

# Hishtapchus Hanefesh

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## INTRODUCTION

Whoever desires life, whoever truly wants to have mercy on his soul, whoever wants to merit to the service of prayer, through which one receives his primary vitality, as it is written: “A prayer to the G-d of my life”, and through which one grants life to all the worlds, as it is brought in *Likutey Moharan*, Part I, Chapter 9 – such a person should take notice of these ideas, which have been gathered together and presented in this book. They convey the greatness of prayer and speaking privately to G-d in a special place, pouring out one’s heart and soul like water before G-d, and asking Him for everything one is lacking, whether regarding his physical needs or his holy service. Only through this can one be saved in every situation, for this holy path is the ancient path that our holy forefathers and prophets and rabbis, may their memory be blessed, treaded from time immemorial. As we find with Adam the First Man, of which the scripture says: “And all the plants of the field had not yet emerged from the earth, for G-d had not brought down rain, etc., and there was no man to till the soil, etc. (*Bereshit*, 2:5)” Rashi comments: “And (earlier) it is written that on the third day, (G-d commanded) ‘Let the earth bring forth...(ibid. 1:12)’ (The plants) did not emerge, they only stood just below the surface, until Adam came and prayed, and then they emerged, and the trees and grasses blossomed.

And thus with Noach, it is brought in the New Zohar, The Rabbis taught: What did G-d answer to Noach, when he emerged from the Ark and saw the whole world devastated and began to cry about it and said: “Master of the World, You are called Merciful – You should have had mercy on your creations.” G-d answered him, “Foolish shepherd, now you say this, and not when I told you, ‘I have noted you to be the only Tzaddik in this generation, and behold, I am bringing the floodwaters, etc.’ I said all that to you that you should have mercy on the world, and now that the world has been destroyed, you open your mouth with requests and supplications.” Upon seeing this, Noach offered sacrifices and rose to pray before G-d, etc. “And G-d smelled the pleasant fragrance (*Bereshit* 8:21)” – that was the fragrance of his prayer, etc. See the source (in the Zohar).

Thus we find with Avraham, when G-d said to him: “The cry of Sodom and Amora is very great (*Bereshit* 18:20).” Immediately following, “And Avraham drew close and said”, and abounded in words opposing G-d in his prayer: “Perhaps there are fifty tzaddikim, etc, perhaps there might be lacking, etc. (ibid 18:24-28)” Also our Sages of blessed memory commented on the passage (*Brachot* 26-B): “And Avraham rose in the morning to the place where he had stood (*Bereshit* 19:27)”, that he established the daily Morning Prayer. Thus said G-d to Avimelech: “Return the man’s wife, for he is a prophet and he will pray for you, etc (ibid, 20:7), “And Avraham prayed to G-d (ibid, 20:17). The rabbis of blessed memory said about this in *Midrash Rabbah*: “As soon as Avraham prayed, the knot was released.” And thus we find with his servant Eliezer: When he went to search for Yitzchak’s mate,

he laid his words before G-d in prayer: “And he said, ‘L-rd G-d, the L-rd of Avraham, grant me good fortune today and do kindness to my master Avraham, etc. (*Bereshit* 24:12)” The Sages interpreted in *Midrash Rabbah* about this, that Eliezer said: “Master of the World, You started, so finish.” That is, “You granted Avraham’s prayer and pleading by giving him his son Yitzchak at the age of one hundred, so finish Your kindness with him by finding his son’s marital match (*M.R. Chai Sarah* 60:2).”

And so we find with Yitzchak: “And Yitzchak went out to speak in the fields (*Bereshit* 24:63)”, and the Rabbis commented that in this he established the Afternoon Prayer. They said in *Midrash Rabbah* (*M.R. Bereshit* 60-15), “Rivka perceived that his hands were extended in prayer, and said, “Certainly he is a great man.” Immediately she asked about him, “Who is this man coming toward us through the fields (*Bereshit* 24:65)?” Later on, when Yitzchak saw that Rivka was barren, it is written “And Yitzchak entreated G-d regarding his wife (*ibid* 25:21)”, and the Rabbis interpreted that he poured out his prayer in abundance. Another thing: He overturned the harsh decree through his prayer.

Thus we find written concerning Yaakov: “And he alighted upon the place (*Bereshit* 28:11)”, and the Sages commented that he established the Evening Prayer, and laid out his words before G-d saying: “If G-d will be with me and guard me, etc. and give me bread to eat and clothes to wear, etc. (*ibid.* 29:20).” The Rabbis of blessed memory said about this in *Midrash Rabbah* (*B.R.* 70-6): “The Holy One, Blessed be He, took the speech of the forefathers and fashioned it into a key for the redemption of their children.” They also said in *Midrash Rabbah* (*M.R. Vayetze* 74:11): “All the fourteen years that Yaakov was in Lavan’s house, he did not sleep at night. What was he saying then? The fifteen *Shir ha Ma’a lot* from the book of *Tehillim*.” For Yaakov dealt with this to an extreme extent, elaborating in speech to G-d every night, as it is brought (See *Bereshit Rabbah*, 68:14).” Likewise, when he sent the angels to Asav, he said to G-d: “Save me please from my brother, etc (*Bereshit* 32:11).”

Thus, all our holy founding mothers dealt with prayer and supplications. It was said in the *Midrash* (*Bereshit Rabbah* 45-5), “Why were the founding mothers barren? Because G-d desired their prayers.” And the Sages said about Sarah, when she was taken to the house of Avimelech: “All that night she was prostrated with her face to the ground, saying ‘Master of the World, etc. (*ibid.* 41:2)” And concerning Rivka it is written, “Across from his wife (*Bereshit* 25:21), and the Sages of blessed memory interpreted, “One of them stood in one corner and prayed, and the other stood in the other corner and prayed (*Bereshit* 30:6) (commentary of Rashi on the passage).” And concerning Rachel, we find that she said: “Judge me, G-d, and listen to my voice,” etc. “Contrivances of G-d I have contrived (*ibid.*, 30:8),” etc. Rashi interprets: “My requests were favored by Him,” etc. And also it is written there (*ibid.* 30:22): “And G-d listened to her and opened up her womb.” It is further written about her: “Rachel who cried over her children (*Yirmiyah* 31:14)”. And of Leah it is written: “And the eyes of Leah were soft (*Bereshit* 29:17)”, and the Rabbis interpreted, that she cried and prayed not to fall into the lot of Asav.

And likewise, all of the tribes went in this path, as the Rabbis said. When Ya’akov sent Binyamin with his brothers to Yoseph, the Sages said: Ya’akov said to them, “Here is the money and here is the gift-offering and here is your brother,” etc. They said to him, “It is your prayer that we need.” He said to them: “If my prayer is what you need, then may G-d grant you mercy. He who in the future will say ‘Enough’ to all the suffering, may He say ‘Enough’ to my suffering.” And so, when Yoseph was in prison, he prayed profusely to G-d, as we are accustomed to say, “He who answered Yoseph in prison, may He answer us (from the *Selichot* Prayers).” Likewise, when Yoseph seized Binyamin, it is written: “And Yehudah approached him (*Bereshit* 44:18), and the Rabbis commented, “This is referring to approaching prayer.”

Likewise, when our forefathers were in Egypt, it is written: “And in the course of those many days, the Jewish People sighed from the labor and cried out, and their entreaty rose to G-d (*Shmot* 2:23).” And likewise, when they were by the Red Sea, it is written “And the Jewish People cried out to G-d (*ibid.* 14:10).” *Midrash Rabbah* on *Shir ha Shirim* comments on the verse “My dove in the clefts of the rock, let Me hear your voice (*Shir ha Shirim* 2:14).” “Let me hear a voice” is not written, rather specifically “*your voice*” – the same voice I already heard from you in Egypt.” For G-d craves to hear the prayers of the Jewish People.

And so we see with Moshe Rabbeinu – it is known from all the writings of our Sages, how much he dealt with prayers and supplications all his life, on his behalf and on behalf of all the Jewish People. When they sinned with the Golden Calf – “and Moshe beseeched (*Shmot* 32:11)”. And it is written, “And I prostrated myself before G-d forty days, etc. (*Devarim* 9:18)” And in *Midrash Rabbah*, they commented on the passage “and Moshe beseeched”, that G-d taught him how to pray to Him, and said to him: “Say this: ‘Make what is bitter, sweet’,” etc. Moshe said to G-d: “Is this not what You said to me at Marah – ‘Pray and say ‘Make what is bitter, sweet’? So too now relieve the bitterness of Israel and heal them” – thus, “And Moshe beseeched”. And it is written in the New Zohar: “What is the meaning of ‘And Moshe beseeched’? It teaches that he prayed on their behalf, until they (translate). The Rabbis said, ‘Until he sacrificed himself for them, in this world and the next, as it is written: “And if not, erase me (from Your book). See also in the tractate of *Brachot*: When they sinned in the matter of the spies – “And Moshe prayed”; In the matter of those who craved (for meat in the desert) – “And Moshe cried out to G-d”, etc. Thus with Miriam, when she became leprous, it is written, “And Moshe cried out to G-d: Please, G-d, please heal her.” Likewise when it was decreed that he not be allowed to enter the land of Israel, it is written: “And I beseeched the L-rd.” The sages comment in *Midrash Rabbah* that he prayed 515 prayers, according to the *Gematria* of the word ‘and I beseeched’ (*ve etchanan* in Hebrew). They also said that if he had prayed one more prayer, he would have been answered. See there in the *Midrash*, how many prayers Moshe prayed on the day of his passing. Likewise on behalf of Yehoshua he prayed: “May the L-rd save you from the advice of the spies.”

Thus with Calev, when he saw that Moshe did not pray for him, he went to prostrate himself on the graves of the Fathers and prayed, that he not stumble in the advice of the spies (*Zohar*, *Vayikra* 158).

Thus also with Aaron, at the time of the plague in the episode of Korach: “And he took the offering-pan (*Bamidbar* 17:12), and he abounded in prayer before G-d at that time, as we pray: “He who answered Aaron with the offering-pan,” etc.

Thus with Pinchas, when he arose from among the congregation, as it is written: “And Pinchas rose and prayed (*Tehillim* 106:30).

Thus with Yehoshua, when the people of Ai (**translate, meaning unclear**): “And Yehoshua tore his clothes and fell on his face to the ground,” etc., and said “Aha, L-rd G-d,” etc. (*Yehoshua* 7:6).

Thus in the days of the Judges, when the Jewish People sinned, and G-d’s wrath was aroused against Israel, and He handed them over to their enemies. What did the Jews do? “And they cried out to G-d (*Shoftim* I, 12:10). Until G-d had mercy on them and raised up a Judge who saved them, and thus it was with every one of the Judges.

Thus with Shimshon the Mighty One, when the *Pelishtim* blinded him and bound him in chains, “And Shimshon called out to G-d, ‘Remember me please, and strengthen me just this once,” etc. (*Shoftim* 16:28).

Thus with Hanna, when G-d sealed her womb: “And she prayed to G-d and cried profusely,” etc. “And when she had prayed abundantly (*Shoftim* I, 10).” The Sages interpreted in a *mdrash*: “From here, we learn that all who pray abundantly are answered.” Thus they said in Tractate *Yoma* (29-A): Tzaddikim, all the time that they continue pray profusely, their prayers are heard.” And thus it is written about Hanna: “And I poured out my prayer to G-d,” etc. “About this child I prayed,” etc. “And Hanna prayed and said,” etc. (*ibid*, 2:1). The Rabbis commented: (**translate**)

Thus in the days of Shmuel the Prophet, when the *Pelishtim* overpowered the Jews, “And Shmuel said, ‘Gather all the Jewish People on the mountain and I will pray for them to G-d’. And they gathered on the mountain, and they drew water and poured it out before G-d (*Shoftim* 17:5). The Rabbis commented, “When they poured out their hearts like water (Rashi, in the name of *Targum Yonaton*).” And Shmuel cried out to G-d on behalf of Israel, and G-d answered him (*Shoftim*, 17:9)

And thus all the prophets engaged a great deal in prayer, as we find with Eliyahu, who said, “As G-d lives, before whom I stood (**find out what initials stand for**). And the commentators explained, “Before whom I am accustomed to stand in prayer (*Metzudat David* on these verses).” Likewise, when the son of the tzarfit (**translate**) died, it is written: “And he cried unto G-d and said,

‘L-rd my G-d, restore the soul of the child.’ And G-d heard the voice of Eliyahu (ibid, verse 21:22).” And thus at Mount Carmel, when he gathered all of Israel and the prophets of the Ba’al, and wanted to reveal to them that there is a G-d in Israel, it is written: “And Eliyahu the Prophet approached and said, ‘L-rd, G-d of Avraham, Yitzchak and Israel, this day it will be established that You are G-d, etc., Answer me, L-rd, answer me.’” And thus with all the miracles wrought by Elisha, the Sages of blessed memory said, “What Elisha achieved, through mercy he achieved (Tractate *Megilah* 27-A).” Likewise with Yonah the Prophet it is written, “And Yonah prayed from the belly of the whale (*Yonah* 2:2).” Similarly with Habakuk, it is written: “The prayer of Habakuk the Prophet, for faulty statements (Habakuk 3:1).” And thus with all the prophets, the Rabbis commented in *Midrash Rabbah*, “ ‘And the prayers of tzaddikim are heard (*Mishlei* 15:29)’ – this refers to the prayers of the prophets of Israel.” And see in *Yirmiyahu*, “And if they are prophets,” etc, “and they confronted the L-rd of Hosts (verse 18).”

And also King David engaged all his life with prayer and supplication and cries and pleadings to G-d, and expressing himself before G-d, until he merited composing the holy book of *Tehillim* from this, which is entirely filled with cries and pleadings to G-d, and our Sages commented in the New *Zohar*: “And he sent the crow (*Bereshit* 8:7)” – this is David, who came from Yehuda, who said: ‘I will be his surety (ibid, 43:9),’ in that he constantly called to G-d like a crow\* (the Hebrew word for *surety* is similar in sound to the word for *crow*). Another thing: King David would go up into the mountains like a crow (to practice *hitbodedut* and express himself to G-d), as it is written: “And David ascended the Mount of Olives (**translate initials** 15:30): he ascended and cried, with his head (**chafui – translate**) etc.

And thus Shlomo his son, when he built the Holy Temple, it is written: “And Shlomo stood before the altar of the L-rd, in front of all the congregation of Israel, and spread his hands to Heaven” – see there all his prayer in detail (**translate initials**, 8:22).

And thus regarding Chizkiyah, King of Yehuda, when he was ill, it is written, “And Chizkiyah turned his face to the wall and prayed (*Yeshayah* 38:2).”

And thus with Daniel, when he was obliged to tell Nebuchadnezzar the interpretation of his dream: “Then Daniel went to his house..... to pray for mercy from the G-d of Heaven concerning this secret (*Daniel* 2:17-18).” And when King Darius decreed upon every man to pray a full month, and Daniel was sent to the lion’s den, it is written there: “And Daniel ascended to his house and directed his prayer in the direction of Jerusalem, and three times a day he prayed and gave thanks before his G-d (ibid, 6:11).” Also, when he was sent to the lion’s den, he increased in prayer to G-d, as we say in our prayers: “He who answered Daniel in the lion’s den, etc (*Selichot*).” Likewise he pleaded and cried to G-d about the destruction of Jerusalem, as it is written: “And I turned my face to the L-rd G-d to ask in prayer and supplication, with fasting and sackcloth and ashes. And I prayed to the L-rd my G-d and confessed and said, ‘Please, L-rd’, etc, ‘turn Your ears and listen.’ And while I was still speaking in prayer,” etc. (*Daniel*, 9:3. See there, all his prayer in full.)

And thus with Chananiah, Mishael and Azariah, when they were thrown into the fiery furnace, it is written in the *Zohar*: “What saved the three of them? Their praying before G-d (*Zohar Vayikra* 57).” And about this we pray, “He who answered Chananiah, Mishael and Azariah and helped them in the fiery furnace, may He answer us (*Selichot*).”

And thus with Ezra, it is written: “And I called for a fast on the river, etc, to ask from Him for a straight path, etc and we fasted and asked our G-d, etc, and He answered us (*Ezra* 8:21-23).” And thus when the Jewish People married gentile women, Ezra cried out bitterly about it: “I am ashamed and humiliated to raise up my face to You, G-d (See *Ezra*, Chapter 9, all of his prayer in detail).”

And thus about Mordechai and Esther in the city of Shushan, they cried out and prayed a great deal to G-d, as is described in the Book of Esther and in the *Midrash* of *Esther*.

And afterwards, the Great Assembly came and ordered all the daily prayers for us, that every person would pray to G-d the morning, afternoon, evening and *Musaf* prayers. And likewise, all our holy Sages, the *Tannaim* and *Amoraim*, prayed abundantly before G-d. For example, the prayer that the *Tannaim* composed for themselves to be prayed after the *Shmonei Esrei* prayer, which is brought in Tractate *Brachot* (16-B, 17-A). And thus they composed many prayers for us in detail concerning every

matter, for example the Wayfarer's Prayer (ibid, 29-B). And thus they established for one to say this prayer when he measured his granary: "May it be Your will, oh G-d, to send blessing upon this supply of grain (Tractate *Ta'anit*, 8-B). And when a person enters a public bath, he should say: "May it be Your will to bring me in and out in peace, and save me from this heat and others like it in the Time to Come (Tractate *Brachot*, 60-A)." And when a person goes to have blood drawn, he should say, "May it be Your will that this treatment will be for healing, etc. (ibid)." And thus when a person enters a city, he should say, "May it be Your will to bring me into this city for peace (ibid)." And they concluded by saying, "If only a person would pray all day long (ibid)."

And likewise, afterwards several other tzaddikim came and dealt very much with prayer, and composed many prayers, until the holy Ari came, with his holy students, and composed many prayers for us, such as those in the book *Sha'arei Tzion*, etc. Afterwards came the holy Ba'al Shem Tov, and dealt a great deal with *hitbodedut* and asceticism, and revealed the greatness of prayer, as is known from the holy books that were based on the wisdom of the Ba'al Shem Tov.

And look in the book *Turn From Evil and Do Good* (in the section '*and Do Good*, page 32-B), by Rabbi Tzvi of Mezibush, who wrote there: "There is no time better for *hitbodedut* than in the hour after *Chatzot*, to stand before G-d and ask help for one's troubled soul, which has strayed far through its sins from its source of life. And one should search during this hour, for every sin he has committed, and speak from his heart like a slave before his master, with hands and feet outspread, with gentle words, speaking like a son to his father, and in the language commonly spoken in that country, that one knows to speak and understands, in order that his words should issue speedily from the pain in his heart, which pains him from his sins and evil deeds, and ask for forgiveness and pardon. As said in the words of the *Zohar*: "Since the destruction of the Temple, all that is left to us is confession alone (*Zohar Vayikra* 122)." And he should ask from his G-d, that He help him in his service and fear of G-d, with a full heart, and elaborate on this matter – this is certainly more precious than all the fasting, etc." And also he brings there, in the name of the book *Beit Midot*, a handwritten passage attributed to the Ari, which explains that a person needs to practice *hitbodedut* with his Creator, and speak to G-d softly, like a slave speaking to his master and a son to his father. Thus are his words.

(I am in doubt whether this entire train of examples from Scripture needs to be included.)

Likewise, all the students of the holy Ba'al Shem Tov, may his memory be blessed, went in this path, until the coming of his grandson, our holy master, teacher and rabbi, the Light of Lights, the Hidden and Concealed Light, Rabbi Nachman of Breslov, may his righteous and holy memory be blessed, the author of the book *Likutey Moharan*, among other books, and renewed this ancient and holy path, that our forefathers tread from time immemorial. And he dealt a great deal with prayer and supplication and *hitbodedut* (speaking to G-d in one's own words, in isolation) in the fields and forests, as will be described in the course of this book. And he said that all of his concern was prayer (*Likutey Moharan*, Part II, Chapter 93), and he illuminated our vision that was shrouded in darkness, teaching us straight paths concerning how to behave in this matter. And he said to his followers: "Give me your hearts and I will lead you on a new path, which is an ancient path, that our forefathers tread since the beginning of time." And he revealed to us that the only way to be saved from the overpowering of the Evil Inclination, which constantly craves to foil a person, is through *hitbodedut*. Hence every person, in whatever place or time he may be, and on whatever level -- for each person knows the imperfections of his heart and the pains of his soul – should establish a special place for himself, where he can pour out his heart to G-d, about all his struggles, in the language to which he is accustomed, and should ask Him to draw him to His service and help him, that he should not be caught in the trap of the Evil One, G-d forbid. And even if he has, G-d forbid, already stumbled into what he has stumbled, if he will not give up on crying out and praying to G-d, he will certainly merit to rise up from his downfall. And he said in this language: "Even when one falls into garbage, one must cry out and cry out and cry out." And thus he spoke more on this matter in various manners of speech.

Likewise, also regarding a person's material needs, he strongly urged people to pray for everything they were lacking, whether large or small, as is explained in *Likutey Moharan* (Part I, Chapter 14, Subheading 11), regarding the verse "The L-rd is good to all (*Tehillim* 145:9). There he comments: "The L-rd is good for all things, be it healing or livelihood or other such matters. When one believes in this way, then certainly his main efforts will be directed to G-d (that is, only to pray to Him concerning every matter). And he will not invest his efforts in manifold schemes, for they are of no help at all; and of the tiny fraction that are helpful, a person cannot know which they are and cannot

find them. But to call out to G-d is good and effective for everything in the world, and this is always available, for G-d is always present. See inside.

And he said that a person needs to receive all that he is granted, and all his needs, only through prayer, and that about every matter, be it great or small, he should pray to G-d, for if he does not, then even if G-d gives him everything he needs, he is like an animal, in that G-d also gives animals all that they need without prayer. Especially in the matter of serving G-d, certainly there is no other advice other than prayer. And he said, that prayer is the overall advice and the root of all the advice brought in his holy books. For though his books are filled with awesome advice on every single subject concerning the service of G-d – G-dly advice that will endure forever – nevertheless, the advice itself is very hard to fulfill. So for all of it, the main advice is only prayer and *hitbodedut*. And he said that from the lowliest person to the greatest, it is impossible to be a proper Jew without *hitbodedut*.

Also, he strongly encouraged us, saying that one should not be discouraged at all, when one sometimes sees that his heart becomes sealed shut due to oppression and suffering, whether spiritual or physical, or from the burdens of his business dealings, and he cannot say what is in his heart, for each and every word that a person manages to speak to G-d from within his hardship and poverty, spiritual or physical, is very precious in G-d's eyes. And he said, "Even when a person can only say one word, even if it is only "Master of the World" alone, this is also very precious to G-d. And he taught us that in a time when a person sees that he is very far from G-d, and his heart is very sealed and he cannot open his mouth, then he must search for good points still remaining in himself, and enliven himself through them and thank G-d for them, and through this his mouth will be opened, and he will be able to pray and express himself before G-d appropriately, as is explained in *Likutey Moharan*, Part I, Chapter 282, concerning the verse, "I will sing to my G-d with all my being (*Tehillim* 104:33).

And so it is on the material level, that when a person is afflicted by various troubles and suffering, and they seal his heart shut, until it is difficult and cumbersome even to pray and express oneself to G-d, precisely then a person needs to search for and find the expansions that G-d grants one in the midst of his troubles, and the favors He has done for him until now, and to thank G-d for them. Through this, his heart will certainly be opened, and he will be able to pray and cry out to G-d as is fitting. Refer to *Likutey Halachot*, in the Laws of Forbidden Mixtures in Regards to Animals (*Hilchot Kelai Behemah* 4:4-6), where is explained that this is the aspect of "A person should always be thankful about the past (*Brachot* 54.) Through this one is able to cry out about the future, in the aspect of: "To You I will offer a thanks-offering, and call out in the name of the L-rd (*Tehillim* 116:17). And this idea is further expressed in what was written about David: "A song to David, when he fled from Avshalom his son. G-d, how many are my tormentors," etc. For by beginning to sing the Psalm and thank G-d, that Avshalom his son was pursuing him – for ordinarily a son has mercy on his father – through this he was able to cry out fittingly afterwards: "G-d, how many are my tormentors." And without this means, it would have been very hard for him to cry out to G-d appropriately. See there. Also refer ahead in this book, to Chapter 49.

And he said that the main weapon of a Jew, to defeat his evil inclination, is only prayer and *hitbodedut*, and through each and every word of prayer and *hitbodedut* he triumphs a great deal, as is all brought in *Likutey Moharan* (Part I, Chapter 2). And even though "there is no moment without *pega*" (**clarify translation**), and certainly a person should, according to this dictum, be requesting from G-d at every moment. Even so, the small amount of words a person merits to speak to G-d, from within great suffering and poverty, at some point in the day, and raises his eyes heavenward and spreads out his hands before G-d – this is also very precious to Him, as is brought in the holy Zohar (*Vayikra* 195, and see *Shmot* 86) regarding the verse: "A prayer of the poor man, when he swoons (*Tehillim* 102:1)," how very precious to G-d is the prayer of the poor man, even the poor man who prays about his physical needs, his lack of livelihood and so forth.

See in *Likutey Halachot*, Laws of the Afternoon Prayer, (Law 7:40, 44), in which is explained, that all the more so when a person feels his poverty and lowliness from his evil deeds, and especially when the two forms of poverty descend on him – poverty in knowledge due to his great failures, and also poverty on the material level, in which his poverty and lack of livelihood greatly confuses him. And when he begins to examine his ways, and turns his heart to the hints and calls that G-d is sending to him every day, and he sees he has no hope, for from every side there is no support: His deeds are very corrupted, and his livelihood is constricted, and his wife and children are crying for bread and sustenance and clothing and the other necessities, and when he steels himself in the face of all this and

pours out his heart to G-d, from his poverty and oppression, in the aspect of “A prayer of the poor man, when he swoons,” this is very precious to G-d, as it is written: “He does not despise, nor is He disgusted, from the poverty of the poor one, and does not hide His face from him, and when he calls out, He hears (*Tehillim* 22:25).” Implicit in this is that it would be fitting to despise and be disgusted, and to hide one’s face from him. But G-d’s mercies are very great, and He does not despise him. See there in Rabbi Nachman’s words which are sweeter than honey, and your soul will understand to what extent a person needs to strengthen himself in this matter of *hitbodedut* and discussion between him and his Creator, regarding everything he is enduring.

And one time he said, that one can discern in a person whether he practices *hitbodedut*, for through this a great shame and awe before G-d is revealed on his face. And it is not by chance that the author of the *Yom Kippur* prayers describes the image of the High Priest upon leaving the Holy of Holies: “As one who sits in shelter, *lechalot* (**translate**) the face of the King, the image of the High Priest.” And from all this, you may understand the greatness of one practicing *hitbodedut* and sitting in a sheltered place, pouring out his heart and soul like water in G-d’s countenance. He also revealed to us, that the primary time for this is at night, that then, in the night, a person should speak to G-d and express all his heart before G-d, and search for the good spirit, that is, the good points that are still in him, and to separate it from the evil spirit, and through this he will always remember his ultimate purpose in the World to Come, as is explained in *Likutey Moharan* (Part I, Chapter 54, end of Chapter 6), regarding the verse: “I recall my melody in the night, with my heart I will converse and search for my spirit (*Tehillim* 77:7).” Refer there.

And thus he warned direly, to recite a great deal of *Tehillim* and the other supplications and requests, and to find oneself within all the chapters of *Tehillim* that one recites, for the whole book of *Tehillim* was based entirely on the war against the Evil Inclination, and primarily it was written for every single Jew, that each one be saved from the war of the Evil Inclination and his forces, who are the primary enemies of a man, and who want to drag him down to the depths of Hell, G-d forbid.

Likewise, he strongly urged us to turn the teachings into prayers, that is to say, regarding every teaching a person learns, he should look at himself, at how far he is from it due to his evil deeds, and thus pour out his heart to G-d, and use this as a basis to elaborate upon all the blemishes in his heart and the pains of his soul at that time, from all that he is enduring. And he said that this causes great delight (to G-d). And he said, that never before have delights risen up to G-d, such as these delights that are caused by these prayers, that are fashioned from the teachings, and certainly through this he will merit to complete repentance and everlasting life. And thus he said one time to his student, the righteous and holy Rabbi Natan, may his memory be blessed, the author of the book *Likutey Halachot* mentioned above, during the early period of his drawing close: Rabbi Natan had come to see him privately and had spoken all that was in his heart, and then Rabbi Nachman commanded him to follow several practices, and told him many things to comfort his soul and encourage and strengthen him in serving G-d. In the course of his words, Rabbi Nachman put his arm on Rabbi Natan’s shoulder and said in these words: “Furthermore, it is very good when a man discusses all that is in his heart to G-d, as if to a true friend.” And these words entered into the heart of his holy student, Rabbi Natan, like a blazing flame, and he understood immediately that through this advice alone, he would certainly merit to all he needed in the service of G-d. For all the various thoughts that the Evil Inclination sows in one’s mind, and all sorts of obstacles that arise to deter him, he can tell it all to G-d and ask Him for mercy and compassion in every matter, that He should help him to truly be a fitting Jew.

And also, Rabbi Natan related, that at the time he spoke with Rabbi Nachman, in the Cave of Eliyahu, where he came during his period in the land of Israel, Rabbi Nachman said to him that then, while he was standing there, he saw a vision of Eliyahu the Prophet praying and doing *hitbodedut*. He described it in these words: “I imagined to myself how Eliyahu had stood here and spoke his heart before G-d.” And Rabbi Natan described how at that time, he found especial renewal and strength to express himself constantly before G-d, about everything he was lacking in the service of G-d. For he understood then from his holy words at that time, that also Eliyahu only merited to the level he reached -- wherein he did not die and was not buried – through prayer and *hitbodedut*. For he already said, that all the tzaddikim only came to their level through *hitbodedut* and prayer and supplication before G-d.

And behold, Rabbi Natan, who truly fulfilled the verse (regarding Yehoshua’s service of Moshe): “He would not leave the Tent (*Shmot* 33:11).” That is, the Tent of Torah of Rabbi Nachman, the Light of Lights, the author of *Likutey Moharan*, may his memory be blessed. Rabbi Natan received

Rabbi Nachman's holy knowledge in perfection greater than any of his other students, for Rabbi Nachman infused him with his holy knowledge as the sun shines on the moon. And Rabbi Nachman said about him, that he knew more from him than anyone else, and he learned and taught, kept and fulfilled all the words of Rabbi Nachman, may his memory be blessed, in ultimate perfection. And he revealed to us straight ways regarding all the good character traits, and especially in the matter of prayer and *hitbodedut*, according to what we received from our holy master, teacher and rabbi, may his memory be for blessing. And he brought forth awesome and wonderful novelties to encourage every person in serving G-d, these being the holy writings of *Likutey Halachot*, which he wrote in reference to the four volumes of the *Shulchan Aruch*, according to the directive of Rabbi Nachman. And he also wrote *Likutey Tefilot*, which comprises prayers, supplications and requests, consolations, confessions and great inspirations for every Jewish soul, that a man should arouse himself to remember his final end – all of it based on the holy teachings in the book *Likutey Moharan*, according to the dictate of Rabbi Nachman, may his memory be for blessing.

And one time, in relation to these prayers, he quoted the verse, “Write this for the final generation, that those not yet born will praise G-d.” That is to say, these prayers were written for the final generation, and there will come a time when people will praise G-d through these prayers, and he spoke profusely of their greatness. And he wrote in the introduction to *Likutey Tefilot* in these words: “Prayers like these were never before in the world.” And he strongly warned us to recite them always. And one time he said, “Now that these prayers have been revealed in the world, people will be brought to judgment for every day that they did not recite them.” And nevertheless, he wrote there in the introduction, that also from this a person should not desist, that is, to practice one's own personal *hitbodedut* every day, pouring out his heart before G-d in full detail about every single thing that he is missing at that time, and to compose his own prayers based on the teachings, in his own language. Only through that can a person be saved in every circumstance, for it is impossible to elaborate all the needs of a person in writing, especially considering the unique conditions of each individual at any given time.

Refer to *Sichot ha Ran* (Chapter 229), where it is written: “At first, the main point in prayer was what each person would speak his heart to G-d in his own language. Later on, the Sages of the Great Assembly saw that people were no longer able to maintain this level, so they established the order of the daily prayers, as is described by the Rambam in the laws of prayer (Chapter 1, Articles 3-7). Nevertheless, ultimately this is the main point in prayer. Thus also now, even though we already pray according to the order of the prayers that the Great Assembly established, it is very good for a person to be accustomed to saying prayers, supplications and requests to G-d of his own making, in the language to which he is accustomed, asking G-d to help him merit to His service. For that is the main point of prayer, as was stated above. Thus it is clear from this, that even now, that we have merited to receive such a heritage of awesome prayers from the tzaddikim that came before us, even so a person should not be satisfied with this alone, and should proliferate in speaking to G-d in his own words, in the language he understands, in great detail, regarding everything he is lacking at that time, whether spiritually or materially.

And we have clearly seen in these recent times, in the face of the terrible darkness that is spreading, that many of our people have strayed very far from the service of G-d, and have been swept away by the evil currents of this lowly world, and have drowned in a swamp with no foothold, as is written, “I sank in the muddy depths with no foothold (*Tehillim* 66:3)”, and it is all only because people do not pay heed to the holy advice written immediately following: “And I, may prayer to You, G-d,” etc. And there are many who have no idea how to behave in this matter. However, truly, one who gives his attention to the books of Rabbi Nachman and his holy student Rabbi Natan, will certainly find in them a true, firm and correct way to behave in this holy matter. However, their holy discussions about this subject are scattered within their writings, and not every person can find what he is searching for with ease. Furthermore, these books are not widely available to the general public.

Consequently, we dedicated ourselves to compiling this book from among many writings in the books of Rabbi Nachman, and from the holy books of *Likutey Halachot* by his holy student, which speak about the greatness of reciting *Tehillim* and practicing *Hitbodedut*, pouring one's heart out like water before G-d, and upright paths which are vital for everyone, to know how to behave and strengthen oneself in this matter. And we called the book “*Hishtapchut ha Nefesh*” (“Pouring Out the Soul”), for the entire book speaks of how every person needs to pour out his heart and soul before G-d, and only this is the overall solution for every problem, whether spiritual or material.



And without doubt, one who gives his attention to these words written in this book, will be inspired to establish himself in this holy path, that our forefathers tread in all the ages, and will in the future be renewed with the coming of the righteous *Mashiach*, for only he will draw the world to this path, that all of mankind will follow it, as is explained in *Likutey Halachot*, Laws of the New Month (Law 5), and as is described in *Likutey Moharan* (Part I, Chapter 2, Article 1), that the main weapon of the *Mashiach* is prayer, and that all the wars he will wage and all that he will conquer, will all be based on that. Also, all the future Redemption is dependent on it, as it is written: “They will come in tears, and through their supplications I will lead them (Yirmiyahu 31:8)”, and may G-d have mercy on us, that we will truly merit following this holy path, until through us the verse will be fulfilled: “And I will bring them to My holy mountain and they will rejoice in My house of prayer”, speedily in our days, Amen.

**Rabbi Nachman’s Customs in *Hitbodedut*** (clarify whether to include)

**Opening Words** (clarify whether to include)

## **POURING OUT THE SOUL**

### **1.**

One who wants to merit repentance should be accustomed to reciting *Tehillim*, for the saying of *Tehillim* is effective in bringing one to repentance. For there are fifty Gates of Repentance; forty-nine of which any person can enter and reach. But the Fiftieth Gate is the aspect of the repentance of G-d Himself, as it were, for even with G-d we find the aspect of repentance, as it is written: “Return to me and I will return to you (Malachi 3:7).” And these forty-nine Gates of Repentance are the aspect of the forty-nine letters that comprise the names of the Twelve Tribes of G-d, for each and every gate corresponds to one of the letters from the forty-nine letters of the Tribes.

