

Outpouring of the Soul

1. Likutay Moharan vol. 2, Torah 73 ----- Reciting Psalms Is Intrinsic To Repentance

Whoever wants to merit to repentance, should recite Psalms frequently, because the recital of Psalms is *mesugal* (propitious) for repentance. For there are fifty gates of repentance; forty nine gates, everyone is capable of entering and attaining, however the fiftieth gate is the aspect of the repentance of Hashem Yisburach Himself – so to say, for also by Him Blessed He we find the aspect of repentance, as it is written (Malachi 3:7), "Return to Me and I will return to you (plural)." And these forty nine gates of repentance are an aspect of the forty nine letters which compose the twelve names of the tribes of G-d (-the sons of Jacob), for each and every gate has a letter of the forty nine letters of the tribes.

Now behold, everyone desires to fear Your name, and even still not everyone merits to repent, for there is one who has absolutely no arousal for repentance, and even someone who has arousal for repentance, does not merit to reach the letter and the gate of repentance which is applicable to him. And even if he arrives there, it is possible that the gate of repentance will be closed, and because of all this, the person will not merit to repent. And through the recital of Psalms, even someone who does not have any arousal to repent, he will be aroused to repent, and will also merit through the Psalms to reach the gate and the letter pertaining to him, and to open the gate. It comes out that through Psalms one merits to repent.

And this is the aspect of (Samuel 2:23:1), "the words of the man who was raised high," and our Rabbis o.b.m. expounded (Moed Kuttun 16b), that (the words "raised high"- *hookam oal*, infer that) he raised (-established) the yoke (*oal*) of repentance, "and the pleasant songs of Israel (end of the verse)," because through the aspect of the pleasant songs of Israel, namely the Book of Psalms which he enacted, through this he established the yoke of repentance. Because through Psalms one merits to repentance, as mentioned above. And this is what our Rabbis o.b.m. said (Avoda Zura 4b), David was not behooving of that incident (-with Bas Shevah), only in order to teach repentance to the individual etc.. It comes out, that the main instruction of repentance that is through King David is the Book of Psalms, which he said with tremendous arousal and Divine Inspiration, to the extent that each and everyone, according to his standing, can find himself inside the Book of Psalms, and merit to repentance through the recital of Psalms, as mentioned above.

And the main refinement of the twelve tribes of G-d, which are forty nine letters, which are the aspect of the forty nine gates of repentance, was in Egypt, which is the aspect of the narrowness of the throat, which is the aspect of superior repentance (as is brought in the writings of the Arizal (Shaar Hakavanos, Sfiras Hu-omer, Drush 11), see there and understand well). And therefore after they were refined there in Egypt and they merited to go out from there, they counted forty nine days of the *sfira* (-'counting'- the Torah commands to count from the second day of Passover), which correspond to the forty nine letters mentioned above, which are the forty nine gates of repentance. And on the fiftieth day, then (Exodus 19:20), "And Hashem descended on Mount Sinai," this is the aspect of "and I will return to you", the aspect of the repentance of Hashem Yisburach himself so to speak, the aspect of the fiftieth gate, as mentioned above.

And this is (Exodus 1:1), "And these are {Vi-aileH} the names {shimoaT} of the children {binal} of Israel {Yisroel} that are coming {habu-iM}," the last letters of these words are the letters "TeHiLIM" – Psalms. "To Egypt {mitzraimU}, with {eS} Jacob {YaakoV}, each person {eeSh} and his household {oobaysOa}," the last letters of these words spell out "TeShOoVUh" – repentance. Because through Psalms one merits to repentance, which is the aspect of the names of the Children of Israel that are coming to Egypt etc., because the forty nine gates of repentance are the aspect of the forty nine letters that comprise the names of the Children of Israel that are coming to Egypt to be refined there, as mentioned above.

And this is what we see, that in the days of repentance, that is in (the month of) Elul and the Ten Days of Repentance (-from the New Years till Yom Kippur), all of Israel is occupied then in the recital of Psalms, for the recital of Psalms is *mesugal* (-propitious) for repentance, as mentioned above. Therefore it is a very great thing to always be engaged in the recital of Psalms, because Psalms is an enormously great arousal to Hashem Yisburach. Fortunate is one who adheres to it (Likutay Moharan vol. 2, Torah 73).

The copier [R' Alter of Teplik] said: See Likutay Aitzos (A Collection of Advice; Entry on Teshuva – Repentance, article 32), where this matter is written in short, with these words: And there is (one) that doesn't know (how) to reach the gate intended for him, that specifically in that way he needs to return to Hashem Yisburach etc., and through the recital of Psalms he will merit etc. and to come to the gate of repentance indigenous to his *neschama* (soul) etc., see there. And it becomes apparent from his holy words there, that the forty nine gates mentioned above, are an aspect of forty nine ways to repent, for each person, according to the root of his soul, has a unique way and a unique service, that he needs to traverse specifically in that way, and through this he will merit to return to Hashem Yisburach, as this is understood from the Torah "Unoachi" ("I", Likutay Moharan, Torah 4) on the homily of our Sages o.b.m. (Sota 21a), "and he doesn't know which way he is going," see there. And not everyone merits to find his unique way, according to the root of his soul, to return with it to Hashem Yisburach. And on this King David ri"p screamed (Psalms 119:9), "With what will a youth merit (/make meritorious) his <specific> way to guard as You prescribed." And our master, leader, and holy rabbi *za.tza.l.* revealed to us that through the recitation of Psalms, Hashem Yisburach will bestow him with wisdom, and understanding, and realization of knowledge to perceive for himself his own unique way, specific to him according to the root of his *neschama* (soul), what to do in this world, until he merits through this to complete repentance, and see below article 75.

Na Nach Nachma Nachman MeUman!

2. Likutay Moharan, vol. 2, Torah 25 – Hisbodidus

Hisbodidus is a great virtue, higher than everything. Namely, to set for himself, in any case, an hour or more to do hisbodidus alone by himself in any room or in the field, and to express his words between himself and his Creator, with arguments and reasoning, with words of charm, and endearment, and appeasement, to beseech and entreat before Him Blessed He, that He should draw him close to Him, to His service, in truth. And this prayer and conversing should be in the spoken

language, that is, in our country, in Yiddish ("Lushon Ashkenaz", today this can very readily refer to English vernacular), for in the Holy Tongue it is difficult for him to express all he has to say, and also the heart is not drawn after the words because he isn't accustomed so much to speaking in that language, for it isn't our practice to speak in the Holy Tongue. Whereas in Yiddish, which is spoken and used in conversation, it is easily and much more readily spoken, for the heart is drawn and closer to Yiddish because he is fluent in it. And in Yiddish he can express all his words, and everything that is on his heart he should converse and tell over before Him Blessed He, be it regret and repentance on the past, and be it a pleading request to merit to truly draw close to Him Blessed He from today onwards, and so forth, every person according to his level.

