

נְחֵי נְחֵי נְחֵי מְאוּמָן

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# Rabbi Nachman

of Breslov

quotations and teachings

short, sweet, and to the point!



Saba – R' Yisroel Dov Odesser



The Petek (the note)



A drawing of Rabbi Nachman

## Na Nach Nachma Nachman MeUman

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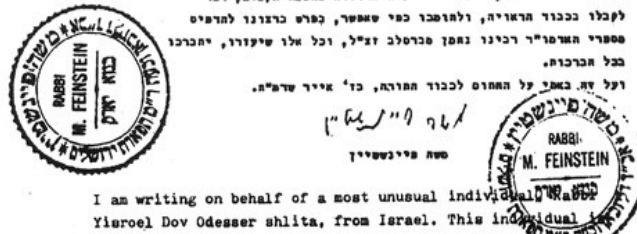
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לכבוד אבינו בני ישראל, כברכת שלום וברכה וכפ"ס.  
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בכל תמידות.  
ועל זה באמי על החתום לכבוד תורה, כז' אייר שנת"ה.

אשר פיינשטיין

I am writing on behalf of a most unusual individual, Yisroel Dov Odesser shlita, from Israel. This individual is a Goan in Torah. I had the pleasure of recently meeting with him and was inspired by a secret document which he possesses. Rabbi Odesser is soliciting funds to enable him to print Rabbi Nachman's seforim, and it is a great mitzvah to assist him in this endeavor. Hashem will reward all those that so assist him.

M. Feinstein  
Rabbi Moshe Feinstein



# נְחֵמְךָ נְחֵמְךָ נְחֵמְךָ מְאוּמָן

## **Famous Powerful Quotations and Teachings of Rabbi Nachman**

It's not enough to believe in G-d and His Tzadikim, you also must believe in yourself.

It is forbidden to be old – neither an old saint or an old devotee, being old is not good. One should always start living and do good deeds as if it is his/her first time. Elders of Holiness constantly lengthen their days expanding their consciousness with fear of Heaven. In this way they reveal and draw the Divine Will making it clear that the world is governed completely by Divine Providence, thus nullifying all the philosophers and scientists, their philosophies and wisdoms. Giving charity helps to open these gates of renewal and Divine Desire (The converse also holds true; leaders and rabbis who do not actively renew their devotions to G-d with new excitement, knowledge, intensity, and desire, cause the Holy Faith to be shrouded in the darkness, gloom, and depression of philosophy and science).

When a person knows that everything that happens to him is for the best, this is a taste of the world to come.

The main job of a Jew is to wake up for midnight (which is 6 hours after nightfall).

Know that the primary essence of exile is only our lack of belief.

Gan Eiden (heaven) and Geihinom (hell) are literally in this world.

A Jewish person needs to always look at the wisdom within everything in order that it will enlighten him so that he can come close to G-d through each thing. Because this wisdom is a great light and it will enlighten all his ways.

All the deficiencies are in reality only deficiencies of 'daas' (realization of knowledge), as the Talmud revealed, if one has daas he has everything, and if one does not have daas, he has nothing.

Everybody says there is this world and the coming world. Behold, the coming world -- we believe that the coming world exists; perhaps this world also exists in some world, because here it looks like hell, for everybody is full of great afflictions all the time, and he said that this world does not exist at all.

Know! You need to judge every person favorably, even someone who is completely wicked, you need to search and find any little bit of good. By finding in him a little good and judging him favorably you actually bring him over to the side of merit and you can return him in teshuva.

A person also needs to find in himself a little bit of good. Because no matter how low a person is, how can it be that he didn't do one good thing in his entire life?

Every single Jew has a point in them that is uniquely precious. And it is with this point that he bestows upon, enlightens, and arouses the heart of others. We all need to accept this arousal and this unique point from each other. As it says, "And they receive one from another" (Isaiah 3).

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Every single Jew has in him a portion of G-d above.

