

The Keys to Teshuva: Reframing “Vidui”

Source 1: Mahzor Kol Ya'akov – Yom Kippur

I have trespassed your Torah, betrayed your commandments, mocked your word, stole, robbed, and spoke insults and slander. I caused others malice, caused others to sin, acted with indifference towards you, caused others to be wicked, sinned intentionally, prostituted myself, extorted, lusted, sinned unintentionally, erred and falsely accused.....I have provoked, committed adultery, have ensnared, have entrapped with the words of my mouth.....And I have committed all types of evil transgressions.

Source 2: Vidui of Shahrit – Yom Kippur

My transgressions are too numerous to count and my sins are too great to enumerate. I confess before you, Adonai, my Lord, and Lord of my fathers – with a covered head and a subordinate stature, with a lowered spirit, weakened strength and a broken heart, with bending, bowing, prostration, with veneration, awe, fear, trepidation, fright and trembling...I am not worthy of asking forgiveness, absolution and atonement for them. What am I? Of what value is my life? I am but vanity and nothingness, dust and ashes, a maggot and a worm...

Source 3: Talmud Berachot 17a

רבא בתר צלותיה אמר הכי א-להי עד שלא נוצרתי איני כדאי ועכשיו שנוצרתי כאלו לא נוצרתי עפר אני בחיי ק"ו במיתתי הרי אני לפניך ככלי מלא בושה וכלימה יהי רצון מלפניך ה' אלהי שלא אחטא עוד ומה שחטאתי לפניך מרק ברחמיך הרבים אבל לא ע"י יסורין וחלאים רעים והיינו וידוי דרב המנונא זוטי ביומא דכפורי .

Rava would recite the following after his prayers: “My God, until I was created, I was not worthy and now that I was created, it is as if I wasn’t created. I am considered dust during my lifetime and certainly after I have passed. In Your Presence, I am like a utensil full of shame and embarrassment. May it be Your will, Hashem, my God, that I will never sin again, and the sins that I have committed before You, wipe away with Your great mercy, but not through suffering and terrible diseases.” This is the confessional of Rav Hamnuna Zuti on Yom Kippur.

Source 4: Talmud Rosh Hashana 32b

אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבוננו של עולם, מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכפורים? - אמר להם: אפשר מלך יושב על כסא דין וספרי חיים וספרי מתים פתוחין לפניו - וישראל אומרים שירה?

The ministering angels said before the Holy One Blessed be He: Master of the Universe, why is Israel not reciting a song of praise before you on Rosh Hashana and Yom HaKippurim?”. He answered them, “Is it seemly for the king to be sitting on His Throne

of Judgment, with the Books of Life and Death open before Him, and for the people to sing joyful praises to Him?"

Novardok Mussar Practices

Novardok had its own unique outlook, stressing the total negation of ego and the physical world. Through this, the complete and total focus of a person can be on his spiritual and intellectual side. Like other Mussar schools, Novardok demanded the complete shattering of personal desires, eradicating any vestige of evil habits. For that purpose, students would carry notebooks, in which they would daily enter records of failures and achievements. Before bedtime, they would check their "bookkeeping" and make plans-of-action for correcting faults. One method of "breaking" oneself was by denying oneself the rewards of a sin.

Students of Novardok participated in deliberately humiliating behavior, such as wearing old, patched clothing, or going to a shop and asking for a product not sold there, such as screws in a bakery. All Novardok students would share their personal belongings with friends to rid themselves of their desires for worldly possessions.

One pupil related that the purpose of these exercises were not to "put yourself down", as is commonly thought. **The training, in fact, promoted the opposite; it gave the students the emotional freedom from the chains of public approval. They discovered that the fear of embarrassment was actually much greater than the reality. This strengthened their confidence to do the right thing, oblivious to what others might think.**

Source 5: Rambam, Laws of Teshuva 1:1

כשיעשה תשובה וישוב מחטאו חייב להתודות לפני הא-ל ברוך הוא

When one engages in repentance and returns from one's sin, one must perform a confessional before the Almighty

Source 6: Mishna Yoma Ch. 8 – The Source of טהרה/Purity

אמר רבי עקיבא: אשריכם ישראל! לפני מי אתם מטהרין, ומי מטהר אתכם? אביכם שבשמים, שנאמר: (יחזקאל לו, כה) "וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם"; וְאוֹמֵר: (ירמיה יז, יג) "מִקְוֵה יִשְׂרָאֵל יִי", מָה מִקְוֵה מְטַהֵר אֶת הַטְּמָאִים, אִף הַקָּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל.