And he should be very vigilant to accustom himself to be diligent with this every day, for one designated hour as mentioned above, and the entire rest of the day to be joyous (as it is written in the previous article (i.e. Likutay Moharan vol. 2, Torah 24) which begins: It is a great mitzvah to always be joyous). And this practice is very extremely great in stature, and it is a way and an extremely beneficial *aitza* (advice/remedy) to draw close to Him Blessed He, for this is a general *aitza*, which includes everything, for whatever he is missing in the service of Hashem, or if he is altogether completely distant from His service Blessed He, for everything he should express his words, and request from Him Blessed He, as mentioned above. And even if sometimes his words are suppressed and he absolutely cannot open his mouth to speak before Him Blessed He, even still, this itself is extremely good, namely the preparation that he is ready and standing before Him Blessed He, and desires and yearns to speak, even though he is unable, this itself is also extremely good. And he can also make from this itself, a conversation and prayer, and over this itself he can scream and plead before Him Blessed He, that he has become so distant to the extent that he can't even speak. And he should beseech from Him Blessed He mercy and compassion, that He should have mercy on him and open his mouth so that he can express his words before Him Blessed He.

And know that many, many great and famous tzaddikim told over, that they didn't come to their level, only through this practice. And one who is intelligent will understand for himself the great eminence of this practice, which reaches very far above, and it is something equal for everyone, from little to big, because everyone is able to practice this practice, and through this they will come to a great height (/quality), fortunate is the one who adheres to this.

It is also good to make from the Torah (-holy teachings), prayer, that is, when one learns or hears any homily of Torah from the true tzaddik, then he should make a prayer from this, that is, to request and plead before Him Blessed He regarding everything that was discussed there in that homily, when will he also merit to achieve all of this, and how far he is from this, and he should ask from Him Blessed He that He should merit him to come to everything that was discussed there in that homily.

And one who is intelligent and desires truth, Hashem will lead him in a true way, and he will understand for himself, one thing from another, how to practice this in such a way that his words will be words of grace and correct arguments to gain His will Blessed He, that He draw him close to His service in truth. And the matter of this conversing reaches a place extremely high up, and especially when he makes from Torah, prayer, from this is made enormous delights above (Likutay Moharan vol. 2, Torah 25).

See in the book "Ulim Litrufa" ("Leaves for Healing", letters written by Rabbi Nussun, Letter 397) what is written there: And the main thing is to make from the Torahs, prayers. To beseech every day, and to express his words before Him Blessed He according to whichever Torah he is learning in his (Rabbi Nachman's) holy books, for in all of them he can find himself every day. Aah, Hashem! When will we merit to this? For all our days are flying and passing as a passing shadow, and like a dissipating cloud, and like a rushing wind, and like a fleeting dream (from the liturgy of the High Holidays, "Oonisaneh Toakef") etc.. And we don't have the wherewithal to grab them and hold on to them, so that they stay set up for us, that we live in them forever, just through prayer and entreaty. And the main thing is, through this holy way, which is old and very new, which is to make from the Torahs, prayers, as mentioned above. And it appears to everyone, in their own eyes, that they are far from this, but in truth this is not so, "for this matter is very close to you, with your mouth and your heart to do it (Deuteronomy 30:14)." And if even still, one is unable to begin speaking at all, behold we have spoken a great deal about this as well, with true *aitzoas* (advice/remedies) which are proven and tested, which have already helped us profusely etc.. Fortunate are we that we have merited to hear all this, and to engage a little in this. Who would give that we merit to truly fulfill His will and go in all His ways, to be joyous everyday, and to beseech and scream to Hashem, and to make from the Torahs, prayers etc., see there (see at the end of this book, the awesome discourse from the book Likutay Halachos, Orach Chaim, laws of Rosh Chodesh, law 5, which is based on these two homilies presented above in article 1 and article 2).

His holy words which are written at the end of the book Likutay Moharan

3. Likutay Moharan vol. 2, Torah 95 – Crying in Prayer

And regarding the matter of hisbodidus, and conversing between oneself and his Maker, and the recital of Psalms, and entreaties, and supplications, it is very good when one merits to say them with a truly whole heart, until he merits to cry before Hashem Yisburach like a son who cries before his father. However, he said, that when a person says Psalms, and entreaties, and supplications, and he thinks in his heart and anticipates crying, this thought isn't good, and it also confuses his mind, for because of this he isn't able to say the requests with a completely whole heart. For it is necessary when saying entreaties and supplications, to distant from oneself all types of exterior thoughts of the world, just to concentrate one's mind on the words that he is speaking before Hashem Yisburach, like a person speaks to his friend, and then naturally his heart will be aroused readily until he comes to a truly profound crying.

But when he thinks about this and anticipates crying, then this (-the attempt to cry) and this (-the concentration on the prayer) will be unsuccessful. For the very reciting gets mixed up through this, as mentioned above. For this, that he is thinking and awaiting to cry, is also a form of foreign thoughts that confuse the *kavana* (concentration), because through this he cannot hear well what he is saying. For, the main thing is to speak the words in truth before Hashem Yisburach, without any extraneous thoughts whatsoever, as mentioned above, and if he merits to cry in truth, wonderful, and if not,

not. And he should not confuse his speech for this, as mentioned above (Likutay Moharan vol. 2, Torah 95).

4. Likutay Moharan vol. 2, Torah 96 – Adherence to Hisbodidus

In addition, he said about hisbodidus – for his way, of blessed memory, was to encourage this very much, to be very accustomed to doing hisbodidus, to express one's words before Hashem Yisburach every single day – and he said, that even if one is unable to speak at all, even the utterance of a single word is also extremely good. And he said, that even if one cannot speak, only one word, he should have strong resolve to say that word many many times, without limit or bounds. And even if he spends many many days with this word alone, this is also good. And he should be strong and emboldened, and profuse to speak that word countless times, until Hashem Yisburach has mercy on him and opens his mouth, and he is able to express his words.

And he said, that speech has enormous power, for behold it is possible to whisper (an incantation) on a gun so that it can't fire, understand (this). And at that time, when he spoke about this, he spoke a lot about hisbodidus, and he spoke at great length in a wondrous talk, with all types of expressions, and he strengthened and exhorted us very very much in this, to strengthen ourselves to profuse in hisbodidus and conversing between one and his Maker. And he said that he desires that we have the whole entire day for hisbodidus, to spend the entire day on this, except not everyone is able to fulfill this. Therefore it is incumbent to instruct them that in any case they should have some hours for hisbodidus, because this is also good. However someone who's heart is strong in this, and desires to truly accept upon himself the yoke of His service blessed He, he (Rabbi Nachman) desires that he (this person) should have the entire day for hisbodidus. And he mentioned then the homily of our Sages o.b.m. (Brachos 21), if only a person would pray the whole entire day (Likutay Moharan vol. 2, Torah 96).