Every single Jew is a portion of G-d above, and the essence of G-dliness is in the heart. This G-dliness, which resides in the heart of a Jewish person, is infinite, for the light of its flame reaches infinity, that is, his yearnings and desires are without end or limit. (LM 49)

Just as G-d constricted his infinite light in creating the world, for due to the greatness of the light there was no room for creation, so too a person needs to constrict the infinite light of his heart in order to serve G-d in measure and in steps, for if the light would remain unconstricted it would be impossible to serve Him. So it turns out, in both cases, that this “constriction” of the light actually makes room for its own “revelation.”

There are two concealments. When Hashem is hidden in one concealment it is certainly very hard to find Him, but nevertheless, since it is only one concealment a person is able to exert himself and search until he finds Him, for at least he knows that Hashem is hidden. However, when Hashem is hidden in a concealment within a concealment, that is, the concealment itself is hidden from the person, in other words, he has no idea that Hashem is hidden from him, then it is extremely difficult to find Him, for he doesn't even know that Hashem is hidden. (In this atmosphere the Kingdom of Evil prevails, encouraging people to covet and desire to amass and accumulate possessions). Even still certainly G-d is there giving life and sustenance, and when one reads aloud the Torah, which is in fact a composition of the Names of G-d, he is calling G-d to reveal Himself, and all layers of concealment are transformed to be the most profound and intimate presence of G-d!

There is no despair in the world whatsoever!

Wherever a person is, even in the depth of defilement and filth, G-d can be found, even in the lowest places it is G-d who is sustaining everything with the letters of the Torah, however due to the impurity the Torah there must be of the most secret and esoteric. Even still, when one holds on to the belief in G-d and screams out to Him, “Where is my holiness?!” He reveals the signs of G-d, and gains profound G-d Knowledge.

A person must know that “G-d's glory fills the entire world” (Isiah 6), and “There is no place void of Him” (Tikunei Zohar), and “He fills all worlds and surrounds all worlds” (Zohar)... even in the most defiled places there is G-dliness, for He gives life to everything as it says, “And you give life to everything” (Nechemia 9). So even if a person is stuck in the lowest of places he cannot excuse himself and say “I cannot serve Hashem here because of all the thickness and materialism that attacks me always,” for even there you can find Him and cling to Him and do complete teshuva, “For it is not far from you” (Devarim 30), only that in this place there are many garments.”

This is the Tikun Haklali, the general rectification. Whoever destroys his sexual impulse, it will be easy for him to get rid of his other evil desires. For all other impulses stem from this one.

Whoever breaks free from the lust for food can become a miracle worker. But someone who is stuck in this desire it is a sign that he is a liar. Even a Tzaddik who already freed himself from all desires and then falls back

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into the desire for food, it must be that something false left his mouth. It also shows that there is Judgment upon him from above and it is a sign of poverty.

If you believe that you can damage, then believe that you can rectify!

It is a great good deed (mitzva) to be happy always.

Sadness is very very damaging. Sadness is from the “other side” (i.e. evil).

Man has to pass through in this world on a very very narrow bridge, and the principle and main thing is not fear whatsoever.

When one enters the devotion of G-d he must be obstinate and hold himself up no matter how he much he thrown down.

When a person is right at the door, the very threshold of entering real holiness, the “other side” (i.e. evil) goes all out with terrible intensity to overpower him, confusing and confounding him. Know this well to be strong and do whatever it takes to breakthrough.

Know that every movement and extraction that you remove and move every time, even the slightest amount, from the physicality to the devotion of the Blessed One, all of these gather and join and bind and come to your aid in time of need.

One should go with the practice of seeking and searching and finding in one's self any merit, any good point, and with with small good that one finds in himself, one should be happy and strengthen himself, and not leave his place even if he fell to what he fell G-d forbid, even still he should strengthen himself in the tiny miniscule good that he still finds in himself until he will merit to return through this to the Blessed G-d, and all his sins will be turned into merits.

