶר הַיְהוּדוּת הוּא בְּפִשְׁיּוּת ...  
זְמִירוֹת בְּשַׁבָּת וּבְמוֹצָאֵי-שַׁבָּת אוֹ שְׁאֵר עֲבוֹדוֹת  
עַל מִי שֶׁהוּא חָכֵם בְּעֵינָיו וְאִינוֹ מִתְאַמֵּץ לְזַמֵּר  
לְזַמֵּר זְמִירוֹת בְּשַׁבָּת, וְהָיָה מְקַפֵּיד וְכוּעֵס מְאֹד  
וְהָיָה מְזַהֵיר וְמוֹכִיחַ אוֹתָנּוּ כְּמָה פְּעָמִים

The Rebbe would also repeatedly urge and exhort us to sing the Shabbat songs. And he would be stern and annoyed with anyone who considered himself wise and so would not make the effort to sing the Shabbat and motza'ei Shabbat songs, or perform other simple devotions. For the essence of Jewishness is conducting oneself with complete straightforwardness and simplicity, without any sophistication, as has been explained in our teachings many times.

Note: Elevates temimut/pshittut—simple, unsophisticated service of God.

Labels: SIMPLICITY\_PSHITUT

Likutei Moharan II, Lesson 110, segment 1.1

Supports thesis

1030

אִם רוֹצֶה עוֹשֶׂה, וְאִם אִינוֹ רוֹצֶה אִינוֹ עוֹשֶׂה.  
שֶׁהַבְּחִירָה הִיא בְּיַד הָאָדָם בְּפִשְׁיּוּת,  
אוֹתוֹ: כִּיצַד הוּא הַבְּחִירָה, הַשִּׁיב לוֹ בְּפִשְׁיּוּת:  
שִׁמְעֵתִי שְׂאִישׁ אֶחָד שָׂאל

I heard that someone asked Rebbe Nachman about the nature of free will. The Rebbe responded matter-of-factly, that free will is in a person's hands, simply: If he wants, he does, and if he doesn't want, he doesn't do.

Note: Elevates temimut/pshittut—simple, unsophisticated service of God.

Labels: SIMPLICITY\_PSHITUT

Likutei Moharan II, Lesson 2, segment 6.7

Counters thesis

10

<p>כי הצדיקים הם גבורי לח עושי דברו, כמוב...  רצוע הדבור, דהינן ארבעה חלקי הדבור הנ"ל.  קול יוכיח. כי אלו ארבעה דברים הם בחינת  המים יוכיח, כתלי בית המדרש יוכיחו, בת  ועל כן אמר: חרוב יוכיח, אמת</p>	<p>This is why he said: “let the carob tree prove it... let the stream of water prove it... let the walls of the house of study prove it... let the Heavenly Voice prove it.” These four things correspond to fourfold speech, i.e., the four categories of speech. This is because the righteous are “mighty ones who do His word” (Psalms 103:20)—as the Holy Zohar brings (Zohar I, 90a) : through the faculty of speech they do and lead as they please. This is why Rabbi Eliezer wanted to prove that he possessed perfected fourfold speech and that through speech could do as he pleased—i.e., alter nature in whatever way he chose to by means of his perfected speech. He showed this in four things, corresponding to fourfold speech.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

דְרָשִׁי ה' לֹא יִחְסְרוּ כָל טוֹב, דְּהֵינּוּ הַצְדִּיקִים...  
כְּתֵלֵי בַיִת הַמְדְרָשׁ, בְּחִינַת (תְּהִלִּים ל"ד:א):  
(מִשְׁלֵי י"ד:כ'), וְהִכָּל פּוֹנִים אֶל הָעֲשִׂירִים. וְזֶה:  
שֶׁהֵם כְּתֵל שֶׁהִכָּל פּוֹנִין בּוֹ, כִּי אֲהַבִּי עֲשִׂיר רַבִּים  
כְּתֵלֵי בַיִת הַמְדְרָשׁ - זֶה בְּחִינַת עֲשִׂירִים,