5. Likutay Moharan vol. 2, Torah 97 --- Original prayer is a new undetected secure route to Hashem Yisburach

In addition I heard in his name, that he said regarding the eminence of conversing between oneself and his Maker; for (of) the prayers, and entreaties, and supplications that were already standardized, they are already known to all the destructive forces and prosecutors, and they wait in ambush on the ways of these prayers, because they are already familiar with them. Just like for example, a well trodden road which is known and familiar to everyone, the murderers and thieves always wait in ambush there, because they already know of this road. But when going on a new path and road, which are still unknown, there they do not know to ambush (there) at all. Similarly with the matter at hand, because the conversing that a person speaks from himself, between him and his Maker, is a new way and a new prayer that the person is saying new from his heart, therefore the prosecutors aren't very prevalent to ambush. And even still, he also very much admonished regarding the reciting of other entreaties and supplications, as is explicated in our words many times (Likutay Moharan vol. 2, Torah 97).

6. Likutay Moharan vol. 2, Torah 98 --- Speech has great power of arousal

In addition he said regarding the matter of encouragement to do hisbodidus, and entreaties, and supplications, that the spoken word has great power to arouse a person, even though it appears to the person that he doesn't have any heart, even still when he speaks a great deal of words of arousal, and entreaties, and supplications, and so forth, this itself that he is speaking, is a revelation of his heart's and his soul's arousal for Hashem Yisburach, in the aspect of (Song of Songs 5:6), "My soul went out when he spoke," that the speaking itself is a manifestation of the soul and the heart. And sometimes through speaking a lot, even though it will be without any heart at all, even still, afterwards through this he will come to great arousal with heart and soul. And the general principle is, that the speaking itself has a great power (Likutay Moharan vol. 2, Torah 98).

7. Likutay Moharan vol. 2, Torah 99 - Speak out your very soul, and Gd is right there listening

He said, that the main hisbodidus and conversing between one and his Maker in completion, is when one expresses his words so much before Hashem Yisburach until he is very close to expiring his soul Heaven forbid, until he is about to die Heaven forbid, until his *nishuma* (-soul) isn't bound to his body, only by a thread, from his utter loss, and yearning, and longing for Hashem Yisburach in truth. And so it is clarified in the words of our Rabbis o.b.m. (Taanis 8a) who said, a person's prayer isn't heeded unless he places his soul in his palm, that is as mentioned above. And he said, behold, when Hashem Yisburach helps in hisbodidus, one can express his words before Hashem Yisburach like a person speaks with his friend. And one needs to accustom himself to speak with Hashem Yisburach like he speaks with his Rabbi and with his friend, for (Isaiah 6:3), "the entire world is filled with His glory," and Hashem Yisburach exists everywhere (Likutay Moharan vol. 2, Torah 99).

8. Likutay Moharan vol. 2, Torah 100 – The level one attains is achieved through hisbodidus

They told over to me that he said, that from little to big, it is impossible to be a truly kosher person except through doing hisbodidus. And he mentioned many many famous true tzaddikim, and said, that all of them did not come to their (high) level except through hisbodidus. And he also took (for example) a simple person who was from the progeny of the Baal Shem Tov *za.tza.l.*, and he said, also this (person) expresses his words at all times before Hashem Yisburach with great crying. And he said, that the progeny of the Baal Shem Tov are exceedingly regular at this, for they are the progeny of King David ri"p, and the whole occupation of David was this affair, that he would very much break his heart before Hashem Yisburach always, for this is the main (-way it came about) Book of Psalms that he founded, as is explained elsewhere (See Likutay Moharan vol. 2, Torah 101, Words of Rabbi Nachman article 68). (Likutay Moharan vol. 2, Torah 100).

9. Likutay Moharan vol. 2, Torah 101 – Find yourself in the prayer – Prayer is the single catch-all fail-safe vital critical remedy

He said, that through saying Tikun Chatzos (-Midnight Rectification) it is possible to express one's words, everything that is on one's heart, similar to doing hisbodidus. For presumably one doesn't say it on the past, rather the main reciting of *chatzos* ('midnight' – referring to the rectification mentioned above) concerns what is happening with the person now. And when he says *chatzos* in this perspective, it is possible to find everything that is on his heart, in the recital of *chatzos*. And so with the reciting of Psalms and so forth, one needs to see to it that he finds himself in all the chapters (/songs) of Psalms, and all the entreaties, and supplications, and *slichos* (veniality – liturgy of petitions for forgiveness), and so forth. And easily, and simply – without contrivance, one can find himself in all the entreaties and supplications, and especially in the Psalms which were said for the general populace of Israel, for each and every one in particular. And every person, all the battles of the inclination which are upon him, and everything that is being done with him, everything is laid out and explicit in Psalms, for it was principally said regarding the battle against the evil inclination (*yetzehr hurra*) and his legions, for they are a person's main enemy and hostility, that want to bar him from the way of life and cast him down to abyss of sheol (-hell) Heaven forbid, if he doesn't guard himself from them. And exclusively regarding the matter of this battle, the entire Book of Psalms was founded. For the main principle, and root, and foundation of all the *aitzoas* (advice/remedies) to draw close to Hashem Yisburach is just the recital of Psalms and other entreaties, and supplications, and hisbodidus, to express one's words between himself and his Creator, to request from before Him, that He should draw him close to His service Blessed He, and just through this one merits to win the battle; if he will be very strong and emboldened always to plead persistently, and to pray, and to entreat before Hashem Yisburach constantly, come what may, then certainly he will win the battle. Fortunate is he. Thus was what we understood from the words of Rabbainu o.b.m..

For even though there are many good *aitzoas* (advice/remedies) to be found in the books of Rabbainu o.b.m., which are full of *aitzoas* to draw close to Hashem Yisburach, even still, in most cases it is difficult for a person to carry out the remedy itself. Therefore the main thing is prayer, and entreaty, and supplication. Come what may, no matter what, one should speak verbally in whatever condition, and he should beseech from Hashem Yisburach constantly that He should take him out from the darkness to the light, and He should return him in truly complete repentance, and not give remittance until He answers him. And even though he calls and screams to Hashem Yisburach for the longest time, and he still is very, very distant, even still, if he will be strong and bold with prayers and supplications, certainly without doubt Hashem Yisburach will answer him, and He will draw him close to His service in truth, certainly without doubt. Just be strong and courageous, as our Rabbis o.b.m. said (Brachos 32a), that prayer needs encouragement, as it says (Psalms 27:14), "Hope to Hashem, be strong and embolden your heart, and hope to Hashem," and Rashi explains, if your prayer was not accepted, go back and hope (-pray). And so (one should do) forever, until Hashem looks and sees from the Heavens, as it is written (Psalms 130:7), "(Give) hope Israel to Hashem from now until forever."

And all this is already laid out clearly in our words numerous times, however it is necessary to go over and repeat this, and to remember this every single day. For there are many, many types of demoralization and confusion on this, without limit, what the mouth cannot verbalize nor the heart fathom. Therefore it is necessary to go over this a thousand times in order that one should strengthen and embolden himself to stand his ground, to pray and to entreat before Hashem Yisburach constantly, that He should draw him close to His service, come what may. "Let us lift [even] our hearts with our outstretched hands to G-d in Heaven (Lamentations 3:41, according to one interpretation of Rashi),""For Hashem will not abandon His nation, and His inheritance He will not forsake (Psalms 94:14),""The benignities of Hashem, for they have not depleted, for His mercy has not come to an end (Lamentations 3:22)." (Likutay Moharan vol. 2., Torah 101).