When a person enters into service of Hashem and sees it is so hard for him, and it seems as if they are distancing him from above and not allowing him at all to enter, he should know that all this feeling of being “distanced” is truthfully only his being “drawn near”. He must remain very very strong not to be discouraged even if many years of hard work go by and he still feels that he is very far and that he didn't even begin to enter into the gates of holiness, for he sees that he is full of materialism, evil thoughts and the like, and every time he tries to do something holy it is so hard for him and all his crying and pleading with G-d seems to be going to waste... On all this he needs great courage not to pay attention to these delusions at all. Because all this “distancing”, in truth, is only his “drawing near”, and all the great tzaddikim had to go through this kind of experience before they reached their level.

You need to have great stubbornness in the service of Hashem

You need to greatly encourage yourself in His service as much as you can, even if you are the way you are, you should rely on His abundantly great mercy which is beyond limit, for certainly he will not forsake you, no matter

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how badly you've acted. The past doesn't exist. The main thing is that from now on you honestly resolve not to do it again.

The main this is to be happy always, and one should make himself happy however possible, usually this is only attainable through foolish things, to act as if he is crazy and do silly funny things or to jump around and dance, in order to come to happiness which is a very great thing.

When a person falls from his level he should know that it's Heaven-sent, because going down is needed in order to go up, therefore he fell, in order that he arouses himself more to come close to Hashem. Whenever a person rises from one level to the next, it necessitates that he first has a descent before the ascent. Because the purpose of any descent is always in order to ascend.

There is a lot to talk about here (in the above topic). Because each person who fell to the place where he fell thinks that these words weren't spoken for him, for he imagines that these ideas are only for great people who are always climbing from one level to the next. But truthfully, you should know and believe, that all these words were also said concerning the smallest of the small and the worst of the worst, for Hashem is forever good to all.

It is a great thing for a person to still have an evil inclination because then he is able to serve Hashem with the evil inclination itself. That is, to take all of the fire in his heart and channel it towards service of Hashem. For example, to pray with fiery passion of the heart, etc. For, if there is no evil inclination in a person his service cannot be complete.

It is good to set aside a specific time everyday to be heartbroken and to speak out all ones problems before G-d (especially at midnight – 6 hours after nightfall), but the rest of the day be only happy.

The essential joy comes from good deeds.

Hisbodidus (personal private prayer and conversation with G-d) is a virtue of great height and magnitude more than everything. I.e. to set a time, at least an hour (sometimes in Hebrew "an hour" can refer to a small slot of time) or more, to be in alone in seclusion in a room or field, and express himself to his Creator, with argumentation and justification, with words of favor, good will, and appeasement. To ask and plead before the Blessed G-d, that He should draw him to His devotion in truth. This prayer and conversation should be in one's vernacular.

A person needs to scream to his Father In Heaven with a powerful voice from the depths of his heart. Then G-d will listen to his voice and turn to his outcry. And it could be that from this act itself, all doubts and obstacles that are keeping him back from true service of Hashem will fall from him and be completely nullified.

Know that it's not enough to have yearnings [for G-d] in the heart alone, for a person needs to bring all his yearnings out into words.

When a person has a yearning for something and he brings it out into words, a soul is created. This soul flies in the air and reaches another person thereby awakening in him too a yearning.

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Behold! Precious is the sigh (called 'krechtz') from a Jewish person

When one prays with all his energy as in “my entire essence speaks...” (Tehilim 35), the energy (co'ach) that he enters into the words are the 28 (co'ach) letters which the world was created with. The 10 sayings of creation receive their energy from these 28 letters. The words that come out of this persons' mouth are then actually the words of Hashem, as in the verse “I will place my words in your mouth” (Isaiah 51).

Prayer depends on the heart, A person should put all of his heart into it, so that it shouldn't be in the aspect of “With their lips they honor me but their hearts are far from me.” (Isaiah 29)

Someone who wants to merit to do teshuva (repentance) should make it a practice to say Tehillim (Psalms). A person should find himself within the words of Tehillim. Tehillim was written with Divine Inspiration and includes within it each individual's personal struggle, whatever he may be going through at any given time.