Rabbi Akiva said, "Happy are you Israel! See before whom you purify yourselves, and who it is that purifies you? Your father in Heaven! As it is written, 'And I will throw pure water upon you, and you will be purified.' (Ezekiel 36:25) And it is written, 'The Mikvah [ritual bath/purifying pool] of

Israel is God.’ (Jeremiah 17:13) Just as a Mikvah purifies those who are impure, so does the Holy One purify Israel.”

Source 7: Talmud Ta’anit 30b
יום הכפורים משום ראית ביה סליחה ומחילה
Yom Kippur [is a joyous day] because there is forgiveness and exoneration.

Source 8: Rav Tzadok HaKohen “Tzidkat HaTzadik” 154

[קיד] **כשם** שרריך אדם להאמין בהש"י
כך נריך אח"כ להאמין
בעצמו . ר"ל שיש להש"י עסק עמו ושאינו
שועל בטל שבין לילה כו' וכחיותו שדה שלאחר
מיחסם נאבדו ואינם . רק נריך להאמין כי
נפשו ממקור החיים ית"ש והש"י מחטט
ומחטטטט זה כשטטטט רטט . וזה פי' ויאמיט

Just as a person must have faith in Hashem, so too, afterwards, a person must have faith in oneself. That means to say that Hashem may He be Blessed is involved with him, that he is not a random creature and a beast of the field, that after their death they are lost and non-existent. But he must belief that his soul originates in the Source of all Life (Blessed be His name] and that Hashem May He be Blessed revels in man performing His will.

Source 9: Rabbi Dr. Abraham J. Twerski, Letters to My Children p. 16
I have been accused of having a one-track mind, and I plead guilty as charged. I have indeed said that with the exception of those psychiatric disorders that are of physiologic causation, e.g., bipolar disorder, **all psychological disorders are due, at least in part, and sometimes entirely, to low self-esteem.**

Source 10a): Sefer Devarim Ch. 26

כִּי תִכְלֶה לַעֲשׂוֹת אֶת-כָּל-מַעֲשֵׂי תְבוּאָתְךָ בַשָּׂנָה הַשְּׁלִישִׁת שָׁנַת הַמַּעֲשֵׂר
וְנָתַתָּה לַלְוִי לַגֵּר לִיתְנוֹם וְלֹא-לְמִנָּה וְאָכְלוּ בַשְּׂעָרֶיךָ וּשְׂבָעוּ: יג וְאָמַרְתָּ לִפְנֵי
יְהוָה אֱלֹהֶיךָ בְּעֶרְתִּי הַקֹּדֶשׁ מִן-הַבַּיִת וְגַם נָתַתִּיו לַלְוִי וְלַגֵּר לִיתְנוֹם
וְלֹא-לְמִנָּה כְּכֹל-מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֹא-עֲבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא
שָׁכַחְתִּי: יד לֹא-אֶכְלֹתִי בְּאֲנִי מִמִּנּוֹ וְלֹא-בְעֶרְתִּי מִמִּנּוֹ בְּטָמֵא וְלֹא-נָתַתִּי מִמִּנּוֹ
לְמַת שְׂמֵעֵתִי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי: טו הַשְׂקִיפָה מִמַּעֲלֹן

קִדְשֶׁךָ מִן־הַשָּׁמַיִם וּבָרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ
כַּאֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ:

26:12 When you have finished taking all the tithes of your grain for the third year, which is the special tithe year, you must give them to the Levite, and to the foreigner, orphan and widow, so that they will eat their fill in your settlements.