10. Likutay Moharan vol. 2, Torah 103 – When praying one should be aware of G-d and nothing else

When praying, as long as a person still hears someone (then), that is, that while he is praying, he hears and senses that another person is also standing there, this is not good. Because every person when praying needs to picture in his mind that there is no one there except I and Hashem Yisburach alone. And in Likutay Moharan (vol. 1, Torah 55:6) it is clarified even further, that a person must abnegate himself while praying, so much so, that he doesn't even retain any awareness of himself whatsoever, just of Hashem Yisburach alone, see there. (Likutay Moharan vol. 2., Torah 103).

11. Likutay Moharan vol. 2, Torah 104 --- Importance of common simple devotion

He loved very much the simple devotions of ordinary people, the simple kosher people. And he loved very much someone who could say a lot of entreaties and supplications from inside the large prayer books, as is the practice of the kosher common people. And he would admonish and exhort us many times to sing songs (*zmiros*) on Sabbath. And he held culpable and was very upset with someone who was wise in his own eyes and didn't make the extra effort to sing the songs (*zmiros*) on Sabbath and Saturday night (*motzai Shabbos*), or any of the other simple devotions. For the essential of Judaism is with simplicity and complete *temimus* (wholeheartedness,unfeigned,sincerity) without any contrivances, as delineated by us many times already (Likutay Moharan vol. 2; 12, 19, 44, 78. Words of Rabbi Nachman, articles 5, 15, 19, 32, 51, 101, 124, 235 and more). And he himself also, his whole life, before he was met with the severe illness through which he passed away, would sing a great deal of songs (*zmiros*) every single Sabbath and on Saturday night (*motzai Shabbos*). (Likutay Moharan vol. 2, Torah 104).

12. Likutay Moharan vol. 2, Torah 111 – Through prayer one can achieve everything – and is therefore the main accounting

Someone asked him, in the matter of the conduct of drawing close to Hashem Yisburach, and he instructed him to learn etc.. And he asked him, "but I am not able to learn." He answered him, "through prayer one can come to everything, to everything good: to Torah, and to service (of Hashem), and to all the holiness, and to all the devotions, and to all the good of all the worlds.

[The copier (R' Alter of Teplik) says: see in the book "Yerach HuAisuneym" (Month of the Powerful/Forefathers – the month of Tishrey), handwritten manuscript of the holy Rav of Tcherin *za.tza.l.*, on the torah "the depth cover them (Exodus 15:5)" in Likutay Moharan, vol. 1 (torah 9), where he writes regarding the day of judgment of the New Years (Rosh Hashana), that the main judgment on a person is for what he was not vigilant in the matter of prayer, for through prayer it is possible to come to everything desirable: to Torah, and to good deeds, and to repentance, and to be saved from sin, just as our Rabbis o.b.m. issued many prayers for (all) this. And this is understood from the words of our Rabbis o.b.m. (Eruvin 65a), that Rabbi Eluzur Ben Azaria said: "I can absolve the whole world from judgment" etc., and they concluded there, what is (the meaning of) "I can absolve" that he said, (he was referring to) from the judgment on prayer. For the judgment on prayer is the aggregate judgment and accounting of a person, for if he had only been vigilant and accustomed to pray properly, he would have merited to rectify everything, as this is similarly explained also in the commentaries there (see Ein Yaakov there). And like this is explained by us elsewhere (see Siach Sarfey Kodesh 4:116), that this is learned from the matter of the betrothed damsel, whose main liability for capital punishment, may the Holy Merciful One spare us, is "on account of her not screaming (Deuteronomy 22:24)," etc., see there.]

One time he said: If they would let a dead person in this world pray, certainly he would pray very (/nicely,) nicely with all his strength. (Likutay Moharan vol. 2, Torah 111).

13. Likutay Moharan vol. 2, Torah 120 – Prayer is bonding and attachment to G-d

He said, that the essence of the prayer is the binding (*divaikus*) to Hashem Yisburach. And it would be better to pray in the Yiddish (-English) that is spoken, because when one prays in the spoken language, then the heart is very close and attached to the words of the prayer, and he can attach himself all that more to Hashem Yisburach. However the Men of the Great Assembly (*Anshey Kinnesses HaGedolah*) enacted the order of the prayer (because not everyone is able to arrange the order of the prayer for himself, as is brought down (Maimonides, laws of prayers 1:4)), therefore we are obligated to pray in the Holy Tongue as they arranged for us. But the main thing is just to concentrate on the simple meaning of the words, for this is the essence of prayer, to pray before Hashem Yisburach for every single thing, and through this one binds (himself) to Him Blessed He. (And someone who prays with the *kavanos* (intentions) of the Kabbala for the words of the prayer, and he is not worthy of this, it is a great defect etc. (Words of Rabbi Nachman articles 75 and 249; Life of Rabbi Nachman 526, avodas Hashem – the service of Hashem 83), see there). Now, someone who always speaks in the Holy Tongue, like a Jerusalemite, doesn't have to think in his mind the meaning of the words, just to incline his ear to what he is saying, and this is the main intention (*kavana*) of his prayer. And by the true tzaddikim of great stature, by them all the *kavanos*

(intentions) of the Arizal etc. are the (simple) meaning of the words, for in their meaning of the words are encompassed all the *kavanos*. (Likutay Moharan vol. 2, Torah 120).

14. Likutay Moharan vol. 1, 99, vol. 2. 111. Words of Rabbi Nachman 10, 74. – Encouragement for passionate prayer – to appreciate the importance of even a small segment

He would strengthen his men who complained before him with great protest against that which they were so distant from prayer, and it was so difficult for them to pray. And he would encourage them and console them with many expressions, that they should not be disheartened because of this.

He said: Behold, by a convert (that converted), what an achievement it is by him, to know how to just recite the words until "Baruch SheUmar" ("Blessed is He Who said" – the second part of the morning prayers), therefore it is befitting to console oneself, and cheer oneself, that in any case he merits to say the words of the prayer.

And I heard, that he was speaking with a simple person about the matter of prayer, that it was very difficult for him to pray, and he gave him an *aitza* (advice/remedy), and said to him, that he should think in his heart, that he doesn't need to pray, just until "Baruch SheUmar" ("Blessed is He Who said" – the second part of the morning prayers), because perhaps in this *gilgul* (form of reincarnation) he needs only to rectify this section of the prayer, because perhaps in an earlier *gilgul* he had already prayed with *kavana* (intention) the other sections of the prayer, just this section – until "Baruch SheUmar" he needs now, in this *gilgul*, to pray with *kavana*, and therefore he should insert all his strength into this small amount, to pray with *kavana* until "Baruch SheUmar". Afterwards, when he reaches "Baruch SheUmar", he should think, perhaps he needs to rectify this section, such as from "Baruch SheUmar" till "VaYiVurech Duvid" ("And David blessed" – second half, of the second section of the morning prayers), and he should again pray with *kavana* that section, and so forth further on. And the general rule is, that one should not confuse himself at the beginning with (consideration of) the whole prayer, for it will be difficult and heavy upon him, he should just strive each time to say a little with *kavana*, for it is possible to pray a little with *kavana*, and afterwards a little more etc., as mentioned above. (Likutay Moharan vol. 2, Torah 101).