“KoTLei (The walls of) the house of study” alludes to the wealthy. They are K’TeL (like the mound) to which everyone turns (cf. Zohar II, 116a), because “the rich man has many friends” (Proverbs 14:20), since everyone turns to the wealthy. This is also the significance of “the walls of the beit miDRaSh (house of study),” as in “DoRShei (those who seek) God will not lack any good” (Psalms 34:11). This refers to the righteous, “those who seek God”; “any good” stems from them. However, the merit of the righteous benefits the world, not themselves (Chullin 86a). The righteous themselves have nothing, but draw good to the world. This is as our Sages, of blessed memory, said concerning Rabbi Chanina ben Dosa (ibid.) : All the world is sustained on account of Chanina, My son, yet Chanina, My son, suffices with a [mere] measure of carobs. The wealthy are thus called “kotlei the house of study,” for they are like the tel to which everyone turns on account of their wealth. And whatever good they have stems from the beit hamidrash, as in “dorshei God will not lack any good.” All bounty is derived from them.

*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

<p>שטות. וכשִׁמְקֵבְלִין אֵלּוּ הַבְּלִים זִמְכִּיִּסִין אוּ...  הִמָּה מַעֲשֵׂה תַעֲתָעִים, הִינּוּ הַבְּלִי עוֹלָם שֶׁל  הַבְּלִים בְּעוֹלָם, שֶׁהֵם בְּחִינַת (יִרְמִיָּה י נא): הַבֵּל  בְּהִרְאָה, כְּמוֹכָא (בַּת"ז תי' ס"ט דף צו.). כִּי יֵשׁ  הַנִּלְזָה בְּחִינַת: הַבֵּל נֹחַת הַבֵּל סֵלֶק, הַנֶּאֱמָר  גְּרִים</p>	<p>The aforementioned converts are the concept of "hevel descends, hevel ascends," which is said about the lungs, as is brought (Tikkuney Zohar #69, p.105b). For there are havalim in the world that are the concept of "They are hevel (futility), the work of delusion" (Jeremiah 51:18)—i.e., the futilities of foolishness. But when one inhales this hevel and infuses it into Torah study and prayer, so that it becomes a hevel of holiness, that is the concept of converts. This is because "hevel, the work of delusion" turns into the holy hevel of Torah study and prayer—i.e., the concept of converts. This is "hevel descends, hevel ascends," which is said about the lungs, because they take in hevel and expel hevel. This alludes to converts, who are made by one's taking in the hevel of the world—i.e., "They are hevel, the work of delusion"—and through Torah study and prayer elevating it to hevel of holiness.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan II, Lesson 78, segment 2.4* *Counters thesis*

<p>הַתּוֹרָה, הֲלֹא עֵקֶר הַחַיִּים הוּא מִן הַתּוֹרָה כְּנִל:  וְאִם-כֵּן בְּמָה מְחִיִּין עֲצָמָן בְּזוֹ הַשָּׁעָה שֶׁבְּטֵלִין מִן  כִּי בְּהִכָּרַח צְרִיכִין לְבַטֵּל זִלְהִפְסִיק אִיזָה שָׁעָה,  אֶפְשָׁר לְהִיּוֹת דְּבוּק בְּעֵסֶק הַתּוֹרָה תְּמִיד כְּנִל,  וּבְאֵמַת זָה בְּלִתִּי</p>	<p>In truth, as mentioned above, it is impossible to continuously cleave to Torah study, because of necessity one must break and stop for a while. If so, from what do people draw life during the time they are absent from Torah? Why, the essence of life is from the Torah, as mentioned above.</p>
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*Note: Counterbalance: Torah learning itself is valued as a remedy.*