And behold, everyone longs to fear G-d’s Name, and even so, not everyone merits repentance, for there are those who have no inspiration to repent, and even one who is inspired to repent, may not merit reaching the letter and the gate relevant to him. And even if he reaches it, it could be that the gate is closed, and because of all this the person does not merit repentance. But through the reciting of *Tehillim*, even one who has no inspiration for repenting, he is aroused to repent, and also merits through *Tehillim* to reach the gate and the letter relevant to him, and to open the gate. Thus, he merits through *Tehillim* to repent. This is the aspect of: “The words of the man who donned the yoke (Shin-Bet 23:1, translate).” The Sages commented that this is referring to the yoke of repentance. “The Pleasant Singer of Israel” – for through the aspect of the Pleasant Singer of Israel, that is to say the Book of *Tehillim* that (David) established, through this the yoke of repentance is donned. For through *Tehillim* one merits repentance, as was explained above. This is what our Rabbis said: David only came to commit *that* sin in order to reveal the way of repentance for individuals, etc. Thus, the primary instruction for repentance through King David is the Book of *Tehillim*, that he said with very great inspiration and holy spirit, to the point that each and every person according to who he is, can find himself in the Book of *Tehillim* and merit repentance through reciting *Tehillim*, as was explained above.

And the main purification of the Twelve Tribes of G-d, which are the forty-nine letters, which are the aspect of the forty-nine Gates of Repentance, took place in Egypt, which is the aspect of the Constriction of the Throat, which is the aspect of the Higher Repentance (as is explained in the Writings of the Ari, see there and understand well). Thus, after they were purified there in Egypt and merited leaving there, they counted forty-nine days of *Sefirat ha Omer*, which correspond to the forty-nine letters mentioned above, which are the forty-nine Gates of Repentance. And on the fiftieth day, “And G-d descended on Mount Sinai (*Shmot* 19:20).” That is the aspect of “and I will return to you”, the aspect of the repentance of G-d Himself, so to say, the aspect of the Fiftieth Gate, as described above.

And that is the meaning of “And these are the names of the Children of Israel that came (to Egypt) (ibid, 1:1)”. The ending initials of the words in the passage spell *Tehillim*. “(That came to) Egypt: Yaakov, he and his household.” The ending initials of this spell “repentance”, for through *Tehillim* one merits repentance, which is the aspect of the names of the Children of Israel who came to Egypt, etc. For the forty-nine Gates of Repentance are the aspect of the forty-nine letters comprising the names of the Children of Israel who came to Egypt to be purified there, as explained above.

Thus we see that during the days of repentance, that is, in *Elul* and in the Ten Days of Repentance, all the Jews are involved with reciting *Tehillim*, for the reciting of *Tehillim* is effective in bringing one to repentance. Thus it is a very great thing to be involved always with the reciting of *Tehillim*, for *Tehillim* causes a very great arousal to G-d. Happy is the one who holds to this (*Likutey Moharan Tinyana*, Chapter 73).

The editor added: Look in *Likutey Aitzot* (the Chapter on Repentance, Entry 32), there this matter is discussed in brief, in this language: “And there are those who do not know how to reach the gate relevant to them, through which they specifically need to pass in order to return to G-d, etc., and through the reciting of *Tehillim*, one merits to come to the Gate of Repentance corresponding to his soul, etc., see there. It is apparent from his holy words there, that the forty-nine Gates mentioned above are the aspect of the forty-nine paths to repentance, for every person according to the root of his soul, has a specific path and a specific service, upon which path he specifically needs to tread, and through this he will merit returning to G-d. And it is brought in the teaching “*Anochi*” (*Likutey Moharan*, Chapter 1, Paragraph 4) regarding the words of the Sages: “And he does not know which way he is going.” See there. And not every person merits to find the path to return to G-d corresponding to the root of his soul. About this, King David cried out, “How can a young man merit to find the way to fulfill Your will (*Tehillim* 119:9)?” Our holy Master and Teacher and Rabbi revealed to us that through reciting *Tehillim*, G-d will grant a person wisdom and knowledge to find his own special way, according to the root of his soul, and to know what he needs to do in this world, until he merits through this to return in complete repentance. See ahead in Chapter 75.

## 2.

*Hitbodedut* stands on a very high level, ascendant above all else. That is, to establish for oneself at least one hour or more to speak with G-d alone, in some room or field, and express all one has to say between him and his Creator, with complaints and *amatlaot* (**translate**), with words of grace and persuasion and appealing, asking and begging G-d, that He should draw one to His service in truth. This prayer and discussion should be conducted in the language one is accustomed to speak, which in our region is Yiddish. For in the Holy Tongue (Hebrew), it can be difficult for a person to express himself fully, and also one’s heart is not drawn after the words, because he is not accustomed to speaking Hebrew as a matter of course, for it is not our convention to speak in Hebrew\* (This, of course, is referring to the communities in Eastern Europe wherein Rabbi Nachman lived. When the author refers to Yiddish, it really applies to whatever language is one’s mother tongue). However, in Yiddish, which we commonly use, it is easier and more natural to speak. For the heart is drawn after and closer to Yiddish, since one is accustomed to it. And in Yiddish, one can express all he has to say, and all that is in his heart, he should say and tell to G-d, whether it be regret and repentance for the past, or request and supplication to merit coming close to G-d from this day on, and likewise, each person according to his level.

One should habituate oneself to set aside a specific hour for this every day, and the rest of the day one should be joyful (see *Likutey Moharan*, Part II, Chapter 24, wherein is written, “It is a great commandment to be joyful always”) And this practice is very, very great, and it is a path and a very good recommendation for coming close to G-d, for it is an overall advice, including everything. For in every matter wherein a person is lacking in the service of G-d, or if he is entirely far from everything in that service, about all of it he should express himself and ask from G-d. And even if sometimes his speech is blocked and he cannot even open his mouth to speak to G-d at all, even so this in itself is very good That is, the preparation, that he is ready and standing before G-d, and desires to speak, even though he cannot, this in itself is also very good. And he can even fashion a discussion and prayer from this itself, and on this itself he can cry out and beg before G-d, that he has strayed so far, until he

cannot even speak. And he can ask for mercy from G-d, that He should have pity on him and open his mouth, so that he will be able to speak before G-d. And know, that very many great and famous tzaddikim claimed that they only came to their level through this practice. And one of intelligence will understand by himself the great level of this practice, which ascends higher and higher, and it is worthwhile for anyone, from the smallest to the greatest, for everyone can use this practice, and through it they will come to a high level. Fortunate is he who holds by it.

And also, it is good to create prayers from the teachings. That is, when one learns or hears some teaching from a true tzaddik, he should make a prayer from it, meaning to ask and beg G-d about everything that was said in that teaching, when will he also merit to reach all of it? And how far he is from it. And he should ask G-d that He should help him merit to reach all that was said in that teaching. And the person of understanding who desires truth, G-d will lead him in the true path, and on his own he will understand one thing from another, regarding how to behave in this matter, so that all of his words will be words of grace and proper supplication to appease G-d, that He should draw him to His service in truth. And such conversation rises to a very high place, especially when one creates prayers from Torah teachings – that causes tremendous delight Above.

And see the book *Alim le Trufah* (Letter 257), wherein is written: “The main point is to make prayers from the teachings, to ask at all times and to express oneself before G-d, according to some teaching that one has learned in Rabbi Nachman’s books, wherein which one can find oneself at all times. Oh, G-d! When will we merit to this? For all our days fly by like a passing shadow, a dissipating cloud, a whispering wind and a fading dream, etc. and we have no way to grasp and retain them, that they will remain preserved for us, that we may live from them eternally, other than prayer and supplication. And most importantly, through this holy path, which is ancient and very new, which is to make prayers from the teachings, as explained above. And each one seems far from this in his own eyes, but in truth it is not so, for this thing is very close to you, in your mouth and in your heart, to do it (*Devarim* 30:14). And if even so, one cannot begin to speak at all, we have also spoken about this situation a great deal, having given true advice which is tested and tried, which has helped people very much. Happy are we, that we merited to hear all this and to deal with it a bit. We should only merit to fulfill his will in truth and walk in all his paths, to be joyful every day, and to ask and cry out to G-d, and to make prayers from the teachings, etc. (Refer to the book *Likutey Halachot*, Orach Chaim, Laws of *Rosh Chodesh*, Law 5, which is based on the contents of Chapters 1 and 2 of this book.)

### **Rabbi Nachman’s Holy Discourses, Written at the End of *Likutey Moharan***

#### **3.**

Concerning the matter of *hitbodedut* and conversing with one’s Creator, and the reciting of *Tehillim* and supplications and requests, it is very good when one merits to say them with a truly full heart, to the point that he merits to cry before G-d like a son crying before his father. But he said, that when a person recites *Tehillim* and supplications and requests, and starts planning and hoping that he will cry, such a thought is not good, and it also confuses his thought, for due to this he cannot say the requests with a completely full heart, for at the time of supplicating and requesting, one needs to distance oneself from all sorts of external thoughts in the world, and to focus his thought only on the words that he is saying before G-d, like a man speaking to his friend, and then it instantly becomes very easy to arouse one’s heart, until one comes to profuse crying in truth. But when one plans and has expectations that he will cry, then neither one or the other succeeds, for the speaking itself is confused through this, for when one plans and expects to cry, it has the aspect of foreign thought which confuses one’s intent, so that one cannot hear clearly what he is saying. For the most important point is to speak truthfully before G-d, without any foreign thoughts at all. And when one merits to authentic crying, it is wonderful. And if not, not, but one need not confuse his discussion because of this (*Likutey Moharan*, Part II, Chapter 95).

#### **4.**

He also said concerning *hitbodedut*, that it was his custom to be very diligent in this custom, expressing himself before G-d every single day; and he said, that even if one cannot speak at all, even if one can say only one word, this is also very good. And he said that even if one can say only one word, he should be strong-willed and say that word many times, without limit. And even if he spends a good number of days on this one word alone, this is also good. And he should be strong and determined, and repeat this word countless times, until G-d has mercy on him and opens his mouth so that he can express himself fully (ibid, Chapter 96).

And he said that speech has a great power, for one can even whisper at a gun not to shoot (and be effective). When he spoke about this, he spoke a great deal about *hitbodedut*, and spoke at great length, with wondrous language, with a variety of expressions, and encouraged us profusely in this, to strengthen ourselves to intensify in speaking with the Creator. And he said, that he wanted us to spend our entire day in *hitbodedut*, to spend the whole day on this, however, not every man is able to fulfill this. Therefore, he was obliged to demand that we at least devote several hours a day to this, for this is also very good. But for one whose heart is strong in this, and who wants to accept the burden of G-d's service on himself, it was Rabbi Nachman's desire that he spend the entire day in *hitbodedut*. And he mentioned the saying of the Rabbis (Tractate *Brachot*, 21): If only a person would pray the entire day (ibid).

## 5.

I also heard in his name, that he said concerning the greatness of discussion with one's Creator, that the prayers, supplications and requests that are already published are already known by all the evil forces and accusers, and they are always waiting along the path of these prayers, because they know them already. Similarly to the way murderers and thieves always gather along the established roads that are famous and known to all, for they are familiar with these roads. But when one travels on a new path, that is still not well-known, there they do not know to gather there at all. Likewise with the matter above, for the discussion a person speaks on his own, between him and his Creator, is a new path and a new prayer, that the person says from his heart anew, and thus the accusers do not gather around it to such a degree. And nevertheless, he warned direly not to desist from the traditional supplications and requests, as has been said in our writings several times (ibid, Chapter 97).

## 6.

He also said concerning the matter of encouraging oneself in *hitbodedut* and supplications and requests, that speech has a great power to rouse a person, even though it seems to a person that he has no heart, even so, when he speaks arousing words, supplications, requests and the like, his speaking in itself reveals the arousal of his heart and soul for G-d, in the aspect of "My soul went outward with his word (*Shir ha Shirim*, 5:6)." That is to say, the speech in itself is the revelation of the heart and soul. And sometimes, through speaking a great deal, even if it is without heart at all, even so he will come afterwards to a great arousal in heart and soul through this. And the overall idea is that speech in itself has a great power (ibid, Chapter 98).

## 7.

He said that the ultimate, most complete *hitbodedut* and discussion with one's Creator, is when one expresses himself to such a degree, that he is close to the point of his soul departing, G-d forbid; to the point that he practically dies, G-d forbid; to the point that his soul is only connected to his body by the slightest thread, from the intensity of his pain and longings and yearnings for G-d in truth. And thus it is described in the words of the Rabbis, who said: "A person's prayer is not heard unless he puts his soul in his hands (Tractate *Ta'anit*, 8-A). And he said: "When G-d helps one in his *hitbodedut*, a person can express himself to G-d as a man would speak to his friend. And one needs to accustom oneself to speak to G-d as one would speak to one's rabbi or one's friend, for all the earth is filled with His glory (*Yeshayah* 6:3). And G-d is found in every place (ibid, Chapter 99).

## 8.

I was told that he said, that from the smallest to the greatest, it is impossible to be a truly upright person without *hitbodedut*. And he mentioned many famous true tzaddikim, and said they all only reached their greatness through *hitbodedut*. Also, he grasped one simple man, one of the grandsons of the Ba'al Shem Tov, and said: "This one also converses all the time with G-d, with profuse crying." And he said that the descendants of the Ba'al Shem Tov are especially accustomed to this, for they come from the seed of King David, and all of his focus was in this matter, and he would come with a very broken heart before G-d at all times, which comprises the essence of the Book of *Tehillim* that he composed, as is described elsewhere (ibid, Chapter 100).

## 9.

He said that through saying *Tikkun Chatzot*, one can express all that is in his heart, just as in *hitbodedut*. For we can assume that *Tikkun Chatzot* is not meant to be said in reference to the past. The main focus of one the one who recites it should be what is happening to him now. When one recites it with this spirit, one can find everything that is weighing on his heart within the saying of *Chatzot*. Similarly with the saying of *Tehillim* and the like, one needs to look for oneself within the Psalms and within all the traditional supplications, requests and prayers. With ease, simply, without intellectual sophistry, one can find oneself within all the established supplications and prayers, especially in *Tehillim*, which were composed for all the Jewish People, for each and every one individually. Every person, all the wars he wages with the Evil Inclination and all that happens to him, it is all related and described in *Tehillim*, for it was said primarily about the wars with the Evil Inclination and his armies, who are a person's main enemies, who want to block him from the path of life, and drag him down to the depths of Hell, G-d forbid, if he does not guard himself from them. Only on this issue was the entire book of *Tehillim* based. For the root and foundation of all the advice on coming close to G-d is only the saying of *Tehillim* and other supplications and requests, and *hitbodedut*, expressing oneself before one's Creator, and asking Him to draw one to His service, and only through this can one triumph in the war. If one will be strong and determined always to entreat and pray and beg to G-d, no matter what, then he will surely win the war. Happy is he. Thus we understood from the words of the Rebbe, may his memory be for blessing.

For even though there are many suggestions in the books of Rabbi Nachman, which are filled with advice for drawing close to G-d, nonetheless, the suggestions are usually difficult for a person to fulfill. Therefore, the main thing is prayer and supplication and requests. Regardless of the circumstance, a person should at least speak out loud to G-d to whatever extent he can, and always ask G-d, that He should take him out of the darkness and into the light, and bring him back in full repentance in truth, and not stop asking until he is answered. And even if he cries out and screams to G-d for a long time and he is still very, very far, even so, he should be strong and determined in prayer and supplication, and certainly in the end G-d will answer him, and draw him close to His service in truth, without a doubt. Only he must be strong and determined, as the Rabbis said, that prayer needs encouragement (Tractate *Brachot*, 32-A), as it is written: "Hope to the L-rd, be strong and take heart, and hope to the L-rd (*Tehillim* 27:14)." And Rashi comments: "If your prayer is not accepted, return and hope again." Thus endlessly, until G-d gazes down from Heaven, as it is written: "Israel, hope to G-d from now and forever (ibid, 130:7)."

This idea has already been brought in our writings several times, still it needs to be repeated often, and be remembered each and every day, for there are an endless variety of descents and confusions in this matter, beyond expressing or imagining. Therefore, this point needs to be repeated thousands of times, so that one will be strengthened and determined to stand one's ground and pray and beg to G-d at all times, that He should draw one to His service, come what may. Let us lift up our hearts in our hands, to our Father in Heaven (*Eichah*, 3:41)." "For the L-rd will not abandon His people, or desert his heritage (*Tehillim*, 94:14)." "The kindnesses of the L-rd have never ceased, nor have His mercies ended (*Eichah* 3:22)." (*Likutey Moharan*, Part II, Chapter 101.)

During prayer, as long as person still hears another, that is, he hears and senses that someone else is present at the time of the prayer, it is not good. For at the time of prayer, a person must imagine in his mind, that no one is present aside from himself and G-d alone. And in *Likutey Moharan* (Part I, Chapters 55-56), it is explained further, that a person is obligated to annul himself to such a degree during prayer, that he does not feel himself at all, only G-d alone (Chapter 103).

## 11.

He loved the simple service of common, simple upright people. And he loved one who could recite many of the supplications and requests that appear in the large prayerbooks, in the manner of the G-d-fearing masses. And he would warn and press us repeatedly to sing the traditional songs on Shabbat. And he would be very severe with one who was sophisticated in his own eyes, and did not make efforts to sing the songs on Shabbat and at the conclusion of Shabbat, or other simple forms of holy service. For the main point of Judaism is total simplicity and innocence, without any sophistication, as we have explained many times. And also he himself, all through his life, until he fell ill with the disease that ended his life, would always sing many songs each Shabbat and *Motzei* Shabbat (ibid, Chapter 104).

## 12.

One person asked him about how to draw close to G-d, and he commanded him to study, etc. And he replied, "But I cannot learn." He answered him, "Through prayer one can reach everything, to all the good: Torah and service and all holiness and all forms of service and all the good in all the worlds."

(Note from the transcriber: Refer to the book *Yerach ha Eitanim*, and see the notes therein from the holy rebbe from Stehern, may his memory be for blessing, concerning the teaching "The Depths Will Cover Them", in *Likutey Moharan*, Part I, Chapter 9. There he wrote about *Rosh ha Shana*, the Day of Judgment, that the primary accusation against a person is that he was not strict in the matter of prayer, for through prayer one can come to every good – to Torah and good deeds and repentance and being saved from sinning, about which matters the Rabbis established many prayers. And the idea is clear from the words of the Rabbis. For example, Rabbi Elazar ben Azariah said: "I can pardon the whole world from Judgment," etc (Tractate *Eruvin*, 65-A). And the sages asked, "From what was he able to pardon the world? From the Judgment of Prayer." For the judgment done within prayer is the overall judgment and self-evaluation of a person, for if a person would be careful to pray worthy prayers regularly, he would merit to repair everything. As it is brought in the commentaries on this *Gemarrah* (see the commentary *Ain Ya'akov*). And as we have said in another place, that this is learned from the case of a woman sexually violated, who may be liable to the death penalty if she did not scream out for help (*Devarim*, 22:24).)

One time he said: "If a dead person would be brought to this world to pray, he would certainly pray very, very well, with all his might (*Likutey Moharan*, Part I, Chapter 111).

## 13.

He said, that the main point of prayer is attachment to G-d. And it could be preferable to speak in one's native tongue that one is accustomed to speaking, for when one prays in one's native language, the heart is much more close and attached to the words of the prayer, and one can attach oneself to a greater degree to G-d. However, being that the members of the Great Assembly already established set prayers for us (because not everyone is capable of composing his own prayers – see the Rambam, *Laws of Prayer*), thus we are obliged to say the prayers in Hebrew as the Sages ordained. But the main focus should be only to intend the words according to their simple meaning, this being the main point of prayer – praying to G-d about every single matter, and through this becoming attached to Him. (And one who prays using esoteric meanings hidden in the letters of the prayers, and is not worthy of such a

level, causes a great blemish.)\* And truly, one who speaks Hebrew naturally, such as one who lives in Jerusalem, he does not need to think about the explanation of the words, he only needs to pay attention to what he is saying – that should be his main concentration while praying. And in the case of the great true tzaddikim, all the meditations of the Ari are the intentions of the prayers, for in their understanding of the words are included all those meditations (ibid, Chapter 120).

He would encourage his followers, who lamented despairingly that they were very far from proper prayer, and found it hard to pray. And he would encourage and console them in a variety of ways, that they should not be downcast from this. He said: “We see that when someone converts to Judaism, he considers just the saying of the words until *Baruch She Amar* as an accomplishment. Thus, it is fitting for a person to rejoice that, even if nothing else, he merits to recite the words of the prayers.

And I heard, that he spoke with one simple person about the matter of prayer, who found it very difficult to pray, and he advised him to imagine in his heart, that he need only pray up to the prayer *Baruch She Amar*, for perhaps in this incarnation he only needs to perfect this section of the prayers, for perhaps in previous incarnations he prayed the other sections with full intent, and now in this incarnation, the prayers preceding *Baruch She Amar* are the only ones he needs to pray with intention, thus he should put all his strength into this one small segment, praying the prayers leading to *Baruch She Amar* with intention. Afterwards, when he comes to *Baruch She Amar*, he should think that perhaps this is the section he needs to repair, that is, from *Baruch She Amar* until *Vayevarech David* (And David blessed), and pray that section with intention, and thus onward. And the main point is that he should not be intimidated by the entire prayer ahead of him, when he is at the beginning, for that would be difficult and burdening to him. Instead, he should focus each time on saying a small amount with intention, because anyone can pray a small amount with intention. And afterwards he can move on to pray a bit more with intention, and so on (ibid, Chapter 111).

(Also, it has already been explained in *Sichot ha Ran* (Article 75), that in truth it is impossible to pray all the prayers with intention. One can pray a small section with intention, for each person has a special connection to some part of the prayers according to who he is, for “There are those who have the aspect of hands, and those with the aspect of feet”, etc. (*Tikkun* 18, p. 32). And this quote refers to this idea, that every person is inspired and merits to pray some section of the prayers with intention, according to his nature. Therefore, a person should not be discouraged when he merits to pray some section of the prayers with intention, and suddenly he loses his concentration and cannot continue praying properly at all. For usually this is the case, as was explained above. And one should strive to pray the rest of the prayers with total simplicity, and through this he will merit, in G-d’s mercy, to be inspired by this, until his heart will again be filled with enthusiasm, and he will pray again with inspiration, etc. And if sometimes he does not merit to pray all the prayers with inspiration, it is not to worry. Perhaps afterwards he can recite a chapter of *Tehillim* or some other request or supplication with intention, for certainly, each and every person, according to what he knows of his lowliness, should understand that he is very far from prayer, which is a very lofty matter. How can one expect to merit to such service, which is higher even than Torah study; thus a person must simply do his part; if he is not able to pray with intention, he should start to pray the prayers with complete simplicity and listen to what he is saying, and in most cases, he will come to full inspiration through this.

And see in *Likutey Moharan* (Part I, Chapter 99), where it is written that a person must strengthen himself in prayer, even at a time when he cannot pray with intensity, and the prayer does not flow easily from him, G-d forbid. Even then, he should strengthen himself also then, to pray with all his strength and intention, for when he *does* merit to pray with intention and the prayer flows from him, all the prayers said without intention will ascend with this one that was said fittingly. And this is expressed by the verse, “And I beseeched G-d (*Devarim* 4:23)” – always, whether with intensity or without intensity. “at that time, saying (ibid)”, for when a person does merit to pray with intensity, and the words flow easily from him, in the aspect of “My prayer is smooth”, then all the prayers he prayed until then, which were not fitting, will ascend with this worthy prayer.

And see in *Sichot ha Ran* (Article 74), where it is written concerning prayer, that sometimes a person has no enthusiasm to pray, and he must create enthusiasm and warmth and fire in his heart to pray. Just as sometimes, for example, when a person acts as if he is angry, he can come to the point of

true anger, as the expression says: “(translate from Yiddish)”, it is likewise in holiness with respect to prayer, that a person can “make himself angry”, that it, to act as if he is passionate and kindle his heart with the words of the prayer, and then “(translate from Yiddish)”, and through this afterward he will truly come to great enthusiasm in the prayer.)

## 15.

I heard in his name, that sometimes a person receives thoughts of repentance and yearning for G-d in a certain place, and it is important that he strengthen himself in this repentance and yearning, specifically in that place, for example, to say some words of supplication and request or words of yearning from his heart, according to the issue relevant to him, and not wait and not move from that place, even though the place is not suitable for this, for example, a place not established for Torah study and prayer, perhaps a place in the midst of a journey or the like. For when the person leaves that place, the inspiration could be cut off. Thus we saw with him in this matter several times (*Sichot ha Ran*, Article 124).

## 16.

Regarding the saying of *Tehillim*, he spoke with one person and told him, that the main point in saying *Tehillim* is to say the verses with intention on oneself. And he explained further, that all the wars regarding which King David asked G-d to grant him success, a person should interpret all of it as relating to his own wars with the Evil Inclination and his forces (as was explained above in Article 9). And the man asked him: How can a person relate to himself, the passages in which King David praises himself, such as “Guard my soul for I am devout (*Tehillim* 86:2)”, and other such passages? He answered him, that even in these cases, a person needs to interpret the passages as referring to himself, for a person should judge himself favorably and find in himself some merit and good point, in which point he is devout, and so on. And he said that concerning Yehoshaphat it is written: “And he raised up his heart in the ways of G-d (*Divrei ha Yamim* 17:6)”, that is, in the service of G-d, he was a bit arrogant. And Rabbi Nachman also said: “We see that in the morning, at first we say ‘What are we, what is our life? etc., and we severely diminish ourselves. But afterward we say, “But we are Your People, the Children of Your Covenant,” etc. Thus, we strengthen ourselves and pronounce our greatness, that we are G-d’s People and the Children of His Covenant, the seed of Avraham, Yitzchak and Ya’akov, etc. For thus one needs to behave in the service of G-d. See also in *Likutey Moharan* (Part I, Chapter 282), what is written about the verse “I shall sing to G-d with my being (*Tehillim*, 104:33, and 146:2).” (*Likutey Tinyana*, Chapter 125).

## 17.

It is very good when a person can pour out his heart before G-de pleading for mercy and compassion, like a son before his father, for G-d has already called us His children, as it is written: “You are children to the L-rd your G-d (*Devarim* 14:1).” Thus it is very good to express one’s troubles before G-d like a son moaning to his father, with movements to elicit grace and mercy, and even if it seems to the person, that according to his deeds he cannot be considered a son to G-d, in spite of this, G-d has called us children as noted above, for “However one looks at it, we are called ‘children’ (Tractate *Kiddushin*, 36-A)”, so one needs to do his part to make himself as His child. And all the better if one can arouse his heart with supplications, until he cries and sheds tears like a son before his father (*Sichot ha Ran*, Article 7).

And see in the book *Alim le Trufah* (Letter 254), where it is written: “And I saw in *Midrash Rabbah*, wherein is brought the verse, “Ephraim is a precious son to Me, a charming child, for every time I speak of him, I remember him more (*Yirmiyah* 31:19).” It comments there, “Which charming child? A two-year-old, a three-year-old, and according to another opinion, a four or five-year-old (commentary of *Aitz Yoseph*).” And the commentators explained, that regarding the opinion that the



age is two or three – even though it is such a small child that it can speak only half-formed words, even so his father delights in his speech and fulfills his requests. And according to the opinion that it was a four or five-year-old – at this point the child’s speech is fully developed and he asks his father with full speech: “Give me this object or that one,” and his father fulfills his request. And even though the idea is not explained so fully there, I clarified the matter further, for in my lowliness I derived much inspiration from this, to fulfill the advice of Rabbeinu to express oneself before G-d every day. For praised be G-d, I derived enormous encouragement and inspiration from this *Midrash* for fulfilling this. For it is understood from the parable, that even if a person cannot speak at all to G-d or express himself properly, even so, it is precious in G-d’s eyes even if a person speaks only in hints and half-formed speech, like a two or three-year-old child, and sometimes G-d helps, and the person is able to speak full words like a four or five-year-old child. And so the Jewish People are precious in G-d’s eyes, when they speak and express their needs before Him, and are described as a “charming child”. And see also there what was written about the end of the quote “For every time I speak of him”: It is enough that I speak of him (ibid). From this is understood the immense preciousness of speech, and it is impossible to express this fully in writing, and it is necessary to abbreviate. However, you may understand hints from this that will strengthen you in speech and discussion with one’s Maker, helping you believe that you can do it. Although in truth, it is certainly better to speak in clear and proper language, however when one cannot speak properly, simple rudimentary speech is also precious to G-d, like the speech of a charming child who is two or three years old. And understand this well, to fulfill all of this simply, for it is your everlasting life, for it is only possible to pass through this world in peace with the use of what we have written here, for our strength is only in our mouths (*Midrash Socher Tov*, 22:20).

## 18.

When a person is joyful all through the day, then it is easier for him to devote an hour a day to opening his heart and speaking what is in his heart to G-d, as we have said several times. But when a person is depressed, G-d forbid, it is very hard to do *hitbodedut* and express oneself to G-d (*Sichot ha Ran*, Article 20).

## 19.

A broken heart and depression are not the same matter at all, for broken-heartedness is in the heart, whereas depression comes from the *tchul* (**translate**), which is the Evil Side, and G-d hates it. But a broken heart is beloved to G-d, and very precious in His eyes. And it would be good if a person could have a broken heart the entire day, however people on today’s level are not able to fulfill this. For one can easily go from a broken heart to depression, G-d forbid, which is totally forbidden. Therefore, a person should set aside some time each day, wherein he will have a broken heart, that is, to do *hitbodedut* and break his heart before G-d, but the rest of the day he should be only joyful (ibid, Article 41).

## 20.

Depression is comparable to someone who is angry and cross, like someone with complaints against G-d, Heaven forbid, in that He does not fulfill his will. But a broken heart is as a son entreating his father, like a baby wailing and crying to his father, because he has withdrawn from him (ibid, Article 34).

## 21.

After a broken heart comes joy; and this is the sign that one had a broken heart, when he comes afterward to joy (ibid, Article 45).

## 22.

One needs a great deal of merit to set aside an hour a day (for *hitbodedut*), and that he should have remorse for what is fitting to be remorseful, for not everyone merits this, for the day flies by, and one may not have the opportunity to stop and reflect even one time all the days of his life. Therefore, one needs to be determined to devote time for this, and to ponder deeply about all his deeds that he does in the world, whether it is worthwhile to spend all his days in such activities (ibid, Article 47).

(See in the book *Nachat ha Shulchan*, the notes of the Rabbi from Stehern, concerning the laws of Passover. It is explained there that the main strategy of the Evil Side is to blind a person's vision, that he will not reflect upon his ways, in the aspect of "A fool does not desire understanding (*Mishlei* 18:3)," etc. But as soon as the illumination of the soul is aroused, which is the aspect the light of a candle, as in "The light of G-d is the soul of a man (ibid, 20:27)", and he begins to examine his deeds and contemplate his ways, then "one who comes to purify himself is assisted from Above (Tractate *Avodah Zarah*, 55-A)." And a little bit of light expels a great amount of darkness. And the fact that we make the blessing on the eradication of *Chametz* even at the time of searching for it – for the searching for *chametz* (which symbolizes the Evil Inclination), that is, the contemplating and examining of one's ways – this is already the beginning of eradicating one's evil.)

## 23.

He said: King David based the whole book of *Tehillim* on the fact that he was very strong in the matter of *hitbodedut*. And he said that the primary *hitbodedut* of King David was when he was lying in his bed, and would cover himself in his sheet and speak all his heart to G-d, as it is written: "every night I drench my bed, with my tears I soak my couch (*Tehillim* 6:7)." Happy is he who accustoms himself to this practice which is higher than all else (*Sichot ha Ran*, Article 68).

He also wrote in his holy discourses, that when a person lies down to sleep, it is good for him to accustom himself to pour out his heart before G-d, and to ask that he merit to draw close to His service. And if he does not merit to speak before Him, because his heart is hardened like stone, at least he should be accustomed to sighing and moaning time after time, that he is very far from G-d, and that he should merit to draw close to Him. (See ahead, article 46). And there are already several teachings brought in his holy book *Likutey Moharan* (Part I, Chapters 8, 22-24, 56-59), on what a person can merit through sighs of holiness.

## 24.

Our Rabbis said (Tractate *Pesachim* 119): Sing to the One who is conquered (by His children) and is joyful," for one needs to conquer G-d, as it were. For even if it appears to a person that G-d does not want to draw a person close, because he has damaged a great deal and even now he does not act fittingly according to G-d's will, even so a person needs to prostrate himself before G-d and spread out his hands to Him, that He should have mercy on him and draw him to His service. For in spite of everything, I want to be a good Jew. So in fact, the person wants to 'conquer' G-d, as it were, and being conquered gives joy to G-d, as it were (*Sichot ha Ran*, Article 69). [And refer to *Likutey Moharan* (Part I, Chapter 124), wherein is written that because of the joy G-d derives from being conquered, He Himself puts words in the person's mouth, so that he will be able to conquer Him. For if not for this, it would certainly be impossible for flesh and blood to conquer G-d, however G-d Himself helps a person in this.]

## 25.

When a Jew wants to speak with G-d, and express himself before Him and ask Him to draw him close to His service, then G-d casts aside all His other concerns, as it were, and all the harsh decrees He wants to pass, G-d forbid, and all His business with which He is involved – He casts it all aside and turns His attention only to this person, who wants to speak to Him and express himself to Him, asking Him to help him come close to Him. It follows that through this, the Jewish People are of necessity saved from all harsh decrees, may G-d have mercy (*Sichot ha Ran*, Article 70).

## 26.

Through receiving good tidings, one is enabled to say *Tehillim*.

## 27.

The reciting of *Tehillim* stands on a high level, as if King David recited it himself, for he said it with the Spirit of Prophecy, and that Spirit is embedded in the letters. And when a person recites the chapters of *Tehillim*, he arouses the Spirit of Prophecy with his breath, until it is as if King David said them himself. And it is very effective in healing sickness, if a person has full trust only in G-d, that through saying *Tehillim*, G-d will save him. And the trust has the aspect of a support, as when a person leans on a staff, likewise one leans on trust, in that he trusts that G-d will save him, as King David said: “And G-d was a support for me (*Tehillim* 18:19).” Thus, through this the sick person is healed, as it is written, “If he rises and walks about outside on his staff, then (the attacker) will be absolved (*Shmot* 21:19). And this is the aspect of “And a staff will shoot forth from the stump of Yishai (*Yeshayah*, 11:1),” which is said regarding *Mashiach*, who is from the seed of David. And this is the aspect of “In the future the tzaddikim will revive the dead (*Pesachim* 68-A), using the staff of support, the aspect of “Every man with staff in hand (*Zechariah* 8:4),” the aspect of “And place the staff on the face of the boy (*Malachim* II, 4:31).”

He also said at that time: The winter is the time of incubation, and then all the grasses and plants are dead, for their vitality is annulled in the winter, and they are then in a condition of death. And when the summer comes, which is the aspect of birth, then all the plants are aroused to life, and then it is very good and fitting to go out and speak in the fields, ‘speaking’ meaning prayer and supplication and yearning and longing for G-d, and then all the plants in the field begin to live and blossom, all of them yearning and merging with one’s speech and prayer (*Sichot ha Ran*, Article 98). [See *Likutey Moharan*, Part II, Chapter 1, that this is the aspect of “Yitzchak went out to speak in the fields (*Bereshit*, 24:63),” that his prayer was together with every plant of the field, that every plant of the field channeled its power into his prayer].

## 28.

He said, If a person would merit hearing the songs and praises of the grasses, how each and every plant sings a song to G-d with no self-interest and no worldly thought at all – how beautiful and pleasant it is to hear their song. Therefore, it is very good to serve G-d with awe amidst them, and to do *hitbodedut* in the fields amidst the plantlife, and to pour out one’s heart to G-d there in truth. And see also in *Sichot ha Ran* (Article 227), wherein he said, that it is better to practice *hitbodedut* outside of the city, in a natural setting, for the plants cause a person’s heart to be aroused.