[And also it is already explained in The Words of Rabbi Nachman (article 75), that the reality is that usually it is not possible to pray the entire prayer, just a little, for each one prays some section of the prayer according to his aspect, for there is a master of the hands and there is a master of the feet etc. (Tikunay Zohar 18, page 32a). And this is the aspect mentioned above, that everyone is aroused and merits to pray with *kavana* a section of the prayer according to his aspect. Therefore a person should not be disheartened when he sees that he merited to pray a little with *kavana*, some part of the prayer, and suddenly it comes to cessation, and he cannot pray properly anymore by any means, for usually it was compelled to be like that, as mentioned above. And he should endeavor to pray the rest of the prayer with complete simplicity etc., and through this he will merit with His Mercy Blessed He to arouse from this, until he returns, and his heart will fire up, and he will begin to pray properly again with inspiration etc.. And if sometimes he doesn't merit to have passion throughout the entire prayer, what can be done? If he merits, he can say afterwards some chapter of Psalms, or another supplication or entreaty with *kavana*. For certainly every single person, according to what he knows

in his soul of his lowliness, it is becoming of him to realize that he is very, very distant from prayer, which is very, very lofty. And from where does he merit to such a lofty devotion which is higher than learning Torah; and therefore he must do his part; if he cannot pray properly with *kavana*, he should begin to pray the words of the prayer with utter simplicity, and he should incline his ear to what he is saying, and usually through this he will come to the appropriate arousal etc., see there.

And also see in Likutay Moharan (vol. 1, Torah 99) what is written there, that a person has to be strong with prayer even when he doesn't merit to pray with attachment (*divaikus*), and his prayer is not fluent in his mouth Heaven forbid, even still he should be strong even then to pray with all his might and concentration (*kavana*), for when he merits to pray with attachment (*divaikus*), and his prayer will be fluent in his mouth properly, then all his prayers will ascend with that prayer which he prayed properly. And this is, "**And I pleaded to Hashem** (Deuteronomy 4:23)" – always, both with *divaikus* (attachment) and without *divaikus*. "**At that time saying** (same verse)" – that is, because when I merit to pray with attachment (*divaikus*), and the words will be said fluently in my mouth in the aspect of "my prayer is fluent (Brachos 4:3 – this is a sign that it will be answered)," then all the prayers that he prayed until now not properly, will also ascend with that worthy prayer.

And see in The Words of Rabbi Nachman (article 74) what is written there regarding prayer, that sometimes a person does not have any passion in his prayer, and it is necessary to fire himself up with emotion and a fiery heart for prayer. Like, for example, it is found that a person sometimes makes himself upset, until he comes to anger and is angry, like people say in Yiddish, "*ehr shnitzt zich a roagez*" (he made himself angry), the same exact thing with holiness, regarding prayer, it is sometimes necessary to make oneself worked up, and make for himself emotion and a fiery heart with the words of the prayer, "*azoy vey ainer* (just like someone) *shnitzt zich a roagez* (works himself up)," and through this he will actually come afterwards to true vigorous fervor in prayer.

15. Likutay Moharan vol. 2, Torah 124 – Capitalize on the exact spot you received inspiration and act upon it before moving on

I heard in his name that he said, that sometimes a person is visited with a thought of repentance and longing for Hashem Yisburach, in some place, it is necessary there, specifically in that place, to strengthen (with) this thought of repentance and longing, for instance, to say there some words of entreaty and supplication, or words of longing, with mouth and with heart, according to the matter, and not to wait and not to move from his place, even though this place is not disposed for such, such as a place that isn't designated for Torah (study) and prayer, just on the way and so forth, because when he moves from his place it is possible that it will cease. And so we saw this matter by him o.b.m. himself, many times. (Likutay Moharan vol. 2, Torah 124).

16. Likutay Moharan vol. 2, Torah 125 – Seeing oneself in the Psalms, even the praises

Regarding the recital of Psalms, he spoke with someone and said to him, that the essence of saying Psalms – is to say all the chapters of the Psalms referring to oneself. And Rabbainu ob”m explained this to him a little, that all the wars (that) King David ri”p beseeched that Hashem Yisburach should save him from them, one needs to depict everything on himself, referring to the battle he has with the evil inclination (*yetzehr hurra*) and his legions (as this is explained above, article 9). And the person asked him ob”m, how to depict on himself the verses that King David ri”p praised himself, such as (Psalms 86:2), “Guard my soul for I am pious (*“chusid”*),” and so forth. He replied to him, this as well one needs to read on himself, because it is necessary to judge oneself favorably, and to find in oneself, some merit and good point in which this, he is in the aspect of pious, and so forth. And Rabbainu ob”m said to him, behold by Yehoshufat it is written (Chronicles 2:17:6), “And he lifted his heart (-ego) in the ways of Hashem,” that in the ways of Hashem and His service Blessed He, he lifted his heart a little. In addition Rabbainu ob”m said to him, behold in the morning we begin by saying, “What are we? What are our lives? Etc.,” and we extremely efface ourselves, and afterwards we say, “But we are Your nation, the Children of Your Covenant etc.,” for afterwards we strengthen ourselves and relate our greatness, that we are His nation the Children of His Covenant, the progeny of Abraham, Isaac, and Jacob etc., because this is the necessary conduct in the service of Hashem, as mentioned above. And see Likutay Moharan (Torah 282), what is written on the verse (Psalms 104:33, 146:2), “I will sing to my G-d with all I have (/with the little bit (of good) remaining in me),” and it is brought down further on, article 67. (Likutay Moharan vol. 2, Torah 125).

17. Words of Rabbi Nachman 7, Ullim LiTrufa 254 – Speak to G-d like an enamored toddler cajoles his father

It is very good for someone who is able, to pour out his words before Hashem Yisburach piteously and pleadingly, like a son who yearns before his father, for behold Hashem Yisburach already called us sons, as it is written (Deuteronomy 14:1), “You are sons to Hashem your G-d.” Therefore it is very good to express one's words and troubles before Him Blessed He like a son who complains before his father with cute and endearing motions which are called “*piyestin*”- (playing, cooing), and even if it seems to someone that in accordance to his conduct he is not like a son before Him Blessed He, even still, behold Hashem Yisburach called us sons, as mentioned above, because (Kedushin 36a), either way (-whether or not Israel act befittingly) they are called (by You) sons etc., (so) it is on me to do my part, to make myself as a son, as mentioned above. And how good it is when one can arouse his heart with entreaties until he cries and sheds tears like a son before his father. (Words of Rabbi Nachman 7).