**Rabbi Nachman revealed that saying the following ten chapters of Psalms together serves as a Tikun Klali – a general rectification: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150.** Many Breslovers say these every day.

“Even when people are serving Idolatry, nevertheless, deep down, they are all submissive to G-d and serving Him, only it is taking place in a greatly concealed realm.”

Immersion in a mikveh redeems a person from all hardships, and purifies from all impurities and from all sins, for the mikveh draws down extremely lofty awareness and supernal kindness and compassion.

Philosophies and intellectual wisdoms are not needed at all. Only pure and simple faith. Sophistication can greatly damage a person. Devotion to G-d is not even with real wisdom, only with pure and simple faith! It is even necessary in the devotion to G-d to act and do things that appear foolish or silly, as it says in Proverbs (5) “in his love he constantly errs foolishly”, even to roll in all types of mud and mire for the service of G-d and His blessed commandments, even just for a nuance of fulfillment of the Divine Will, to bring our Father in Heaven nachas (enjoyment). Through this one merits to understand the most hidden ways of G-d – even why bad things are brought upon the righteous and the wicked enjoy privileges. One is granted to unrestricted access to G-d's treasure houses.

The greatest wisdom of all wisdoms is not to be wise at all, rather to be pure and honest with simplicity.

A person shouldn't take upon himself added stringencies, as our Rabbis taught ‘The torah was not given to angels.’ Stringencies can make one fall from the service of Hashem. Rabbi Nachman testified on himself that he himself had no stringencies, not even regarding Passover (where the Code of Law recommends stringencies).

It is incumbent upon every single Jew to study Halacha (Jewish law) every day without allowing a single day to pass without it. Even if he is held back for he didn't have time, he should study at least one section of “Shulchan Aruch” no matter which one, even if it is not in the place he is holding during his usual order of studies. For a

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Jew must learn at least some law in Shulchan Aruch every single day, all the days of his life. If he is not held back due to extraneous circumstances, he should have a set study in Shulchan Aruch each and every day in order, from the beginning to the end. When he finishes he should go back and do it again. So he should accustom himself his entire life. For it is a very very great fixing of the soul.

When there are harsh judgments on the Jewish people, G-d forbid, through dancing and clapping ones hands, the judgments are sweetened.

When one sings the words of prayer and the song resonates with great clarity and purity, he dresses the Shechina (Divine Presence) with luminous clothing in the colors of the rainbow. This appeases the Divine wrath.

When we clap our hands during prayer it awakens the 28 letters that the world was created with which parallel the 28 joints in the hands. The air that is expelled, dispels and banishes the impure atmosphere of the lands of the nations, and the air that is drawn in, welcomes and ushers in the pure atmosphere of the Land of Israel.

It is a great thing to hear music from a holy person playing on an instrument for the sake of Heaven. Because through this, false fantasies are dismissed, the spirit of depression is dispelled, and the person merits happiness. Through this the memory is preserved, that is, the memory of the World to Come, and a person is able to understand the hints that Hashem is constantly hinting to him everyday. Furthermore, through this a person can reach the level of the spirit of prophecy and divine inspiration, and he will be able to pour out his heart like water before Hashem.

The Blessed Holy One constantly constricts his G-dliness from utmost infinity to the most finite center point of this physical world and he sends to each person thought, speech and deed according to the person and according to the time and place. He enclothes within the thought, speech and deed, hints, in order to bring the person close to his service. Therefore a person needs to delve his mind into this and expand his consciousness in order to understand what the hints are in their details which Hashem is sending to him in the thoughts, words, and deeds of this day according to the specific circumstances he finds himself in. In business or work and in everything that Hashem sends to him each day he needs to delve and expand his mind in it, in order to understand the hints of Hashem.

When a Jew turns to G-d to speak to Him in a personal fashion, G-d so to speak drops everything to give this Jew His complete attention. Thus if G-d forbid there was a bad decree being enacted, it will be postponed or abolished.