## 29.

He said: One needs to cry out to G-d and lift his heart up to Him, as if he is in the middle of the sea, hanging by a hairsbreadth thread, and a stormy wind is rushing up to the heart of heaven, to the

point that one does not know what to do, and does not even have a chance to cry out. But in truth, a man has no recourse aside from turning his eyes and heart to G-d, for a person is in very great danger in this world, as every person knows in his heart (ibid, Article 117).

### 30.

One time I stood before him, and he was lying in his bed, and the following came from his mouth. He said in these words: “The main thing is, ‘From the belly of Hell I called out (*Yonah*, 2:3).’” And see in the book *Alim le Trufah* (Letter 60), where this quote is brought, and it is written there in this language: “Each person falls so low in his own eyes, until it seems to him that these words do not apply to him, as if he has descended *farther* than the belly of Hell, G-d forbid, and as if he has no strength to scream anymore, and as if he has already screamed a great deal and it has not helped, and many other discouragements like these. And in truth it is not so, for I know the truth, that Rabbi Nachman intended these words also for the very lowest. And each and every one, etc. (ibid, Article 302).

### 31.

For each and every person, there are individual approaches that each person needs to use according to the damage he has done and according to the root of his soul, but *hitbodedut* and pouring one’s heart out to G-d every day, in one’s mother tongue – this is a universal practice, in which every Jew is obligated, every day, all the day’s of one’s life. Likewise learning the *Shulchan Aruch* (Code of Jewish Law) every day is also a universal practice, as explained above (ibid, Article 185). [See ahead, at the end of Article 59, where it is explained that the two are interdependent.]

### 32.

He said: Certainly there are people who are upright, even though they do not practice *hitbodedut*, but I refer to them as frantic and confused, and when the *Mashiach* arrives suddenly and calls to them – they will be indefinite and confused. But one who is established in the holy practice of *hitbodedut* will be comparable to someone after a good sleep, whose mind is calm and collected – thus his mind will be calm and collected, without upheaval and confusion (ibid, Article 228).

### 33.

It is fitting for a Jew, that his heart should be so drawn to G-d, to the point that even when he is in the midst of people, he can be aroused to G-d at any time, with great passion and vibrant enthusiasm, and he lifts his hands and heart to G-d and cries out to G-d with swooning of the soul and with wondrous inspiration, “Do not abandon me, oh L-rd my G-d (*Tehillim* 38:22).” (At this point, he lifted his hands and recited the verse with a sweet voice of supplication and yearning before G-d (ibid, Article 229).

### 34.

He said: The difference between a broken heart and depression, is that a broken heart is such, that even when a person is amidst others, he will turn to G-d and say, “Master of the World,” etc. And during that same hour, Rabbi Nachman himself said “Master of the World” with wondrous inspiration, raising his hands in intense yearning, as he was accustomed (ibid, Article 230).

### 35.

He said: As an example, one mighty man steeled himself to attack a strong wall, and afterwards, upon reaching the gate, there was a spider web spread across it, which blocked the gate. Can there be any nonsense greater than this, that one could give up his siege because of a spider web blocking the way? After that he said: The main point is speaking, for through speaking one can conquer everything and win all his wars. And he said: Even though one can do *hitbodedut* in his thought, the main point is speaking. And the meaning of the above parable is that it can be difficult for a person to say to G-d what is in his heart, and it is all because of his shame and feeling weighed down – his not having holy arrogance. And this is certainly great nonsense, for a person wants to conquer an immense war with his words, the war of the Evil Inclination, and now, just when he is on the verge of speaking to G-d and conquering and breaking down walls and opening gates through his speech, and because of this small obstacle comparable due to lack of confidence and the like, he is held back, G-d forbid, from speaking. When truly, this obstacle is like a spider web relative to the walls he wants to break down with his words! And he said, it is good for a person to have two periods of *hitbodedut* a day: One hour, in which he yearns and prepares himself to speak and orders his thought for it, and the other hour for actually speaking (ibid, Article 232).

### 36.

He said: One needs to pray about every matter, that is, even about a tear in one's clothing, causing one to need a new garment, one should pray to G-d that He give him a new garment. And thus every similar issue, be it great or small, concerning everything, a person should accustom himself always to pray to G-d about all he is lacking. Even though the main point is to pray about the main point, that is, serving G-d and coming close to Him – even so, also on these things one needs to pray. And he said: One who does not behave in this manner, even though G-d gives him clothes and income and his basic needs, all his vitality is like that of an animal, for also to an animal G-d gives sustenance. For since this person does not draw down his vitality through praying to G-d, therefore his vitality is truly like that of an animal. For a person needs to draw all his vitality and needs from G-d specifically through prayer and supplication. And one time he said to his student, Rabbi Natan, concerning a very small and insignificant matter, of which he was somewhat in need: "Did you pray to G-d about it?" And Rabbi Natan was shocked, for it was a wonder to him that he should pray to G-d about such a minor thing, especially in that he was not essentially in need of it. Rabbi Nachman responded in wonder, "Is it beneath your dignity to pray to G-d for something as small as this?" And the overall idea, is that for every matter in the world, one needs to pray to G-d (ibid, Article 233).

### 37.

He said concerning encouragement for doing *hitbodedut* and speaking to G-d: Even if many days and years pass by, and it seems to someone that he still has not had any impact through his prayer and words, nevertheless he should not be discouraged by this at all, for in truth the words are certainly making an impression. Similar to the parable of water dripping on a stone: Even though it seems that the water has no power to affect the hard stone, and the impression of the water cannot be discerned on the stone, nevertheless, when the water falls on the stone for an extended time, it carves a hole in the stone, as can be seen explicitly. Likewise, even if one's heart is a heart of stone, and the impact of his words and prayer is not discernable, even so, over the course of the days and years his discussion and words will carve a hole in his heart, like stones carved out by water (ibid, Article 234).

### 38.

He said, in the prayer “Hodu” that we say at the commencement of Shabbat before the afternoon prayer, one can pour out his heart intensely and express himself fully, for in that prayer it speaks about the pain of the soul and about crying out about every matter (ibid, Article 270).

### 39.

It is very good for a person to have a special private room in which to do service of G-d, and especially *hitbodedut* and speaking to one’s Creator. And he said, that even the sitting itself, alone in the room designated for this, this in itself is very good. However, even if one does not merit having a special room for this, he can nevertheless find other ways to fulfill this practice of *hitbodedut* and speaking to his Creator. And he said, that under the prayer shawl is also a ‘special room’, for when one drapes the shawl over one’s eyes, one can say all that one wants to G-d. One can also express oneself to G-d when one is lying in bed covered by his sheet, as was explained above (Article 23), for thus King David did. Also one can be sitting with a book, and appear to others to be learning, and then he can be speaking to G-d. And one can find various other strategies, if one truly desires to practice *hitbodedut*, which is higher than everything, and is the foundation of holiness and purity, as has been explained before several times. But it is preferable to arrange to have a special room for this, as stated above (ibid, Article 272-274).

### 40.

One can cry out to G-d in a great scream that is only a whisper, that no one else can hear at all, for one does not make any external noise, and only imagines the scream in his mind. And see in the source for a more detailed discussion (ibid, Article 16).

### 41.

He said: We see that a storekeeper is accustomed to give merchandise on credit, with the agreement that he will be paid later. So why does a person not say some chapters of *Tehillim* or learn some Torah or do other *mitzvot*, that will be preserved and ready for him when his time of need comes? For the time will come, that he will need to use the credit from his good deeds, so why does he not behave like the shopkeeper who gives merchandise on credit (ibid, Article 271)?

### 42.

He said: “Even if a person is as he is, even so, he should strengthen himself and be determined to pray to G-d. And he said: Even if I am so far away in G-d’s eyes because of my abundant sins, even so, to the contrary, the main completeness of prayer is specifically through me. For our rabbis said, “Every prayer that does not include the sinners of the Jewish People is not a prayer.” And they learn this from the Incense, which included galbanum (a foul-smelling herb). If so, if I am one of the sinners of the Jewish People, G-d forbid, then to the contrary, all the completeness of prayer is specifically through me, and certainly I need to strengthen myself all the more, to pray to G-d and to trust in His kindness, that He will hear and accept my prayer. For precisely through me, prayer reaches its completeness. For it is impossible to offer the Incense without galbanum, therefore the galbanum is also needed for the completeness of the Incense. Likewise it is with prayer, that without the prayer of the lowly being joined to the prayers of the Jewish People, their prayer would not be complete (ibid, Article 295).

And one can find more encouragement in the matter of prayer in *Sichot ha Ran* (Article 283), wherein he says concerning young people, that as a rule, they are confused in their prayer because they have not yet sanctified themselves in sexual holiness, thus when they come to pray after sexual union,

they find it very hard to pray. And he warned many times, not to be discouraged by this at all, and what happened, happened, but when praying, one must forget everything else entirely and be determined to pray joyfully, always, regardless of everything, and to trust in G-d, that in the end, through prayer, he will merit to win the war and sanctify himself fittingly. And he said, that this is what Aba Binyamin meant when he asked that his prayer should be close to his bed (Tractate *Brachot*, 5-B). “Bed” is referring to sexual relations, and that is the meaning of prayer close to one’s bed, that is, I should be able to pray immediately after sexual relations, and that this matter should not disturb my prayer at all.

#### 43.

A person who merits practicing *hitbodedut* in truth, regularly, and to express himself to G-d fittingly, especially one who merits doing this in fields and forests – he feels with every single step there, the taste of Paradise. Also afterwards, when he returns from there, the whole world appears new in his eyes, and it seems as if he is in an entirely new world, and the world does not seem at all as it did before (*Chai Moharan*).

#### 44.

When he spoke of the matter of *hitbodedut* and speaking personally to G-d, Rabbi Natan spoke to him, and asked: “We know that man has free will.....” He did not answer him explicitly, only with a wave of the hand, as if to say, “Even so.” That is to say, it is impossible to explain to you the matter completely, nevertheless this is how one needs to behave. And Rabbi Natan was not able to ask further, for he knew that this challenge could also be brought to the prayers our rabbis already established, concerning repentance and drawing close to G-d, such as the blessing *Hashivenu* (the fifth blessing in the *Shmonei Esrei* prayer), and similar cases (See ahead in Article 93, wherein I cited *Likutey Halachot, Choshen Mishpat, Laws of Pledges, Law 3*).

#### 45.

He said: It is good for a man, during *hitbodedut*, when he is speaking to his Creator, to say, “Today I am beginning to cling to You.” And he should make a new start each time, for all the results follow after the beginnings. And even the scientists say that the beginning is as if half the deed. So why not make a new beginning at every point, and say as the above, for what can you lose? If it was good before, now it will be even better. And if before it was not good, G-d forbid, then certainly one needs and is required to make a new beginning (*ibid*).

#### 46.

At his last *Rosh ha Shana* in Uman, Rabbi Nachman’s grandson, the wise Israel, the son of his righteous daughter Sarah, was with him. And his grandson was still a small child of three or four years. Then his terminal illness was very severe, for he was close to his passing, and he passed away shortly afterward, during the *Sukkot* holiday. And he said to his grandson: “Israel, pray for me to G-d, that I should regain my health.” The child answered him, “Give me your watch, and I will pray for you.” Rabbi Nachman said: “Did you see? He is already a *Guter Yid* (a good Jew), for it is a *mitzva* that I give him some possession so that he will pray.” And he gave it to him. The child took the watch and went away, saying “G-d, G-d, let my grandfather be healthy!” The people there started to laugh. Then Rabbi Nachman said: “That is the way one needs to ask of G-d. And is there any other way to pray to G-d?!” That is to say, the main point of prayer to G-d is praying in total simplicity, like a baby to his father, and like a person would talk to his friend (*ibid*).

## 47.

He said: Even if one can say nothing in *hitbodedut* aside from the word “Master of the world” alone, this is also very good. (See above, Article 2, wherein is explained that even preparing oneself to speak to G-d alone, without being able to actually speak at all, this is also very good.) And he said, that it is possible to recognize in one, if he practices *hitbodedut* (ibid) [Also see the introduction, and ahead, Article 58.]

## 48.

Rabbi Nachman instructed one follower, to have one session of *hitbodedut* in the day, and one at night. One time Rabbi Nachman asked about one man, whether he is constant in the practice of sighing and groaning, which is called *kretching* in Yiddish, during his *hitbodedut*, and he answered him, “Yes.” He asked further, whether he sighs and groans from the bottom of his heart, and told him, “When I sigh and groan, if I am holding the edge of the table at the time of the sigh, afterwards I find it impossible to raise my hands and take them from the table, and I need to wait a good while until my strength returns.” One time he grasped the tzaddik Rabbi Shmuel Isaac close to his heart, and said: “For the sake of a bit of blood in there (meaning his heart), is it worth losing this world and the next?” Accustom yourself to sigh often before G-d, until you release that blood and subdue the evil in you, and merit the aspect of “My heart is a void within me (*Tehillim* 109:22).” (ibid)

One time Rabbi Nachman spoke with Rabbi Yaakov Yoseph concerning the service of G-d, as they often did. He told him a parable of a king who sent his son far away to learn wisdoms. Afterwards the son returned to the house of the king educated in all the wisdoms. One time the king commanded his son to take a very large stone (like a millstone) and to carry it to the roof of the house, and it can be assumed that the son could not lift and carry the stone, for it was very large and heavy. The son was very discouraged that he was not able to fulfill the will of his father the king. Then, afterwards, the king revealed to him his idea: “Did you imagine that I would command you such a difficult thing as this, lifting up a stone like that? Could you accomplish such a thing with all your wisdom?! All my intention was that you take a strong hammer and smash the rock into small pieces, and then you would be able to lift it up to the roof.” Likewise, G-d commanded us to lift our hearts in our hands, to G-d in Heaven (*Eichah*, 3:41). And our hearts are very heavy, and it is impossible to raise them under any circumstances, unless we take a hammer, which is speech, and with this we can smash the heart of stone, and then we can lift it up to G-d.

Another time, Rabbi Nachman spoke of the need to recite a great deal of *Tehillim* and supplications and requests and *hitbodedut*, etc. And the tzaddik Rabbi Yudel asked him: “How do we arouse the heart (meaning, How can we merit that the words will be said with an inspired heart)? He answered, “Tell me, from what tzaddik did you receive an inspired heart? The main thing is speaking verbally, to recite abundant supplications and requests, and the inspiration comes of its own.”

To one of his pre-eminent students, Rabbi Nachman commanded him, during his youth, that when practicing *hitbodedut*, he should speak much individually to every limb of his body, and explain to them, that all the cravings of the body – are vanity, for in the end every person dies, and the body will decompose in the grave, and all the limbs will rot, and other such words. The student followed this advice for some time. Afterwards he spoke with Rabbi Nachman and apologized, saying his body did not listen or feel his arguments and words at all. Rabbi Nachman said to him: “Be strong in this matter and do not desist from it, and you will see afterwards what will come from these words.” The man listened to his advice and fulfilled it, until he merited afterwards, that every single limb that he had spoken to individually, was drawn after his words to such an extent, that all the vitality of the limb left it, leaving it powerless and without feeling at all. He saw this literally with the external limbs, such as the fingers, hands, feet and the like. And when he began to speak to the internal organs, upon which one’s survival is dependent, like the heart, he needed to limit his words severely, so that his soul would not depart from him.

And I heard that one time this man spoke to those close to him about this idea that this world is nothing, and (one must ask) what is the purpose of all matters concerning the body. In the midst of



his words he fainted and began to pass away, and with great efforts his vitality returned and was aroused anew. Then he said that it was through the holiness of Rabbi Nachman that he reached this level, that every time he reminds himself of the dread of Heavenly punishment and the termination and finality of all matters of this world, all his limbs, even his smallest toe, feel as if they are already rotting in the grave, to the point that he needs great support to maintain his vitality within him, that his soul not depart. And I heard in the name of Rabbi Nachman, that he said to several other people: "Because your bodies are very coarse and drawn powerfully after cravings, thus you need to burden them very much with holy words about the ultimate purpose. And it is intrinsically understood, that one also needs to speak many words of encouragement to oneself, that one not give up entirely, G-d forbid (see ahead **(check transl of 'layail')**), Article 16).

It is also told there, that one time Rabbi Natan lamented to Rabbi Nachman, "I am exhausted from calling, my throat is sore and my eyes are dim from hoping for G-d (*Tehillim* 69:4)." And Rabbi Nachman raised his hands a bit and said softly, "If so, what can be done?" Meaning, it is certainly forbidden to doubt G-d and certainly He is correct (in what He gives to you). Then he said to him, "If King David said 'I am exhausted from calling, my throat is sore,' it should be taken literally, meaning he had already called so much that he was literally exhausted from calling, and his throat was truly sore, in the simple understanding. But you, praise G-d, still have your strength."

**Words concerning the matter of *hitbodedut*, as they appear in the book *Likutey Aitzot*, derived from the wondrous teachings in the book *Likutey Moharan*, Part I. I noted for each article, each one's source, from which teaching it was derived, so that one who wants may study these matters in full depth can refer to the source in *Likutey Moharan*.**

#### 49.

The main weapon of a Jew is prayer, and all the wars a person needs to fight, whether wars of the Evil Inclination or other wars with people who are opposers and enemies, it is all through prayer, and all one's vitality comes from it. Thus, one who wants to merit the holiness of Israel in truth, needs to say abundant prayers and requests and discussions with one's Creator, for this is the main weapon to win the war (*Likutey Moharan*, Part I, Chapter 2) [See in the book *Alim le Trufah*, by Rabbi Natan (letter 117), wherein he writes that each and every holy expression used by Rabbi Nachman referring to a given matter, has an especial power to strengthen a Jew's heart to deal with that matter. And one who considers the point that his main weapon is prayer, is aroused anew in using it, for he can think to himself, "If I do not have strength to fight so intensely like the high-ranking officers, all the same I am a simple soldier, who also takes up his weapon from the King's house, and must learn the art of war, etc., each day. In any case, I know that the war is very long and hard, and my only weapon is the few words in my mouth, and also that is only through the salvation of G-d and His awesome wonders. See inside.]

And if a person prays and does *hitbodedut* abundantly, for many days and years, and even so he sees that he is still very far from G-d, and it seems to him, that G-d is hiding His face from him, G-d forbid, he should not err and think that G-d is not listening to his prayers and conversation at all, rather he should believe with absolute faith, that G-d listens and pays heed to each and every word of every prayer and supplication and discussion, and no word is lost, G-d forbid. Rather, each and every word makes a bit of an impression Above, and arouses the mercy of G-d each time, only that the building of holiness that he will eventually enter, is not yet complete. And in the course of the many days and years, if he will not be foolish, and not be discouraged under any circumstances, and rise up and strengthen himself and strive in his prayers more and more, then the multitude of his prayers will eventually arouse the mercies of G-d, until G-d will turn to him and shine His light on him and fulfill his desires, in the merit of the true tzaddikim, and will draw him close in great mercy and compassion. And even if a person merits to some salvation and draws a bit closer to G-d, he should not think that he merited this through his prayer and good deeds, for all the good deeds are from G-d Himself, as the Rabbis said concerning the verse, "Who has preceded Me, that I should pay him? Who has made me a *mezuzah* before I gave him a house? (*Iyov*, 41:3)." If not for the great kindness of G-d, a person would already have sunken into what he would have sunken, may G-d have mercy (See ahead, Article 91).

## 50.

A person receives his main vitality from prayer, as it is written, “A prayer to the G-d of my life (*Tehillim* 99:7).” Also through prayer one grants vitality to the three parts of the world, which are: the Lower World, the World of the Stars, and the World of the Angels. Thus, through prayer one arouses the power of the angels, who rule over the stars and are appointed over the plants in this Lower World and hit them, commanding them to grow, as our Rabbis said: “There is no plant below, that does not have a star and an angel, who hit it and say, “Grow!” Also, the Jewish People sustain their Father in Heaven through their prayer, and according to how a person sustains G-d in Heaven through his prayer, thus he merits receiving his sustenance. And of the verse that says, “Guard His statutes (*Tehillim* 99:7)”, that is to say, Guard prayer, through which we witness G-d’s unity, and through this, “And the law He gave to his people (*ibid*),” – the ‘law’ signifies a decree for a year of plenty (Tractate *Beitza*, 16). Also, through prayer, a man merits finding his marital match. However, when a person stands to pray, foreign thoughts and impure forces come upon him, and surround him, and he is left in darkness, and cannot pray.

And the ultimate repair for this, is to make sure that the words that come from your mouth are said in truth, and through this, the word said in truth will make an opening in the darkness in which you are caught, and you will merit praying effectively. And the main point is that the prayer and supplication and discussion with one’s Creator, even if the person cannot speak a single word due to the great darkness and confusion surrounding him on every side, even so, he should at least exert himself to say his words with truth, even though he cannot speak with vitality as would be fitting, nonetheless he should force himself at least to speak with truth, simply, like it is, and through this the truth will give him illumination, so that he can pray and express himself well, in the great kindness of G-d, and through this he repairs and sustains all the worlds. Also through this he will merit to forge openings also to return others in repentance and to extract them from the traps wherein they are caught (*ibid*, Article 9).

Editor’s Note: Concerning the above paragraph, I will recount here what Rabbi Naftali told, with respect to this matter. When first drawing close to Rabbi Nachman, he dreamed that one came to him from the Upper World and asked him to which tzaddik he was connected. He answered: “To the Tzaddik of Breslov, may his memory be for blessing.” And he asked him to give over some teaching that he heard from him. And because this was immediately after he had heard the teaching “The Depths Will Cover Them” from *Likutey Moharan* (Part I, Chapter 9), which begins: “For the main vitality comes from prayer, as it is written, ‘A prayer to the G-d of my life,’ etc.” So Rabbi Naftali gave over this teaching. When the other heard this, he was filled with awesome and tremendous enthusiasm, and intense and sublime passion. And in the intensity of his passion, this man from the Upper World lifted himself up higher and higher, until he disappeared from view. Afterwards, Rabbi Naftali came to Rabbi Nachman, and told him the vision from this dream. Rabbi Nachman responded: “And would you think that in the Upper World they hear my teachings as you hear them here? It is not so. There, when they hear some word said in my name, it is a different matter entirely!”

And see in the book *Alim le Trufah* (Letter 119), wherein is written: “Please, my son, take great care to fulfill the advice mentioned above, in order that you may escape the darkness and pray with intention, for this advice has been tried and tested a thousand times. But even so, the Evil One rises up very powerfully each time, with terrible darkness, against every prayer, and plants countless confusing thoughts in one’s mind, beyond number. So one needs to remember this advice several times in every prayer, to turn one’s back to the darkness and confusion, and to make an effort to say one’s words with truth, according to how it is, and then G-d will reveal the openings, etc., until he will come to the point of sustaining all the worlds with his prayer. See, my wise son, the difference in a person within one moment. For beforehand, the darkness surrounded him to such an extent, and in a brief moment, in which he applied himself to speaking truthfully, he merited sustaining all the worlds, for (praying truthfully) is all of a man’s significance, and all the worlds are dependent on him at every moment. However, the intensity of the forces opposing him are without limit. Yet G-d gave us the healing in advance, through the true tzaddikim, etc. And after G-d has revealed all this to us, it is fitting that we strive at every moment to fulfill these words in truth.

## 51.

One should accustom oneself to pray about every matter in which one is lacking, at every moment. Whether it be concerning livelihood or children or if there is someone sick in one's house, G-d forbid, and needs healing – for all of these, the primary advice is to pray to G-d, and believe that G-d is good to all, as it is written: “G-d is good to all (*Tehillim*, 145:9),” that is, for all issues, be it healing, or livelihood, or anything else. When one believes such, certainly his main efforts will be directed toward G-d, and he will not chase after manifold schemes, for most of them do not help at all, and the minute minority that do help – one cannot know which they are and cannot find them. But calling to G-d is good and helpful for everything in the world, and it can be found always, for G-d is always present.

## 52.

One who wants to taste the taste of the Hidden Light, that is, the secrets of the Torah which will be revealed in the future, should practice much *hitbodedut* between himself and his Creator, and judge himself in all his affairs and deeds, if it is fitting and upright for him to do and behave in this way in relation to G-d, who grants him favors at every time and moment, and he should “weigh his affairs with judgment (*Tehillim* 112:5)”. And regarding everything, he should judge himself, and he himself should judge all his dealings and deeds, and through this he will free himself from all his fears and be saved from “fallen awe”, meaning he should not have fear of any official or lord or wild animal or bandits – from nothing in the world, only to fear and have awe of G-d alone. And through this he will raise up fear to its root, that is, to Knowledge, so that he will merit to complete Knowledge, knowing from whom to fear, that is, to be in fear of G-d with fear of His exaltedness. Through this he will merit comprehending the revealed Torah, and will merit through this to true lowliness, and through this he will merit to prayer with full devotion, to the point of annulling all his physicality and material being during prayer, and will pray without any thought of benefit for himself, and will not think at all about himself, and will annul all his physicality and being, as if he does not exist, and through this he will merit to attain the secrets of the Torah, which is the Hidden Light to be revealed in the future. And all of this is merited through *hitbodedut* (*Likutey Moharan* I, Chapter 15).

## 53.

G-d craves the prayers of the Jewish People. And when the Jews pray to Him, they satisfy His craving, and He receives delight from them (*ibid*).

## 54.

Every person has in him the aspect of revealed and hidden, and every person needs to rise at every point from level to level, to make what was hidden revealed. One merits this through learning Torah and abundant prayer, in that one needs to learn Torah and pray much before G-d, until what was hidden from him is revealed, and he turns the hidden to the revealed, and then he will receive a hidden aspect that is higher. Then he must pray more, until this hidden aspect is also revealed, and so repeatedly he goes from level to the level above it, and ask every time from G-d to let him attain a higher hidden understanding, and so on, and through this he will merit to joy and holy brazenness, through which one is able to enter holiness and draw close to true tzaddikim, to receive holy faith in great completeness from them, and all this is merited through prayer with full intention, for prayer with intention encompasses everything, etc. (*ibid*, Chapter 22).

## 55.

Essential praying comes through holy brazenness, in that one needs to be brazen before G-d, to ask Him for all one needs, and even to do miracles and wonders for him, for it is only possible to

stand up and pray before G-d through holy brazenness. For every person, to the degree he can conceive of G-d's greatness and his own smallness and lowliness – how could he stand and pray before Him? Therefore, during the time of prayer, a person needs to cast off his modesty, and be brazen to ask of G-d all that he needs. And this is the aspect of : “To You they cried and were saved, in You they trusted and were not ashamed (*Tehillim* 22:6) (ibid, Chapter 30).

## 56.

Through discussion that one carries out between oneself and one's Creator, and verbally expresses one's good yearnings and desires, how one longs and yearns to separate himself from the evil in him and merit true good, and when one prays and pleads to G-d about this, through this one brings good souls from potential to actual, for through desires alone potential souls are created, for desire is the soul, in the aspect of “My soul yearned and craved (*Tehillim* 84:3),” and through the above speaking, the souls are completed and brought from potential to actual, in the aspect of “And the man became a living soul (*Bereshit* 2:7), and the translation into Aramaic is: “A speaking spirit.” As it is written, “My soul departed with his word (*Shir ha Shirim* 5:6).” And through this, one merits his request being answered, and merits portraying the letters of the Torah in a good light, and gives life to and sustains everything, and draws good and blessing to all the worlds, and causes good deeds to be done in the world, and arouses several souls to repentance through this speech that he speaks to his Creator. For this matter of good yearnings and desires, and to express them with full speech, is very precious, and every person should be accustomed to practice this a great deal every day, and through this it is possible to bring the whole world back to the good. And this is the meaning of “There is a breath that is created on the land (*Kohelet* 8:14),” that is, the breathe that comes from one's mouth, from the above-mentioned holy words. For there are wicked people who come to do the deeds of tzaddikim, for through the breath that comes from the tzaddikim, several wicked people are aroused to repent. Also the opposite, that through the breath that emerges from the mouths of evil people, in the form of words expressing evil desires, G-d forbid, there are tzaddikim who come to do deeds of the wicked. For speech, which is the soul, the ‘speaking spirit’, wanders and falls into other people, according to the breath that is created on the land (ibid, Chapter 31).

[See in *Likutey Halachot*, Laws of Workers, Law 4:12, wherein is explained that because of this, one needs to guard oneself carefully from evil desires, and especially from uttering them verbally, for they go and arouse other people to evil desires. And this that King David said: “Bachanta libi, pakadta layla, tzaraftani lo timtza (**translate. Also, find right source. Book is mistaken**),” that is, he said on behalf of all the Jewish People: I know that I did not stand well in the test I was given, for I had not yet merited being saved from the desires of this world, yet “Zamoti bal ya'avar pi (**translate. Same source as above**), for nevertheless I guard myself not to express these desires verbally, G-d forbid, so that they will not cause evil deeds to be committed in the world, G-d forbid. Instead, I accustom myself all the time to speak holy words of good desires, to call out to You always, that You return me to Yourself in truth, and through this good deeds and blessings are drawn down to all the worlds. And this is: “The deeds of man are in the words of your lips,” that I guard myself to speak only holy words, which are the ‘words of your lips’, in order that through this all of the deeds of man will be completed for the good. And this is, “And I guarded against ‘archot paritz’ (**translate. Same source as above**), for through training my mouth to speak always words of good yearnings, through this I merit to be saved and guarded from all the ‘archot paritz’ (**translate**), which are all the evil ways, may G-d have mercy, only “Support ashurei (**translate. Same source as above**) in Your paths,” for the good words support and help me to steady my footsteps in Your paths. Furthermore, the passage describes more fully how one merits this: “I called to You, for You will answer me, G-d,” which all refers to the matter of *hitbodedut* and speaking to one's Creator – that one needs to accustom oneself in this a great deal, to yearn always with good yearnings, and to express them verbally every day, as was explained above.]

See also in the book *Alim le Trufah* by Rabbi Natan (letter 323), wherein is written: “For one can achieve everything through desires and yearnings, and accustoming oneself to speak out his desires and yearnings verbally. Arise, stand, wake up your good hearts thoroughly, to accustom yourselves to go in this path and to yearn and long a great deal to G-d at all times, and to articulate your desires in words, through which awesome worlds and novelties are weaved, through the combinations of the letters in the 231 Gates which are combined and joined in new, wonderful combinations through the speaking of one's desires for G-d and for His Torah and His holy ways, as is explained in *Likutey*

*Moharan*, Part I, Chapter 31, Paragraph 6. For “It is not an empty thing to you, for it is your life, etc. (*Devarim*, 32:47).” And because today I learned in the books of the *Kabbalah* about the matter of the formation and weaving of the worlds through the combinations of the letters in 231 Gates, front and back, etc., and through this I was very, very intensely aroused to speak *mede dabri* (**translate**) with one of our younger students, about how much distinction is due to one who merits going in the path of Rabbi Nachman, regarding desires and yearnings for G-d and for His Torah, on the general and specific levels, and to express them verbally; whether it be in general – that one wants to be truly Jewish, or whether it be specifically – in that one is lacking something at a given time, etc. Happy is one who holds onto this. No mind can grasp what is created and weaved from this in the Upper Worlds, and the wondrous delights that rise up to G-d through this. Strengthen yourselves to fulfill this practice at all times, in order that you may be blessed forever.

## 57.

In every Jewish person, there is a good point which is very precious, whose desire is very strong at all times only to do the will of its Creator. However, the physical cravings break one’s heart, and due to this one’s heart is far from the good point. Therefore, every person needs to speak personally to his Creator, in order to arouse the aspect of the point he has in his heart, and through this the impure husk of his heart will be annulled, that is, the evil passions, which are the shame of the heart, which break the heart of a person in the aspect of: “Humiliation broke my heart (*Tehillim* 69:21)” (ibid, Chapter 34).

## 58.

A person needs to accustom himself to speak personally to his Creator with great and complete truth, until his heart will be truly aroused, to the point that he will begin to speak words of truth from his heart, with passion, inspiration and in repentance, until he sees his smallness and the greatness of G-d, until he will be very embarrassed before Him. For until now, he had cast his sins over his shoulder and not thought about them. But now that he knows them, he becomes very ashamed at the extent of his sins in the face of a Master and Ruler, the Essence and Root of all the worlds, and this shame is revealed on his face, and this shame is the aspect of the light of tefillin, which are the sign of the attachment of G-d’s People to Him, and this is the aspect of “the ray of light from his face”. For through this shame, all one’s sins are forgiven (ibid Chapter 38). [Editor’s Note: Here is the basis for what was written in Article 47 of this book – that it is possible to recognize from one’s face if he practices *hitbodedut*, for through this practice, a great shame before G-d is revealed on his face, as explained above.]

## 59.

The primary time for *hitbodedut* is at night, a time when everyone is sleeping (see *Likutey Moharan* Part I, Chapter 52). Also, the place should be outside of the city, where a person goes alone, that is, a place where people do not go, even in the day. And through this, when a person practices *hitbodedut* in the night, in a place without other people, and empties his heart and mind of all worldly matters and annuls everything, until he annuls himself entirely, that is, at the beginning he prays much until he annuls one trait, and afterwards he prays more, until he annuls another trait, and afterwards he prays more, until he annuls himself entirely, so that he has no pride and no existence, until he will be really as nothing in his eyes, and he merits to come through this to the aspect of annulment in truth – through this, his soul is absorbed in the oneness of the Infinite G-d, which is called the *mechuyav ha metziut* (**translate**), as is known. And through this, all the worlds that are dependent upon his soul are also absorbed in that oneness, called the *mechuyav ha metziut* (**trans**). And this is the meaning of the *Mishnah*: “One **awake at night** and who **goes on an isolated route** (as described above), and **empties his heart** from all the matters of this world, in order to come to the aspect of true annulment. And this is: **To idleness\***” (The Hebrew word *batel* can mean both ‘idleness’ and ‘annulment’) that is, as was explained above. “Behold, such a person is **liable\***” (The Hebrew word *mitchiav* means ‘liable’ on the

simple level. Rabbi Nachman interprets it on a deeper level, signifying as follows) – that is, he is absorbed in the unity of G-d, who is referred to as the “Necessity of Existence.” And this is, “**for his soul**” – that is, his soul, along with all the worlds that are dependent on his soul, is absorbed in the Necessity of Existence, as explained above (ibid, Chapter 52).

And see in the book *Alim le Trufah* (letter 113). After some short words are brought from the teaching *One Awake at Night*, referred to above, the author adds in this language: “Where are we in the world, that we merited to hear such things, and we are still far from his teachings. And I cry out in my heart at the days that have passed, all the years that I did not merit to fulfill them due to the abundance of obstacles. Yet I cheer myself with the very small amount that I did merit fulfilling from this. Also, the degree to which we merited expressing ourselves to G-d, this is also very, very precious. For not every person merits to fulfill all the above completely. And happy are those who merit doing *hitbodedut* even during the day, but all the more so those who merit fulfilling *One Awake at Night* in simplicity, to the point that they merit being absorbed in the Necessity of Existence, and to raise up all the world that is dependent on them, to be absorbed in G-d, who is the Necessity of Existence. May my portion be with them forever. See the full letter there.

And one time Rabbi Natan spoke about this holy path of *One Awake at Night*, according to what Rabbi Nachman revealed, and he said in this language: “The time will yet come that this path will be familiar to everyone (just as today the wearing of *talit* and *tefillin* is familiar to all religious people).” And concerning the fears associated with this, Rabbi Nachman said that if he had an only son, he would send him alone in the night to the fields, and would not worry at all. And he said that relating to everyone, that they need not fear about this at all for “one sent to do a *mitzva* is protected against all harm (Tractate *Pesachim*).” And Rabbi Natan added more to this, saying about this that it is written in the holy *Zohar* about Calev’s travelling to Hevron to prostrate himself on the graves of the Fathers – we see that he did not fear from the Giants that were there at that time. And it is written in the *Zohar*: “One who is in dire straits does not worry about any mitigating factors. Thus Calev, because he was in dire straits, did not pay heed to mitigating factors and went to pray at the graves of the Fathers.” Thus it is with this matter – anyone who understands and considers well, that his days fly by in the wink an eye, and he will need to give an accounting for all of this deeds, and they will not be lenient with him on a single detail. One who contemplates all this, certainly will not be deterred by any of the various fears, and the like. All the more so, that ikn truth there is nothing to fear at all.