And see the book “Ullim LiTrufa” (Leaves for Healing, letter 254), where it is written there: And I saw in Medrash Rabbu (Vayikra Rabbu 2-3), that it brings down (there) the verse (Jeremiah 31:19/20), “Is Ephraim a dear son to me? Is he a child of (my) delight? For whenever I speak of him (/for it is sufficient the words (of Torah) which I put in him, to effect), I surely remember him more.” And it says there: Which (age) is a delightful child? Around the age of two or three years old. And another said, around four or five years old. And the commentaries (see Eitz Yosef) there explain, that one said around the age of two or three year old, for even though such a young toddler cannot speak, only hintingly, or partial words, even still his father delights in him, with his speech, and fulfills his desire.

And one said, around the age of four or five years old, for then his speech is complete, and he makes requests from his father with full verbalization: "Give me such a thing or such a thing." And his father fulfills his request. And even though it is not explained so much over there, I explained the matter more, because I, in my poverty, took out from here a great deal of inspiration regarding what he ob"m admonished us, for one to express his words before Him Blessed He every day etc., because thank G-d, I understood from this Medrash powerful encouragement and arousal for this. Because it is understood and conveyed from this, that even when a person cannot speak at all before Him Blessed He, or to express his words well, even still it is precious in His eyes Blessed He, even if he speaks only hintingly and with partial words like a two or three year old baby, and sometimes Hashem Yisburach helps, and he speaks entire phrases like a toddler of four or five years old. And in this way Israel is precious in His eyes Blessed He, when they speak and converse their needs before Him Blessed He, and they are called a "child of delight". And see there what is written (there) on the end of the verse, "for when I speak of him;" My Word (the Torah) that I put in him is sufficient etc.. It can be understood from there the utter preciousness of the spoken word, and it is impossible to explain so much in writing, and it is compulsory to be brief, however, you can understand for yourselves from this, hints to strengthen oneself, in the matter of speaking and conversing between oneself and his Creator, however possible. True, it is certainly better to speak explicitly with complete articulation, however, even when one cannot speak properly, it is precious in His Eyes Blessed He even the speech which is called "*piyestin*" (playing, cooing), like a delightful child of two or three years old. And understand this well to fulfill all this with simplicity, for it is your eternal life, for it is impossible to pass through this world peacefully, only through this which is written here, for our strength is only with our mouth etc. (Medrash Shocher Tov 22:20), see there.

18. Words of Rabbi Nachman, article 20 – Joy is a pathway to do hisbodidus

When a person is happy the entire day, then he can readily designate an hour of the day to break his heart and converse everything that is on his heart, before Hashem Yisburach, as explained by us many times; but when he has sadness Heaven forbid, it is very difficult for him to do hisbodidus and to express his words before Him Blessed He. (Words of Rabbi Nachman, article 20).

19. Words of Rabbi Nachman, article 41 --- Have a broken heart but never be sad

A broken heart and sadness are not at all the same thing. For a broken heart is of the heart, whereas sadness comes from the spleen (Tikunay Zohar 3 of the final additional 11, and see Likutay Moharan 23:5), and it is the other (-evil) side, and the Holy One Blessed He hates it; however, a broken heart is cherished before Hashem Yisburach, and is very dear in His eyes Blessed He. And it would be good for a person to have a broken heart the entire day, however, people of your standing are not able to hold this up, because it is possible from having a broken heart to come to sadness Heaven forbid, which is completely forbidden for a person. Therefore it is necessary to designate some hour in the day in which one should have a broken heart, that is, to do hisbodidus and break his heart before

Him Blessed He, but the rest of the whole day entirely he should be just happy. (Words of Rabbi Nachman, article 41).

20. Words of Rabbi Nachman, article 42 – Difference between a broken heart and sadness

Sadness is like someone is angry and upset, like someone who resentfully finds fault and complains against Him Blessed He, Heaven forbid, for not doing for him as he wishes; however, a broken heart is like a son who expresses his yearning before his father, like a baby who complains and cries before his father for being distant from him etc.. (Words of Rabbi Nachman, article 42, and furthermore see below article 34).

21. Words of Rabbi Nachman, article 45 – A Broken heart brings joy

After having a broken heart comes joy; and this is an indication if one had a broken heart, when afterwards he comes to joy. (Words of Rabbi Nachman, article 45).

22. Words of Rabbi Nachman, article 47 – Take the time to settle yourself and take stock everyday

One must have great merit, for him to merit, to settle himself one hour a day, and for him to have regret for that which necessitates regret, because not everyone merits to this, for the day passes and whisks by him and he doesn't have the opportunity to settle himself even one time in all the days of his life. Therefore it is necessary to rise and take charge, to see to commit time for himself to settle himself well, concerning all his action which he does in this world, if it is appropriate for him to spend his days in such a fashion, with this conduct. (Words of Rabbi Nachman, article 47).

[And see in the book "Nachas HaShulchan" (Savoring the Table- Code of Jewish Law), handwritten manuscript of the holy Rav of Tcherin ob"m, in the laws of passover, where he explains that the main insurrection of the other (-evil) side is to blind a persons eyes so that he does not give any contemplation whatsoever to his ways, in the aspect of (Proverbs 18:3), "A fool does not desire understanding etc.." However, immediately when there is an awakening of the power and the radiance of the *neschama* (-soul), which is the aspect of the light of the candle, the aspect of (Proverbs 20:27), "The candle of Hashem is the *neschama* of a person (searching all the chambers of the innards)," and he begins to examine his actions and to contemplate his ways, then (Avoda Zura 55a), one who comes to purify himself (from above they) help him, and a little light repels a lot of darkness (Tzaidah LaDerech 12). And this is what we make the blessing on the obliteration of *chumetz* (-leaven and foods which were fermented, which must be eradicated before Passover) at the time of the *bedika* (-the search for *chumetz* the night before Passover, all the *chumetz* found is destroyed the next morning, yet the blessing on the destruction is made before the search), because the very *bedika* (-search, examination) for the *chumetz* (which is a construct of the evil inclination),

that is, when one begins to search and examine his actions, this itself is already the beginning of the obliteration].

23. Words of Rabbi Nachman --- Hisbodidus in bed and sighing

He said: King David ri"p founded the Book of Psalms from this, that he was very strong in the matter of hisbodidus. And he said, that the main hisbodidus of King David ri"p was when he lay on his bed and covered himself with a sheet, then he would speak and converse everything on his heart before Hashem Yisburach, as it is written (Psalms 6:7), "I converse (/spoil, ruin/swim) every night (in) my bed with my tears I drench my bed." Fortunate is whoever accustoms himself to fulfill this practice which surmounts everything. (Words of Rabbi Nachman, article 68).