You need to know that just as evil arrogance is a very bad character trait, so too a person needs to have holy arrogance. Because it is impossible to come to the true tzaddikim or to draw near to holiness without arrogance as our rabbis taught, “Be bold as a leopard”.

A person needs holy arrogance, holy chutzpah. He should be bold as a leopard against the people who are preventing him and mocking him. He shouldn't subjugate himself before them, and he shouldn't be embarrassed in front of them at all. Even though it seems that they are tzaddikim and they are better than him, and even if it is



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true that they are better than him, even so, since his intentions are for Heaven, and they want to confuse him, and block him from the path of life, he needs to strengthen himself with holy arrogance against them. And even against ones own Rabbi a person needs this boldness, in order to be strong to say whatever he needs to and not be embarrassed. On this it is said, “a timid person cannot be a learned person.”

Anyone who wants to enter into the service of Hashem, the only way possible is to be like Avraham who considered himself to be the only one in the world. That is, he should not pay attention to anyone who is preventing him from coming close to Hashem, whether it be his father, mother, in-laws, wife, children, etc. or anyone else in the world who mocks him and tries to prevent him from serving Hashem. He should not pay attention to them at all, rather he should follow the verse “Avraham was one” (Yichezkel 32) As if he is the only one in the world.

### The Tzadik (Saint)

Rebbe Nachman would often tell his students about the great level that he reached in order to get them jealous and inspire them to serve Hashem like he does. One time someone responded to him, “Who can possibly reach the level of the Tzaddikim like yourself, certainly you were all created with really great souls.” Rebbe Nachman answered him in a stringent manner; “This is the main problem with you all, that you think the greatness of the Tzaddikim are due to their high level of soul, that is not true, every single person can reach my level and be exactly like me. It all depends on effort and honest work.”

The world says that a person doesn't need to seek greatness. I say that you must certainly seek greatness. Investigate and seek out only the greatest Tzaddik.

Conceptions of G-dliness are only possible to grasp through many constrictions. Therefore a person should search very much for a proper teacher who is able to explain things and make these lofty concepts understandable, for this a person needs a tremendously great teacher who is able to explain such lofty concepts on a simple level enabling small-minded people to understand. The smaller a person is and the further away from Hashem he is, the greater teacher he must find, just as the sicker a person is the greater doctor he needs. Much prayer is needed to find a teacher like this, but one must never lose resolve and settle for mediocrity.

A Rav must have in him the two powers that there are in the Torah, that is, “a drug of life and a drug of death” (Yoma 72), in order that it will be possible for those who come close to him to receive according to their own will, as in the Torah “the righteous will walk and the wicked will stumble” (Hosea 14). If he yearns for true service of Hashem he can receive from the Rav a straight path to serve Hashem, but if his heart isn't pure, he can also find in the Rav something impure and be led completely astray. There are those who connect to the Tzaddik and become complete apostates.

Every Tzaddik needs to be both well versed in Torah and full of good deeds, for if he is not learned, our sages say, “an unlearned person cannot be a Chassid.” But a learned person alone isn't anything, for it is possible to be a very educated and studious person and remain completely wicked, for “If he is not worthy it will be a drug of death” (Talmud Yoma 42b). Torah without good deeds is not only insignificant - it is detrimental.

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Since the evil forces see that the Jewish people are very very close to the end (to the messiah), and there are Jews nowadays who have tremendous yearning and passion for spirituality and G-dliness, such a thing that has never occurred in past generations, so the evil forces enter arguments between the tzaddikim, and they establish in the world many false leaders, and even between true tzaddikim the evil forces cause great arguments, until no one knows where truth can be found. Therefore, a person needs to plead very much from Hashem to merit to recognize and come close to the true Tzaddik.

### **Rabbi Nachman said of himself:**

“A chidush (novelty) like me never existed in the world.”

“I am a river that purifies all stains.”

“I am a beautiful and wondrous tree with great awesome braches, but below I am set firmly in the ground.”