26:13 You must then make the following declaration before God your Lord: I have removed all the sacred portions from my house. I have given the appropriate ones to the Levite and to the orphan and widow, following all the commandments You prescribed to us. I have not violated your commandment, and have forgotten nothing.

26:14 'I have not eaten [the second tithe] while in mourning. I have not separated any of it while unclean, and I have not used any for the dead. I have obeyed [You], God my Lord, and have done all that You commanded me.

26:15 'Look down from Your holy habitation in heaven, and bless Your people Israel, and the land that You have given us, the land flowing with milk and honey that You swore to our fathers'.

10b) Rashi

בערתי הקדש מן הבית - זה מעשר שני ונטע רבעי, ולמדך שאם שהה מעשרותיו של שתי שנים ולא העלם לירושלים, שצריך להעלותם עכשיו:

I have removed all the sacred portions from my house- this is Ma'aser Sheni and Neta Revai – to teach us that if he tarried and left the ma'aserot of these two years and did not bring them up to Jerusalem, that he must do so now

**This mitzvah is known as “Vidui Ma’aser”
Source 11: Commentary of Minhath Hinuch**

ועלה בדעתי לומר דאפשר דמצות וידוי אינו אם נתן מתנותיו כראוי בכל שנה כיון
דהכל עשה יפה בעתו למה יתודה והלא לא חטא כלל ולמה נקרא וידוי מעשר ע'
בתוי”ט שמביא בשם החכם ספורני הטעם דנקרא וידוי והוא דרך הפשט רק אם השהה
המתנות ומבערן אז מתודה לאחר הביעור ושייך לשון וידוי שאומר אף שלא עשה כראוי
מ”מ תיקן וביער הקודש

It occurred to me that it's possible that the mitzvah of vidui does not apply when he gave the proper gifts each year, because since he did everything properly, at the correct time, why would he confess? After all, he did not sin at all! See Tosafot Yom Tov who cites Hahacham Seforni, who says that the reason it is called "vidui ma'aser" is that it only applies if he delayed giving the requisite gifts, and then has to remove them from his house, then he confesses after he removes them, and so the term "vidui" would be appropriate, as if to say, "though I have not done everything properly, nevertheless, I rectified the error by removing the holy food from my house..."

Source 12a): Talmud Sotah 32b

תניא, רשב"י אומר: אדם אומר שבחו בקול נמוך, וגנותו - בקול רם; שבחו בקול נמוך - מן וידוי המעשר, גנותו בקול רם - ממקרא ביכורים.

It has been taught: R. Simeon b. Yohai said: A man should recount what is to his credit in a low voice and what is to his discredit in a loud voice. **That he is to recount what is to his credit in a low voice [is learnt] from the confession made at the presentation of the tithe, and what is to his discredit in a loud voice from the declaration made at the offering of the first-fruits.**

12b) Rashi

שבחו - לא עברתי ממצותיך ולא שכחתי (דברים כו) היינו שבח עצמו
I have not violated your commandment, and have forgotten nothing
ie praise of himself

Source 13: Encyclopedia Talmudit:

וידוי זה אינו וידוי על עוונות, שהרי אינו מתודה אלא כשעשה כדין, כמו שכתוב לא עברתי ממצותיך ולא שכחתי⁷, והוא אומר בוידוי זה שבח עצמו, שלא עבר על מצות ה', שכן ציונו הקדוש ברוך הוא להתודות לפניו בהוצאת משפטי המעשרות והתרומות ולהתנקות מהם גם במאמר כמו שאנחנו נקיים מהחזיק בהם בפועל, וכל מי שמודה מה שעשה, הן טוב והן רע, נקרא וידוי, שכשהאדם יאמר חשבון מעשיו לפני ה', הן כשעבר על מצות ה' והן שעשה כמצות ה', נקרא בשם וידוי. יש שכתבו שוידוי מעשר אף הוא בגדר של וידוי עוונות, שמתודה על שהשהה המעשרות אצלו עד סוף שלש שנים.