In addition, it is written in his holy words (article 275, see also Life of Rabbi Nachman 587), that it is good for a person, when he lies down in his bed to sleep, to accustom himself to pour out his words before Hashem Yisburach and to request from Him that He draw him close to His service Blessed He. And if he doesn't merit then to speak outright before Him Blessed He due to the preponderance of his stone heart, in any event he should accustom himself to sigh and groan, many groans continuously one after the other, over his great distance from Hashem Yisburach and that he should merit to draw close to Him Blessed He (Life of Rabbi Nachman 510, and see below article 47). And it is already laid out in his holy book Likutay Moharan many torahs (teachings; 8, 22:4, 56:9) what one can merit through a holy sigh, see there.

24. Words of Rabbi Nachman 69 – G-d helps and provides words for one to prevail and be victorious despite all

Our Rabbis ob"m said (Pesachim 119), sing to Whom one is victorious over Him, and He rejoices, for it is necessary to best Him Blessed He, so to speak. For even though it seems to a person that Hashem Yisburach does not want to draw him close because he was very delinquent (/did a lot of damage) and even now he does not behave properly as He desires Blessed He, even still a person must bolster himself exceedingly, and prostrate himself before Him blessed He, and spread out his hands to Him, that He should have mercy on him and draw him close to His service, "for despite this, I desire to be a Jewish man." It comes out, that he wants to defeat Hashem Yisburach so to speak, and Hashem Yisburach has joy from this, that they defeat Him so to speak. (Words of Rabbi Nachman, article 69). [And see Likutay Moharan (vol. 1, torah 124), that it is written there, that because of the joy that Hashem Yisburach has from this, therefore He Himself sends him words in his mouth so that he can defeat Him, for short of this it would certainly be impossible for flesh and blood to defeat the Holy One Blessed He, just, Hashem Yisburach Himself helps him with this, as mentioned above].

25. Words of Rabbi Nachman, article 70 – A Jew who turns to G-d, G-d puts all edicts aside giving him undivided attention

When a Jew desires to speak with Hashem Yisburach, to express his words before Him blessed He, and to ask from Him that He should draw him close to His service blessed He, then Hashem Yisburach so to speak throws aside all His affairs, and all the edicts that He wishes to decree Heaven forbid, and all His engagements that He blessed He is involved in, so to speak, and He casts everything aside and turns Himself to attend just to this person who desires to speak with Him, and express his words before Him to request from Him that He help him to draw close to Him blessed He. The upshot is, that through this the natural result is that the Jews are saved from all harsh decrees, may the Merciful One save us. (Words of Rabbi Nachman, article 70).

26. Through good tidings it is possible to recite Psalms. (Words of Rabbi Nachman, article 97).

27. Words of Rabbi Nachman, article 98 – Psalms and trust in G-d are a life support which heal. The surrounding vegetation yearn and are included in one's prayer.

Reciting Psalms is a great quality (/height), as if they were (being) said by King David ri"p himself, because he said them with Divine inspiration (*ruach hakodesh* -holy spirit), and the Divine inspiration is resting (innate) inside the words. And when one says the chapters of Psalms, he arouses with the breath (*ruach*) of his mouth the *ruach hakodesh*, to the extent that it is considered as if King David ri"p himself had said them. And it is extremely propitious (*mesugal*) to heal the sick, for him to have trust solely in Hashem Yisburach, that through the reciting of Psalms, Hashem will save him. And the trust is an aspect of a cane (/support), just like a person is supported on the cane, so he is supported on the trust, that he trusts that Hashem will save him, as David said (Psalms 18:19), "And Hashem is a support for me." And therefore through this the sick person is healed, as it is written (Exodus 21:19), "If he rises (from his sickbed) and walks outside on his cane, then exonerate (the attacker)." And this is the aspect of (Isaiah 11:1), "And a staff (/shoot) will come out from the lineage (/stump) of Jesse (-*Yeesheye*)," which is said of Messiah, who is from the progeny of David. And this is the aspect of (Pesachim 68.): In the future the tzaddikim will resurrect the dead, by means of the cane, in the aspect of (Zechariah 8:4), "And a man with his cane in his hand," in the aspect of (- based on the verse - Kings 2:4:29), "And you should place (the) my cane on the face of the youth."

He also said then: Winter is the aspect of pregnancy, at which time all the grasses and the vegetation perish, for their vitality is dormant in the winter, and they are then in the aspect of death. And when summer comes, which is the aspect of birth, then all the grasses awaken and come to life, and at this time it is good and very fine when one goes out to converse in the field, "conversing" being prayer, and entreaties, and yearning, and longing for Hashem Yisburach, and then all the vegetation of the field which are beginning then to live and burgeon, all of them are yearning and including themselves inside his words and his prayers. (Words of Rabbi Nachman, article 98).

[And see in Likutay Moharan (vol. 2, torah 1), that this is the aspect of (Genesis 24:63), “And Isaac went out to converse <lu-suach> in the field,” that is, his prayer was together with all the vegetation <siach> of the field, for all the vegetation of the field restored (returned) their vitality in (to) his prayer, see there].

28. Words of Rabbi Nachman, article 163 – Do hisbodidus in the fields

He said: If a person would merit to hear the songs and the praises of the grasses, how each and every grass says song to Hashem Yisburach without any ulterior motive or any foreign thoughts whatsoever, how beautiful and pleasant it is when one hears their song. So therefore amongst them it is very good to serve Hashem with fear [and he said in these words: “*es iz zehr git frum tzoo zayn tzivishin zay*”], and to do hisbodidus on the face of the field between the growth of the earth, and to truly pour out one's words there before Hashem Yisburach. And further see in the Words (of Rabbi Nachman, article 227), that he also said, that it is better for the hisbodidus to be outside the city in a place of grasses, as mentioned above, for the grasses are an impetus to arouse the heart. (Words of Rabbi Nachman, article 163).

29. Words of Rabbi Nachman, article 117 – Scream to G-d as if your life is in peril

He said: It is necessary for every person to scream to Hashem Yisburach, and to lift his heart to Him blessed He, as if he were hanging on a thread in middle of the ocean, and powerful storm winds (are) blowing to the heart of the sky, to the extent that he doesn't know what to do, and there is barely even an opportunity to scream. But in truth, certainly he has no *aitza* (advice, solution, course of action) or recourse except to lift his eyes and heart to Hashem Yisburach. For a person is in grave and dire danger in this world, as every person knows for himself (-in his soul). (Words of Rabbi Nachman, article 29).

30. Words of Rabbi Nachman, article 302 – Scream to G-d from the depth of Hell

One time I (Rabbi Nussun) stood before him, and he ob”m was resting on his bed, and the following words were discharged from his holy mouth, and he said these words: “*Der* (the) *ikar* (main thing) *iz* (is), '*meebeten* (from the belly of) *scheol* (-hell) *sheevaatee* (I screamed) (Jonah 2:3)'.” And see in the book Ullim LiTrufa (Leaves for Healing, letter 60), which brings down there this statement, and writes there the following: And every person is so despondent to the extent that it appears to him as if this was not said regarding him, as if he descended lower than the belly of *scheol* (-hell) Heaven forbid, and as if he is no longer able to scream, and as if he has already screamed a very great deal and it was to no avail, and many more such excuses and denial. And the truth is not so, for I know the truth, that he ob”m intended in all his words also etc. and pertaining every single person etc., see there. (Words of Rabbi Nachman, article 302).