“How could they not appose me, for I walk a new path, one that no man has ever walked before, nor any creature since the time the torah was received. Even though it is a very old path, nevertheless it is completely new.”

“There are those who are against me yet they don’t even know me at all. This is as it says in the Zohar when the torah states that Pharaoh said to the Egyptians, “Let’s outsmart the Jews.” Could it be that he went to each and every citizen to personally relate this message? Rather he inserted it into their hearts.”

“You should constantly review my teachings until you know them by heart.”

“All my teachings are introductions.” “My teachings are completely ideational aspects.”

“My fire will burn until the coming of the Messiah.”

“The whole world needs me. You (my students) already know how much you need me, however, even all the Tzaddikim need me, for they too need to be benefited. All the nations of the world need me as well.”

Rebbe Nachman said that all of his teachings and sayings are not only for us. Rather, “for those who are here standing with us today and for those who are not here with us today” (Devarim 29:14). In other words, it is for the generations that are yet to come. He spoke to us about this many times and he hinted to us in his words to

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make it known to the future generations... One time when he told us about passing on everything that happened with us and everything we heard from him to our children he said this verse with great passion like fiery coals, "You should make known to your children and your childrens' children." And he said, "Know and believe, if its possible to take one person out of the garbage dump, anyone who holds on to that person will come out as well."

### **Coming to the holy Tomb of Rabbi Nachman – especially for Rosh Hashana – the Jewish New Years:**

Our Rabbi of blessed memory already assured us during his lifetime, and designated two kosher witnesses on this, that when he passes away, when [people] come to his grave and give a penny to charity (\*) and say these then Tehilim/psalms that we have recorded for remedy for nocturnal emission, Heaven spare us, then our Rabbi himself will span the length and width [of the universe], and will surely save this person. And he said, that he will pull him out of Gehinom/hell by his peyot/sidelocks, even regardless of how that person be, and even regardless of what happened, only from now on he must accept on himself to not return to his wicked ways, Heaven forbid. And the night before he passed away he said: "What do you have to worry about, since I go before you; and if the souls who did not know me at all, look forward to my tikunim/remedies, all the more so [should] you" etc. (And likewise even those who were not privileged to know our Rabbi of blessed memory during his lifetime, when they come to his holy grave and rely on him and learn his holy books and accustom themselves to walk in his holy ways that are mentioned in his holy books, surely they have on what to rely. Fortunate are they! Fortunate is their portion! "And none of them that take refuge in Him shall be desolate" [Ps. 34:23], for he already revealed his mind in several terms, explicitly and by hint, that all that he is involved in with us is not only for us, but with "those who are here...and with those who are not here" [Deut. 29:14], as explained further below (see Sichot Haran 209).) (\*) Printer's comment [Rabbi Natan]: I heard from Rabi Naftali z"l, who was one of the two witnesses who Rabbeinu z"l designated on this matter, i.e. Morein Harav Aharon z"l and Harav Rabi Naftali as mentioned, that Rabeinu z"l said it then in these words: "When they come to my grave and give a penny to charity for my sake (he means, for remembrance of his holy soul, as commonly practiced), ..." and in Yiddish: "in vet gebin apruta tzedaka fun maynit wegin etc"/and will give a penny of charity for me."

Rabbi Nachman said: "My Rosh Hashana is more important than everything. So its wondrous to me, why my followers who do believe in me, so why don't they warn all those that are drawn to me, that they should all be by me for Rosh Hashana, no one is exempt. For my entire matter is just Rosh Hashana. And he (Rabbi Nachman) warned that an announcement should be broadcasted that whom so ever that is inclined to his dictates and is close to him, should be by him for Rosh Hashana, no one should be missing. And whom ever merits to be by him for Rosh Hashana is befitting to be very very happy.

Eat or don't eat, sleep or don't sleep, pray or don't pray; just make sure to be by me for Rosh Hashana!

My Rosh Hashana is a great novelty. The Blessed G-d knows that this matter isn't an inheritance from my fathers, just the Blessed G-d gave me this as a present, that I know what Rosh Hashana is. Not only all of you are completely contingent on my Rosh Hashana, even the whole entire world is contingent on my Rosh Hashana.