Rabbi Natan also told the story from the holy Ba’al Shem Tov: One time he prayed with his followers, and they prayed with very great enthusiasm, as was their custom. Afterwards, when they finished their prayers, they saw that the Ba’al Shem Tov appeared very distressed. Afterwards, he explained to them: When you were praying, the Evil One gave each one of you thoughts of pride and haughty spirit, in that you were praying with such enthusiasm and attachment, and due to this, an accusation against you was aroused Above. And I had to make great efforts until I sweetened the judgment. And he told this story in order that we would know to what a great degree a person needs to pray in order to be saved from arrogance, which is abhorrent to G-d. For it can be, that even when a person is already cleansed of all the cravings and bad traits, even so arrogance may remain hidden in the heart, G-d forbid, and as is explained in the teaching *One Awake at Night*, mentioned above. Thus for this, one needs to do much *hitbodedut* and praying and crying out to G-d in the night, alone, until one merits the aspect of true annulment, that he will not have any pride or any sense of self, until he merits through this to be absorbed along with all the worlds dependent on his soul, in the oneness of the infinite G-d, who is the Necessity of Existence.

## 60.

The nighttime is the main time for *hitbodedut*, expressing oneself before G-d and pouring out one’s heart like water before G-d (*Eichah* 2:19), and to search for the good spirit, that is, the good points that one still has, and to separate them from the evil spirit, and through this one merits joy, and subduing the imagination, from whence derive all the cravings. And through this one merits memory, to remember at all times the World to Come, and to think at all times about one’s purpose and final end in the World to Come, until he merits returning to G-d in truth (ibid, Chapter 54).

## 61.

Through the learning of the Codifiers, one merits praying properly with all one's heart. For in truth, if a man knew and believed with all his heart, that the whole world is filled with G-d's glory, and G-d stands by him while he is praying and listens and pays attention to each and every word of the prayer, he would certainly be very careful to say the words with intention, and would pray with great enthusiasm. However, since his heart is sealed, in the aspect of "their hearts are sealed (*Hoshea* 10:2)", and he is not firm in this knowledge with a full heart, due to this he does not pray so carefully and does not focus his heart on his prayer. And all this stems from the doubts and blasphemy in his heart, which are the aspect of the conflict of the Evil Inclination in one's heart. Thus, the rectification for this is the learning of the Codifiers, through which the conflict of the Evil Inclination in the heart is annulled at its root, for the root of the conflict of the Evil Inclination in the heart, descending from level to level, emanates from conflict in holiness, which is the conflict of the *Tannaim* and *Amoraim*, ruling that one thing is forbidden while another is permitted, and through learning the Codifiers one rectifies the above-mentioned conflict in holiness, for the decided ruling is the peace and resolution of the conflict between the Sages, and thus through this, the conflict of the Evil Inclination in the heart is annulled, and one merits a straight heart, that his heart will not be divided, rather to believe that G-d listens to all the words of the prayer. Then one merits praying properly. And this is: "I will thank You with upright hearts\*" (*Tehillim* 119:7. Note: In Hebrew, the word for *heart* is sometimes expressed in plural form) – hearts specifically, with both one's inclinations. As the Rabbis interpreted the verse "With all your hearts (*Devarim* 6:5)": With both your inclinations. When is this? "When I study Your precepts (*Tehillim*, 119:7)." (ibid, Chapter 62).

(Editor's Note: From here it is clear why it was brought above, Article 30, from his holy discourses, that these two matters – expressing oneself to G-d, and learning the *Shulchan Aruch*, are both universal practices incumbent on all Jews, every day of one's life, for according what was explained above, the two are interdependent.)

## 62.

Speech is the aspect of "a mother of children". That is, just as the mother always accompanies her children, even into filthy places, and does not forget them, just so speech always accompanies a person, even into filthy places, and always reminds him of G-d, in the aspect of: "Every time I speak of him, I remember him more (*Yirmiyahu* 31:20)." That is, even if a person falls to a very low level, G-d forbid, even so, through speech he can remind himself of G-d always, that is, even if he is in the place where he is, if he will strengthen himself even there, at least to speak holy words of Torah and prayer and conversing with G-d, or to speak to his rabbi or with a friend, with fear of Heaven, he can remind himself of G-d always, even there in the filthy places, even if he has fallen to the place he has fallen, may G-d have mercy. For speech does not let him forget G-d. Understand well from this, the great power of speech, and this is wonderful and awesome advice for one who truly wants not to lose hope entirely, G-d forbid (ibid, Chapter 78).

## 63.

When a person prays or does *hitbodedut* properly, and in the course of it he falls from his level, this stems from blemished faith, and then he must come to have a broken heart, and be ashamed of himself that he fell from heaven to earth, and have mercy on himself until he sighs, and through the sigh he will return to his former level (ibid, Chapter 108).

## 64.

The words that a person says and speaks to his Creator, they are the aspect of 'holy spirit', for through entering into this and forcing oneself and preparing oneself to speak before G-d, G-d sends words to his mouth, which are the aspect of 'holy spirit'. And one needs to see to it and make efforts at

all times, to ask for pleasing words and new supplications, and one merits this through purity of the heart, which is merited through mental activity in holiness. And this is: “Grant me a pure heart, O G-d,” and then: “And renew within me a proper spirit (*Tehillim* 51, 12)” – that a person should merit at all times to find new words, which are the aspect of holy spirit, as above (ibid, Chapter 156).

## 65.

It is forbidden for a person to be inflexible about any matter. That is, forbidden to be stubborn in one’s prayer, that G-d should fulfill his request precisely. Whether in matters of livelihood or children or other needs, one simply needs to pray to G-d asking for mercy and with supplication. If G-d gives, He gives. And if not, not. And this is the meaning of: “Do not make your prayer fixed.” “Fixed” is an expression which implies stealing, as it is written: “(G-d) will steal the soul of those who would steal from them (*Mishlei* 22:23),” that is, taking something by force, with robbery. Instead, one should pray asking for mercy and with supplication, as explained above (ibid, Chapter 196).

## 66.

When a person does *hitbodedut* and expresses himself and tells of his pain to G-d, and confesses and regrets about the immense degree to which he corrupted, then the Divine Presence also expresses his troubles correspondingly, for each and every blemish he has caused in his soul, the blemish is also with her, as it were, and she consoles him, encouraging him to ask for ways to rectify all the blemishes (ibid, Chapter 259).

## 67.

Just as one person can arouse another, for example, when one sees another who is reciting requests and asking forgiveness with a broken heart, then the companion watching also is aroused, for he also begins to look at himself and wake up, and also begins to recite requests with arousal of the heart. Likewise, a person can be aroused through himself, when he is inspired by his own words. That is, he recites requests and supplications with inspiration, and cries “Oy for me!” and through this he is aroused from this and begins to look at himself, thinking “Where am I? Who is crying like this? Now I really ought to say ‘Oy for me!’” And he begins to cry out “Oy for me” anew, ‘me’ specifically. And even though at the beginning, it seemed to him that he also cried out in truth as would be fitting, nevertheless, afterwards the difference between before and after is obvious. Understand this (ibid, Chapter 270).

## 68.

Even if a person cannot speak at all, and it seems to him that he cannot open his mouth in prayer and *hitbodedut*, due to his great coarseness and the heaviness of the troubles of body and soul that he is enduring, nevertheless one needs to be strong specifically at that time, and compel oneself to call out to G-d from the midst of the constriction and oppression, in the aspect of “From the straits I called out to G-d (*Tehillim* 118:5).” For a person’s main arousal occurs when a person first awakens from within the constriction and oppression, and through this he will merit afterwards, in most cases, to come to great expansion, until he can pray and express himself properly, until he will come to aspect of ‘holy spirit’, specifically through awakening to G-d from within such constriction and bitterness. As we find with King David, in all his prayers, that begin from constriction and oppression, for he suffered intensely, for example, due to troubles that befell him from his son Avshalom, or the troubles from Naval, and so on, and afterwards in the same prayer he would come to the level of holy spirit. This is the aspect of the *Shofar*, for the wide end is above, and narrow end is below, where one puts one’s



mouth. This is the aspect of “My mouth spoke out of my constriction (*Tehillim* 66:14),” as explained above (ibid, Chapter 279).

## 69.

When a person begins to look at himself, and sees that he is far from good, and he is filled with sins, then he is in danger of falling from this, so that he will not be able to pray and do *hitbodedut* at all. Therefore, he is obligated to search for and attempt to find some good in himself. For how could it be that he has not done some *mitzva* or good deed in his life? And even though when he begins to look at the good that he has done, he sees that this good is in itself full of blemishes, for the good is mingled with many ulterior motives and impurity, nevertheless, how is it possible that there cannot be found in that bit of good, some good point? Thus he should search and pursue further, until he finds in himself yet other good points. And through his finding in himself some merit and good, through this he truly emerges from the scale of blame and enters the scale of merit, and can return in repentance through this, in the aspect of: “And with a bit more, there is no wicked one (*Tehillim* 37:10),” that is, through finding in oneself a bit more in which one is not wicked, through this, “And when you gaze upon his place, he is gone (ibid),” he is no longer on his previous level. And through this one can enliven and cheer oneself, just as he is, and then one can pray and sing and give thanks to G-d. And this is, “I will sing to G-d with what is in me (ibid, 104:33, 146:2).” That is, with the little bit of good points that are still in me, through this I can sing and pray to G-d (ibid, Chapter 282).

(See in the book *Alim le Trufah* by the holy Rabbi Natan, who wrote there in letter 235 in the language of (**tiitzche – translate**), how Rabbi Nachman, may his memory be for blessing, expressed this matter, so that the words would penetrate the heart of every man, that he would follow this in innocent simplicity. He wrote there: Thus Rabbi Nachman would say: “When a person sees that he is very lowly, it is forbidden for him to be discouraged. He is obligated to encourage himself and think to himself, ‘Can it be that I have not done some *mitzva*, or at the least at some time some good thing? I fast on Yom Kippur, and also on Tisha b’ Av, and likewise on all the four prescribed fasts of the year, even though I suffer much from it. And I also go sometimes to the *mikveh*, and in spite of all my blemishes, may G-d have mercy, nevertheless I strain myself a great deal, and very much want to save myself, etc. And in spite of everything, I do have some good points, from having done the will of G-d several times.’ And from this, a person is obligated to revive himself, and not to give up hope under any circumstances, etc.” See all these words in *Likutey Moharan*, and plant them in your heart anew. And if, G-d forbid, even so the Evil One overcomes you, you must return afterwards and go in this way, and thus every day and at every moment, and in the course of this G-d will help you a great deal.

And especially, one must be determined and speak and say all this to G-d, and say: “Master of the World, (**large section in Yiddish that was not translated**) My will is to do Your will, however the (**seor – translate**) in the dough prevents me (*Brachot* 17-A).” And if the holy sage of the *Gemarah* was not ashamed to say this: “Master of the World, regardless of the state I am in, since You and I know my pain, nevertheless You did everlasting kindness for me and created me a Jew..... and You circumcised me and spilled my blood on the eighth day, and in school You taught me the alphabet, the prayerbook, the *Chumash* and the *Gemarah*, etc. How many pains and blows I suffered from the teachers, and also I myself strived to learn sometimes. What to do? My will is to do Your will, but.....” How much more so we do not need to be ashamed to cry this out to G-d. “How bitter, bitter, bitter! Oh, oh, oh!” etc. And if, G-d forbid, even so the Evil One overpowers, one needs to scream more and more, and thus every time, until G-d looks down and sees from Heaven, for “G-d will not neglect forever (*Eichah*, 3:31).” And as to why the salvation is delayed, there are very, very hidden reasons, for the thoughts of G-d are very deep (see ahead, Article 100), and certainly the detainment is our fault, in that we do not arouse ourselves to overcome what we need to overcome, as would be fitting. Also, G-d desires and craves the prayers of the Jewish People (*Yevamot* 64),” even the lowest of the lowly, and wants us to increase our praying and cry out to Him more. Refer inside.

## 70.

Through completeness of holy language (meaning the extent to which one guards his tongue, to sanctify it with holy words of Torah and prayer and supplications and requests and conversation with one's Creator, even in one's mother tongue, for to the contrary, when one speaks to G-d, one specifically needs to speak in his mother tongue, for through this he arouses his heart more, as explained above), through this one merits *Tikkun ha Brit* (repairing the Covenant), and to subdue the evil that encompasses all the evil desires, which is sexual desire. For one cools down his passion through speaking holy language, in the aspect of "My heart was heated within me, I spoke with my language (*Tehillim* 39:4)." But someone who does not cool down his passion with holy speech, the Stormy Wind cools it down through the wasteful spilling of seed, G-d have mercy. And so the opposite: Through repairing the Covenant, one merits the above-mentioned completeness of holy language, for they are interdependent. And through this one merits purifying his face, so that his face will shine so brightly, that someone else can see himself in the face of this man that merits repairing the Covenant and completeness of holy language. As if in a mirror, he sees how his own face is sunken in darkness, and he returns to G-d in complete repentance, even without rebuke and without moral upbraiding, merely through seeing his face alone (*ibid*, Chapter 19).

## 71.

Each person, according to the degree that he has rectified the Covenant and according to his connection to the True Tzaddikim who guard the Covenant, to that degree he can taste the sweetness of the words of the prayers. Then a lion descends to eat his offering (*Tikkunim*, Tikkun 3, in the eleventh of the last Tikkunim), that is, his prayer. But through spoliation of the Covenant, he is in the aspect of Bitter Waters, and then he cannot taste the sweetness of the words of the prayers, and then a dog descends to eat his offering, meaning his prayer. And know, that the arrogant leaders of the generation, they themselves are the dogs who stand against and attack the prayer of a Jewish man, who still has not repaired his Covenant totally (*ibid*, Chapter 50).

[In the book *Likutey Aitzot*, in the section on prayer, Article 49, it is written concerning this: And from this, understand how great is the sin of those who attack the prayer of a Jewish man, and want to confuse his prayer, for even though this man who is praying has still not repaired the Covenant, and due to this the attack has come upon him, in the aspect of a dog descending. Nonetheless, the attackers are not absolved by this from their sin, for they uproot their souls from holiness and thrust themselves into being called dogs, literally, G-d have mercy, in the aspect of: "The dogs of arrogant spirit (*Yeshayah*, 56:11)," through their attacking one's prayer, even though he has not yet repaired the Covenant completely, for certainly a person needs to strain himself to pray with all his might, even though he is as he is and cannot feel the sweetness of the words of the prayers, and the effort in itself is also very precious, for of this it is said: "For Your sake we are killed all day long (*Tehillim*, 44:23)," as discussed in other writings of Rabbi Nachman (*Likutey Moharan* II, Chapter 46, *Sichot ha Ran*, Article 12).]

Behold, it is also brought from Rabbi Nachman's words in *Likutey Moharan*, Part I, Chapter 2, that one who blemishes the Covenant, his prayer is taken from him through the overpowering of extraneous thoughts that come to confuse his prayer. Thus is written in Chapter 30, that all the confusions that arise, and all the nonsense and scrambling of thought that a person experiences each day at any given time, it practically all comes specifically during prayer, in the aspect of "Who expresses the might of G-d (*Tehillim* 106:2)," that is, one who expresses the might of G-d in his prayer, "makes heard all His praise (*ibid*)," that is, he makes heard to himself, all his disordered thought and all his confusions. For *praise* (*tehillah* in Hebrew) is the language of disorder and confusion, as it is written, "And His angels make *tahalal* (**translate this**)." Thus, one needs very, very great determination at the time of prayer, against these confusions and extraneous thoughts that come and arise in one's heart specifically at that time.

And it is brought in his writings in *Likutey Moharan*, Part II, Chapter 122, concerning the matter of extraneous thoughts in prayer, that each extraneous thought is an evil husk and a full story, as is brought (*Porat Yoseph*, Page 50). And when a person stands and prays properly, and does not pay heed to the extraneous thoughts, then as he travels through his prayer, he knocks them down; with this one he chops off a hand, and with that one a foot, and so on with the other organs. As for example, in a war, when one needs to pass through many murderers and attackers, when one is heroic and passes

through, then along the way he topples them, with one cutting off a hand along the way, and chopping off the foot of another, etc. Thus it is literally in prayer, when one determines to pray properly, and not to look at the extraneous thoughts at all, then he kills them or chops off their limbs, as above. Thus it is explained further in other of his words (*Likutey Moharan*, Part I, Chapter 72), that one does not need to look at them at all, nor to look behind oneself at all, only to go according to the order of the prayers, and through this they will automatically depart from him. And if he does not turn his attention away from them, then to the contrary, they will overpower him all the more, like a man who is fleeing from something, and looks from the side, over his shoulder, at the thing he was fleeing, then the thing gains more power over him. Thus it is literally in the matter of extraneous thoughts. Thus it is explained further in his words (*Likutey Moharan*, Part II, Chapter 50), that thought is in one's hands to direct it as one wills. And even if his thought is already accustomed to straying outside very much, even so, the person has the power to turn it back to the straight way, for it is impossible for two thoughts to coexist at once under any circumstances, refer there. Therefore, when a person will be determined to think only the words of the prayers, he will certainly drive off the extraneous thoughts.

And see in *Likutey Halachot* (Laws of *Tefillin*, Law 6:32), that this is the aspect of the *Omer* of Barley, that after the Exodus from Egypt, we are obliged to count the days until the *Omer*. For barley, which is animal food, is the aspect of the power of the imagination, from which issues all the confusions and all the evil and extraneous thoughts, which are the aspect of hairs, the waste matter of the mind (in Hebrew, the word "hair" is phonetically similar to the word for "barley") – they are all the aspect of *Omer* and measured amount, like a vessel that holds an exact measure, and cannot hold more. Just so, the mind is a vessel that cannot hold more than one thought at a time. And this is "barley", the language of "hairs", which are the above-mentioned thoughts. And the fact that we count the days of the *Omer*, for the days, which are the vitality of a person, for all the days of a person's life are encompassed in days and measures of time, and the primary vitality is the wisdom in the mind, as it is written, "Wisdom gives life (*Kohelet*, 7:12)," and all the thoughts originate there, and they all have the aspect of *Omer* and measure, as above.

Therefore, after leaving Egypt, we need to bring an *Omer* of barley and wave it, and count the days of the *Omer* from that day on, for the primary purification from the filth of Egypt, which is the 'nakedness of the land', spoliation of the Covenant, is through purification of the thought, as is known (see *Likutey Moharan*, Part I, Chapter 36:5, and the introduction to the *Tikkun ha Klalli* and the **(translate these initials)**), and through the commandment of the *Omer* and the Days of the Counting, one can merit clarifying the imagination, from which arises all the thoughts and confusions, and can draw holiness upon oneself, so that one will guard himself from now on, at least, to seize his thoughts firmly, not to let them stray outside, and to know well, that it is impossible for two thoughts to coexist together under any circumstances, and the mind is only a measuring vessel, which can hold only one thought. Thus one can flee from evil thoughts simply through sitting and not doing, that is, not to think the evil thought, only to direct one's thought fully on the words of the prayer, and through this one will certainly expel the evil thought, as above.

And see in the book *Alim le Trufah* (Letter 312-3), wherein he writes: "Do not let the symbol of the *Omer* of Barley leave your mind." And with this he strengthens one also in the matter of *hitbodedut* and discussion with one's Creator, and writes there, "The main point is not to think too much about the past and about the future, only to focus on the purpose of the present moment and to do what one can in order to succeed eternally, for each and every word of Torah and prayer and discussion with one's Creator, it is all success for the soul, amazing success that is beyond measure, which no human eye has seen. And especially as we see that the Evil One does his part, we are obligated to do our part, to speak to our Creator and express ourselves before Him, and through this one can draw upon oneself the illumination and holiness of the good point in him, and to tie it to his heart in a strong and mighty bond, and through this one merits removing from his heart all the disgraces, which are the evil cravings and negative loves, that break the heart of a person, in the aspect of "Disgrace broke my heart (*Tehillim* 69:21)," as described above, in Article 57, refer there.

## Words Concerning *Hitbodedut* from *Likutey Halachot*

The primary consciousness of *tefillin*, which are the aspect of attachment to G-d (as stated above, Article 58), is the concept of prayer and *hitbodedut*, for the primary attachment to G-d is through prayer, as explained elsewhere (*Likutey Moharan* Part II, Chapter 84), and because of this the phylacteries are called *tefillin*, the language of ‘prayer’ (the Hebrew word for ‘prayer’ is *tefilah*), the aspect of “The struggles of G-d I have waged (*Bereshit* 30:8. The Hebrew for ‘struggle’ is also phonetically close to *tefilah*). Rashi comments: “An expression of stubbornness and distortion; ‘I persisted stubbornly and begged with many supplications and (**ptilim – translate**) before G-d, to be equal to my sister. And I also succeeded – that (G-d) agreed with me’.” And in this fashion, one needs to pray and do *hitbodedut* profusely all one’s life, for this is the main point. And one must be very, very stubborn in this, that even when it seems that one’s words are not having effect at all, and one is very far from his own words, and one has been practicing this for days and years and still has not achieved any results, even so one must be stubborn in this. Like a driven person, who does something with no reason, thus one needs very great stubbornness in all the service of G-d, in every act and advice one applies. But the primary stubbornness needs to be especially in prayer and supplication, and above all else, in the discussions of *hitbodedut*. For one needs to be very determined to practice *hitbodedut* and speaking to one’s Creator abundantly, even if it has the quality of stubbornness and struggle many times without number. For G-d does not despise or revile the cry of the poor (*Tehillim* 22:25), even though it would be fitting to despise and revile it, nevertheless G-d is filled with mercy at all times.

And see in the holy *Zohar* (*Balak*, Page 195), where it discusses at length the preciousness of the prayer of the poor one, and all this is said even about a poor person in the literal sense, who prays for his needs, about his hardship and poverty. All the more so, when a person begins to pity himself and senses his poverty and lacking in good deeds, and argues with G-d and beseeches Him to draw him close to His service, and pours out his heart before Him with weeping and pleading, how very precious is such a prayer in the eyes of G-d, more than all the prayers in the world, even though the person has prayed and done *hitbodedut* for a long time, and it appears to him that he has not had effect at all, nevertheless, not a single word is lost, and all of them are noted, counted and stored in G-d’s treasuries. And even though it is impossible for a person in a physical body to know if he has had effect with his service of G-d or not, and even if all his life he only had one hairsbreadth of effect, this is also more precious than all of the life of this world. Therefore, one needs to strengthen oneself in this very much, beyond measure. And when one will be determined in it, in the aspect of “The struggles of G-d I have waged,” then certainly in the end one will merit to actualize his request and draw close to G-d in truth, and to be equal with his brothers, the upright and righteous ones (*Likutey Halachot*, Laws of *Tefilin*, Law 5).

### 73.

*Hitbodedut* should be carried out in such a way that a person annuls himself entirely to G-d, annulling all his desires to the desire of G-d. And this is the aspect of judgment, that a person must judge himself and consider carefully in every matter, whether it is fitting for him to spend all his days doing this. And the primary *hitbodedut* and discussion needs to be focused on strengthening good desires for G-d, and turning one’s thought away from all the vanities of the world, and annulling one’s desires only to G-d, until he returns from all four corners of the world to which his consciousness has drifted, back to the *dalet* of *Echad* (the letter *dalet* is the final letter in the Hebrew word *Echad*, meaning ‘One’), to be absorbed in the unity and will of G-d. As a rule, during the time of *hitbodedut* and having clarity of mind, one can see for himself, that he has no place in all the four corners of the world where he may escape and hide from all the trauma of the world, physically and spiritually, in body, soul and money, in the aspect of “Where can I flee from Your spirit (*Tehillim* 139:7)?” until he sees that he has no refuge save G-d alone, in the aspect of “For from You I fled, and to You I returned (*Selichot*),” for G-d is present at all times for all who call to Him, regardless of how far they have strayed, for His mercies are without end.

And anyone who merits to strengthen oneself in this, to have a strong will at all times for the truth, and does not let go of his good desire, in spite of all he is enduring, certainly in the end he will have a good conclusion. And those who are accustomed to do *hitbodedut*, they are protected from all trouble and enemies and attackers, for they take refuge in the shadow of G-d’s wings at all times. And who are they that (**arev libo – translate. Unclear who this sentence is referring to**) to approach G-d, who take refuge with G-d, in the aspect of “For You, G-d, are my refuge (*Tehillim* 91:9).” This is the

aspect of “Israel dwells securely, alone (*Devarim* 33:28),” the aspect of “For You, G-d, alone, will set me down securely (*Tehillim* 4:9),” that through *hitbodedut*, one dwells securely. Refer there, where this verse is interpreted: “Behold, a nation that dwells alone (*Bamidbar* 23:9),” implying that they contemplate very deeply, what will be their end and destination, which is all the matter of discussion with one’s Creator, “and amidst the nations they are not numbered (*ibid*)” – that they their thoughts are not focused on the ways of the nations, who pursue money. “Who has counted the dust of Ya’akov” -- what is created through each and every step taken toward the good deed of doing *hitbodedut* and contemplating one’s life deeply, “or has numbered a fourth of Israel” – the aspect of the four flags, the aspect of the *dalet* in *Echad*, as explained above. See inside all this at length (*Likutey Halachot*, Laws of the Morning Blessings, Law 5).

#### 74.

When one comes to express himself before G-d, and cannot open his mouth at all, even so he must be resolute in asking for mercy, that he should be helped from above and his strength should be reinforced, that he should be able to ask for mercy. As the Sages said: “A person must always ask for mercy, that they should all reinforce his strength.” And Rashi comments: “That the Ministering Angels should aid him in asking for mercy.” See inside (*ibid*).

#### 75.

Through the reciting of *Tehillim*, which encompasses all the forty-nine Gates of Repentance, which are the aspect of the forty-nine letters of the Tribes, as was explained earlier (Article 1), and which was composed by David, King of Israel, who is the aspect of *Mashiach*, who will merit to attain the Fiftieth Gate of Holiness, as brought by the Sages (see the book *Compilations of the Ari*, Portion *Ve’Etchanan*), and through *hitbodedut* and discussion with one’s Creator, which is also the aspect of *Tehillim*, as explained elsewhere (*Likutey Moharan*, Part I, Chapter 156), illumination from the spark of *Mashiach* is drawn down, through which one can express himself about everything and ask G-d about this itself, that he should be able to ask: “Return us to You in truth,” until this in itself will be considered our arousal from below, and through this there will be drawn on us a great inspiration to repent also from above, in the aspect of “Return to Me and I will return to you (*Malachai* 3:7).” For in truth, all the crying out of G-d, that He cries to us ‘Return to Me’, etc., His intention is this in itself, that we cry out to Him always: ‘Return us to You,’ etc. And this will be considered our arousal, as if we returned to Him on our own, only that we do not understand His holy intention. And through the reciting of *Tehillim* and *hitbodedut*, there is drawn down an illumination from the Fiftieth Gate of Holiness, which is this wondrous comprehension, which encompasses everything, from below to above and from above to below. For the Sages said, “A song to David, To David, a song”: Sometimes he sings and afterwards the Holy Spirit rests on him, and sometimes the opposite. That is, as explained above, that the chapters of *Tehillim* are comprised of both aspects: From cases wherein Arousal from Below precedes, and cases wherein Arousal from Above precedes. Thus, through the reciting of *Tehillim* and *hitbodedut*, everything is repaired, so that we may ask Him, “Return us to You,” etc.

It follows that everything is from G-d, and even so, it will be considered as if we had arisen on our own, since we are motivating ourselves, at least, to ask Him about this, and through this we will certainly merit fully repenting. This is without question great and easy advice, through which everyone can merit repentance and the life of the World to Come, through speech alone. However, also before this there is a formidable obstacle, for the Evil One has exerted himself a great deal against this, weighing down every person with the burden of livelihood, through which is due the primary fall of the Jewish People into the Fiftieth Gate of Impurity, to the point that he does not even allow one to apply an easy piece of advice like this, to cry out to G-d fittingly. But in truth, this also is not an obstacle at all, for one needs to remind oneself, that it is impossible under any circumstance to attain one’s livelihood through his own straining and effort, for it is blasphemy to say, G-d forbid, “My might and the force of my hands accomplished this (*Devarim*, 8:17), rather, one needs to believe that all the livelihood comes from G-d, in His salvations and kindness, and through this even a worker or businessman can find some time each day, to recite *Tehillim* and practice *hitbodedut* and express himself before G-d, and through this one will certainly merit full repentance, in the aspect of: “Take

words with you and return to the L-rd (*Hoshea* 14:3); and the Sages said: “I only ask of you words (*Shmot Rabbah*, 38:4),” for through bringing ourselves, at the least, to ask with holy words: “Return us to You,” etc., this will be considered as our arousal, and we will merit through this to complete repentance. Understand this well, for without any arousal at all, it is certainly impossible to draw close (to G-d).

Also through the reciting of *Tehillim*, one merits to receive illumination from the holy advice that is drawn from the spark of *Mashiach*, from the Fiftieth Gate of Holiness; and the overall advice that emerges from the book of *Tehillim* (which are the “faithful kindness of David (*Yeshayah*, 55:3)”, which are the aspect of *Netzach* and *Hod\** (two of the Ten Spheres of the *Kabbalah* tradition), the aspect of ‘advice’) – is to cry out to G-d, whatever the situation, as described above. And through this, one can emerge from and rise out of all the falls and descents in the world, even from the aspect of the Fiftieth Gate of Impurity, wherein the Evil One weighs down a person with the craving for money and the burden of livelihood all the days of his life, until he does not have the chance at all, even to cry out to G-d. And this is the aspect of the greatness of *Ashrei* (Chapter 145 of *Tehillim*, which begins “A praise of David, Happy are those who dwell in Your House), about which the Sages said, “All who say it three times a day, he is assured a place in the World to Come (Tractate *Brachot*, 4-B).” They explain there, that this is because it includes the entire alphabet, and it mentions livelihood: “The eyes of all are turned to You.” Their intention is, because the two aspects are combined together in this chapter. Meaning, through both of these aspects which are combined in this chapter, we will certainly merit full repentance and the life of the World to Come. For through the twenty-two letters of the Hebrew alphabet, which comprise all the words in the world, one draws holiness upon himself, that he may sanctify his speech thoroughly, to increase in *Tehillim* and *hitbodedut* to G-d, and through this he will certainly merit repairing all the blemishes from his sins, which are also based in the twenty-two letters, in that the person drew the letters spelling the sin he committed, to the side of evil, G-d forbid, as is known and understood from the teaching “I”, *Likutey Moharan*, Part I, Chapter 4. However, the burden of livelihood prevents a person from this, as mentioned above. Yet this chapter of *Tehillim* reminds the person that all one’s livelihood, is only from G-d, as it is written, “The eyes of all are turned to You, etc, You open Your hand and satisfy the desire of every living thing.” Certainly through this, one will surely merit strengthening oneself in holy words and repent completely and reach the World to Come.

And regarding the commentary of the Rabbis on the question, “Why is there no letter ׀ in *Ashrei* (Tractate *Brachot* 4-B)?” (*Ashrei* is Chapter 145 of *Tehillim*, recited daily in the prayer services. Each verse of the chapter begins with one of the twenty-two letters of the alphabet. Only the letter ׀ is missing.) They answer that it is because it implies downfall for the enemies of the Jewish People, as it is said, “She has fallen, etc. (The Hebrew word for ‘fallen’ begins with the letter ׀. *Amos*, 5:2).” Even so, with prophetic spirit, David adds in the immediately following verse, “G-d supports all the fallen.” That is, David did not want to mention the letter ׀ explicitly, which hints at the Fiftieth Gate of Holiness, through which is the primary hope, because the same letter contains downfall for the Jews, for also the primary fall of the Jewish People is through the Fiftieth Gate of Impurity, which is the craving for money and the burden of livelihood, thus the ׀ cannot be mentioned explicitly, because the powers of evil would use it to increase their power, so it is only hinted at, in the following verse: “G-d supports all the fallen.” And this support comes through casting one’s burden onto G-d and trusting that G-d will certainly sustain one, even if he devotes several hours a day in holy words of prayer and Torah. For all one’s livelihood, even of tradesmen and businessmen, is only from G-d. And this verse that comes immediately following: “The eyes of all are turned to You,” is according to the above. So we see, that some people have abundant wealth, and others are sunken in severe poverty – it is all from G-d, according to the free choice of every person, as is known (see in the story of the Master of Prayer, in *Sippurei Ma’asiot*, at the beginning of the story). And G-d is righteous in all His ways and kind in all His deeds, and everything He does with a person, it is all in great kindness from Him. And the main hope of every person is to merit eternal life of the World to Come. And how does a person merit this? Through “My mouth will speak the praises of the L-rd, and may all flesh bless His holy name forever and ever” – to express oneself before G-d at all times, and through this one will certainly repair everything and merit the World to Come through this. Thus, one who recites this chapter three times a day, is assured a place in the World to Come, for through the two aspects included in this chapter, one will certainly merit returning to G-d and to the life of the World to Come, as explained above (*ibid*, Laws of Reciting the *Shma*, Law 5).

When our father Ya'akov came upon that place (the site of the future Temple), through setting his heart to returning to the place of the Temple, the distance miraculously shrank for him, as our Rabbis of blessed memory said (Tractate *Sanhedrin*, 95-B). Through this he merited attaining the awesome level of 'arousal from below', through which he immediately received help from Above, in the aspect of "One who comes to purify himself, receives help (Tractate *Shabbat*, 104-A). Thus he established the Evening Prayer at that time, which is said during total darkness, for he merited, in his great holiness, to lower himself to the depths of the descent of all the Jewish People, on both the general and individual levels, and in every generation, until the coming of the *Mashiach*, and this shines on the heart the Jewish People. So that even in the darkness of night, whether on the material or spiritual level, one needs to strengthen and arouse oneself with 'arousal from below', with screams and prayers to G-d, in the aspect of "From the belly of Hell I called (*Yonah* 2:3)." And no good thought is lost (*Zohar Shmot* 150-B)." As Rabbi Nachman said in the awesome discourse, wherein he profusely glorifies the greatness of G-d, which is beyond our conception, and he concluded in this language: "Even in your situation, regardless of how far each one has fallen, the main point is not to give up crying out – crying and begging, etc." There is a principle that everything is turned to good, for "G-d is great and we cannot conceive at all," etc. And every single arousal of every man, in every place, is very precious to G-d. And immediately when a person arouses himself with 'arousal from below', with even a bit of prayer and service, immediately a great deal of 'arousal from Above' is evoked, and through this one finds the strength to arouse oneself further, and thus more 'arousal from Above' is evoked, and so on.