Anyone who admits what they have done, good or bad, is performing "vidui". When a person recites the list of his deeds before God, whether he transgressed God's commands or performed them, he is reciting vidui.

This term is used by Chazal to describe one's proper accounting upon the completion of correctly tithing produce. Hence, when we introspect and enumerate our mistakes, we grow in our self-awareness as part of our overall understanding of our achievements as well.

Source 14a):

Rav Avraham Yitzhak HaKohen Kook – Ein Aya – Ma'aser Shenii

ובכל מדה טובה ומעגל טובי. ע"כ נתנה לנו חורה
דרך להערה, שצריך האדם שישמח ג"כ לפעמים גם
בביטוי שפתים, על מעשה הטוב אשר עשה. וכפי
המדה הראויה, לחזק לבבו בעבודה, ולשמח נפשו
בפעלי ישרי כתורה וכמצוה, ראוי שנתקיימא בנפשו

קורת רוח, וימלא שמחה ושלוה, ולא יהי תמיד
בעיניו כרשע וכמקצר, גם במקום שיצא באמת ידי
חובתו. ע"כ כשם שיש תועלת גדולה לתיקון הגפוש
בידוי העונות, כן יש ג"כ תועלת לפרקים קבועים,
שאמנם רחוקים הם ואינם תדירים כ"כ כידוי של
החטאים, כדי שלא יזח עליו לבבו ויהי נוטה
לעצלה לגאווה ולשרירות לב, אבל לפרקים תמצא
תועלת לעבדי ד' ישרי דרך ג"כ בידוי המצות, למען
ישמח בהם בלבבו ויחזק ארחות חייו בדרך ד'. ע"כ
הוקבעה מצות וידוי עם מצות הפרשת המתנות
המתחייבות, שהן כוללות בקרבן את כלל כל חיובי
התורה והשכל, שהם בכלל שש מערכות, והיינו,

14b) "Rav Kook Torah"

There is an unusual mitzvah performed twice every seven years. It is called *Viduy Ma'aser*— literally, 'Tithing Confession.' But this is not a confession in the usual sense. The individual goes to Jerusalem and publicly declares that he has fulfilled all his obligations regarding *terumot* and *ma'aserot*, the various tithes of agricultural produce distributed to the *kohanim*, the Levites, and the poor.

We do not find a *viduy* of this nature for any other mitzvah. What is the purpose of this unusual declaration? And why is it performed so infrequently?

Appreciating Achievements

If we seek to continually improve ourselves, we need to be fully aware of the true extent of our moral and spiritual responsibilities — whether helping others, refining character traits, or performing acts of holiness. Even when we are completely dedicated to pursuing the path of goodness, we will still be far from fully fulfilling our obligations. This is the attitude of the truly righteous. They see themselves as lacking in good deeds and kindness. This critical self-image saves them from pretentiousness and arrogance, and graces them with a sincere modesty.

However, we must be careful not to be *overly* self-critical. We should not let this attitude deny us a sense of joy and satisfaction in our accomplishments. For this reason, the Torah teaches that we should rejoice in our good deeds. **In the proper measure, this contentment bolsters our resolve in serving God, in the performance of mitzvot and acts of kindness. It is correct to feel a measure of satisfaction and well-being, and not always regard our actions as flawed and inadequate when we have acted properly.**

In short: we need set times for regular *viduy*, to admit our mistakes and faults, so that we may refine our character traits and improve our actions. But we also need set times for a *positive viduy*, to express our recognition when we succeed in meeting our obligations and spiritual goals.

This positive declaration, however, should be less frequent than our periodic soul-searching. We must avoid the degree of self-satisfaction that can lead to smugness and complacency. Thus *Viduy Ma'aser* is performed only twice in seven years.

Balanced Self-Image

Why did the Torah establish this positive *viduy* specifically with regard to *terumot* and *ma'aserot*? The beauty of tithing is that it encompasses all aspects of the Torah's obligations. It contains both positive and negative mitzvot — giving *ma'aserot* as well as the prohibition not to eat untithed

produce. It involves our responsibilities toward others — gifts to the Levites and the poor — as well as responsibilities toward God — the special holiness of terumah. And it reflects both obligations of the individual — the farmer’s obligation to tithe — and society as a whole — support of the kohanim and their spiritual service for the nation.