What can I tell you, there is nothing greater than this [to be by Rabbi Nachman's tomb for Rosh Hashana], and if other tzadikim didn't say this, so that's another question (i.e. people have had all types of questions and problems with Rabbi Nachman, so just mark this up as another...).

# נְחֵמְךָ נְחֵמְךָ נְחֵמְךָ מְאוֹמֵן

## Rabbi Nachman of Breslov

By means of great mercy G-d created the most divine and the utter sublime. G-d shines His light into the souls of Israel and in the reflection of His light we experience and understand Him in every way conceivable [this is the greatest gift, for anything else is secondary]. G-d does this with infinite wisdom granting free choice to the recipients of His goodness to determine that it is in fact G-d's light they are experiencing that is sustaining them. Based on the position of your soul you testify and acclaim G-d.

There is a Master of all the souls, this is the Tzadik (righteous one), the Ambassador of G-d (so to speak). Thus our relationship with G-d and our every experience is completely pivoted on the Tzadik. The Tzadik is responsible for building the Kingdom of G-d in the light of G-d as it reflects from all the souls of Israel. The Tzadik guides and uplifts all creation. An individual soul or group of souls can not pay tribute to G-d without acknowledging His Tzadik. We must follow the ways of the Tzadik. When we pay homage to the Tzadik we honor G-d. That is the way G-d chose to create the world for our benefit.

Rabbi Nachman of Breslov lived approximately 240 years ago. Rabbi Nachman was born in the house of his great grandfather the Baal Shem Tov (father of Chasidism). Aside from the purity and holiness of his soul which enabled him to special perception of the divine, his genius allowed him to learn a book by just perusing it in a few moments. Despite these gifts, Rabbi Nachman did not choose to spend his time and energy in kabalistic meditation nor the pursuit of wisdom, rather he desired to seek G-d in the most simple and meaningful fashion. He was particularly fired by stories of devotion of the early Chasidim. At a very young age Rabbi Nachman purged his body of all desire, subjugating it to the holy desires of his soul. He delighted in doing abundant common mitzvot. Most important, Rabbi Nachman mastered the prime service of G-d, Prayer, especially Hisbodidus ['to be alone with G-d', that is to speak to G-d personally, in your own words, knowing that He is paying great attention]. Rabbi Nachman teaches that everything that there is to achieve can be achieved through prayer (more over anything that was achieved without prayer, is lacking). Many Rabbis had previously taught the importance of prayer, Rabbi Nachman established and instilled the ways of prayer in the world. Just as we have now 4 established prayers (shacharis, mincha, mariv, tikun chatzos) when Moshiach comes everyone will be praying a 5th prayer, in his own words, known as Hisbodidus, as established by Rabbi Nachman. Fortunate are those who begin this practice now.

As a result of his great self sacrifice and devotion to G-d, Rabbi Nachman became the Master of all the souls of Israel. Rabbi Nachman saw every soul, from Adam till the coming of the Moshiach, and every rectification necessary for every soul, and he addresses each and everyone, without exception, in the holy books which he authored.

Anyone who desires to have mercy on himself should study and practice Rabbi Nachman's teachings. The rectification of the world and the final redemption are completely reliant on this.

In 1922, a Breslover Hasid, Rabbi Yisroel Dov Odesser OB" M, known as the Saba, received a Petek (note) from Rabbi Nachman: "Very hard it was for me to descend to you\ my precious student to tell you that I enjoyed\ greatly your service and upon you I said\ my fire will burn until the\ mashiach will come be strong and courageous\ in your service\ Na Nach Nachmu Nachmun MayUman\ and with this I shall reveal to you a secret and it is\ full and heaped up from end to end (PTzPTzYH)\ and with strong service you will understand it and a sign\ the 17th of Tamuz they will say that you are not fasting." Rabbi Nachman signed his name in this unique fashion! The Petek says that the continuation of Rabbi Nachman is through Saba Yisroel. Saba Yisroel's name is not mentioned, because the Petek is for everyone to consider personally.