And this is the aspect of "The Evening Prayer is optional (Tractate *Brachot*, 27-B)." For sometimes the darkness and hiding of understanding overwhelms a person to such a degree, until he comes to the point of inability to speak, the aspect of "a mute dove (*Tehillim* 56:1)" – wherein he cannot open his mouth at all, to pray or do *hitbodedut* or express himself appropriately, in the aspect of "I became mute, I did not open my mouth (*Tehillim* 39:10)." And it is said, "I became mute with stillness (*ibid*, 39:3)." And in truth, if not for the great tzaddikim, people would despair entirely from praying and returning to G-d. And this is the primary rectification of the True Tzaddikim, who are the aspect of our father Ya'akov, who inspire and strengthen us, and infuse in the heart of the Jewish People, that even in height of intensity of exile, on the physical and spiritual levels, which is the aspect of the deep darkness of night, one will pray and return to G-d, and not ever be discouraged from crying out and praying. And even though one is at that time in a state of inability to speak, even so, each person must look at the point of absolute truth, until each one will strengthen himself wherever he is, at the least to have strong desires and good yearnings for G-d, in the aspect of: "In the night I remembered Your name, G-d (*ibid*, 119:55)," and in the aspect of "On my bed, in the nights, I searched for the One my soul loves (*Shir ha Shirim*, 3:5)" – meaning that also when one is in the deep dark of night, one should plead and search for G-d with very strong desires, for in the end what will become of us? Until through this, one will of necessity open one's mouth with words of prayer even then, in the aspect of "I became mute, I did not open my mouth, I was silent from good, and my pain was intense (*ibid*)." And afterwards, through this itself, that nevertheless the person craves and yearns intensely for G-d and suffers from his inability to speak, through this: "My heart became hot within me..... I spoke out with my tongue (*ibid*, 39:4)" – that one merits afterwards through this to speak holy words with great holy passion, since the words emerged out of good desires and great yearnings for G-d.

And in truth, this is always the primary completeness of prayer, and this is the main advice for prayer and speaking to G-d and *hitbodedut* – that the matter should not be felt as a duty, wherein one needs to fulfill what is required of him. This is the aspect of: "Do not make your prayer a required routine, make it (a matter of) mercy and supplication (*Pirkei Avot*, 2:18)." At first, one should arouse his heart intensely with good desires and yearnings for G-d, and then he will come afterwards to pray and ask in truth from the bottom of his heart, willingly and with good desire, not as one bearing a yoke and filling a duty alone. And this is the aspect of "The Evening Prayer is optional", that is, as explained here. However, even so the Rabbis instituted for us mandatory prayers for the general public, for without this people would not pray at all. Nevertheless, the primary completeness of the prayers themselves – are when one prays them (hoping for) mercy, and with supplication, not as a routine. Therefore, the Morning and Afternoon Prayers, which are said in the daytime hours – that is, in the hours that the mind is still inspired – they are considered a duty. And Ya'akov instituted the Evening Prayer, that is, to pray also during the deep darkness of night, the time in which one loses one's awareness entirely. At that time, it is impossible to demand mandatory prayer, that is, to burden one

with the duty to pray at that time, because then a person is in a state of absence of awareness and absence of speech, and he cannot open his mouth at all. Therefore, the main pathway for prayer is through the aspect of ‘The Evening Prayer is optional’, that our father Ya’akov instituted, to draw on oneself at that time the light of truth from the illumination of the faces of the True Tzaddikim, who are the aspect of Ya’akov, who is the aspect of “Give truth to Ya’akov (*Michah*, 7:20)”, who merited the Light of the Face, the aspect of which the Sages said, “(shufra – translate) of Ya’akov (זב – translate initials).” And the Light of the Face mentioned above is the aspect of desire, as brought in Rabbi Nachman’s writings (*Likutey Moharan*, Part II, 4:8), as it is written, “And the light of Your face, for You desired them (*Tehillim*, 44:4).” And through this one merits to strengthen himself, at the least, to have good desires and yearnings, and then of necessity his mouth opens with holy words, and he pours his heart out like water before G-d, due to the intensity of the good desires and yearnings, which are the primary completion of prayer at all times. And this is the aspect of: “And he slept there, for the sun had set (*Bereshit*, 28:11),” which hints at the darkness of exile in body and spirit, as brought in the words of our Sages (*Bereshit Rabbah*, 68:19). And then – “And he alighted on the place (*ibid*),” for he merited at that time attaining the ultimate level of arousal from below, and established the Evening Prayer, as explained above (*ibid*, Laws of the Afternoon Prayer, Law 7).

## 77.

One who wants to have mercy on himself, that he will not lose his life, G-d forbid, must search and probe greatly for the truth, in order to return to G-d in truth, for perhaps his understanding is misleading him on some erring path, G-d forbid, because he did not merit portraying the light of the Torah properly, due to his mental faculties being incomplete due to his spoiling of the Covenant. And the main rectification for all this is crying out and praying and speaking and *hitbodedut* between him and his Maker. For one needs to cry out a great deal to G-d, that He should lead him in the straight and true path at all times, as King David cried out abundantly about this: “Show me, L-rd, Your path, I will walk in Your truth (*Tehillim* 86:11),” “Show me, L-rd, Your path, and lead me in a straight way (*ibid*, 27:12),” “Show me, L-rd, the way of Your laws (*ibid*, 119:33),” “Send Your light and Your truth, they will lead me (*ibid*, 43:3),” and likewise many other verses. For one needs great merit and salvation and great mercies and much effort all the days of one’s life, to merit going at all times in a holy way, in absolute truth, and one needs to cry out profusely to G-d about this with self-sacrifice, to the point that one’s soul practically leaves one’s body, G-d forbid. As the Rabbis said: “The prayers of a man are not heard unless he puts his soul in his hands (Tractate *Ta’anit*, 8-A).” For the primary rectification of the Covenant, wherein one merits leaving the exile of sexual lust completely, is through much crying out to G-d. One needs to scream seventy times at least, and within these seventy screams is included all the voices and cries and prayers and supplications, without limit, all the days of a person’s life. For the seventy years of a person’s life are correlate to the Seventy Faces of the Torah which one must merit. And every person can understand in his heart how far he still is even from the aspect of one face of the Torah, all the **more so all of them**.

Therefore, even if one has not violated very much, and even if he has already cried out a great deal to G-d, and has been very involved with Torah and *Mitzvot*, even so, because he still has not attained even one Face of the Torah, and not even a thousandth or millionth part of this, how very much he certainly still needs to cry out to G-d all his life. And it is already known, that it is forbidden to give up crying out without limit, for even if a person has damaged a great deal, and even though he is still as he is, if he will not despair from crying out and praying and supplicating, he can merit to a revelation of some of the Faces of the Torah in truth, and even to all the Seventy Faces, for G-d is good to all. One only needs a bit of ‘arousal from below’. And the main point is to cry out abundantly to G-d, until he merits to break all of the cravings, and especially that of sexual desire, and then he will merit revelation of the Torah in the aspect of Seventy Faces of the Torah (*ibid*, Laws of (yayin nesech – translate), Law 4).

## 78.

One needs always to encourage oneself to increase in prayer and supplication and and discussion with one’s Creator, in order to arouse the good point at all times, that it should illuminate his



heart, until through this, all the humiliations and evil desires dwelling in his heart will be annulled. They are the aspect of the 'foreskin of the heart', as mentioned before in Article 50. However, because at all times the 'humiliations of the heart' arise to hide and conceal the light of the holy point relevant to one's heart at a given time, in most cases, a person who wants to be involved in expressing himself to his Creator, tends to feel at any given time that now he cannot speak and does not know what to say at all, and his heart is very sealed, etc. And all this is due to the humiliations of the heart, the foreskin of the heart, as above. But in truth this is total falsehood, and the work of the Evil One. For if a person believes accordingly, then it will always seem so to him, that presently he does not have a heart and cannot speak, and he will never speak to G-d, G-d forbid. Through this in itself, the humiliations of the heart and the foreskin of the heart overpower him more every time, for the main annulling of the foreskin of the heart is through connecting one's heart to the holy point, through speech, that one pour out his speech before G-d and arouse his good point.

Therefore, one needs to be strong in this matter, to know and believe, that certainly there is no time in existence, that one cannot connect oneself to the point relevant to his heart at that time. And one must be very determined to speak about this to what extent one can, to ask and search with one's words, for the light of the holy point. And even if it is surely impossible for one to know all this in detail – what is the point that is relevant to his heart at this particular moment, even so one needs to believe always, that there is an aspect of a good point relevant to one's heart at this time specifically, and to connect oneself to it, through which one can rectify from any place. And in truth, one needs a great deal of prayer and supplication to merit finding the point relevant to one's heart specifically at a given time. And this is the aspect of: "About this, every devout person should pray to You, at a time (**le et matzo – Artscroll translation not convincing. Check**) (*Tehillim* 32:6)" – at the **at matzo** specifically, that a person should always merit to find the point according to the given time, which is the aspect of *hitbodedut* and speaking to one's Creator, through which one merits at all times to connect himself to the point which is relevant to his heart at that time. And this is the aspect of judgment, in that one judges himself and impels himself to fulfill all the demands of the Torah. And one needs to focus the judgment, to judge oneself at all times and each day according to the time. This is the aspect of: "May these words of mine said in supplication before G-d (**source unclear, clarify**)," the aspect of the supplications and *hitbodedut* referred to above, to judge G-d's servant (**meaning unclear**), through which one draws forth the above-mentioned aspect of judgment, each day, according to the given time and day and hour (ibid, Laws of Teachers, Law 3).

## 79.

A person needs to understand his tremendous distance from G-d, and even so, to know and believe, that from the side of G-d's mercy He is very close to each and every person, even to the very far ones, and the main point is speech, for through words we can call Him from a very far distance, and He draws close to us through this, as it is written: "The L-rd is close to all who call to Him, to all who call to Him in truth (*Tehillim* 145:18)." And it is written: "What is the great nation that has G-d close to it, as the L-rd our G-d whenever we call Him (*Devarim* 4:8)?" And this is the aspect of "(Says) the Creator of the speech of the lips (*Yeshayah*, 57:19)," the aspect of speech, specifically through this one merits the aspect of "Peace, peace to the far and the near (ibid)," the aspect of becoming distant and drawing close, mentioned above, wherein a person should truly know his distance from G-d from his side, and the closeness from the side of the mercies of G-d. And one who puts his heart to understanding the explanation of the words of this verse, "(Says) the Creator of the speech of the lips", can derive from this advice on how to strengthen oneself in the matter of discussion with one's Creator, which is the primary rectification for the matter of 'far and close', discussed above.

For through this discussion, one can express and say everything to G-d, to use his speech to express his great distance from G-d, and even so, to draw close to G-d specifically through this, through remembering the abundant mercies of G-d without limit, according to what our fathers and Rabbis of blessed memory revealed to us. However, in most cases, this discussion is itself very difficult, for due to the great distance, a person has no words to say at all, as is known to one who wants to accustom himself to this. But our Rabbis of blessed memory have already warned us to strengthen ourselves with all forms of encouragement, to follow this practice every day, for the preparation and the desire alone, wherein one prepares oneself and wants to speak, only that one is unable to speak, this is also very precious to G-d. (as is written above, Article 2). And if a person will

be very strong in this, G-d will certainly help him and create words for him, in the aspect of: “The Creator of the speech of the lips” – literally creating. For the words that come to the person are the aspect of a truly new creation, for certainly one is very far from (ability) to speak due to his distance from G-d, but if he will be strong in this service, and prepare himself to speak and discuss with his Creator, and is determined to grant several hours, with strong desires and yearnings, then G-d helps him and sends words to his mouth, which have the aspect of a truly new creation, that G-d in His mercy created for him and placed in his mouth, in the aspect of “The Creator of the speech of the lips” – ‘Creator’ specifically, and precisely through this, one merits the aspect of “Peace to the far and the near”, as explained above.

And as it is written, “To a man belongs the arranging of the heart, but from the L-rd comes the spoken reply (*Mishlei* 16:1).” Which is to say that a person needs to arrange his heart, which is the aspect of the above-mentioned preparation, and then G-d sends words to his mouth in the aspect of “from the L-rd comes the spoken reply.” And as it is written: “L-rd, open my mouth (*Tehillim*, 51:17),” that G-d Himself, as it were, opens one’s mouth to speak and express what is in his heart, for all is from G-d, only that a person needs to prepare himself with holy desires and yearnings, and G-d will help him to speak and express himself fittingly and completely (ibid, Laws of Sending the Mother Bird, Law 5).

And see further in the book *Alim le Trufah* (Letter 286), concerning the matter of strengthening oneself in *hitbodedut*, to long and yearn with good holy yearnings and desires, and to express them verbally, to cry out at all times for His great mercies, as our Master, Teacher and Rabbi taught us. And it is written there in this language: “My son, my beloved friend. My innards rejoice upon seeing, that praise to G-d, the words of the lofty Rabbi Nachman, may his memory be for blessing, are making an impression in your heart, etc. For although in truth they are words of simplicity, nonetheless it is very difficult and heavy to accept them, due to the abundant screens that separate one from them, and the mental confusions of each and every person and the nonsense of each one, which are referred to by the world as ‘wisdom’, which surround and twist the heart immensely, in many crooked ways. And the primary point, is how they weaken the stand of a person, and (deceive him to think) he is a man of truth, until many such sophisticates say in their heart: “What help are words like these to me? In spite of it all, I know the truth for myself, what I do and what is being done with me,” etc. Until a person begins to distance himself from crying out and supplicating. And it is written, “You leave us for a day, and we leave You for two days (*Gemarah Yerushalmi*, End of Tractate *Brachot*).” Until days and years pass wherein a person becomes very distant, G-d forbid. Fortunate is the man who listens to (Rabbi Nachman), to persevere at the doors of his holy teachings and discourses every day, beginning every time anew, to long and yearn with new holy yearnings and desires, and to express the yearnings verbally, with words of discussion and supplication and cries and calls and sighs and expressing oneself before G-d every day, as a son before his father, come what may. And to direct oneself at all times to cry out and supplicate to the degree one can, for no cry is ever lost, G-d forbid, and even a slight desire is not lost, for ‘no good desire is lost.’ Fortunate are you, my son, if you will strengthen yourself to go in this path that you have written to me,” etc. Refer inside.

## 80.

Sometimes, the suffering and the obstacles increase to such a degree, that one cannot even open one’s mouth to express oneself before G-d. Therefore, one needs to be careful, every time one comes to speak to G-d, to remember the abundant kindnesses that G-d has done for him, from his birth until this day, and give thanks and acknowledgment to His Name, for all His kindnesses and favors that He has done for him until now. For every Jew, as he is, being that he is a member of Israel and dons a *talit* and *tefillin* each and every day, and unifies the Name of G-d twice each day – it is certainly fitting that he should give acknowledgment and thanks to G-d every single day, for the tremendous kindness and goodness G-d has shown him, that he merited to be a part of the nation of Israel, receivers of the Torah, and all the more so, all the wondrous favors he has received personally, as each one knows in his heart, that G-d has granted him from his birth until the present day. Thus, sometimes one’s heart is sealed and a person cannot express himself before G-d due to the abundant troubles on the material level, especially in our time, in the midst of the Exile, wherein practically every day bears more pain than the one before it, and livelihood is very constricted, and an enlightened person needs to search and find the expansions that G-d has created for him within the constriction, and to thank G-d for them, and through this one strengthens one’s heart to trust in G-d, that He will hear one’s prayer even now, and

through this one will certainly be able to open one's mouth and express oneself before G-d as is fitting, and one can draw close to G-d fittingly. This is the aspect of "A person must always be thankful about the past and cry out about the future (Tractate *Brachot* 54-A)" – that is, when one is not thankful about the past, it is very hard to cry out to G-d due to one's heart being sealed, from the multitude of troubles and the weakness of spirit due to all a person is enduring spiritually. Therefore, one needs to be very careful at every occasion, when one comes to express oneself before G-d, to go in this way: Giving thanks for the past, and through this becoming able to cry out about the future.

And this is the matter of: "A song for David, when he fled from Avshalom his son (*Tehillim* 3:1)." And the Rabbis questioned, "**(Kinah le David meboi le – translate)** Tractate *Brachot* 7-B)." They answered, "When David saw it was his son, he rejoiced. He said to himself, 'Ordinarily, a son has mercy on his father.' He also found relief within his troubles when seeing his (**tachsiso**) enduring, in that the *Sanhedrin* supported him. And seemingly it is difficult: The beginning of the psalm does not use the language of music, only the language of intense crying, as it is written there: "G-d, how great are my sorrows, many are rising against me," etc. However, this is all related to the above-mentioned matter, that he overturned the situation and found relief in the midst of this intense trouble, and about all of it he began with the expression "A song for David". And immediately after beginning to sing and thank G-d for the favors, his heart and mind expanded, and specifically then his mouth was opened and he began to pray and cry out fittingly: "G-d, how numerous are my enemies, many are rising against me," etc. Therefore, his book, most if not all of which is filled with intense cries and supplications and requests, is called by the name *Tehillim*, the language of praise and thanks, for all of his cries and supplications were specifically in the mode of thanks and praise. Open your eyes and see that many of the psalms follow this pattern, thanking G\_d about the past and crying out about the future, and in the midst of crying out and supplicating, he returns to thanking, and then crying again. For giving thanks and acknowledgment is the only way through which one can cry out to G-d, as explained above (ibid, Laws Forbidding the Use of Varied Animal Species, Law 4).

[Refer to the book *Nachat ha Shulchan*, by the holy Rabbi from Stehern, may his memory be for blessing (in the Laws of *Lulav*, Law 648), wherein he wrote: "The shaking of the *Lulav* (on the holiday of Sukkot), during the verses of thanks to G-d at the beginning and end (of *Hallel*), and during the verse **ה' הושיע נא** (Please, G-d, save!), for when one merits to win the war using weapons of war, which are the aspect of the *Four Species* in the *Lulav* sheath, as brought in the holy *Zohar*: "Who is the one who triumphs? He who grasps the weapon of battle in his hand" – one certainly needs to thank G-d, for without G-d's help, he would not have been able to succeed (Tractate *Kiddushin* 30-B). But even so, within this itself, within blessing and giving thanks for the past, one needs in the midst of this to cry out a great deal about the future: "Please, G-d, save!" For the war is constant, and every single day, a person's evil inclination overwhelms him and renews itself and schemes with his treacherous schemes to trap him in its net. And as our Rabbis of blessed memory said: "If he did not catch him for twenty years, he knocks him down in the thirtieth year. If he did not catch him for seventy years, he knocks him down in the eightieth, etc. (*Midrash Socher Tov*, on *Tehillim* 34)." Thus, one needs to cry out to G-d at all times.

Furthermore, the salvation itself, wherein one merited winning the war, is also not yet complete according to the great holiness of every Jewish person, and in light of the ultimate purpose that every Jewish person must reach. Therefore, one needs to cry out abundantly to G-d at all times. But even so, one needs to conclude with thanks (which is the aspect of the shaking of the *Lulav* once again, at the end of *Hallel*, at the verses of thanks to G-d). For according to the enormous danger inherent in this world, how great are the kindnesses of G-d, for each and every detail of the slightest salvation and victory, that each Jew merits at all times. As the Rabbis said: "**(Hein hein gevurotav – clarify meaning)** (*Yalkut Shmoneh, Nechemiah*, 1071, and Tractate *Yoma*, 69-B)." Thus, immediately after concluding *Hallel*, we cry out again, in the *Hoshanot* prayers, with loud voices and bitter cries and profuse weeping. For to the contrary, according to the abundant salvations such as those to which we merited, thus we are all the more in need that G-d extend His right hand and answer us, for the complete and ultimate salvation is still far from us. And the concluding prayer "May these words that I supplicated (**(check abbreviation of source)** 8, 59)," etc. – that is, our prayers should be so fully accepted, that the knowledge (of G-d) should be revealed to all the people, that they should all know that the L-rd is G-d, and there is no other (ibid, 61).

## 81.

Even though a person is as he is, even so, he should be strong in his stand, in the place where he is, to speak words of prayer and *hitbodedut*, which are the aspect of the completeness of the Holy Language (Hebrew), through which one defeats the general evil of sexual desire, as explained above (Article 68). And one's intention in this, to merit defeating and breaking the evil in him through this, in order to return to G-d, is certainly good for him, for certainly no word at all will be lost, and in the course of time G-d will have mercy on him, and all the holy words he uttered will be gathered together, and through this he will subdue and annul the general evil of sexual desire, and then afterward as a matter of course he will easily be able to annul all the other desires. And the main point is to be very strong in this for many days and years, and even if he must endure what he must. And through this he will merit repenting, and his sins will be transformed first to errors, and afterwards the tzaddikim who already merited the ultimate completeness of the Holy Language will raise up and purify his holy words, and through this they have the power to transform to absolute good. And this is: "Return, Israel, to the L-rd your G-d, for you have stumbled in your sins (*Hoshea* 14:2)." That is, through repentance, the sins will be transformed to errors, the aspect of stumbling. But how does one merit this? The continuation of the passage answers this: "Take words with you and return to the L-rd." And through this the sins are transformed to errors and afterwards it is easy to raise them to the level of total good, through the power of the great tzaddikim. And this is: "Say to Him, 'May You forgive all iniquity and accept (our) good'," that G-d should forgive all the sins entirely, until they are transformed to total good (ibid, Laws of the New Wheat, Law 4).

## 82.

To counter the present Exile, referred to as the Exile of Edom, the aspect of the rising up of the evil force of Amalek, which distances a person from G-d as it does, there is no other advice or wisdom other than to increase in prayer and supplication and crying and shouting and moaning to G-d, without limit, until He will gaze down from Heaven. For prayer is above everything, and includes all the Fifty Gates of Holiness. For prayer is the aspect of Eden which no eye has seen, which is the root of the Torah, the root of all the wellsprings of wisdom of the Holy Torah. For prayer is the aspect of "A route not known to the buzzard (*Iyov* 28:7)," the aspect of the Fiftieth Gate, which no one reaches. That is, one who involves himself in prayer and strengthens himself with all his might to increase in prayer and conversation with his Creator, he arouses the Upper Eye, which is the aspect of the Fiftieth Gate, the aspect of the route not known to the buzzard. For there is no intellect that can comprehend and understand to what degree the prayer of the Jewish People reaches, even the very lowest of them, and especially the prayers about the pains of the soul, of one who is distant from G-d. For even the holy angel who receives the prayers of Israel and fashions crowns from them for their Creator, do not know to where to raise this awesome crown. They only compel it to swear that it will arise of itself and settle upon the head of its Maker, as the Rabbis said (*Zohar Shmot* 58; Tractate *Chagigah* 13-B). Therefore, about the Final Redemption it is written: "With crying they will come and in supplication I will lead them (*Yirmiyahu* 31:9)." For this Exile is the aspect of "She has descended astonishingly (*Eichah* 1:9)," the aspect of the rising up of the Fiftieth Gate of Impurity. Thus, the primary complete Redemption of the future is only through prayer, which is also rooted in the Fiftieth Gate, as explained above (ibid, Laws of One Who Sends a Messenger to Collect his Debt, Law 3).

## 83.

Concerning the matter of protesting, explained in the Laws of Land Possession (*Likutey Halachot, Choshen Mishpat*, Article 140 (**do not understand abbreviation**) 7), wherein as long as a person protests, the claim of the one in possession has no authority – it is clearly understood how a person must strengthen himself at all times in prayer and supplication and *hitbodedut* and crying out to G-d, come what may, even if he endures what he must. For even if he sees that his prayer is not having effect, G-d forbid, and to the contrary, the evil is rising against him even more, nevertheless he must know and believe, that he is having a great effect through his prayer and crying, for at the very least, his crying out and prayer has the aspect of the above-mentioned protest, for the holiness of every Jew is the aspect of the holiness of the Land of Israel, and when the evil overwhelms a person with cravings

and evil traits, this is the aspect of the desire of the Evil Forces to expel him, G-d forbid, from being content (**histapeach – clarify**) with the inheritance of G-d, which is the Land of Israel, and the more he attempts to return to his holiness, the more they rise up to challenge him, and he does not rise up against them as would be fitting. Therefore, when a person nevertheless strengthens himself in prayer and crying out to G-d, then they cannot expel him and conquer his portion in the Land of Israel, G-d forbid, under any circumstances. For his prayer and crying out are the aspect of 'protest', through which the Other Side cannot seize his inheritance, G-d forbid, in the slightest degree. For a claim has no authority when there is protest against it (Laws of Movable Possessions, Law 5).

## 84.

Great is the level of turning Torah teachings into prayers, as mentioned above in Article 2. For the main blemish of all the sins is in the combinations of the letters of the holy Torah relevant to the sin committed. For through prayer that one creates from the Torah teaching, one can rectify everything, for he returns and repairs and creates the combinations and returns them to their place with renewed power. For the main root of all the holy letter combinations is created through prayer, for prayer is the source of the Torah. For all prayer is included in the Ten Types of Melody, upon which King David based the book of *Tehillim*, which comprises all the prayers. And the Ten Types of Melody are the aspect of the *Ta'amim*, the aspect of the Melody of the *Ta'amim*. And the *Ta'amim* are the ultimate ascendant root of all the aspects of *ta'amim*, *nekudot*, *tagin*, and letters found in the holy Torah, as is brought in the *Tikkuney Zohar* (*Tikkun* 69, Page 105. It is explained there that the *ta'amim* are the aspect of 'Crown'). That is, all the combinations of the letters of the Torah, which are created through the *nekudot* – it is all done through the *ta'amim*, which are the root of it all, and the *ta'amim* are the aspect of melody, the aspect of the Ten Types of Melody, the aspect of prayer. It follows that the primary forming of the holy combinations, from which is weaved the entire Torah, is through prayer. Therefore, it is impossible to come to any comprehension of Torah without prayer. Therefore, one needs to make prayers from the Torah teachings, that is, to pray that one will merit to fulfill all the words of the Torah that one learns. All the more, when one knows about oneself that one has transgressed the words of the Torah, one certainly needs to pray a great deal to G-d, that He should forgive him for the past, and that he should merit at least from now on, to fulfill all that is written in this Torah. For through prayer one repairs everything, as explained above (*ibid*, Laws of Damage from Neighbors, Law 4).

## 85.

The primary repentance is prayer, for repentance is the aspect of Above the Torah (refer to *Sichot ha Ran*, Chapter 3, (**clarify abbreviation**), Article 6), wherein everything is transformed to good, and sins are transformed to merits. One merits this through prayer, for it also has the aspect of Above the Torah, as explained inside and also in this book, above. Therefore, one who wants to return to G-d in truth, his main full repentance is through prayer, that is, to pray constantly to G-d, that He should forgive one for what he has blemished, and have mercy on him from now on and save him from further sins. For in truth, every person is in great and terrible danger in this world, especially a *ba'al teshuva* (master of repentance), who has already stumbled as he has, and every day a person's evil inclination rises against him (Tractate *Kiddushin*, 30-B). How can he merit repenting? For as soon as he wants rise and overcome what he needs to overcome, the (side of evil) opposes him all the more.

Thus, the main point is prayer and *hitbodedut* – one needs to accustom oneself to practice *hitbodedut* every day with his Creator, and cast his supplication before G-d, who is filled with mercy at all times, that He should help him merit to return in full repentance, in truth. And even if he sees that his prayer is not having effect, for the evil forces are still overwhelming him greatly, nevertheless he must do his part and pray always to G-d, perhaps He will take pity, perhaps He will have mercy, as it is written: "Hope to the L-rd, strengthen yourself, and hope to the L-rd (*Tehillim*, 27:14)." And the Rabbis commented on this: "If your prayer was not accepted, try and pray again (Tractate *Brachot*, 32-B)." And as long as a person is not determined always to trust in G-d and plead with Him, come what may, his repentance is not complete, for who knows what the new day will bring – perhaps he will be put to a test or meet a stumbling block, and who knows whether he will stand in the heat of the

war. But if a person is strong in his position, that even if G-d forbid he will not stand in the test, and even if G-d forbid, the worst happens, even so he will constantly hope to G-d, in the aspect of “and if I make my bed in Hell, You are there (*Tehillim*, 139:8),” then he will certainly be secure, that he will certainly merit full repentance, for in the end, he will return to G-d, since he was strong in will, not to fall from anything in the world (*ibid*, Laws of Fraud, Law 1).

## 86.

The Sages said: “Following the first Redemption, there was an interruption (*Tanchumah*, Commentary on the Torah Portion *Shoftim*, and in *Yalkut Yeshayah*, p. 499).” For the first Redemption was the aspect of Torah, for then the Jewish People merited receiving the Torah. But the final Redemption is the aspect of prayer, which is the main quality of David the *Mashiach*, and this is all encompassed in the Five Books of *Tehillim*, which correspond to the Five Books of the Torah. For all the prayers of David, which comprise the Book of *Tehillim*, which includes all the prayers of the Jewish People, are intended only to merit fulfilling the Torah completely, and only through this one merits to complete Redemption, after which there is no exile (*ibid*).

## 87.

As long as a person does not merit completeness of prayer, he still does not have a place for G-d, and he still wanders to and fro, and is drifting. And even if he learns Torah, he still has no certainty that he will retain his standing, for who knows what will come upon him. As we have seen, that a great many people learned Torah with great constancy for many years, and afterwards became distant from the Torah and fell into what they did, may G-d have mercy. Therefore, the primary stand one can take in holiness is to pray, for through prayer one merits remaining steadfast in one’s position always, come what may. For if one merits only learning Torah alone, even though this is undoubtedly very good and the primary purpose, for it is our life and the length of our days; nevertheless, afterwards, when one falls from the Torah, G-d forbid, one has nothing to enliven oneself. But when one merits prayer, one has hope eternally, no matter what happens.

For through prayer, one can draw close to G-d at all times, regardless of one’s circumstance, for even if one is far from all holiness and all of the Torah, and cannot find any way to rejuvenate oneself, nevertheless, if one will raise one’s eyes to Heaven and pray to G-d from the place where he is, one still has hope, in the aspect of what King David said on behalf of all the Jewish People: “I sank in the muddy depths and had no foothold, etc. (*Tehillim* 66:3)”; and afterwards, he concludes: “And I, may my prayer to You be at a time of favor.” For through prayer and supplication to G-d, one can strengthen oneself at all times, for prayer is the aspect of standing and place, even in the muddy depths, G-d forbid, where there is no foothold. And this is the aspect of what the Rabbis said: “The only stand is prayer (Tractate *Brachot*, 6-B),” for prayer is the main foothold of every person. Therefore, one who wants to be a true Jew, needs to grasp both of these matters: Torah and prayer. For both of them together form a complete whole, so that if G-d forbid one of them falls, the other will support it (*ibid*).

## 88.

The Evil Inclination and the Impure Side have the aspect of fraud, in that they deceive and mislead people with several types of fraud and deception beyond limit and degree, to the point of exchanging an eternal world with a transient world, G-d forbid, and draw a person away from a good life, to follow them like sheep to the slaughter, on a path to Hell more bitter than death, even in this world, and all the more so in the World to Come, and there is no fraud greater in the world than that of the Evil Inclination. And the main advice and scheme for fully saving oneself from such a great and bitter fraud as this, is only through prayer and supplication. For if a person will be strong and determined in his position, always to pray to G-d that He should draw him close to Him in truth, come what may, then certainly the Evil Inclination will not be able to deceive and mislead him further, under any circumstances.

And this is the aspect of “There is no fraud in relation to land (Tractate *Ketubot*, 99-B).” For land is the aspect of prayer, which is the aspect of faith, referred to as ‘land’, as it is written, “Dwell in the land and shepherd faith (*Tehillim* 37:3),” as is explained in the words of Rabbi Nachman (*Likutey Moharan* Part I, Chapter 129, 155). And this is also the aspect of joining Redemption to Prayer\* (This refers to the prayers immediately preceding the *Shmonei Esrei* prayer, which speak of redemption. The word ‘Prayer’ in this context specifically refers to the *Shmonei Esrei*). For our main hope and potential to reach full Redemption, whether on the overall or individual level, is only through prayer, as mentioned above. For even if a person is caught in what he is caught, G-d forbid, there is still hope and support and a basis on which to stand, through prayer and supplication and requests, even in the muddy depths where there is no ability to stand, as it is written, “I have greatly hoped for the L-rd, He inclined to me and heard my cry. He raised me up from the pit of raging waters, from the slimy mud. He set my feet on a rock, establishing my footsteps,” etc. (*Tehillim* 40:2). That is, through my crying out to G-d at all times, with hope after hope, through this I merited to be raised up from the pit of raging waters and the slimy mud and have my feet established on a rock. For the primary establishing and founding and support is through prayer to G-d. As it is written, “Our feet were standing in your gates, Yerushalayim (ibid, 122:2).” For in Yerushalayim is the Holy Temple, which is the House of Prayer, and there is the primary aspect of standing, as explained above (ibid).

## 89.

The essence of prayer is strong desires and longings for G-d, with total attachment and annulment to the Infinite Light, to the point of coming to speak, when G-d has mercy on a person and opens his mouth to express himself before Him. This is the aspect of: “To man belongs the arrangement of thoughts in the heart, but from the L-rd comes the tongue’s reply (*Mishlei* 16:1).” And the main point is, that a person should make prayers from his Torah learning, as explained elsewhere (*Likutey Moharan*, Part II, Chapter 25). That is, one must pray to G-d, that he will merit reaching and fulfilling what is hidden from him, that is, what he did not merit reaching and fulfilling already. Then, when one merits being granted his request, to attain and fulfill also this, that is the aspect of making Torah learning from prayer, that is, one turns prayer (which is attachment to the Infinite, which is beyond conception, and is the aspect of ‘hidden’, which is also something one can still not conceive), into Torah (something revealed), and then one must pray that he will reach a level even higher than this, both in understanding of the Torah, and most importantly – in fulfilling the Torah. Thus from one level to another, endlessly. For through prayer one can rise from the absolutely lowest level, to the most supremely high level, extending to infinity (ibid, Laws of Gifts, Law 5).

## 90.

When a person sees that the harsh judgments, which are the root of the swelling of the Evil Inclination, are rising against him especially, he specifically needs to strengthen himself all the more, to increase in prayer and pleading more and more, in order to draw down the Exalted Charity and Kindness, and sweeten and annul the intensity of the judgments. Therefore, the main *hitbodedut* in Scripture, which is discussion with one’s Creator, was that of Yitzchak, as it is written: “And Yitzchak went out to speak in the field (*Bereshit* 24:63),” because he is the aspect of Judgment, and regarding him it is said: “And Yitzchak pleaded with the L-rd (ibid, 25:21).” Therefore, the Rabbis warned especially to be careful about the Afternoon Prayer, which corresponds to Yitzchak (ibid).

## 91.

It is brought in the words of Rabbi Nachman (*Likutey Moharan*, Part I, Chapter 2), that the main weapon of a Jew is prayer; and one who has merited receiving the sword of prayer, as it is written, “With my sword and bow (*Bereshit* 28:22),” and Rashi interprets: With my prayer and request – he must know how to wage war with the sword, to hit the target precisely and not miss, not to err to the right or to the left (see the source). That is, one should not err, G-d forbid, in thinking that prayer is

in vain, G-d forbid, because one has cried out abundantly and not been saved, this being the aspect of 'erring to the left'. Likewise, one should not err and say, "Why should we pray to such a degree? Is not the main salvation solely through G-d's kindness alone? If so, let us depend on His kindness" – that being the aspect of 'erring to the right'. For in truth, one needs to abound a great deal in prayer, at all times, and to know the truth, that we are not fitting to have impact through our prayers, rather only through His kindness. Nevertheless, we need to do our part, to pray abundantly at all times, and G-d will do His part and grant us His kindness for His sake and save us speedily for His sake (and see above, Article 47). See that it is explained in *Likutey Moharan* (Part I, Chapter 2, as noted above), that through rectifying the Covenant, one merits prayer. Thus Yoseph, who guarded the Covenant, merited being considered the Firstborn, which is the aspect of the service of prayer, for the Firstborn receives a double portion, which is the aspect of the sword of prayer, which is double-edged, having two aspects: Praise of G-d and asking for one's needs, the aspect of a double-edged sword, 'two mouths' (in Hebrew, the expression for 'double-edged' is literally read 'two mouthed'). Yoseph took the status of Firstborn from Reuven, who defiled his father's bed. For all who blemish the Covenant, prayer is taken from them (see the source).