*Labels: COUNTER\_TORAH\_STUDY*

*Likutei Moharan II, Lesson 83, segment 9.1* *Counters thesis*

<p>יִכָּלוּ לְכַבּוֹת אֶת הָאֱהָבָה. וְהַשְׂכִּינָה הִיא מְ...  בְּבַחֲנֵינָת (שִׁיר הַשִּׁירִים ח'ז'): מִיָּם רַבִּים לֹא  אֵי אֶפְשָׁר לָהֶם לְכַבּוֹת הַתְּלֵהּבוֹת הַזֹּאת,  וּמִיָּם רַבִּים שֶׁהֵם אֶהְבּוֹת וְיִרְאוֹת חִיצוֹנִיּוֹת,  לְהַתְּלֵהב בְּלִמּוּד הַתּוֹרָה בְּשֶׁלְּהוֹבִין דְּרַחֲמֵימוֹתָא,  וְאֵז יִכּוֹל הַלֵּב</p>	<p>9. Then, the heart can be impassioned by Torah study, through the flames of love. Many waters, namely, the external loves and fears, are unable to extinguish this passion, as in “Many waters cannot extinguish the love” (Song of Songs 8:7). The Divine Presence uses Her wings to cover the blood of Israel with this love, so that the wicked seed, being the concept of the Floodwaters, should not rule over them.</p>
<p><i>Note: Counterbalance: Torah learning itself is valued as a remedy.</i></p>	
<p><i>Labels: COUNTER_TORAH_STUDY</i></p>	

## Additions from Manuscript

<p><i>Additions from Manuscript, segment 1.1</i></p>	<p><i>Supports thesis</i></p>	<p>00000</p>
<p>הַפְּנוּי מְכוֹנָה בְּשֵׁם פְּרַעָה כִּי שֵׁם גִּילָה אֹר...  נַעֲשׂוּ וְכוּ' וְכ"ש כּוֹלֵם בַּחֲכָמָה עֲשִׂית וְהַחֲלַל  בַּדְּבוּר וּבַחֲכָמְתוֹ כ"ש בַּדְּבַר ה' שְׁמַיִם  חָלַל פְּנוּי וּבַתּוֹךְ הַחֲלַל בְּרָא כֹל הָעוֹלָמוֹת  לֹאִין סוֹף וְצִמְצַם אֶת אֹרֹו לְצַדִּיקִין וְנִשְׂאָר  לְזוֹלְתוֹ כִּי מִידָתוֹ לְהִיטֵב וְהִיָּה אֹרֹו מִתְּפַשֵּׁט  הַפְּשׁוּט לְבְרוּא אֶת הָעוֹלָמוֹת כְּדִי לְהִיטֵב  כִּי אֲנִי הַכְּבֹדְתִי אֶת לְבוֹ וְכוּ'. כִּי כִשְׁעָלָה בְּרַצוֹנוֹ  בֹּא אֶל פְּרַעָה</p>		
<p><i>Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life. Critiques false or evil wisdom, not wisdom as such.</i></p>		
<p><i>Labels: HERESY_APICORUS · FALSE_WISDOM_CRITIQUE</i></p>		
<p><i>Additions from Manuscript, segment 4.2</i></p>	<p><i>Supports thesis</i></p>	<p>0000</p>

הן הן הכפירות שמטיל על האדם ומונע מן ...  
חלק לבם והמחלוקת של היצר שבלב האדם  
יצרין כמאמר בכל לבבך וכו' שלא יהי' בבחי'  
לבו חלק עליו היינו שיעבוד את השם בשני  
שמים וצריך לראות להשלים את לבו שלא יהי'  
למטה ומהסיגים נעשה מחלוקות שלא לשם  
מהתורה היינו מהמחלוקות התנאים נשתלשל  
אודך ביושר לבב וכו' כל המחלוקות שרשם

*Note: Connects the issue to apikorsut/heresy rather than neutral intellectual life.*

*Labels: HERESY\_APICORUS*