## נִּנְחַמְּנוּ נַחְמוּ נַחְמָן מְאוּמָן

60 years later the Saba began to publicize the Petek. Saba said: 'If I were to reveal just two words about the Petek, I would annul the free will of the whole world.', 'This is a novelty and wonder, the likes of which have never before been seen in this world. The song Na Nach Nachmu Nachmun MayUman fixes everything and heals everything!', 'This is only from Rabainu, only a miracle. A signature such as this' no Tzadik ever signed a signature like this: the "simple, doubled, tripled, quadrupled." And Rabainu in his lifetime also never signed this way. Only in this Petek – we didn't know – this is found in Likutay Moharan, that the holy Rabainu talks about this Song. He is this Song. But here, he reveals to all the world Na Nach Nachmu Nachmun MayUman. What is now in the world, was never known, we know nothing.' Saba inspired R' Moshe Feinstein zt"l with it, and received from R' Moshe a letter of recommendation so testifying.

Saba said: 'Na Nach Nachmu Nachmun MayUman is a segula (object or saying with saving powers) for every problem and situation.' 'This song is the matter of the redemption.' 'Na Nach Nachmu Nachmun MayUman lifts man from absolute descent to absolute ascent.', 'Just to say this name Na Nach Nachmu Nachmun MayUman, sweetens all the sufferings and all the judgments, all the sins and all the blasphemy – everything! It transforms everything, happy is the one who believes.', 'We have no conception what it is, that we merited, in these generations, to know from this, from a secret like this Na Nach Nachmu Nachmun MayUman. There is a great deal to speak about, but I can not speak!'

### **What is Na Nach Nachmu Nachman Me-Uman?**

'Na Nach Nachmu Nachman Me-Uman' is the name of our holy leader Rabbi Nachman of Breslov. (born in 1774) Through a note he sent (In 1922) in a miraculous manner to Rabbi Israel Dov Odesser (called 'Saba' or 'Saba Israel'), Rabbi Nachman revealed that his name (meaning his soul and teachings) is the Song that is Single (Na - נ), Doubled (Nach - נח), Tripled (Nachmu - נחמ), and Quadrupled (Nachman - נחמן).

Great tzadikim (holy sages) preceding Rabbi Nachman's time spoke of the Song that will be revealed in the future, among them Rabbi Yonason ben Uziel (in his translation of Shir Hashirim – the Song of Songs, in the first verse) and Rabbi Shimon bar Yochai (Master of the Zohar and Tikunay Zohar). These tzadikim explained that before the coming of the Messiah, there will be revealed a song that is Single, Doubled, Tripled, and Quadrupled, and that through this Song the true faith and belief in G-d will be restored in the world as G-d will renew the world in His wondrous ways. All of this will occur before the coming of the Messiah. The Messiah himself will sing this song and redeem the Jewish People and bring the Knowledge of G-d, peace, and compassion to the whole world.

Rabbi Nachman of Breslov taught (Likutay Moharan 64) that every Wisdom and Intellect has it's own specific tune and melody. It is from the melody that the wisdom is produced and extended (as can be discerned in Psalms (47) 'sing enlighten'). Even the the wisdom of heresy has it's own specific tune and melody unique to the wisdom of heresy.

[This is what our Sages of the Talmud (Chagiga 15) attributed the deviation of 'Achair' (Elisha, the teacher of Rabbi Meir) stating that it was caused because of Greek melody that was always with him, and that when he would rise from the Tora study hall books of heresy would fall from his lap, because these two things are dependent on one another. The Greek melody that was always on his mouth was the cause for his having the books of heresy that would fall from his lap, for this particular melody was specific to the heresy that he had.]

Also according to the ascending level of the wisdom so too the tune and melody will be of higher distinction. This is true on every level higher and higher even up to the beginning point of all of creation which is called "the start of Emanation", there is nothing higher than it, nothing that