And this is the aspect of the commandment of circumcision, the aspect of cutting and (**priah – translate**) the male reproductive organ. As it is brought that the sheath of the (**arlah priah – translate exactly**) are the aspect of the husk of Asav and Ishmael (see in the *Zohar*, the Torah Portion of *Emor*, p. 91-B), that is, the aspect of the Spoiling of the Covenant, and they are two types of husks, that confuse a person's mind and thus prevent him from strengthening himself in prayer. For Asav-Amalek is the aspect of the total husk of the foreskin, for Asav denied the main point, and does not acknowledge prayer at all, and deceives people into thinking that all the prayers are in vain, and have no effect, G-d forbid. Therefore it is said about him: "And Asav despised the *bechorah* (honor of being the first-born. *Bereshit* 25:34)," which is the aspect of prayer, as explained above. But through cutting the foreskin that covers the reproductive organ, through this his evil husk is annulled, and the aspect of rectification of the Covenant is drawn down, and through this one merits strengthening oneself in prayer at all times. But there is still a second husk, which is the husk of the skin of the **priah**, which is the aspect of the husk of Ishmael, from whence originates another mistake in one's heart, to be negligent in prayer, G-d forbid, because it seems to one, that G-d has certainly already heard one's prayer, especially when one sees some initial blossoming of redemption. For then it seems to the person, that his prayer has already been accepted, and he neglects to continue praying. This is drawn from the aspect of the husk of Ishmael, who is called thus on the basis of the verse: "For the L-rd has heard your cry (*Bereshit* **find source. Source in original is mistaken**)." The Aramaic translation is, "The L-rd has accepted your prayer." And through the commandment of **priah**, this husk is annulled, and one merits strengthening oneself in prayer at all times, and to be thankful regarding the past, for the sprouting of redemption one saw, and to cry out regarding the future, for the redemption is still not complete, and we still need a great deal of redemptions, all the days of our lives, until we merit to attain what we need to attain, this being the reason we came into this world, thus one needs to pray profusely at all times.

And this is the aspect of: "And Mordechai sat (*Esther*, 6:12)," and the Rabbis commented, "He sat in sackcloth and fasting (Tractate *Megillah*, 16-A)." For even though he already saw such a wondrous redemption, in that he was mounted on the King's horse, and they declared his praise publicly, etc, even so he did not come to neglect praying through this. And thus concerning Esther it is written, "And Esther continued to speak before the King, etc, and cried and supplicated to him, to remove the evil of Haman, etc (*Esther* 8:3)." This hints at the entire Jewish People, who are the aspect of Esther, in that even when they see redemptions and great and awesome miracles, and the Forces of Evil, the aspect of Haman-Amalek have already fallen deeply, and he and his sons were hung on a pole, even so, they do not settle with this, and they continue standing and praying and crying and begging to G-d like a son pleading with his father, to remove the evil of Haman, which is the Evil Side, entirely, that they should merit purifying and sanctifying themselves entirely. And in truth, when a person is negligent in prayer, because it seems to him that he has already accomplished much through his prayer already, which is the aspect of the husk of Ishmael, the husk of the above-mentioned **priah**, through this, his complete redemption is delayed, and his exile is lengthened, G-d forbid, because he neglected prayer. And then the husk of Asav arouses and reawakens, the aspect of the husk of the foreskin, and seals up and locks his heart entirely, so that he will not strengthen his prayer. Thus, in truth, "One who circumcised and did not carry out **priah** – it is as if he did not do the circumcision (*Shabbat* 137-B)." For through this, even the husk of the foreskin returns and is reawakened, G-d forbid. Thus one needs



to remove both husks, in order to merit to strengthen oneself in prayer constantly, as explained above (ibid, Laws of Inheritance, Law 4).

## 92.

One must strengthen oneself a great deal in complete faith, believing in himself that he has the power to bring about all things through prayer and discussion with his Creator. For there are several varieties of distress in the heart of a person relating to this matter, as each person knows in his heart, and to most people, it seems that they do not have the strength for this, and thus they do not strengthen themselves in prayer. Therefore, one must strain with very great effort and work in this matter. And the main effort is needed at the beginning, in the aspect of “All beginnings are difficult (*Shmot*, 19:5, Rashi’s commentary).” That is, at the time one begins to pray and do *hitbodedut*, for then one has still not seen any results from his prayer and *hitbodedut*. But when one merits to resolve with all his might, to pray with intention and do *hitbodedut*, until he merits bringing something to pass through his prayer, for example, when one prays about a certain issue and is answered – then one finds strength to believe in himself, that he has the power to create impact through his prayer, after seeing that G-d also heard his prayer and answered him. Then this creates a complete vessel within him to receive the bounty of G-d, through the words of prayer. For the main creation of the vessel is through faith, that is, through believing also in oneself, that G-d listens also to his prayer.

This is the aspect of the firstborn child receiving a double portion. And it is brought in the writings of the Ari, that all births have within them an aspect of the birth of the firstborn, that is to say, all the births and all the heavenly influences are drawn down through prayer, and the birth of the firstborn is drawn down through the first action, which a Jew effects through his prayer, through which his faith is strengthened to pray at all times, and a vessel is created in him, as explained above. Therefore, the firstborn receives a double portion from all that one possesses (*Devarim* 21:17). For all that a person possesses, or is born to him, or is granted to him through his prayer, it is due partly to the first action he effected through his prayer, which is the aspect of the birth of the firstborn, and thus he has a portion beyond every other child. Thus Rabbi Nachman revealed that the ‘firstborn’ is prayer. And the matter of the double-portion that the firstborn receives, this is the matter of two aspects found in prayer – first, praise of G-d, and afterwards, asking for one’s needs – this is also the same matter. For through relating G-d’s praises, that He is the G-d of our fathers, etc, who grants abundant kindness, and granted the fathers kindness and always listened to their prayers, through which G-d’s Name is unified in the world, through this our faith in ourselves is strengthened, that G-d will have mercy also on us and hear our prayers when we express our needs.

And the scriptural verse that says, “The work that You wrought in their days, the days of old (*Tehillim* 44:2),” “Command the salvations of Ya’akov,” that is, just as You acted in the days of our forefathers and effected great miracles and salvations, likewise command the salvations of Ya’akov now as well. However, sometimes the Evil One can weaken the conviction of a person, and say to himself, “Even though our forefathers and Rabbis effected a great deal through their prayers, but a lowly person like you, how can *you* expect to have effect with your prayers?” But in truth it is not so, for G-d listens to all prayers, and every Jew has the power to have his request granted in mercy by G-d, if he will pray about it in truth, as it is written: “G-d is close to all who call Him, to all who call Him in truth (ibid, 145:18).” Therefore, a person needs to reflect and remind himself of how many times he called out in distress to G-d, and He answered him and saved him, and through this, he will find strength also now to pray, and G-d will save him, as explained above (ibid).

## 93.

Seemingly, there is a paradox regarding *hitbodedut* and discussion with one’s Creator, that every person is obliged to do each day, pouring out one’s heart before G-d, that He help him merit drawing close to His service, as was described above several times. And thus we find, that all the ancient tzaddikim also dealt with this, and based many prayers on this, to merit being saved from the Evil Inclination, and to merit drawing close to G-d, and to fear Him and love Him, and all of the book of *Tehillim* is filled with this. Likewise the prayers of the Great Assembly, such as “Return us to You,

G-d, and we will return (conclusion of Torah reading on Shabbat),” and similar examples. And seemingly it is difficult: We see that the Sages said “Everything is in the hands of Heaven except the Fear of Heaven (*Brachot*, 33-B).” If so, how can prayer be relevant to this, being that G-d entrusted us with free choice? However, in truth, this in itself (prayer) is the main free choice of a person. For it is impossible to despise evil and choose good, and reach what one needs to reach in this world through free choice, without profuse prayer and supplication and discussion with one’s Creator, to a very great degree, that G-d should allow one to merit drawing close to His service.

And this is the essence of prayer, for “About this every devout one should pray to You, at a time of trouble/ Only that the flood of mighty waters not overtake him (*Tehillim* 32:6),” that the flood of mighty waters of sin, which are the evil cravings of this world, swelling up at all times -- not overtake one. And a great many people have already drowned in them, may G-d have mercy, and there is no wisdom or understanding or advice for holding one’s ground, except for prayer and supplication to G-d, that He should save one from them. For even though every person has free choice, even so the main point is prayer and supplication to G-d about this. For free choice is in the mind, which has the power to choose good and reject evil. However, the intellect of man only has the power to subdue and annul the cravings and evil forces, which are the aspect of apostasy, that come from the ‘Breaking of the Vessels’\* (**make explanatory note**), which contain many holy sparks, which are the sparks of the intellect, for “Everything is clarified in thought (see *Zohar, Pekudei*, p. 254).” But there are confusions and evil forces and obstacles to holiness, that come from the *Challal ha Panui* (Empty Vacuum) (**needs explanatory note**), wherein it is impossible to find G-dliness through intellect and wisdom, rather by faith alone (as explained in *Likutey Moharan*, Part I, Chapter 64). And ‘faith’ implies prayer and supplication and screaming out to G-d, that He should save one from the Evil Inclination that emerges from there.

And about this our Rabbis said: “Every day, the Evil Inclination of a person rises up against him, and if not for the help of G-d, he would fall into its hands (Tractate *Kiddushin*, 30-B).” For it is impossible to save oneself from this evil inclination, which is rooted in the aspect of the *Challal ha Panui*, using free choice through one’s intellect alone. Rather one needs Heavenly assistance. Therefore, one must abound very greatly in prayer and supplication to be saved from it, for in that place no intellect is of help. To the contrary, through intellect and wisdom, one sinks deeper, G-d forbid (as explained by Rabbi Nachman, in *Likutey Moharan*, Chapter 64). Rather, the main point is faith, which is the aspect of prayer. And in truth, this in itself is the essential basis of the power of free choice – the power of free choice one has to annul his intellect entirely and depend on faith alone, and to abound in prayer and supplication to G-d. For the Evil Inclination twists a person’s heart to such a degree, until this in itself is also difficult to fulfill, even though in truth it is very easy to speak everything in one’s heart to G-d at all times and to plead for one’s soul. Nevertheless, the Evil One confuses and twists the mind of a person to such a degree, until in most cases, prayer and *hitbodedut* becomes harder for one to practice than the most difficult types of holy service. And all this is due to lack of faith, that one does not have complete faith, which is the main point and foundation of everything, as the Sages said: “Habakuk came and summarized it in one sentence: ‘A tzaddik lives through his faith.’ (Tractate *Makkot*, 24-A)”

And thus, a person’s primary free choice is in this matter itself, for one who merits to choose true life, he chooses primarily through faith and prayer, in the aspect of: “I chose the path of faith (*Tehillim* 119:30).” Then, when one has complete faith, and prays and speaks to G-d abundantly, that He should allow him to merit to return to Him in truth, through which he sweetens and annuls all the evil forces and the Other Side, which are rooted in the aspect of the constriction of the *Challal ha Panui*. Then G-d helps him to merit serving Him through Torah and *Mitzvot*, and enlightens his eyes to understand the Torah, until one merits to understand concerning Torah and Service, what is possible for a mortal mind to understand, and through this one defeats and annuls all the evil husks and the Other Side, which are rooted in the aspect of the Breaking of the Vessels, and raises up from there all the sparks of holiness. And since the Breaking of the Vessels is itself rooted in the intensity of the constriction of the *Challal ha Panui*, as explained in the source, and it has already been explained, that it is impossible to completely expand the constriction of the *Challal ha Panui* (until the time when the evil forces which feed from it will be fully annulled), except through the way of prayer, which is the aspect of faith. Therefore, the foundation of all the Torah and *Mitzvot*, which are the aspect of intellect, is actually prayer and faith, the aspect of “All Your *mitzvot* are faith (*Tehillim* 119:86).” Thus this is the primary foundation of all the power of free choice, as explained above (*ibid*, Laws of Pledges, Law 3).

Anyone who wants to approach holiness, to merit drawing close to G-d, the main point is to pray abundantly to one's Creator, as has been said many times already. However, this in itself is very difficult for a person, and it seems to him that he has nothing to say, and does not know where to begin speaking, and usually it seems to him that he has no heart, and if he speaks several words, it is also without an inspired heart. Thus in the beginning, one needs to stand like one dumb, only to yearn and hope and lift one's eyes to Heaven, that (G-d) should grant him words as hot as fiery coals, and to reflect deeply, about where he is in the world, and to where he has strayed, and the tremendous mercy there is on his soul, that he has strayed so far from his Father in Heaven. However, even so, he needs to search and find good points that he still has in himself, and the power and merit of the true tzaddikim, on whom he depends, in order that the evil in him should not cast him down and cause him to despair completely, G-d forbid. But before G-d, he should stand as one poor and impoverished, and not open his mouth, as one who is dumb, and hope and yearn for G-d to grant him warm words, so that he will be able to draw on himself the holiness of the Torah, that he should merit from now on, to receive and fulfill the words of the Torah, until through this in itself, he will merit afterward to great enthusiasm, and to speak with holy heat, in the aspect of: "I became mute with stillness, I was silent from good, etc. (*Tehillim*, 39:3)," and specifically through this, "My heart became hot within me, in my contemplations a fire blazed; then I spoke out with my tongue (*ibid*, 39:4)."

This is the aspect of *chashmal* (electricity), about which the Rabbis commented: There are times of silence and times of speaking (Tractate *Chagigah*, 13-B. In Hebrew, the word *chashmal* can be split into two syllables. *Chash* implies silence, and *mal* implies speech). They further commented: "Fiery angels speaking" – that is, the main rectification of speech is through being silent at first, not opening one's mouth as one who is dumb, only yearning with strong desire for G-d, and having great mercy on oneself, as every person knows within, the great degree of mercy he needs at all times. Specifically through this, the mercies of G-d are aroused, until one begins to chirp and speak a bit, in the aspect of "And from the dust your speech will chirp (*Yeshayah*, 29:4)," until he merits afterward speaking words as hot as coals, in the aspect of 'fiery angels speaking'. And through this one merits afterwards, coming close to holiness, and to the aspect of receiving the Torah in completeness. And this is the aspect of what the Sages of blessed memory said: "**Menatzpach tzofim amarun – translate** (Tractate *Shabbat*, 104-A)." For **Menatzpach** are the aspect of the Five Types of Might, which are the aspect of fire, and they are the root of the five types of sound made in speech, which is the aspect of 'words as hot as fiery coals', which one merits through being silent at first, and gazing and hoping and waiting for the kindness of G-d, in the aspect of: "And I will wait expectantly for the L-rd, I will hope to the G-d of my salvation (*Micah*, 7:7)," the aspect of "It is good to hope silently for the salvation of the L-rd (*Eichah*, 3:26)." Through this specifically, one merits complete speech, as explained above. And this is also the aspect of: "There is no speaker and there are no words (*Tehillim*, 19:4)," the aspect of silence and lack of speech, only through hoping and expecting, which is the aspect of: "Their line extends throughout the earth (*ibid*) – the language of hoping and expecting the kindness of G-d (*Kav*, the Hebrew word for 'line', also has the connotation of 'hope'). Through this: "And their words reach the ends of the inhabited world (*ibid*)." And this is also the aspect of how in the Creation of the World, the darkness and night preceded the light of day. For the darkness is the aspect of darkness of the mind and lack of speech, which is the aspect of the silence preceding speech, the aspect of *chash-mal* mentioned above. For the night is the aspect of yearning and longing for G-d, the aspect of "On my bed in the nights, I sought the One whom my soul loves (*Shir ha Shirim*, 3:1)." And it is said, "I remember my melody in the night, with my heart I speak (*Tehillim* 77:7)." And afterwards, one merits through this to the light of day, which is completeness of speech, which is the essence of light, the aspect of "The opening of Your words illuminates (*Tehillim*, 119:130)."

And the overriding idea is that it is impossible to hasten the appointed time at all. For immediately upon one's desiring to draw close to G-d in truth, one needs to be very wary of despoiling through hastening the hour, G-d forbid. For most of one's tribulations are due to this, which is the aspect of the warning "Lest they break through (*Shmot* 19:21)," that they warned the Jewish People at the time of the Giving of the Torah. Rather, one needs to wait a great deal for the salvation of G-d, the aspect of "One who comes to purify himself, they help him, they tell him, 'Wait' (Tractate *Avodah Zarah*, 55-A)." And one needs to pray and supplicate to G-d abundantly, and also in this it is forbidden to hasten the hour, by wanting one's prayer answered immediately, which is the aspect of: "Do not

make your prayer routine, rather beseech mercy and supplicate before G-d (*Pirkei Avot*, 2:18).” If G-d chooses to grant, that is good. And if not – wait longer and continue supplicating to Him. As the Sages said concerning being strong in prayer “ ‘Hope to the L-rd (*Tehillim* 27:14).’ If your prayer was not accepted, hope again.” Even in the words of the prayers themselves, it is also impossible to hasten the hour, which is the aspect of how every person would like, that as soon as he begins to do *hitbodedut* and express himself to G-d, his speech would flow and he would speak profusely to G-d, words with wholeness, and as hot as fiery coals, with great inspiration. And since not everyone merits this, and each time, it seems to the person that he has no words and no inspiration at all, through this he is entirely discouraged from prayer and supplication. Therefore one needs to know this thoroughly, because this is also the aspect of hastening the hour (Tractates *Brachot*, 64-A, *Eruvin*, 13-B). For it is only possible to reach completeness of speech through the silence and waiting preceding speech, for one needs first to be still and silent, only to wait and long and desire and yearn for the kindnesses of G-d, that He grant one complete speech, and afterwards, through this itself, one merits expressing oneself before G-d with great inspiration, according to all that is in his heart. This is the aspect of *chash-mal*, times of *chashot* (silence), and times of *memalelot* (speaking), fiery angels speaking, as explained above (ibid, Laws of Robbery, Law 5).

And refer to the book *Alim le Trufah* (Letter 162), wherein it is written in the following language: Every person needs to go in this way, to start each time by fulfilling the aspect of *chashmal* described above, that is, to start by being silent and quiet before G-d, with great yearning for Him and with great mercy on oneself, that one has become so distant, until one does not know where to start speaking, in the aspect of: “For there is no word in my mouth, behold, You, L-rd, knew it all/ I was speechless, I could not open my mouth (*Tehillim*, 139:4).” For it already seems to me that I started several times, and I am still so very far, etc, as each person knows in his heart. And G-d is filled with abundant mercy at all times, and usually He will take pity on you and open your mouth to speak. And as we have commented on the verse: “Creator of the speech of the lips (*Yeshayah* 57:19. See above, Article 79.)”: G-d literally creates anew the speech of the lips, so that we will be able to express ourselves in the intensity of our distance from G-d, as great as it may be, even if it was so thousands of times. For there is no limit to His greatness, and especially since in truth we believe, and an exceptional few can see it and understand, that nevertheless, whatever the circumstances, certainly not a single word or cry is lost, even from the utter depths of Hell, literally, as was heard from our holy Master, Teacher and Rabbi many times, and we need to believe this with complete faith.

Especially, since every person can understand for himself, that if he were not to strengthen himself with these cries and good desires, etc, his condition would be worse and worse without limit, for there is no end to the challenging of the Evil One, who wants to destroy and uproot a person entirely, G-d forbid, as many souls have already sunken through this. And primarily, because they did not strengthen themselves in all the above points. And blessed is our G-d, who had mercy on us in this orphaned generation, this new generation. It is to these generations the verse refers: “And she will descend amazingly, with no one to help her (*Eichah*, 1:9),” which was said regarding these generations in this bitter Exile, as we see and understand from afar what is happening in this world, the evil being done under the sun. If not for G-d being with us, and sending us our holy Master, Teacher and Rabbi (Rabbi Nachman), this new and awesome and exalted light, who did and does with us what he does and strengthens us mercifully with seven forms of consolation such as these. Thus we are obligated to thank and praise G-d at all times, and to go in his holy ways, to begin at all times anew, fulfilling all that was explained above. And great is G-d, and there is no limit to His greatness, and everything will be transformed to good.

## 95.

The main strength of the Kingdom of Holiness, the aspect of the Kingdom of *Mashiach*, is through speech, Kingdom-Mouth. For a king rules his kingdom only through speech, and all the victory of the Kingdom of Holiness, which is the Kingdom of *Mashiah*, is through speech. And this is the aspect of all of the Book of *Tehillim*, which King David, who is the root of the Kingdom of *Mashiach*, established. And he fought the wars of G-d all the days of his life, on the physical and spiritual levels, and he won them all through speech, that is, through abounding in prayer and supplication and songs and praises without limit, until he assembled them all together, using his holy spirit, in the Book of *Tehillim*. Therefore he truly merited eternal kingship, which is the Kingship of *Mashiach*. Thus, many

of the chapters of *Tehillim* begin with the phrase *La'Mnatzeach*, and Rashi comments (on *Tehillim* Chapter 4), that he wrote that chapter for the *Leviim* to say, for they are victorious through song, etc. And so his commentary, on the simple level, is applicable to all the Jewish People, warning all who want to enter into and fight the wars of G-d (which every person must do, because for this he was created), and wants to win the war completely, should say a chapter of *Tehillim* starting with the phrase *La'Mnatzeach*, with all his heart. Understand this well.

Thus it is also in the matter of *hitbodedut*, which is also the aspect of reciting *Tehillim*, as explained elsewhere (*Likutey Moharan*, Part I, Chapter 156). For through holy words, one will win in everything, without doubt. Also, King David said *La'Mnatzeach* about himself, as one lifting up and encouraging himself, saying *La'Mnatzeach Mizmor le David*, that is, 'To David, who wins all the wars through his speech, I now recite this Psalm.' Thus every person, even on the lowest level, needs to know and believe, that he certainly wins a great deal through each and every word of conversation and *hitbodedut* that he speaks, for this is an eternal victory, that remains for all time, eternally. And if one were strong in this, to be involved with this until his soul literally departs, come what may and regardless of what he must endure, he would certainly win the war, through the great kindness of G-d. And just as in a physical war, the key point is the strong will of the soldiers, that they not lose heart (and there are various techniques for strengthening the heart of the troops setting out to war), just so it is in this matter as well, that one needs to strengthen oneself a great deal at all times, and to know and believe and remind himself out loud as well, that whatever the situation, there is a very great power in speech to conquer all the wars of holiness, which is the aspect of *La'Mnatzeach*, reminding us at all times, that one needs to strengthen oneself very much, when one wants to enter into prayer and conversing and speaking to one's Creator, and to believe that he will certainly succeed through this, if he will be determined to continue in this all his life. And come what may, even if he does not succeed in winning the war completely, G-d forbid, nevertheless he has already won a great deal through the holy words themselves, that he spoke and asked of G-d to draw him close to Him. For every step one takes toward the victory of holiness, lasts eternally, even if one did not merit fully completing his work. For no good desire is lost (*Zohar, Shmot* 150-B), especially with regards to words and sounds of prayer, which is precious beyond all else (*Likutey Halachot*, Laws of the Blessings for Sights, Law 5).

## 96.

Speech has a great power, as we see through what our Sages established for us, in the case of a bad dream, that one should bring it to the positive side by gathering three people who say to him, "You saw a good dream" several times. Through this we see the wondrous potency of speech, that even though the person truly dreamt a bad dream, even so, through the three people saying "You saw a good dream" several times, through this they have the power to cause the dream to be truly good, and to transform from evil to good. Thus, we see from this how great is the power of holy speech, for speech has a very great power to transform also the person himself from evil to good, for the main winning of the war is through speech, which is the primary weapon of the Jewish People, for "Our power is only through our mouths (*Midrash BaMidbar Rabbah* 20:4)." And this is the primary weapon of the *Mashiach* (*Likutey Moharan*, Part I, Chapter 2), and of all the True Tzaddikim, whose main weapon is only prayer and holy words. Likewise, the main annulling of forgetfulness and meriting holy memory, to attach one's thought fully to the World to Come, on the general and individual levels, is only through speech, as our Rabbis of blessed memory said, "Remember with the mouth (*Tractate Megillah* 18-A)," and as we see through experience. Also regarding simple learning, through reviewing one's learning many times verbally, one always remembers what one learned.

And thus it is also in the matter of remembering the World to Come, that the main advice for meriting this is to express this memory verbally, to be accustomed every day, to speak clearly about this memory: What will be my fate in the World to Come, what will be my end, and did I only come here to entrench myself in this world, G-d forbid? For behold, everyone knows that there is no permanence in this world which passes and flashes by and crumbles rapidly, and I only came here to prepare myself for the World to Come, etc. Therefore, one needs to learn many books of *Mussar* (moral edification) which are founded on the basis of our holy faith, for the holy books of *Mussar* remind us powerfully about the World to Come. Likewise one needs to practice *hitbodedut* a great deal, every day, and to speak with oneself with great expressiveness about the World to Come, for speech

has a great power to remind a person. This is the aspect of: “For every time I speak of him, I remember him more (*Yirmiyahu* 31:20).” (Ibid)

## 97.

It is brought in the words of our Rabbis, who highly lauded the greatness of the *Minchah* offering, which is the offering of a poor person, who is not able to afford offering a bull or a ram or a sheep, and nevertheless, G-d provides a solution for him, to bring a tenth of an *ephah* of flour, which is very precious in G-d's eyes, for about this offering it is said: “A soul who offers a *Minchah* offering, hinting that the scripture considers him as if he had offered his own soul. And in *Midrash Rabbah*, they said about the value of the *Minchah* offering: “Not only this, but further: All the offerings cannot be brought in half-amounts, and the *Minchah* offering comes in half-amounts – half in the morning and half in the evening; furthermore, one who offers it, Scripture considers him as if he had offered from one end of the world to the other (*Vayikra Rabbah*, 4:11. See inside).” They also said in *Midrash Rabbah (Lech Lcha*, 43:14): “All the offerings were revealed to our forefather Avraham: The calf divided into thirds, the goat divided into thirds, and the dove and the **gozal – translate**, which are the aspect of bulls, chickens, etc, excepting the tenth *ephah* of flour. And there is one opinion there, that G-d revealed to Avraham also the flour-offering, in hinted form. And all this hints at the matter of the prayer of the poor person, discussed in the *Zohar* (Portion of *Balak*, page 195), that it is very precious in the eyes of G-d (refer inside). For in our times, the primary offering is prayer, for one's main repentance is through this, in the aspect of: “Take words with you and return to the L-rd (*Hoshea* 14:3).” And the Sages said, “He asks nothing of you except words (*Shmot Rabbah* 38:4).” For a person needs to know, that when he feels his poverty and lowliness physically and spiritually, even when he cannot pray and express himself to G-d fully, as would be fitting, even so, when he compels himself to pray and speak to G-d to the degree he can, amidst intense bitterness and poverty and physical and spiritual exile, in the aspect of: “The prayer of the poor man, when he swoons, and pours out his speech before the L-rd (*Tehillim* 102:1),” as one pouring out water, in the aspect of: “Pour out your heart like water (*Eichah*, 2:19),” even if it seems to him that he is without intellect and without proper concentration, nevertheless he pours out all that is in his heart in discussion before G-d. And even if this prayer itself is mixed with many impurities and warped thoughts, which are certainly not fitting to offer, G-d forbid, even so G-d's mercies are so great, that even as one is, since he girds himself to pray from within the intense bitterness of his poverty and lowliness, G-d has mercy on him and accepts his prayer, and not only that, but this prayer specifically reaches an infinite rectification, from one end of the world to the other. For a prayer like this is especially precious to G-d, and it is a secret that is impossible to comprehend at all – the degree to which the mercies of G-d reach, as long as one does not despair from crying out and praying.

And all of the final Redemption is dependent on this, for upon this depends the primary rectification of repentance, never to despair even in the utter depths of lowliness. Thus this secret was not openly revealed even to our forefather Avraham, only in a hinted form. For it is impossible to reveal this secret explicitly – to what degree the mercies and abundant forgiveness of G-d reach. This is the aspect of: “And to our G-d, for He is abundantly forgiving (*Yeshayah*, 55:7),” and the Rabbis commented in the *Midrash* “This is the tenth of an ephah (*Vayikra Rabbah*, 3:3),” that is, as was explained above. So every person must understand for himself, and have mercy on himself, and never lose hope of G-d's mercy, for the kindnesses of G-d are neverending, and His mercies without limit. And this immense kindness is revealed in every generation by the tzaddikim, who draw forth the aspect of the spark of *Mashiach*, who always makes himself poor and destitute, in the aspect of: “And I am poor and destitute (*Tehillim* 40:18, 70:6),” as said David; the aspect of “a poor man riding on a mule (*Zechariah* 9:9),” and he devotes himself to rectifying and saving all the poor ones, in the aspect of: “He has mercy on the lowly and the destitute (*Tehillim* 72:13).” And they hint to us the preciousness of the prayer of the poor one, who swoons in his pain, and even if the prayer of this poor one is imperfect, how high its rectification reaches. And this is the aspect of the *Minchah* offering, which is brought in half-amounts (that is, the prayer of the poor one, which is not perfected, and is mingled with many impure thoughts, even so, G-d accepts it), and one who offers it, it is considered as if he offered it from one end of the world to the other, as explained above (ibid, Laws of the Afternoon Prayer, Law 7).

## 98.

The primary preservation of the memory – that is, to clearly remember the G-dliness and mastery of G-d, and never to forget it – is through holy words. For words are the vessel to receive through it the sparkling of the blessed Light of the Infinite, and all that a person increases in speaking holy words, he draws down more revelation of G-dliness, and merits to remember G-d more. Therefore, one needs to speak many words of Torah and prayer, and not to remain silent and not allow G-d to remain silent. For very many holy words are needed, to merit receiving this great and awesome light of the sparkling of G-dliness, and to bind it tightly to one's mind and heart, and never to forget it (ibid, Laws of the Evening Prayer, Law 4).

## 99.

It is brought in *Likutey Moharan*, Part I, Chapter 237: “The primary merging of two entities which are opposites, is through song. And this is the aspect of what Leah said when she gave birth to Levi, who is the aspect of the Quality of Melody: “This time, my husband will accompany me (*Bereshit*, 29:34).” And this is the secret of the playing musical instruments at a wedding (refer inside). Therefore, the main connecting and attachment to G-d, who is exceedingly supreme and exalted above this very lowly physical world, even for one who has sinned and become very distant from his Father in Heaven, is only through the book of *Tehillim*, which King David composed, of which the Sages said, that it is comprised of all the Ten Types of Melody (Tractate *Baba Batra*, 14-A). And thus we see clearly, that even if a person has become very distant from G-d, and is groveling in the lowest depths, in most cases, through melody he plays with holy intention, he can arouse himself to G-d and remind himself where he is in the world. For the main joining of two entities which are opposites, is through melody. Thus, through the reciting of *Tehillim*, which is comprised of all the Ten Types of Melody, one can certainly attach and connect oneself to G-d, from whichever place he may be. And this is also the aspect of *Pesuki de Zimrah* (a set of Psalms said daily preceding the *Shma* and the *Shmonei Esrei* prayers), which are the aspect of melody. For through them one can attach oneself to G-d during the *Shma* and the Standing Prayer, which are the highest points of attachment to G-d, as is known (ibid, Laws of the *Cohen* Blessing, Law 5).

## 100.

It seems hard to understand: Since in truth, all the suffering and lacking a person suffers is all for his good; whether to cause him to merit eternal life through it, or to be spared even greater troubles thereby, as is known (*Likutey Moharan*, Part I, Chapter 65, Paragraph 3). As the Sages said, “A person needs to say: All that the Merciful One does is for our good (Tractate *Brachot*, 60-B).” If so, why did the Rabbis warn us to pray about our needs and deficiencies? The truth is that a person does need to pray concerning all his deficiencies. For before a person prays, all that comes upon him is certainly very good for him, even suffering, G-d forbid. For he still does not have the vessels and conduits to receive through them the abundant kindness of G-d, and if the kindness descends before the vessels are prepared, it will have the aspect of an overflow of oil that extinguishes the flame (*Tzedah le Derekh*, 12). Then the kindness is transformed to harsh judgment, G-d forbid, and this can cause damage and loss in another area, G-d forbid. Therefore, as long as a person is not praying about his deficiencies, they are actually very good for him. But through prayer, one sweetens the judgments and prepares the vessels to receive abundant kindness through them, for the main rectification of the vessels is through prayer (see inside). Then, precisely after a person has prayed fittingly, the blessing comes to him, be it children or wealth or physical health, with nothing lacking, only for good and blessing in a form that will not hurt him at all, for he has already prepared his vessels to receive the abundant kindness, through his prayer (ibid, Laws of Circumcision, Law 5).

## 101.

[From *Sefer ha Midot*, by Rabbi Nachman, Section on Salvation, Article 3: Through *hitbodedut* comes salvation. See also in section on *Hitbodedut*: The conversation a person carries out with his Creator, this conversation becomes afterward a redemption and salvation for his children (see also *Bereshit Rabbah*, Section on *Vayetze*, Article 70, wherein it is written about the prayer of our forefather Ya'akov, "If G-d will be with me, etc.": G-d took the prayer of the forefathers and made it into a key for the redemption of their children.)]

## 102.

It is brought in *Likutey Moharan*, Part I, Chapter 215: Know that there are twenty-four Courts of Law, and corresponding to each and every Court there is a specific *pidyon* needed to sweeten the judgment there. Thus, sometimes a *pidyon* that is done for one does not help, for not everyone knows all the twenty-four *pidyonot*. And even if one knows them, he may not be able to use all of them. Therefore, when one does not carry out the specific *pidyon* needed for the corresponding court case, he does not help. However, there is one *pidyon* which applies to all the twenty-four Courts, and can sweeten all of them. But this *pidyon* must be done in a time of favor, the aspect of the revelation of **metzach ha Ratzon – translate**, similar to that of Shabbat at the time of the Afternoon Prayer (shortly before the end of the Shabbat). This is the aspect of "And I, may my prayer to You, L-rd, be at a favorable time (*Tehillim*, 69:14)." However, even the tzaddikim do not all know this *pidyon*, and there is only one Tzaddik in the entire generation who knows it. And sometimes, even when this Tzaddik does the *pidyon*, he does not help, and this is because in the Upper Realm, they also crave this *pidyon*, for it is not frequent that a *pidyon* which can sweeten all the twenty-four Courts of Law at once ascends from below. Therefore, when this sweetening *pidyon* comes to them, they use it for another purpose – that is, through this *pidyon* and sweetening are made converts. For as long as there are non-Jews in the world, there is anger in the world (*Sifri, Re'eh*, 13-18), and when the judgment and anger are sweetened, the non-Jewish nations are sweetened, and this creates converts.

And this was the work of Moshe Rabbeinu, all the days of his life, and also after his passing, for he strived to draw the Mixed Multitudes to G-d, in order to make converts, and also after his passing he was buried facing *Beit Peor* (a site of idol worship, see *Devarim*, 34:6), in order to sweeten the nations, in order to cause converts. Therefore he passed away at the time of the Afternoon Prayer of Shabbat, which is a time of favor, in order to sweeten all the twenty-four Courts of Law mentioned above, in order to create converts. For all the work of Moshe was to sweeten all the anger of the non-Jews and transform it to favor. Therefore, the *gematria* (numerical equivalent) of the name 'Moshe' is between those of the words *shmad* (annihilation) and *ratzon* (desire, or favor). For Moshe stands at all times, to sweeten the force of annihilation and transform it to desire. (Refer to *Likutey Moharan*, Part I, Chapter 10, wherein it is explained that *Moshe* has the *gematria* of *Charon Af* (anger), which point is also understood through the discourse presented here.)