Thus, tithing encompasses all of the foundations of our ethical responsibilities. Viduy Ma’aser teaches us that we should not judge ourselves too harshly, but strive for a balanced self-image, with the ability to derive satisfaction from our accomplishments. This more accurate outlook allows us to see ourselves more clearly, providing strength to overcome negative traits and habits. We are aware of disappointment in our failings, as well as genuine pride and happiness in our successes.

Despite the importance of this declaration, the Torah sought to impress a measure of modesty. **Unlike the loud declaration of Bikkurim (first-fruits), Viduy Ma’aser is recited quietly (Sotah 32b).** Furthermore, we demonstrate our reticence at praising ourselves by delaying the viduy until the very last moment – the end of the last day of the Passover holiday.

הוֹדוּי הַמִּשְׁלִים

אָהֲבָנוּ, בָּכִינוּ, גָּמְלָנוּ. דִּבְרָנוּ יְפִי. הֵאֱמָנוּ,
וְהִשְׁתַּדַּלְנוּ, זָכַרְנוּ, חִבְּקָנוּ, טָעַמְנוּ סֵפֶר. יִצְרָנוּ,
פָּמְהָנוּ, לְחַמְנוּ עֵבוֹר הַצָּדֵק, כּוֹצִינוּ אֶת הַטּוֹב,
נִסִּינוּ, סָרְנוּ לְרָאוֹת, עָשִׂינוּ אֲשֶׁר צוּיָתָנוּ. פִּרְשָׁנוּ,
צָדַקְנוּ לַפְעָמִים, קָרָאנוּ בְּשִׂמְחָה. רָצִינוּ, שָׂמְחָנוּ,
הִמְכָּנוּ.

הרב קוק, עין אי"ה, מסכת מעשר שני פרק ז משנה י
... על כן, כשם שיש תועלת גדולה לתיקון הנפש בוידוי העוונות
... גם כן בוידוי המצוות, למען ישמח בהם בלבבו, ויחזק ארחות
חיו בדרך ה'.

Ahavnu - We have loved, Bachinu - we have cried, Gamalnu - we have given back, Dibarnu Yofi - we have spoken great things! He'emanu - We have believed, V'hishtadalnu - and we have given our best effort, Zacharnu - we have remembered, Chibaknu - we have embraced, Ta'amnu sefer - we have chanted Your book! Yatzarnu - We have created, Kamanu - we have yearned, Lachamnu avur hatzedek - we have fought for justice! Mitzinu et hatov - We have done all the good we could do, Nisinu - we have tried, Sarnu lirot - we have turned aside to see, Asinu asher tzvitanu - we have done as You have commanded us! Peirashu - We have learned interpretations of Torah, Tzadaknu lifamim - sometimes we have even been righteous, Karanu b'shimcha - we have called out Your Name! Ratzinu - We have been steadfast in our will, Samachnu - we have rejoiced, Tamachnu - we have been there to support one another.

Source 15: Tehilim 34:15

טו סור מרע, ועשה - 15 Depart from evil, and do good;
טוב; בקש שלום ורדפוהו. seek peace, and pursue it.

Source 16: Menachem Weitzmann, Yeshivat Ma'a lot

האדם מתקן את דרכיו, הן בשובו מחטאיו ואמירתו: "חטאתי עויתי פשעתי", בחינת "סור מרע", והן בתקנו את פירותיו על פי ציווי ה', ואמירתו: "לא עברתי ממצוותיך ולא שכחתי", בחינת "ועשה טוב". שני תיקונים אלה, הנעשים בדרך של וידוי, נובעים מידיעתו כי המציאות נובעת ממקור הטוב, מן החסד העליון המחיה ומחדש אותה, והנותן לאדם כח ויכולת לפעול בעולם ולתקנו על מנת להביאו אל תכליתו הטובה.