And it is brought in *Likutey Halachot* (Laws of the Morning Blessings, Law 5, Article 22), that through this discourse one can conceive of the great value of *hitbodedut* – that through a person pleading and speaking and pouring his heart out to G-d, and revealing his thought and desires, that he intensely longs to do the will of G-d, but what can he do, the yeast in the dough (**seor – check translation**) prevents him, as the Sage said, "It is revealed and known to You, that our will is to do Your will. What prevents us? The yeast in the dough (Tractate *Brachot*, 17-A)." And he asks and beseeches of G-d, that he should merit annulling and defeating the Evil Inclination, which is the yeast in the dough – through this he adds power and might to the True Tzaddik, who is constantly involved with this lofty *pidyon*, drawn from the exalted **metzach ha Ratzon – translate**, to sweeten the Heavenly Anger, and thereby he draws close those who are distant, that they should repent completely, and raises them from annihilation to desire. And through speaking to G-d, a person merits strengthening his holy desire, and draws on himself also an illumination from the above-mentioned **metzach ha Ratzon**, to annul the yeast in the dough. And if he will be very strong in this, then certainly in the end he will rectify everything, through the strength of the True Tzaddik, who is involved with the Overall Upper *Pidyon* mentioned above, both during his life and after his passing, for there, everything is rectified.

And study there further (section of *Likutey Halachot* referred to above, Article 65), wherein it says: "Therefore one who brings a *pidyon* to the True Tzaddik, who performs the Overall Upper



*Pidyon*, must not be suspicious of him, even though he has still not received a salvation from it. For without doubt it is an awesome benefit to him, for through the *pidyon* are made *ba'alei teshuvah*, as explained above. And this is imperative for every person, for this is the primary salvation and mercy – to merit returning to G-d and avoiding sin. And though truly, every person needs very abundant salvations, and certainly this great sweetening, through which *ba'alei teshuvah* are created, encompasses all the salvations on both the physical and spiritual levels. For all troubles, G-d forbid, originate in G-d's hiding of Himself, the aspect of Heavenly Anger, as it is written: “Behold, it is because G-d is not within me (*Devarim*, 31:17),” which is the aspect of idol worship and anger – “that these troubles have found me (*ibid*),” and through the above *pidyon*, everything is sweetened, and as a matter of course, all the salvations a person needs will follow with time, with all manner of expansion and fullness, to eternity, only that one needs patience; and one with faith will not doubt.

And this is the meaning of: “The People of Israel will hope to the L-rd, for with the L-rd is kindness (*Tehillim*, 141:3),” that is, He will certainly do kindness, however: “and with Him there are abundant salvations (*ibid*),” that is, there are with G-d many redemptions and salvations, that a person needs to be saved, therefore it is impossible to fulfill his deficiencies all at once, and one needs to hope and wait for the salvations of G-d, until He will redeem him from a trouble which is greater, and afterwards save him also from this (**clarify translation – meaning unclear**), and the main point is how G-d redeems the Jewish People from all their sins – through the Upper *Pidyon* described above, and this is the aspect of: “And He will redeem Israel from all its sins (**find source**),” which is the aspect of making converts through the Upper *Pidyon*. And this is also the aspect of: “And with Him there are abundant salvations,” that is, the Great *Pidyon* mentioned above, which entails all the *pidyonot* of all the twenty-four Courts of Law. Thus one needs to wait and hope to G-d, and all that one strengthens oneself more in hoping to G-d and not pressing the appointed hour, his salvation will draw closer, for through hoping to G-d and trusting in oneself, his salvation will sprout forth speedily. Refer inside for more detail.

And it is understood in and of itself, that one needs to increase in discussion with one's Creator, in order to add power and might to the True Tzaddik, who involves himself with this Overall Upper *Pidyon*, through which everything is sweetened and rectified. And it seems in my humble understanding, that from all this is understood the root of the matter I brought above, in the previous chapter, from *Sefer ha Midot*, that the conversation one carries out with G-d, becomes afterward a redemption and salvation for his children. For certainly one can merit through speaking to G-d, that salvation will come in the course of time also to the person himself. However, even if he does not merit this himself, at the very least, redemption and salvation will come through this to his children.

Editor's Note: I saw fit to join the end of the book with its beginning, and to copy a summary of the words from the awesome discourse from *Likutey Halachot* (*Orach Chaim*, Laws of *Rosh Chodesh*, Law 5), which is based on the teaching “*Tehillim* is conducive to repentance” in *Likutey Moharan*, Part II (Chapter 73), which was printed at the beginning of this book (Article 1), and the teaching “*Hitbodedut* stands at a very exalted level” , in *Likutey Moharan*, Part II, (Chapter 25), which is reprinted in this book (Article 2), which speaks much about the greatness of one who merits expressing himself before G-d, asking Him to draw him close to His service, and from the loftiness of making prayers from one's learning. What follows is the content of his holy words from that teaching in *Likutey Halachot*.

## 1.

According to the teachings mentioned above, the matter of *Rosh ha Shana*, *Yom Kippur*, *Sukkot*, the *Four Species*, *Hoshana Rabbah* and *Shmini Atzeret*, etc, will be clarified. For all of our service in these days between *Rosh ha Shana* and *Shmini Atzeret*, is all for the sake of the Kingdom of Holiness, to build it with a complete façade, and to unite it with *Zeir Anpin* (the Small Face), as is brought in the *Cavanot* (sets of instructions to guide one's thought during specific prayers). That is to say, all our intention during these days – is to build up prayer, to raise it from its downfall, for at the present time prayer, which is the aspect of the Kingship of David, has fallen deeply, as our Sages said (Tractate *Brachot*, 6-B): “Baseness is exalted among the sons of man (*Tehillim*, 12:9) **check translation of this verse. Does not fit context.** – these are things which stand at the top of the world, and people scorn them. To what does this refer? To prayer.” And this is our essential service during these days – to raise up prayer, the aspect of kingship, and to build it as a perfect building.

And behold, there are two varieties of prayer: There is prayer which is below the Torah and secondary to the Torah, and there is prayer, which is literally one with the Torah, and even higher than

the Torah. That is, there is a type of prayer wherein one prays about one's needs, be it livelihood or children or life or healing, etc. This prayer is referred to as 'life of the moment', and it is lower than the Torah and secondary to it, for certainly one who prays for his physical needs and has no intention for the good of the Torah, only praying that G-d give him healthy children and sustenance, for his satisfaction and physical needs – this type of prayer certainly is not complete at all, for one who does not look at the true ultimate purpose, for what is he living? And what satisfaction does G-d have from his prayer, being that he is praying that G-d give him livelihood and money in order to pursue the cravings of his stomach, and it could be that it will have the quality of "wealth preserved for its owner to his detriment (*Kohelet* 5:12)," and thus prayers like these are disparaged in the holy *Zohar*: "They howl like dogs: "Give us life, give us food (*Tikkunei Zohar*, Tikkun 6, Page 22)." For G-d takes no pleasure in prayers that are for the needs of the body, unless the intention of the person praying is to fulfill the Torah, that he should have healthy children and food in order to merit doing the will of G-d and fulfilling the Torah and *Mitzvot* in truth. And if one's intention is truly for this, then certainly G-d takes pleasure in his prayer, yet even so, a prayer like this is below the Torah and secondary to it, for we know that the main point is the Torah, only that this person prays for bodily needs in order to be able to fulfill the Torah. Therefore, such a prayer is secondary to the Torah and below it.

And about one who persists in such prayer, the Rabbis said: "They ignore eternal life and focus on the life of the moment (Tractate *Shabbat*, 10-A)." For it is clear that in any case, at this moment this prayer is for bodily needs, which is the life of the moment, only that one needs to fulfill those needs for the sake of the Torah, which is eternal life. Therefore, certainly Torah study itself is higher than such a prayer; and a prayer such as this needs great protection, that the evil forces should not grasp onto it. That is to say, since one is praying for bodily needs, only that his intention is for the sake of the Torah, therefore the Impure Side can easily grasp onto him and distort his intention until he prays for bodily needs as an end in themselves. Therefore, when prayer, which is the aspect of Kingship, has this quality, this is what is referred to in the *Cavanot*, that Kingship is attached, so to speak, with *Zeir Anpin* (the Small Face), back to back, in order that the evil forces will not sap its energy. For the aspect of *Zeir Anpin* is the aspect of the holy Torah, as is explained in the *Cavanot* of the reading of the Torah, and in other places. That is, at that time, Kingship, which is the aspect of prayer, does not have its own face, rather it is attached to the Torah, which is the aspect of *Zeir Anpin*, and without the Torah it does not have significance or importance at all, and it also needs protection, that the evil forces will not grasp onto it.

But the primary completeness of the building of prayer is, when a person prays only for the needs of his soul alone, meaning that all his prayers are to merit fear of G-d and serving Him, and to merit fulfilling the Torah he has learned, for the main point is not study but rather deeds (*Pirkei Avot*, 1:17). And a prayer such as this is not secondary to Torah study. To the contrary, it is the primary fulfillment of the Torah, since one is asking only to fulfill the Torah, which is the main completeness of the Torah. And this prayer is equal to the Torah and higher than it, as it were, for surely the main intention in learning the Torah is in order to fulfill it, and this should be all one's intention in one's prayer, asking only to fear G-d and fulfill the Torah, as King David said: "One thing I asked from the L-rd, etc (*Tehillim*, 27:4)." Thus, the Torah and prayer are equal in importance, and in fact prayer is even higher than Torah, in the aspect of "A woman of valor is a crown to her husband (*Mishlei*, 12:4)," and in the aspect of "The beginning of wisdom is the fear of the L-rd (*Tehillim* 111:10)." That is, a prayer such as this, which has the aspect of 'a G-d fearing woman', is the source of wisdom, which is the Torah, and above it, for through it one merits fulfilling the Torah, which is the main point.

And this is the aspect of all the intention of the **nesirah – translate**, with which we are involved on *Rosh ha Shana*, to sweeten the judgments and annul the grip of the evil forces, who draw their vitality from the harsh judgments, G-d forbid, in order to sever the Kingship, so that it will not have the quality of 'back to back', rather that it will have its own complete face, and merge in the aspect of 'face to face', as explained in the writings of the Ari (*Sha'ar ha Cavanot*, *Rosh ha Shana*, Discourse 1 and 3). That is, we are attempting at that time, to draw down the complete rectification of prayer in the world, that each and every person will pray primarily only for fear of Heaven – to fear the honored and awesome Name of G-d, and to fulfill His commandments completely. Therefore, the *Rosh ha Shana* prayers begin: "And so cast Your fear upon Your creatures", which is the primary completeness of prayer, as explained above.

## 2.

And behold, *Rosh ha Shana* is the first of the Ten Days of Repentance, and in that time we need to draw forth the path of repentance in the world, that the whole world will return to G-d. And we draw this forth through building the structure of prayer in completeness, which is to increase in *hitbodedut* and praying constantly to G-d, that we should merit fulfilling the Torah, which is the primary perfection of prayer – making prayers from the teachings of the Torah, that is, to pray about fulfilling the Torah. For precisely through this, one merits repentance. For through prayer one can achieve everything. For even though a person is as he is, and is already caught in his evil desires, until it seems to him impossible to break free of them, nevertheless, his speech is in his hands. And if he will speak abundantly, with words of prayer and supplication, and pray a great deal to G-d, that he merit repenting and fulfilling all the words of the Torah, which is the aspect of making prayers from Torah teachings, in that all one's prayers are to fulfill the Torah, certainly he will arouse G-d's mercy for him, until G-d will open for him the gates of repentance, and he will merit in the end to return to G-d and He will have mercy on him. Therefore, it is brought in the above-mentioned teaching (Article A in this book), that the reciting of *Tehillim* is conducive to repentance, for all the book of *Tehillim* is based only on this path. And as King David himself said: "One thing I asked of the L-rd..... to gaze upon the pleasantness of the L-rd (*Tehillim* 27:4)." And it is also written, "Show me, L-rd, Your way, I will walk in Your truth (ibid, 86:11)," and many other similar verses. And even all the prayers David prayed to be saved from his enemies, all his intention was to be saved from the enemies of the soul, that being the Evil Inclination and its armies, for all the enemies in the physical world are drawn from them.

And the main idea is that all the intention of King David, in the Book of *Tehillim*, is to ask of G-d, that he merit fulfilling the Torah and being saved from all the enemies and hindrances and obstacles preventing him from serving G-d, on the physical and spiritual levels. For all the Book of *Tehillim* is the *hitbodedut* of King David, and thus it is divided into five books, corresponding to the Five Books of the Torah. That is to say, he made prayers from the Torah, which is the primary perfection of prayer, which is in itself the aspect of David, as it is written: "And I am prayer (Ibid, 109:4)." Therefore, the main arousal to repentance is through reciting *Tehillim*, for repentance is primarily achieved through making prayers from Torah teachings, which is the aspect of *Tehillim*, as explained above.

But this path of making prayers from Torah teachings needs to be drawn from a very high place, from the aspect of novel Torah teachings, drawn from **Atikah Stimah – translate**. For just as when an expert doctor wants to heal some sickness in a person, it is only possible to know the nature of the disease completely if one is expert in the science of medicine, and fully knows the entire human body and the qualities of all its limbs and veins and sinews (**orkav – translate**), and how all the organs and limbs are ordered and arranged in relation to one another, and the nature of all the joints and connections, how all the limbs and bones are joined and attached to each other through the connections of the sinews and **orkim**, etc, and how the blood runs through them, and the other characteristics of the body which are encompassed in the science of medicine. Only then, when the doctor is highly expert in all of this, then he can proceed to understand the nature of the disease and deal with healing it. Likewise, the True Tzaddikim of the Generation, who work with healing the diseases of the souls of Israel, cannot carry out the healing without thoroughly knowing the nature of the sickness of the soul, and this is through knowing the character of the body of the Supreme Man, which is the aspect of the character of the body of the Torah, which is called 'man'. For the Torah is the aspect of the human body, being composed of the 248 positive *mitzvot* and the 365 negative *mitzvot*, which correspond to the 248 limbs and 365 sinews of the human body, and just as the limbs and sinews of the body are arranged and connected to each other, likewise one needs to know the aspect of the 'body of the Torah', the arrangement and connections of all the 248 positive *mitzvot* and the 365 negative *mitzvot*, and all the Rabbinic *mitzvot* which are embedded in them, to know intimately how they are arranged and ordered and connected to each other, and then one can know the potential of each and every *mitzvah* and every trait, which disease each one has the most potential to heal, and how overall to heal the diseases of the soul.

Then precisely when draws down novel Torah teachings such as these, through which one can know the character of the body of the Torah, then one can reveal the holy path of making prayers from Torah teachings, that is, we become able to pour out our hearts like water before G-d, to ask that we be able to fulfill a given *mitzvah*, so as to merit through it to a given good quality, and through this merit to come to rectify the matter in question and reach the corresponding level. For example, when one

wants to ask G-d to help him fully merit fulfilling the *mitzvah* of *tzitzit*, if he does not know the quality of *tzitzit*, which trait it will enable him to break and what level he can reach through it, then he certainly will not be able to elaborate in prayer to the point of having a broken heart and arousing the mercies of G-d, because all he can ask is: “Master of the World, help me merit completely fulfilling the *mitzvah* of *tzitzit*.” And even though this in itself is very good, and fortunate is one who asks G-d to help him fulfill every *mitzvah*. Nevertheless, such a person still does not merit creating prayers of mercy and supplication, which is the way one merits innovating **check transl of last sentence**

However, the primary complete prayer fashioned from Torah, is from Torah novelties, through which one merits knowing the potentials of the *mitzvot*, for example, concerning *tzitzit* mentioned earlier: When one knows that *tzitzit* are effective in breaking sexual desire, and meriting through this to the advice of the tzaddikim and to complete faith and to prayer and to the Land of Israel and to perform miracles, etc, as is brought in *Likutey Moharan*, Chapter 7, through this method one will certainly be able to compose abundant prayers in magnificent detail about the *mitzvah* of *tzitzit*. For every person, according to his awareness of how far he is from Rectification of the *Covenant*, and all that he endures in this matter constantly – how very much he needs to implore of G-d that He should save him and help him fulfill the *mitzvah* of *tzitzit* in order to avoid sexual desire, which stands before him every day, threatening to destroy him, G-d forbid, to distance him from the Source of Life. And thus, when he will remember how far he is from complete faith, which is the foundation of all the Torah, and likewise how far he is from prayer, and how very much evil advice of those who overturn the truth is overwhelming him, and how many salvations and mercies he needs to merit true advice, which is the advice of the tzaddikim – about all of this he can certainly elaborate profusely, in the prayer he composes from this Torah teaching discussing the power of the *mitzvah* of *tzitzit*, expressing all that is in his heart through this, and likewise with the rest of the *mitzvot* of the Torah.

And such novelties of Torah are drawn from the aspect of **Oraita de Atika Stima – translate**, which is the aspect of the root of the holy Torah, and therein is the root of the *Thirteen Principles* by which the Torah is interpreted, which are the generalization of all the Torah novelties that the tzaddikim draw forth, and therein is also the root of the *Thirteen Attributes of Mercy*, which are the general root of all the prayers, which are in essence mercy and supplication. Therefore, through the True Tzaddikim, who draw novel Torah teachings from there, through this one reveals the path of making prayers from Torah novelties, which is the primary perfection of prayer, and through this one merits repentance. And this is why the *Shofar* is blown on *Rosh ha Shana*, for through the *Shofar*, such novelties of Torah are drawn forth, that have the power to raise prayer, to make prayers out of Torah teachings, through which the primary repentance is achieved. For the Torah was given with the voice of the *Shofar*, and also the *Shofar* is the aspect of awe, the aspect of prayer, as it is written: “The fear of G-d (a G-d-fearing woman), (she) is to be praised (*Mishlei*, 31:30).” For this reason the Torah was given with the voice of the *Shofar*, to show that the main perfection of the Torah, is when one merits making prayers from the Torah, which is the aspect of awe, which is revealed through the *Shofar*.

And behold, it is known that when one wants to ascend from one level to another, one needs to expel his previous consciousness first, as we find in the *Gemarrah*: “When Rabbi Zera came to the Land of Israel, he fasted in order to forget the Torah he learned outside of Israel, and to merit to receive the consciousness of the Land of Israel (Tractate *Baba Metzia*, 85-A).” And this is the aspect which is explained in the writings of the Ari, about the sleep and the drowsiness that is cast upon *Zeir Anpin* (the Small Face. See *Sha’ar ha Cavanot Rosh ha Shana*, Discourse 1 and 3), which is the Torah, as explained above, and afterwards it is aroused by the *Shofar*, through which the *Malchut* (Kingship) is divided and built. For on *Rosh ha Shana* we need to merit repenting through making prayers from Torah teachings, and this path needs to be drawn down from a very high place, the aspect of Novelties of the Ancient **stimah – translate** Torah. Therefore drowsiness and sleep are cast upon *Zeir Anpin*, which is the aspect of expelling one’s previous consciousness, in order to merit a higher consciousness through the *Shofar*, that is, to draw down novelties of Torah from the aspect of *Atik* (Ancient), in order to merit through them to build the edifice of *Malchut*, which is the aspect of praying to be able to create prayers from Torah teachings, which is the primary path of repentance in the world, that needs to be drawn forth at *Rosh ha Shana*.

For the first tablets of the Ten Commandments were broken through the Sin of the Golden Calf, and then Moshe ascended to appease G-d, and then He revealed to Moshe the *Thirteen Attributes of Mercy*, which are the aspect of the Thirteen Principles by which the Torah is interpreted. That is,

G-d revealed to him, that through the *Thirteen Attributes of Mercy*, which are drawn from the Thirteen Principles of the Torah, that is, making prayers from the Torah, through this one merits to bring the Jewish People to fulfill the Torah, to return them all to G-d in complete repentance. Therefore, on *Rosh ha Shana*, which is the first day of the Ten Days of Repentance, which are concluded on *Yom Kippur*, which are the last ten of the forty days during which G-d reconciled with Moshe, as the Sages said (*Midrash Tanchuma*, Torah Portion *Tisa*, 31), we blow the *Shofar*, which is also to bring about the same rectification, making prayers from Torah teachings.

### 3.

And this is the aspect of *Malchiot*, *Zichronot*, *Shofarot* that are recited during the *Musaf* prayer of *Rosh ha Shana*, which include many verses from the Pentateuch, the Prophets and the Writings – that is, we create prayers out of the Biblical verses, which is the aspect of making prayers from the Torah. Therefore, we say them specifically in the *Musaf* prayer, and also the primary *Shofar* blowing is also in that prayer. For all the matter of the *Musaf* prayer is based on this, making prayers from the Torah. That is, because we are not able to offer the sacrifices to which we are obliged literally, thus we pray to G-d that He will build the Temple speedily in our days, and then we will offer the sacrifices that we must, as is commanded upon us in the holy Torah, which is the aspect of making prayers from the Torah, that is, from the *mitzvah* of the offering of the *Musaf* sacrifice, which we do not presently merit fulfilling, we make a prayer, and through this we draw down the path of making prayers from Torah teachings, that is, every person, to the degree to which he is far from fulfilling some *mitzvah*, whether they be positive or negative *mitzvot*, needs to pray to G-d to merit fulfilling it.

And just as our praying to merit offering the *Musaf* sacrifice, through this we will merit in the end to return to our land and offer the sacrifices to which we are commanded, actually and literally, and in the meantime this prayer in itself is considered to take the place of the sacrifice – likewise it is with the matter of the process of making prayers from Torah teachings, that through this we will certainly merit in the end to return to G-d completely. And also, all the time that we still have not merited the complete redemption of our souls, nevertheless, the prayer itself that we pray about fulfilling the Torah, this is also very important and accepted by G-d, and is considered as if we fulfilled what was commanded of us. Therefore, the main blowing of the *Shofar*, which is intended to open up this path of making prayers from Torah teachings, is during the *Musaf* prayer.

Therefore, on every day in which there is additional holiness – Shabbat, *Rosh Chodesh*, the Festivals, *Rosh ha Shana* and *Yom Kippur*, we pray *Musaf*, for all of these days are days of repentance, and Shabbat is the aspect of a taste of the World to Come, at which time it will be day which is entirely Shabbat, entirely repentance, as is brought in Rabbi Nachman's words (*Likutey Moharan*, Part I, Chapter 6, Paragraph 3). And Shabbat is the aspect of: "Return unto the L-rd your G-d (*Devarim*, 30:2)." And thus, all the *Yomim Tovim* are days of judgment, as the Sages said: "On *Pesach* the crops are judged, on (**Atzeret, Chag – clarify which holidays are being referred to**) (*Rosh ha Shana*, 16-A)." And days of judgment are days of repentance, as Rabbi Nachman explains (*Likutey Moharan*, Part I, Chapter 30, Paragraph 6. Also see Chapter 135). And *Rosh Chodesh* is the root of repentance, as Rabbi Nachman writes in *Likutey Moharan*, Part I, Chapter 10, Paragraph 9, concerning which G-d said: "Bring me an atonement for My having diminished the moon (Tractate *Shavuot*, 9-A)." From this, a power of repentance flows down to all living beings on *Rosh Chodesh*. And *Rosh ha Shana* and *Yom Kippur* are certainly days of repentance. And the main opening up of the path of repentance is through making prayers from Torah teachings, which is the aspect of the *Musaf* prayer, and therefore, on all these days, we pray *Musaf*.

### 4.

And this is the aspect of *Rosh Chodesh*. And the main rectification of *Rosh Chodesh* is filling the lack in the moon, so that both the sun and moon will be equal in their standing, in the aspect of: "And the light of the moon will be like the light of the sun (*Yeshayah*, 30:26)." And this is merited through making prayers from Torah teachings, that is, praying only to fulfill the Torah, and through this, Torah and prayer merge into one, in the aspect of Moshe and David, the sun and the moon, as is

known (see *Zohar*, Volume 3, Pages 181, 262); both of them are equal in importance, and both of them share one crown, for they share one purpose, for the purpose of Torah is repentance and good deeds (Tractate *Brachot*, 17-A). And this is the purpose of prayer, since all prayer is to merit fulfilling the Torah, to come to action, which is the main point and the goal.

Therefore, *Rosh ha Shana* was designated to be on *Rosh Chodesh*, for this is the aspect of the sun and the moon merging together. For the years are counted according to the sun, and the months according to the moon, as is known (*Tehillim*, 122:4).” For then, on *Rosh ha Shana*, which is the first of the Ten Days of Repentance, in which we begin to be inspired to repent, through working to raise the standing of prayer by making prayers from the Torah, therefore the sun and the moon merge together, for both of them are equal, for all of this is merited by making prayers from the Torah.

And behold, it has already been explained, that this is the aspect of the Five Books of *Tehillim* corresponding to the Five Books of the Torah, that the main arousal to repentance is through this. And it is explained in the teaching mentioned above, in Chapter 1 **find out what source this is**, that the Forty-Nine Gates of Repentance are the aspect of the forty-nine letters in the names of the Twelve Tribes of G-d, refer there, and this is the aspect of the twelve *Roshei Chodeshim* corresponding to the twelve tribes, for it is all one, for the root of repentance is *Rosh Chodesh*, as explained above, for *Rosh Chodesh* is the aspect of the Kingship of David, that is, the aspect of *Tehillim* that David composed, which is merited through repentance, and therefore there are twelve *Roshei Chodeshim*, corresponding to the twelve tribes, whose names have forty-nine letters, which is the aspect of the Forty-Nine Gates of Repentance, which one merits reaching through *Tehillim*, the aspect of David, all of which is the aspect of *Rosh Chodesh*, as above.

And this is: “The tribes of G-d, a witness to Israel to give thanks to the Name of the L-rd (*Tehillim*, 122:4)” – specifically to give thanks, the aspect of *Tehillim*, which is the aspect of thanking and praising G-d, all of which is the aspect of *Rosh Chodesh*, as above. And the main rectification of *Rosh Chodesh*, the aspect of *Tehillim*, and the letters of the names of the tribes – is made on *Rosh ha Shana*, which was designated to fall on *Rosh Chodesh*. And the following verse: “For there were located the Seats of Judgment,” that is the aspect of *Rosh ha Shana*, at which time the Court is in session, and then we need to focus on making this rectification. And this is, “The chairs of the House of David (ibid),” that the rectification of *Rosh ha Shana* is completed through the aspect of the Kingdom of David, that is, through *Tehillim*; therefore, at this time all the Jewish People are involved in reciting *Tehillim*, as is brought in the above-mentioned teaching, for the main rectification of *Rosh ha Shana* and the Ten Days of Repentance – is to raise up prayer and merit repenting, and this is merited through *Tehillim*, which is the aspect of *hitbodedut*, and making prayers from Torah teachings.

## 5.

And this is the aspect of *Yom Kippur*, when the *Cohen Gadol* enters into the Innermost Chamber, where stands the Ark and the Tablets, which are the sum of the Torah at its root, and there is also the main point where the root of prayer rises, for all the prayers rise from there, as is known (see *Mishnah Brachot*, Chapter 4, Mishnah 5). And there, in the *Holy of Holies*, is the primary perfection of holiness, for the main perfection of holiness is merging Torah and prayer together, which is merited through making prayers from Torah teachings, as above. Thus there, within the Ark, is the ultimate union, as is known (Tractate *Yoma*, 54-B). For there, Torah and prayer are united in a perfect union, and therefore the *Cohen Gadol* draws from there the sublime intellect of making prayers from the Torah, and through this comes the primary repentance and the primary forgiveness; thus, on *Yom Kippur*, the second Tablets were given, and then G-d was reconciled with Moshe, and accepted his prayer and said to him: “I have forgiven according to your word (*Bamidbar* 14:20),” for then, Torah and prayer were joined and united together, for then we merit revealing this rectification of making prayers from Torah teachings, and through this everything is rectified.

And this is the aspect of the confessions of *Yom Kippur*, wherein we specify our sins and regret them, and ask of G-d, “May it be Your will that we not sin further.” Thus, we make prayers from Torah teachings, that is, from all the commandments of the Torah we have violated, we pray about them to G-d, that He will save us in the future and forgive us for the past, which is all the aspect of prayers made from the Torah. Thus, all through the day of *Yom Kippur* we deal with making prayers

from the Torah, through the abundant confessions we make then, for then this is necessary, for this is the last day of the final forty days, during which comes the main rectification for the Sin of the Golden Calf, wherein the Jewish People transgressed the Torah. The main rectification is through making prayers from Torah teachings, which is the aspect of the Thirteen Qualities of Mercy, which were revealed to Moshe then, which are drawn from the Thirteen Principles by which the Torah is interpreted, to bring about this rectification. (Therefore, on *Yom Kippur*, we pray five prayers corresponding to the Five Books of the Torah, which is the aspect of the Five Books of *Tehillim*, corresponding to the Five Books of the Torah.)

Therefore, at the end of the *Neilah* prayer (the concluding prayer of *Yom Kippur*), we say “The L-rd is G-d” seven times, that is, “L-rd” and “G-d”, which are the aspect of *Zeir Anpin* and *Malchut*, the aspect of Torah and Prayer, as is known -- it is all one, as explained above. Therefore we recite it seven times, this is the aspect of prayer, as in “Seven times a day I praised You (*Tehillim*, 119:164),” and likewise the Torah has the aspect of seven, as it is written: “She carved out its seven pillars (*Mishlei* 9:1).” And this is: “Seven times a day I praised You, for Your righteous judgments,” which refers to the Torah; for prayer, which is “Seven times a day I praised You,” is derived from the Torah, which is the aspect of ‘righteous judgments’. And this is the aspect of “purified sevenfold (*Tehillim*, 12:7),” implying seven times seven, the aspect of the Forty-Nine Gates of Repentance, the forty-nine letters in the names of the Tribes, which are the aspect of *Tehillim*, the aspect of prayers that are made from the Torah. And then is fulfilled, “And the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold (*Yeshayah*, 30:26).” (Therefore, we recite *Kiddush Levanah* (blessing on the new moon) after the conclusion of *Yom Kippur*, and pray: “And the light of the moon will be, etc.) And all this is merited on *Yom Kippur*, which contains the secret of the Great *Yovel*, the Fiftieth Gate, which is the aspect of the Great *Shofar*, the Gate that is higher than the Fifty Gates of Understanding, which *Mashiach* will attain, being that he will attain the Ancient Sealed Torah, from whence is drawn this true wisdom of making prayers from the Torah, through which all the Jewish People will return to G-d to eternity.

## 6.

And this is the aspect of the *Sukkah*, for the *Sukkah* is the aspect of raising the Fallen *Sukkah* of David, and meriting the Complete *Sukkah*. And the essence of the Fallen *Sukkah* of David is the aspect of prayer, which has fallen due to our great sins. For all of King David’s work was prayer, as it is written, “And I am prayer (*Tehillim* 12:7),” that is, raising prayer from its downfall. For now, prayer has the aspect of “baseness that is exalted among the sons of man (ibid, 12:9),” and the Rabbis interpreted, “These are things which stand at the top of the world, and what are they? Prayer (Tractate *Brachot*, 6-B, Rashi’s commentary).” That is, those prayers that are made from Torah teachings, which cause great delight above, as is explained in *Likutey Moharan*, Part II, Chapter 25), and people disdain them. Therefore, at present, prayer has the aspect of the Fallen *Sukkah* of David, and during the festival of *Sukkot* we focus on raising it. And this is the aspect of what the Rabbis said of the *mitzvah* of building a *Sukkah*: “Leave your established home and dwell in a temporary home.” This is also the aspect of “Do not make your prayers routine, rather mercy and supplication.” And the Rabbis commented, “This refers to one who innovates in his prayer (Tractate *Brachot*, 29:B).” One merits this precisely by making prayers from Torah teachings, for then one will certainly come to innovate in his prayer constantly.

[And refer to the writings of Rabbi Natan, from the year 5595 (1835), first day of the month of *Cheshvan* (refers to the book *Alim le Trufah*, Letter 150), wherein is written that this is the aspect of a new *sukkah*, in that a *sukkah* specifically needs to be new, for there are those who invalidate an old *sukkah*. This is the aspect of original prayers, refer there.]

And this is the aspect of a perfect *Sukkah* – that is, creating complete peace and unity between Torah and Prayer, which are the aspect of *Zeir Anpin* and *Malchut*, wherein comes the ultimate unification and peace. And there, in the *Sukkah*, all the Seven Shepherds visit, from Avraham to David, all of them for this purpose, for the beginning point is prayer and the end point is prayer, for the service of the forefathers began with prayer, for there was still no Torah, and therefore Avraham established the Morning Prayer, etc. (Tractate *Brachot*, 26-B). But this was still not the ultimate perfection of prayer, for the Torah had not yet been given, to fashion prayers from it. And Moshe and Aaron are the

Torah, and Yoseph brings the Torah to the aspect of David, to make prayers from it, to engender good deeds, for Yoseph is the aspect of Tzaddik, Foundation of the World, the aspect of 'Tzaddik of Eighteen Worlds, Eighteen Blessings of Prayer (See *Likutey Moharan*, Part I, Chapter 44; *Zohar Bereshit*, 211; and the Introduction to the *Tikkunim*). He is the aspect which connects both Moshe and David, Torah and Prayer, to make prayers from the Torah. Therefore 'Moshe-Yoseph-David' has the *gematria* of 'Prayer', for precisely the three of them are the perfection of prayer, for the primary perfection of prayer is when one makes prayers from the Torah, which is done through these three tzaddikim.

Consequently, all three of them passed away at the time of the highest perfection of the ascent of prayer, which is near the end of the Shabbat, at the time of the Afternoon Prayer, referred to as *Ra'avah de Ra'avin* (Desire of Desires), the aspect of "And I, may my prayer to You be at a propitious time (*Tehillim*, 69:14)," which is recited then. And this is: "Answer me in the truth of Your salvation (*ibid*)." Truth is the aspect of the Torah, the aspect of "Torah of Truth (*Malachai*, 2:6)", that is, through Truth, wherein we will merit to make prayers from the Torah, through this we will certainly be answered, "and from it I had salvation." **find source** And this is: "The L-rd is my strength and my song (*Yeshayah*, 12:2)." 'My strength' is the aspect of the Torah, the aspect of "The L-rd will give strength to His people (*Tehillim*, 29:11)"; 'My song' is the aspect of prayer, that is, that I may merit speaking Torah and prayer, that is, to make prayers from the Torah. Then certainly I will have salvation. Therefore, all the Seven Shepherds, which are the aspect of perfection of prayer, enter into the *Sukkah*, for on the Festival of *Sukkot* we deal with this.

And also, these Seven Shepherds are the root of the twelve Tribes, for the twelve Tribes are the aspect of the twelve **gevulei alacson – translate** (which are mentioned in the Book of *Yehoshua*), the aspect of the twelve singles which are derived from the seven doubles, from the aspect of the Seven Days of the Building, as is known (see **clarify source**) **Clarify meaning, unclear**. Therefore, there are forty-nine letters in the names of the twelve Tribes, seven times seven, for their root is the Seven Shepherds. And the forty-nine letters of the Tribes are the aspect of the forty-nine days of the Counting of the *Omer*, the aspect of the Forty-nine Gates of Repentance, which are the aspect of *Tehillim*, which is the matter of making prayers from Torah teachings. And on *Sukkot* we deal with this, and for this the Shepherds enter the *Sukkah*, as mentioned above. For the rectification of the forty-nine days of the *Omer*, through which we received the Torah on the fiftieth day, on *Shavuot*, was corrupted afterwards by the Sin of the Golden Calf, and then the Impurity of the Snake, which was annulled at the giving of the Torah, returned and regained power. So now, each and every year, we work to rectify the Sin of Adam, and the rectification is completed on *Yom Kippur*, which is the end of the last forty days (of the year), at which time the *Thirteen Attributes of Mercy* were revealed, which were drawn from the Thirteen Principles by which the Torah is interpreted, which is the aspect of making prayers from the Torah.