Source 17: Rabbi Reuven Brand, quoting Rabbi JB Soloveitchik:

Repentance is grounded in two principles:

1. On the power within man to accuse himself, and his ability to see himself as unworthy and inferior. In the confessional declaration on Yom Kippur "But Thou art righteous in all that is come upon us; for Thou has acted truthfully, but we have wrought unrighteousness," the wonderful power of total, unreserved self-accusation is expressed.

2. On the great ability of each individual to cleanse himself, **to grasp that the boundless spiritual forces hidden away within the human personality (including that of even the greatest sinner) drive one towards return to God. On the ability of man to raise himself to the greatest heights, if he but wishes it, though he has sunk to the abysmal depths of impurity.** The second principle is just as important as the first. A person is unable to repent if he lacks the courage to blame and to condemn himself. Regret is impossible without recognition of sin. **On the other hand, one cannot imagine recognition of sin and commitment for the future unless man believes in his creative faculties and ability, and in the powers of his soul that help him to sanctify himself.**

Source 18a) Devarim Ch. 30

11

כִּי הַמְצִוָּה הַזֹּאת אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם לֹא־נִפְלְאָת הִוא מִמֶּךָ וְלֹא רַחֲקָה הִוא:

Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach.

12

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיִם וְיִקְחֵה לָנוּ וְיִשְׁמַעְנוּ אֶתְּךָ וְנַעֲשֶׂנָה:

It is not in the heavens, that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it"?

13

וְלֹא־מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחֵה לָנוּ וְיִשְׁמַעְנוּ אֶתְּךָ וְנַעֲשֶׂנָה:

Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it"?

14

כִּי־קָרוֹב אֵלַיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבְלִבְּךָ לַעֲשׂוֹתוֹ: (ס)

No, the thing is very close to you, in your mouth and in your heart, to observe it.

Source 18 b) Ramban on Devarim 30:11

וטעם כי המצוה הזאת... אבל "המצוה הזאת" על התשובה הנזכרת כי והשבות אל לבבך (בפסוק א) ושבת עד ה' אלהיך (בפסוק ב) מצוה שיצוה אותנו לעשות כן ונאמרה בלשון הבינוני לרמוז בהבטחה כי עתיד הדבר להיות כן והטעם לאמר כי אם יהיה נדחך בקצה השמים ואתה ביד העמים תוכל לשוב אל ה' ולעשות ככל אשר אנכי מצוך היום כי אין הדבר נפלא ורחוק ממך אבל קרוב אליך מאד לעשותו בכל עת ובכל מקום וזה טעם בפירך ובלבבך לעשותו שיתודו את עונם ואת עון אבותם בפיהם וישובו בלבם אל ה' ויקבלו עליהם היום התורה לעשותה לדורות כאשר הזכיר (לעיל פסוק ב) אתה ובניך בכל לבבך כמו שפירשתי (שם)

But "this commandment" refers to repentance. Because [the verses] "you will return in your hearts" (Deuteronomy 30:1) and "you will return to the Lord your God" (Deuteronomy 30:2) [prove that] the commandment (to return) that He commanded us to do [is a commandment]. And it was said indirectly to hint at the promise because it will be this way in the future. And the reason to say this is because if your wanderers be in the edges of the heaven and you are in the hands of the nations you will be able to return to God and to do all I [God] command to you today. Because this thing is not too esoteric or distant for you, but rather is very close to you to do it in every time and in every place. And this is the meaning of "in your mouth and in your heart to do it": That they should confess their sins and the sins of their ancestors with their mouths and return in their hearts to God and welcome onto themselves today the torah to do it the generations as it is mentioned (Deuteronomy 30:2) "you and your children with all of your heart" as I have explained there.

Source 19: Rebbi Nachman: Likutei Moharan Tinyana 112

לענין התחזקות לבל יפל האדם בדעתו מחמת רבוי הפגמים והקלקולים שקלקל על ידי מעשיו ענה ואמר: אם אתה מאמין שיכולין לקלקל תאמין שיכולין לתקן.

[Rebbi Nachman] said: if you believe that you can destroy, believe that you can repair.