Therefore, after *Yom Kippur*, we celebrate the seven days of *Sukkot*, and the Seven Shepherds enter the *Sukkah*, and through this we draw down anew, the rectification of the seven Shabbats of the Days of the *Omer*; and afterwards comes *Shmini Atzeret* (the eighth day of the *Sukkot* Festival), which corresponds to *Shavuot*, which is also called *Atzeret*, and at that time we complete the Torah, and finish the rectification that was begun on *Rosh ha Shana*, which is to rectify and complete the overall aspect of Torah and Prayer, through merging them together and making prayers from the Torah. And "The end of a matter is better than its beginning (*Kohelet*, 7:8)." For the rectification of the forty-nine days of the *Omer* which was completed on *Shavuot*, was corrupted, since we only received the Torah, and the rectification of the *Thirteen Attributes of Mercy*, the aspect of making prayers from the Torah, was still not revealed. But from *Rosh ha Shana* until *Shmini Atzeret*, we deal with making prayers from the Torah, and this is the essential rectification. And this is also the aspect of the law that the *Sukkah* must have more shade than sunlight (Tractate *Sukkah*, 2-A), for the sun is the aspect of the Torah, and shade is the aspect of prayer, and the *Sukkah* is a blend of both, that is, Torah and Prayer. But the shade needs to be dominant, for the main point is prayer, praying to merit fulfilling the Torah. And a prayer such as this has the aspect of deed, literally fulfilling the Torah, and therefore prayer is the main point, for one's deeds must outweigh one's wisdom (*Pirkei Avot*, 3:17), which is the aspect of the shade in the *Sukkah* being greater than the sunlight.



Thus, on *Hoshana Rabbah*, which is when the rectification is completed, we recite the entire Book of *Tehillim*, for this is the key point of the rectification, which we have been dealing with since *Rosh ha Shana* until now – to draw the reciting of *Tehillim* into the world and to devote ourselves to *hitbodedut* and to make prayers from Torah teachings, all of which is the aspect of *Tehillim*.

## 8.

And this is the aspect of the meditations we make as we wave the eighteen wavings of the *Four Species*, for the eighteen wavings correspond to the eighteen blessings in the *Shmonei Esrei* prayer. And it is brought in the writings of the Ari, that the intention of the wavings is to draw down an illumination from the consciousness of the mind, to the six directions, in order that the consciousness in the six directions will have the strength to illuminate the *Malchut*. That is, when one makes prayers from the Torah, this is the aspect of the consciousness in the six directions, which is the Torah, illuminating the *Malchut*, which is the aspect of prayer, and this applies even to the simple level of praying to fulfill any given *mitzvah*. However, a prayer such as this cannot have the aspect of mercy and supplication, for one still cannot expand upon it and pour one's heart out to G-d, until His mercies will be aroused completely through this. Therefore, one needs to draw down illumination from the consciousness in one's mind, that is, from the aspect of novel Torah teachings, that are drawn from the aspect of the Ancient Sealed Torah, which is the aspect of the roots of the Torah, and through this, one can know the power of each and every *mitzvah*, and what one can merit through each. And then, through Torah novelties such as these, the path of making prayers from Torah teachings is fully opened. And from this, one merits pouring one's heart like water to G-d, that one should merit fulfilling every *mitzvah* appropriately, as we explained above in the discourse about the *Shofar* (see above, Article 5).

## 9.

And this is the aspect of the dancing on *Simchat Torah*, wherein we dance in circles with the Torah and make supplications and requests: "Please, G-d, save us!", to show that the Torah is still beyond our grasp, and all our concern is to ask and plead from G-d, to help us internalize what is beyond our conception, that is, making prayers from the Torah. For the fulfilling of the Torah and *Mitzvot* which we have still not yet completely merited, has the aspect of 'beyond' in relation to us, and we pray to be able to fulfill it completely. And this is the entire intent of our prayer, "Please, G-d, save us!" Therefore, at that time we are extremely happy, for when one merits complete prayers such as these which are created from Torah teachings, this is the ultimate joy, as explained in *Likutey Moharan*, (Part I, Chapter 22, Paragraph 9). That we should do and listen, which are the aspects of Torah and Prayer – that is the main joy, the aspect of the commentary of the Rabbis on the crowns made from *Na'asei ve Nishmah* (We will do and hear), which G-d will return to us in the future, about which was said: "And eternal joy on their heads (*Yeshayah*, 35:10)." And the primary completeness of joy comes through fear (of G-d), which is the aspect of prayer, the aspect of "and rejoice in trembling (*Tehillim*, 2:11)," refer inside.

## 10.

And this is the matter of the water libations done on the Festival (*Sukkot*), for this is the aspect of: "And they will draw water and pour it out before the L-rd (*Shmuel I*, 7:6)," and Rashi interprets, that they poured out their hearts like water, which is the aspect of the perfection of prayer which is fulfilled on *Sukkot*. And this is the aspect of *Simchat Beit ha Sho'evah* (festive gatherings held during *Sukkot*), which is named after the verse: "And you will draw water in joy, from the springs of salvation (*Yeshayah*, 12:3)." And the Aramaic translation reads: "And you will receive new Torah learning," that is, the aspect of novel Torah teachings mentioned above, drawn from the aspect of the Ancient Sealed Torah. And they are literally wellsprings of salvation, the aspect of "A flowing river, source of wisdom (*Mishlei*, 18:4. This is the well-known title given to Rabbi Nachman)." For from them flow awesome

advice and salvation beyond limits, which can grant salvation to all, whoever they may be. And from novel teachings such as these, resulting when one merits making prayers from the Torah, through them one merits pouring one's heart out like water before G-d, each person according to what he knows of the blemishes in his heart and his pain, how far he is from G-d and to what evil traits and cravings he has fallen in his sins, and all that he is enduring every day and every moment, all of which he can find in these prayers which are made from these Torah teachings, and to express himself before G-d with mercy and supplication about all of this, like a son pleading before his father, all of which is the aspect of 'drawing water', as discussed above. And this is: "And you will draw water in joy," for when one merits to open up this path fully, it is certainly a joy beyond limits, the aspect of: "and rejoice in trembling (ibid)," the aspect of: "And eternal joy on their heads (ibid)," referred to above concerning the joy of *Simchat Torah* and the dancing done at that time.

## 11.

And this is: "How long will you slip away, O wayward daughter? For the L-rd has created something new in the world – that the woman will court the man (*Yirmiyahu*, 31:21)." And Rashi interprets the verse as referring to repentance, and these are his words: " 'Slip away' – Hide from Me, because you are ashamed to return to Me due to your ways." And behold, something new has been created in the world, that the female will pursue the male to ask him to marry her, the language of "I wandered in the city, I seek for the One my soul loves (*Shir ha Shirim*, 3:2)." Thus is the language of Rashi. And one may ask: What is the connection between a woman circling a man, that is, pursuing him, and the matter of repentance? However, according to what was said above, it is clearly understood. For man and woman, male and female, their upper root is in a very high place, and all the exalted unifications are dependent on them, as is brought in all the books of the holy *Zohar* and the writings of the Ari, and they are the aspect of the Holy One, Blessed be He, and the Congregation of Israel, and are the aspect of the Written Torah and the Oral Torah, Torah and Prayer, for prayer is the aspect of the Oral Torah, for the main perfection of prayer is through making prayers from the Torah, which is only possible through the Oral Torah, which is the aspect of the full compilation of all the novel Torah teachings, which all flow from the Spirit of the *Mashiach*, who will merit innovation in Torah to the ultimate degree, the aspect of the Ancient Sealed Torah.

And through these novel teachings, the path of making prayers from Torah teachings will be fully revealed in the world, and then no one will be ashamed to return to G-d, regardless of what we have done and even though we are as each and every one of us knows ourselves to be at this time, nevertheless, through this path of making prayers from Torah teachings, which is being drawn out now from the aspect of the spark of the *Mashiach*, which is a force expanding until it will be totally revealed, soon in our days. For certainly it will not tarry further, G-d forbid, as it has done until now. Through this path we can all return to G-d in some form, since all our repentance and hope and expectation to G-d is only through prayer, in that we yearn and ask and plead with G-d, that He bring us back to Him and help us and save us in his great might and wondrous kindness, to fulfill all the Torah from now on. Therefore, certainly it is not appropriate now to be discouraged from praying to return to G-d because our deeds are not worthy, for to the contrary, that in itself is our request from G-d, that He help us rectify our deeds, and we can be occupied with this always, until G-d has mercy upon us from Heaven and fulfills our request. And in truth, one who is strong in this way, practicing abundant *hitbodedut* and making prayers from Torah teachings, and increasing in prayers like these always, will certainly return to G-d in the end, as I understood from our holy Master, Teacher and Rabbi himself.

And the cry of the prophet: "How long will you slip away, O wayward daughter?" – that is, the prophet exposes us and cries out with a loud cry, awesome and fearful, about our falling in our own estimation constantly, not wanting to return to G-d due to our evil deeds, that we have repeated in our wickedness countless times. As it is known, that most of those who become distant from G-d, do so because of failures such as these, since they see that they have wanted for some time to repent, and each time they fall lower, and the Evil One overpowers them more and more, and therefore they give up trying to repent further, as if there was no hope, G-d forbid. And about this the prophet cries: "How long will you slip away?" How long will you hide from Me, being ashamed to return to Me due to your ways. Behold, something new has been created in the world, that the female will pursue the male, that is, the G-d fearing woman, which is the aspect of prayer, pursues the Torah, which happens only when

prayers are made from Torah teachings. For the present condition, wherein it is the custom for the man to pursue the woman, this is because of her lower standing. For presently, prayer has a low stature, and most of the prayers are for physical needs, and thus prayer does not have the brazenness to chase after the Torah and make demands of it, because prayers for physical needs can only be complete through the Torah, as explained above at the beginning of this discourse.

Therefore, it is certainly not a good or true way, to say: “I will learn Torah so that I will be able to pray for my physical needs,” for this is the aspect of “Do not make the Torah a spade for digging (*Pirkei Avot*, 4:5).” For such a person’s main intent is for his physical needs, only that he is too embarrassed to ask for them directly, thus he learns Torah so that he will be able to ask for his needs. This is certainly very vile. Therefore, with such a prayer, it is not fitting that the prayer seeks out and asks the Torah. But prayer that is made from Torah teachings, whose intent is to fulfill the Torah, this prayer is founded in great perfection, and then certainly the prayer has no shame, in the aspect of a woman pursuing her husband, which is the Torah, in the aspect of ‘the female circling the male’, the aspect of “Seven women will grasp one man (*Yeshayah*, 4:1).” For a complete prayer such as this can certainly chase after the Torah and to demand of it: “Learn and be involved in Torah study for me, in order that I may make these prayers from the Torah. For all my desire is to fulfill the desire of my Creator, and through this path you need not ever be ashamed to return to Me, regardless, for My mercies are without end, and at any time you may come with prayer and supplication to ask Me to draw you close to Me from this point on.

And certainly, your words will be effective in the end, for this path is drawn from the Final Redemption, which will have no end, which is the aspect of the ‘wellsprings of salvation’, which are never interrupted. For this is the path that our forefathers always treaded: Avraham, Yitzchak, Ya’akov, Moshe, Aaron, Yoseph, David, and all the ancient tzaddikim, who dealt extensively with prayer and *hitbodedut* in order to draw close to G-d; however, in the beginning, they were not able to merit completely to making prayers from Torah teachings, since there still was no Torah in the world, and they were obliged to pray profusely, that is, all the forefathers until Moshe, who merited through his abundant prayers, the aspect of “The prayer of Moshe (*Tehillim* 90:1),” to draw down the Torah. But the time had still not come, to return and bring the Torah into prayer and establish this path in the world, to make prayers from the Torah, and so the inevitable happened: The *Mixed Multitude* corrupted their way, and also caused the Jewish People to stumble, etc, until King David came, who completed the Seven Shepherds, and he was the root of the soul of *Mashiach*, and he started to arouse this path of making prayers from Torah teachings, which is the aspect of *Tehillim*. But the primary completion will be in the days of the *Mashiach*, when this path will be completely renewed. And through this path, we will not be ashamed or humiliated forever, for no matter what, we will return to G-d.

And this is the aspect of: “In place of my love, they accuse me, and I am prayer (*Tehillim*, 109:4).” That is, love is the aspect of the Torah, the Torah of Kindness, as Rabbi Nachman wrote in *Likutey Moharan*, Part I, Chapter 33, about the passage: “In the day the L-rd commands His kindness (ibid, 42:9),” that all the *mitzvot* of the Torah are the aspect of love and kindness, etc, refer inside. And that is, “In place of my love”, that the extent to which I merit the aspect of love, of the *mitzvot* of the Torah; to the degree that I want to begin devoting myself to Torah and *Mitzvot*, which are the aspect of love – they accuse me, meaning they rise up against me and accuse me, and want to cast me down, G-d forbid, and I do not know what to do in the face of such opposition, thus: “I am prayer,” that is, all my occupation with the Torah, which is the aspect of love, I turn it into prayer, and through this I still hope for salvation, that I will merit returning to G-d in truth.

And now, see these wonders brought in the holy *Zohar*, that the Festival of *Sukkot* is the aspect of: “The female circling the male”, the aspect of: “And seven women will grasp onto one man (*Tikkunei Zohar*, *Tikkun* 13, Page 53-B),” refer inside. And this is the matter of the custom of circling the Torah Scroll while holding the *lulav* and reciting the *Hoshanot* prayers, in the aspect of “The female circling the male,” that is, we draw the Torah into prayer, making prayers from the Torah. For then, during *Sukkot*, prayer ascends through our efforts to open this pathway of making prayers from the Torah, which is the aspect of the female circling the male, the aspect of seven women grasping the man, the aspect of prayer, which is the aspect of a G-d fearing woman, the aspect of “Seven times a day I praised You,” etc. And this is the meaning of the verse: “We will eat our bread and wear our clothes (*Yeshayah*, 4:1),” for bread and clothing – that is to say livelihood -- which are drawn down by the simple prayers for physical needs – they are primarily drawn from the Torah. For such a prayer has no effective power, other than what it receives from the Torah, from which emanate all the blessings. But

prayer that is made from the Torah, such a prayer is in itself Torah, and it encompasses all the blessings, since all of its aim is the fulfilling of the Torah, from which all the blessings emanate. And this is: “We will eat our bread” – specifically – “and wear our clothes.” **clarify meaning**

And this is: “Only Your Name will be called upon us, **clarify meaning** gather up our shame.” That is, raising up prayer from the humiliation and shame of the depreciation of the Exile, from the aspect of **crum zulut – translate**, etc. These are the things that stand at the top of the world, etc” **find source** And prayer such as this has the aspect of: “A woman of valor is a crown to her husband (*Mishlei* 12:4),” the aspect of: “Many women have done valiantly, but you have surpassed them all (*ibid*, 31:29),” the aspect of “Her husband’s heart trusts her (*ibid*, 31:11).” For there is one type of woman, whose husband is pressed for livelihood, in order to fulfill all her material needs, and she only prepares the food and bakes, etc, and this is the aspect of simple prayer for physical needs, in that the husband of prayer, who is the Torah, provides her with all her abundance, only that the primary completion of the bestowal of the abundance needs to come through prayer, so that it may descend to the world to sustain it. But there is another type of woman, a Woman of Valor, all of whose husband’s wealth and vitality come from her, in the aspect of: “Her husband’s heart trusts her,” and this is the aspect of the prayers that are made from Torah teachings, to fulfill the Torah, in that all the vitality of the Torah, which is living according to the Torah, emanates from these prayers.

And this is why, adjacent to the above-mentioned verse in *Yirmiyahu*, “How long will you slip away, O wayward daughter (31:21),” is the verse: “Behold, the days are coming, says the L-rd, when I shall sow the House of Israel..... the seed of man and the seed of animal (*ibid*, 31:26).” And Rashi comments: “The best and the most intelligent of them, I will sow them all to be My seed.” “The seed of man and the seed of animal” – the *Targum Yonaton* translates: “I will stand them upright like a man, and forgive them like an animal, who is not held to account for its sins.” That is, ‘man’ is the aspect of the Torah, as is written: “This is the Torah – Man (*Bamidbar* 19:14),” the aspect of the holy מ"ה; ‘animal’ is the aspect of prayer, for the *gematriah* of the word for animal is equal to the holy name ב"ן, which is the aspect of *Malchut*. For the main point of prayer – is that one must make oneself as if an animal, as if one has no intelligence to give oneself advice, and one only asks in mercy and supplication, in the aspect of: “Like a deer yearning upon brooks of water (*Tehillim* 42:2),” and as it is written, “Like the beasts of the field cry out to You (*Yoel* 1:20),” the aspect of: “Like a swallow and a crane, so do I chirp; I moan like a dove (*Yeshayah* 38:14).” And through this aspect, that the Jewish People will sow the seed of man and the seed of animal together, that is, through making prayers from the Torah, through this they draw salvation to everyone, even to people who literally have the quality of an animal due to their deeds. For through this path, they also will merit repenting and having their sins forgiven, in the aspect of “I will stand them upright like a man, and forgive them like an animal, who is not held to account for its sins.” For through this comes the primary repentance and forgiveness of sins, for this is the aspect of the *Thirteen Attributes of Mercy*, through which comes the essential forgiveness and rectification. And the verse following shortly afterward, “Behold, days are coming, when I shall sow the House of Israel,” this is as above, for through this path, we will merit fulfilling the Torah, in the aspect of: “And I planted My Torah within them, and on their hearts I will write it (*Yirmiyahu* 31:31).” The heart is the aspect of prayer, for the service of the heart is prayer (Tractate *Ta’anit*, 2-A). That is, the Torah will be written in the heart through writing prayers from the Torah, which are the aspect of the heart, and through this we will return to G-d in truth and He will draw us close in His mercy, in the aspect of: “And I will be their G-d, and they will be My people (*Yirmiyahu* 31:33).”

## 12.

And this is the aspect of Ya’akov, Leah and Rachel. Rachel is the aspect of the Oral Torah, which is like a sheep before shearing (in Hebrew, the name ‘Rachel’ is also the word for a baby sheep **clarify exact translation of Rachel**), wherein everyone comes to shear her and derive religious law from her, as is explained in *Likutey Moharan* (Part I, Chapter 12, Paragraph 1). Leah is the aspect of prayer, as in: “And the eyes of Leah were tender (*Bereshit* 29:17),” because of her crying not to fall to the lot of Asav (Tractate *Baba Batra*, 123-A), in the aspect of: “With weeping they will come, and with supplication I will lead them (*Yirmiyahu* 31:9).” Ya’akov is the aspect of the generalization of the Torah, in the aspect of: “Moshe commanded the Torah upon us, the inheritance of the Congregation of Ya’akov (*Devarim* 33:4),” that is, the aspect of the Written Torah. For the Written Torah and the Oral

Torah are the aspect of man and woman, Ya'akov and Rachel, as is known (*Aitz Chaim*, Section 37, Chapter 1). And we have already explained, that the main making of prayers from the Torah is through the Oral Torah, which is the aspect of novel Torah teachings, drawn from the *Thirteen Principles* of Torah interpretation, specifically through which we know how to make prayers from the Torah. Therefore, Leah and Rachel are considered to be one, as is brought in the *Zohar* (see *Zohar Vayikra*, 244-B), and in the writings of the holy Ari. And Ya'akov, who is the foundation of the Torah, all his work was for Rachel, who is the aspect of the Oral Torah, for the Written Torah is not complete without the Oral Torah, and it is impossible to engender any holy service, *mitzvot* or good deeds from the Written Torah without the Oral Torah. For from the Written Torah alone, we do not know any *mitzvah* in detail, as is explained elsewhere. Therefore, all Ya'akov's work was for Rachel. But in truth, it is impossible to merit fulfilling the Torah and *Mitzvot* -- which are the aspect of Ya'akov and Rachel -- fully, without prayer and supplication, which are the aspect of Leah.

And since Torah and prayer are dependent upon each other, and it is impossible to merit Torah without prayer, and it is impossible to merit prayer without Torah, for one needs to learn the Torah in order to know about what to pray, but also to merit learning the Torah one must pray, and as we pray every day: "Enlighten our eyes in Your Torah, and give our hearts understanding, to learn and teach, etc (Morning Prayer, blessing before the *Shma*)," and because of this, we do not know where is the beginning point. Therefore, even our forefather Ya'akov could not comprehend this matter, and thought it was necessary to be attached to Rachel at first, who is the aspect of the Oral Torah, for seemingly it is thus, that one needs to start by involvement with the Torah. Also, Rachel is the aspect of the Revealed World, as is brought (*Zohar, Bereshit* 54). That is, everyone can see the importance of Torah scholarship, drawn from the Oral Torah and honored by everyone, since it contains great wisdom and intelligence, which is obvious to all, and wisdom is always highly honored. But Leah is the aspect of the Hidden World, as is brought (*ibid*), for the importance and high level of prayer is concealed and hidden from all vision, for prayer is the aspect of faith alone, it is impossible to understand the matter of prayer through any intellect at all. Therefore, it is said about prayer: "**Crum zulut** (*Tehillim* 12:9)," and the Sages commented: "These are the things which stand at the top of the world, and people scoff at them (Tractate *Brachot*, 6-B)."

And this is the aspect of: "And Rachel was beautiful of form and beautiful in appearance, and the eyes of Leah were tender (*Bereshit* 29:17)." For all can see the sublime beauty of the Oral Torah, and it is important in the eyes of all, and everyone runs to the *Mishnah*. But "the eyes of Leah were tender," because she was constantly weeping at the prospect of falling into the lot of Asav. And this hints at the Jewish People, about each and every Jew, that they must pray to such an extent as did Leah, until her eyes were tender, for fear of falling into the lot of the Evil One, G-d forbid, who is the Angel appointed over Asav. But not everyone perceives the greatness and importance of prayer, for it is the aspect of the Hidden World, and therefore even upright Jews do not pursue it to such an extent, and to the contrary, they scoff at it, as above, and even Ya'akov could not perceive the matter clearly, and specifically worked for Rachel.

And Lavan the Arami, in his great deceitfulness, wanted to trick Ya'akov and give him Leah in place of Rachel. For Lavan had no conception at all of the greatness of prayer, for he certainly disdained prayer completely, and thus he believed that Leah had no value at all, and thought he had swindled Ya'akov immensely by switching Rachel with Leah. But in truth, it was all intended by G-d, for His thoughts are very deep, and in truth it was all very much for the good, for the righteous Rachel passed over the codes to her sister Leah that she should not be put to shame, for Ya'akov had entrusted the codes to Rachel, in the aspect of: "Make signposts for yourself (*Yirmiyahu* 31:20)," and the Rabbis commented, "Make codes for the Torah, that it will not be forgotten or exchanged, that you will not reveal interpretations of the Torah that are not according to law (Tractate *Eruvin*, 54-B)." And all the codes are the aspect of the Oral Torah, which is the aspect of Rachel, wherein lies all the tradition and codes; but Rachel, who is the aspect of the Oral Torah, passes over all the codes to her sister Leah, who is the aspect of prayer, and teaches her how to speak to Ya'akov, who is the embodiment of the Torah, and how to make prayers from the Torah. And then, Rachel and Leah are truly merged into one, for the Oral Torah and prayer are the same aspect, and both of them unite with Ya'akov, who is the foundation of the entirety of the Torah. And it is all in order to conceive the Twelve Tribes of G-d, which contain forty-nine letters, corresponding to the Forty-nine Gates of Repentance, which is the aspect of *Tehillim*, all of which is the aspect of making prayers from Torah teachings, as above. For in truth, in all cases wherein one does not know where is the beginning, such as the matter of Torah and Prayer, one needs to start with both of them -- that is, to learn a bit for part of the day, and to pray a bit for part of the day.

Then, even though at the beginning one still does not know the order of prayer, and how to make prayers from the Torah, even so, G-d has mercy on one and enlightens his vision, and passes over the codes and ways of the Torah, and teaches him according to his level, how to make prayers from the Torah, and afterwards through prayer, one comes to know how to reach a higher level of Torah, and thus on ad infinitum, each partner strengthening his mate – prayer strengthening Torah and Torah, prayer. And this is the meaning of how at the beginning, Rachel, who is the aspect of the Oral Torah, passes the codes to Leah, who is prayer, as explained above.

And this is the aspect of what the Rabbis said, the Rachel herself lay under the bed and spoke the codes to Ya'akov at the moment of his sexual union with Leah, in order that Leah not be humiliated; and thus in the writings of the Ari, a great and awesome secret is brought regarding this, that so it is aligned in the mystery of the upper unifications, that at the moment that the light called Ya'akov is mated with the light called Leah, then the aspect of Rachel is under the bed, etc. (see inside, in *Aitz Chaim*). And according to our line of thought expressed above, this idea applies directly to the matter of prayer (as it is known in the Kabbalistic meditations, that all the upper unifications are brought about through the service of the lower ones, and especially through prayer, which is the primary completeness of unification), that is, at the time when a Jewish person begins to pray and speak to G-d, that he should merit drawing close to Him and fulfilling His Torah and *Mitzvot*, and wants to make prayer from the Torah, but he still has no words to speak, for he still does not know the ways and the codes of the Torah and does not know how to pray and speak and discuss, then the aspect of Rachel, who is the aspect of the Oral Torah, novel teachings from the Ancient Sealed Torah, from which are drawn the ways to make prayers from Torah teachings, then she herself has mercy on this Jew who is praying, who is the aspect of Leah, and she passes over the codes and ways of the Torah, and speaks personally with her beloved, the aspect of Ya'akov, the aspect of the overall root of the Torah, in order that he will be able to make prayers from the Torah, in order that the Torah and prayer be mated together, in order to conceive good deeds.

And this is the aspect of the words that are granted to a person when he begins to do *hitbodedut* and express himself before G-d. For at the beginning he does not know at all what to say, but when he is determined and forces himself to speak nonetheless, then usually words that had not occurred to him to say come to him, and these words are sent to him from Heaven and are drawn from the above aspect. Therefore, the primary conception is through Leah, who gave birth to six Tribes, for the main offspring of tzaddikim, which are good deeds (commentary of Rashi, Portion of *Noach*, 6:9), comes through prayer, which is the aspect of Leah, the Hidden World (*Zohar*, *Bereshit* 154). And also, all the conceptions of Rachel were only in the merit of her having passed over the codes to her sister, as the Rabbis commented on the verse: “And G-d remembered Rachel (verse: *Bereshit* 30:22, commentary: *Bereshit Rabbah* 73-4),” that is, that all the conceptions of tzaddikim, wherein they give birth to good deeds through the Torah, this being the main point, for the key point is not learning, but deeds (*Pirkei Avot*, 1:17), the main conception is through their giving over the codes to Leah, which is prayer. That is, since all their Torah learning is in order to merit turning their Torah into prayers. For all the tzaddikim only merited their level in service of G-d through *hitbodedut* and prayers, etc, as explained in Rabbi Nachman's holy discourses.

Therefore, Ya'akov merited, that even his maidservants were absorbed in holiness, for *shifchah* (maidservant) has the *gematriah* of *Mishnah*, as explained in the writings of the Ari (see the introduction of the **harchav – find out what initials stand for** to the Gate of Introductions). And when one does not learn appropriately, to guard and do and fulfill, rather to speculate and challenge, regarding this is written: “and the maidservant inherits her mistress (*Mishlei*, 30:23).” But through learning the six orders of the *Mishnah* appropriately, one separates the good from the evil through clarifying what is permitted and what is forbidden (*Mechiltah*, Portion of *Beshalach*, 3), and then the aspect of the *shifchah* is absorbed in holiness, under the hand of her mistress, as it was at the splitting of the Red Sea – a maidservant saw at the seashore, what the highest prophets see. And it is only possible to conceive a conception of holiness from the Torah, when one subdues the Impure Side, until the maidservant is absorbed in holiness. And this is the secret of the forefathers, who married maidservants. But even though Avraham subdued the aspect of ‘evil maidservant’, by handing over his maidservant to Sarah, and merited afterwards giving birth to Yitzchak in holiness, nevertheless, he still did not transform the evil to good completely, and thus the physical result of the maidservant's conception was a birth from the Impure Side, namely Ishmael.

But since Ya'akov merited both of them – Rachel and Leah, and both of them became as one, which is the aspect of making prayers from the Torah, through which comes the primary complete subduing of the evil maidservant, until she is transformed from evil to complete good. For the primary complete subduing of the Impure Side is through the prayers that are made from Torah teachings, through which all the tzaddikim merited the level they reached. Therefore, Ya'akov merited marrying the maidservants in total holiness, until he merited engendering holy and awesome offspring from them, the Tribes of G-d. For from the Torah itself, there is sometimes a draining from the Impure Side, G-d forbid, which is the aspect of the evil maidservant, which influences a person to study not for the sake of Heaven, and then it has the aspect of “a maidservant inheriting her mistress,” which is the aspect of the *Mishnah*, and as it is hinted in the *Tikkunim* (*Tikkun* 67, Page 98-B). And thus from prayer itself, the Impure Side can gain a grasp, by causing a person to pray for his bodily needs alone. But when Torah and prayer are merged together, and all one's prayer is directed at fulfilling the Torah, in order to know how to make prayers from the Torah, to merit keeping, doing and fulfilling, then Torah and prayer are united in an ultimate union, and then all the evil forces depart, and the Impure Side has no power to drain. To the contrary, the evil is transformed to good, and the maidservants are absorbed within holiness, which is the aspect of Ya'akov. Through Ya'akov meriting Leah and Rachel, who are the aspects of Torah and prayer together, through this he merited conceiving Tribes of G-d also from the maidservants, and through this is the main repentance and the main forgiveness of *Rosh ha Shana* and *Yom Kippur*, at which time sins are transformed to merits.

### 13.

And this is the aspect of *Yom Tov* (Festivals), on which all work is forbidden as on Shabbat, excepting preparing of food, which is permitted on a *Yom Tov*. For the main purpose, for which all people were created, is Torah and prayer, for this is the primary maintenance and life-force and purpose of every person, for which all the worlds were created, and it is all for this purpose, that one will merit dedicating all one's life to Torah and prayer, and will rise from level to level, unto the uppermost level of Torah and prayer. And if a person were to merit this completely, then all the straining and struggling of work and livelihood, which are encompassed in the Thirty-nine Forms of Work forbidden on Shabbat. For all the efforts expended for livelihood, were all caused by the sin of Adam, who corrupted Torah and prayer, for the first commandment he received, not to eat from the Tree of Knowledge, was the aspect of Torah, for all of the Torah was embodied in this commandment. And also, he ought to have prayed at that time in order to complete the Creation in perfection, and as Rashi commented on the verse: “And there was no man to work the soil (*Bereshit* 2:5)”: When Adam came and prayed for rain – it fell, and plants blossomed, refer inside. And he ate from the Tree of Knowledge, and through this caused corruption in the aspect of Torah, and also he could no longer pray the prayer he ought to have prayed for the rectification of the worlds. And through this, the strain of gaining income and the Thirty-nine Forms of Work were imposed upon man, in the aspect of “In suffering you shall eat of it (*ibid*, 3:17).”

Therefore, also now, every person according to the degree of completeness he merits studying the Torah and praying, to that degree he merits annulling the impurity of the Snake from himself, from whence comes the strain of the forms of work, and he merits that his work will be done by others, as it will be in the future, when all of the Jewish People will be involved only in Torah and prayer, as it is written: “And strangers will come to tend your flocks (*Yeshayah* 61:5).” For it is a major principle, that all of the existence of the world and all of the heavenly influences are only drawn down through the Torah, as it is written: “And I was then His nursling (*Mishlei* 8:30),” and the Rabbis commented: “Do not read ‘nursling’, rather **oman – translate**. And also now, all the existence of the world and all the renewal of Creation every day – it is all only through the Torah; however, all the vitality and influences drawn down by the Torah, their form is only completed, and they only descend to this world, through prayer. For prayer is the main vessel, through which is completed the form of the good blessing, and through which it descends into the world. Therefore, every one, according to the degree he merits involving himself with Torah and prayer, and most importantly, making prayers from the Torah – to that degree he merits drawing down all the good influences and blessings, and annulling from himself the strain and burden of the forms of work.

And this is the difference between Shabbat and *Yom Tov*; on *Yom Tov*, food preparation is permitted, and on Shabbat it is forbidden, for Shabbat is the aspect of the World to Come, when

everything will be annulled, and all that will be left is Torah and prayer, that the tzaddikim will merit in the future. Therefore, on Shabbat, all the Thirty-nine Forms of Work are entirely annulled, for the world is sustained only through Torah and prayer, whose holiness is drawn then from the holiness of the future, and then they reach perfection and rise in ultimate ascent and perfection. Thus, Shabbat also protected Adam, as the Rabbis said (*Zohar Shmot* 138). But the *Yomim Tovim* are to remember the Exodus from Egypt, which was the first Redemption, through Moshe, through which we merited receiving the Torah. But the perfect ascent of prayer was still not clarified then, and will not be until the Coming of *Mashiach*, through whom will come the final Redemption. For on the universal level, the first Redemption and the final one are the aspect of Moshe and David, Torah and Prayer. Therefore, on *Yom Tov*, preparation of food is still permitted, that is, the aspect of the forms of work that are connected to eating, which is the aspect of the completion of the form of the blessing needed to sustain man, which is created through prayer. For the forms of work which are unrelated to eating, they are the aspect of the creation and drawing down of blessing effected through the Torah.

Therefore, on ordinary days, when the unholy forces have a grasp, and great effort is needed to clarify and elevate Torah and prayer, likewise there is also the strain of the Thirty-nine Forms of Work, which rule during the weekdays, since at that time Torah and prayer are not complete, and thus one needs great effort to clarify them, to annul the grasp of the unholy forces upon them. And as long as this clarification is needed, the Thirty-nine Forms of Work are also needed, as is known (see the Prayerbook of the Ari, **cafil** – **translate**, Gate of the Holy Assemblies). And on Shabbat, due to the holiness of the essence of the day, the grasp of the unholy forces are annulled entirely, and Torah and prayer ascend in great perfection, and therefore all the forms of work are annulled; but on *Yom Tov*, holiness is not drawn from the essence of the day, only from the aspect of the ascent of the Torah, which we merited receiving after the first Redemption, but prayer has still not been completely purified. Thus, the Rabbis commented that people scoff at it, for the perfect ascent of prayer will only be in the future, through the *Mashiach*.

Therefore, also on *Yom Tov*, even though we then have the power to raise prayer with greater perfection and with an especially high ascent, due to the added holiness of *Yom Tov*, it still is not purified nor does it ascend with the perfection that it does on Shabbat. Therefore we still perform the activities of preparing food, which are the types of work for the completion of the form of the blessing which is drawn down through prayer, for the prayer still needs clarification. And in truth, since prayer is still not perfected, thus the Torah also does not have full perfection, and hence during the weekdays the unholy forces have a grasp on the Torah, and one needs great effort to purify them. And as the Rabbis said: “If one does not merit, the Torah becomes for him a drug of death, G-d have mercy (Tractate *Yoma*, 72-B).” For Torah and prayer, both of them are interdependent, however, the blemish does not reach the Torah to such a degree as it reaches prayer, so people are not prone to disdain the Torah exceedingly. Therefore, on *Yom Tov*, wherein there is a great rise in holiness, therefore no deficiency touches the Torah itself, and only reaches prayer. Thus, all forms of work are forbidden except for food preparation.

And this is explained in holy writings (see the Prayerbook of the Ari, **cafil**, Gate of the Holy Assemblies), that on Shabbat we receive a great additional light, clothed in garments. But on *Yom Tov*, the additional light is smaller than on Shabbat, and it is without garments. This is all because of the above, for on Shabbat, the ascent of prayer is also perfected, and through the prayers, one can receive all the great and awesome lights within garments that are created and completed through the prayer, which is the aspect of faith. For Shabbat is called ‘bride’, because it encompasses everything (in Hebrew, the word for ‘bride’, *calah*, is phonetically similar to ‘inclusive’, *calul*. See *Zohar Bereshit*, 265). For faith and prayer, which are the aspect of the holiness of Shabbat, are comprised of all the lights in the world. For all the lights, which are impossible to receive through any intellect, can be received through faith, the aspect of prayer, which is the aspect of Shabbat. But on *Yom Tov*, wherein the additional holiness of the essence of is only in the aspect of Torah, therefore, a lesser light is received, and it comes without garments, for the primary garments and vessels are completed through prayer, as above.



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