31. Words of Rabbi Nachman, article 185 – Hisbodidus is for everyone, every single unique soul

Every single person has unique practices, that he needs to practice according to his needs, to rectify what he defected, and according to the root of his *neshama* (soul). However, hisbodidus and to pour out one's words before Hashem Yisburach every day (and) in the spoken language, this is a general practice of which every single Jew is obligated every day, all the days of his life. And so, learning the Shulchan Aruch (Code of Jewish Law) every day, this is also a general practice, as mentioned above. (Words of Rabbi Nachman, article 185). [And see below, the end of item 61, where it explains there that these two are contingent one upon the other].

32. Words of Rabbi Nachman, article 228 – Hisbodidus prepares a person for Messiah

He said: Certainly there are kosher people to be found even though they do not do hisbodidus, however I call them perturbed and disconcerted (shocked), and suddenly when Messiah comes and calls them – they will be confused and disconcerted. But he who conducts the holy practice of hisbodidus, will resemble a man well rested whose mind is collected and very settled, so he will have calm presence of mind, without agitation or confusion. (Words of Rabbi Nachman, article 228).

33. Words of Rabbi Nachman, article 229 – It is appropriate to be enraptured with yearning for G-d even when amongst people

It is appropriate for a Jewish man, that his heart should be so drawn to Hashem Yisburach, to the extent that even when he is amongst people, he will be aroused time and again to Hashem Yisburach with great longing and intensive awakening, and lift his hands and his heart to Hashem, and scream to Hashem Yisburach with all (lit. with the expiration of) his soul, and with wondrous arousal: “Do not leave me Hashem, my G-d (Psalms 38:22).” And he lifted his hands then and said this verse with a pleasant voice of entreaty and longing before Hashem Yisburach. (Words of Rabbi Nachman, article 229).

34. Words of Rabbi Nachman, article 230 – With a broken heart one can turn intimately to G-d even when amongst people

He said: The difference between a broken heart and depression is; a broken heart is such that even when one stands amongst people, he turns his face away and says: “Master of the World etc.,” and at that exact time simultaneously, Rabbainu ob”m himself said, “Master of the World,” with

wondrous arousal, with upraised hands in intensive yearning, as was his way. (Words of Rabbi Nachman, article 230, also see above articles 19-21).

35. Words of Rabbi Nachman, article 232 – Speaking to G-d is a mighty endeavor and it is ludicrous to back down due to some minor dejection or deterrent

He said: A parable, a warrior girded his loins to conquer a bastion, and afterwards when he came to the gate there was a tapestry woven there from spider webs which blocked the gate. Is there anything more ridiculous than this, that he should retreat from his battle due to the blockage of spider webs? And afterwards he said: The main thing is the speech, for through speech one can conquer everything, and be victorious over all the battles. And he said: Even though it is possible to do hisbodidus by thought, [but] the main thing is the speech.

The meaning of the parable is readily explained to address the difficulty a person has to speak before Hashem Yisburach what is in his heart, and all of this is due to his shame and heaviness, for he does not have holy brazenness. And certainly this is a great folly, for behold he desires to conquer with his speech an arduous battle, which is the battle of (-against) the (evil) inclination, and now, when he is close to begin to speak before Hashem Yisburach and conquer, and break walls, and open gates by means of the speaking, and because of a minor deterrence, from his dejection and so forth, he will hold himself back Heaven forbid, from speaking. Behold this restraint is tantamount to the blockage of a spiderweb in contrast to a rampart, for what he desires to break with his speech!

And he said, that it is good for a person to do hisbodidus two hours a day; one hour – for him to go and yearn and prepare himself to speak, and to arrange and forge his heart for this, and afterwards he should speak for one hour. (Words of Rabbi Nachman, article 232).

36. Words of Rabbi Nachman, articles 272-4 – Pray for everything, even the smallest concern

He said, for every matter it is necessary to pray, that is, if one's garment is torn and he needs clothing, he should pray to Hashem Yisburach that He should give him clothing to wear. And so forth with everything similar. Something big or small, for everything, one should accustom himself to pray always to Hashem Yisburach for everything he is lacking. Even though the main thing is to pray for the fundamental, namely, for the service of Hashem Yisburach, to draw close to Him blessed He, even still, also for this one needs to pray. And he said: He who does not practice this, even though Hashem Yisburach gives him clothing, and a livelihood, and all his needs in life, nevertheless his whole life is like an animal, which Hashem Yisburach also gives it food etc.. Because since he does not draw all his sustenance through prayer from Hashem Yisburach, consequently all his vitality is *mamash* (-really) like the life of an animal, because a person needs to draw all his sustenance and his needs from Hashem Yisburach specifically through prayer and entreaty. And one time he (Rabbi Nachman) said to his student, our teacher the rav, Rabbi Nussun *zatza"l*, regarding a small and very trivial matter that he somewhat required, "Did you prayer for this to Hashem Yisburach?" And he

stood flabbergasted, for this matter was wondrous in his eyes, to pray to Hashem Yisburach for something infinitesimal such as this, and also because it was not overly necessary. He (Rabbi Nachman) spoke up and said to him (with an inquisitive inflection), "This is beneath your dignity, that you should pray to Hashem Yisburach for such a trite matter?" And the general principle is, that for everything in the world one needs to pray to Hashem Yisburach. (Words of Rabbi Nachman, article 233).

37. Words of Rabbi Nachman, article 234 --- Hisbodidus can take time to show its effect like dripping on a stone until it carves a niche

He said regarding encouragement in hisbodidus and conversing between oneself and his Creator: Even if many days and years pass by, and it seems to him that he still has not accomplished anything with his conversing and his words, even still he should not fall from this whatsoever, for the truth is that certainly the words are making an impression. An allegory for this: Like water coming down on a stone, even though it would seem that the water doesn't have power against the hard stone, and the water has no apparent impression in the stone, even still, when the water comes down on the stone many, many times consecutively, they bore a hole in the stone, as can be seen outright. Similarly, even if one's heart is a heart of stone, and shows no sign of his words and his prayers, even still with the accumulation of days and years his heart of stone will be pierced through his conversing and his words, like (Job 14:19), "stones withered by water," as mentioned above. (Words of Rabbi Nachman, article 234).

38. Words of Rabbi Nachman, article 270 – The Psalm recited before Sabbath is an opportunity to really articulate oneself

He said: In "*Hoadoo*" ("Praise" - Psalms 107) which is said before Sabbath, before *mincha* (-the afternoon prayer), it is possible to break one's heart very much, and to express all one's words there, because it speaks there regarding the hardships of the soul and regarding screaming (to Hashem) over every matter. (Words of Rabbi Nachman, article 270).

39. Words of Rabbi Nachman, articles 272-4 --- Designate a special private place to do hisbodidus

It is very good for a person to have a room designated for him alone, to engage there in the service of Hashem, and particularly in hisbodidus and conversation between himself and his Creator. And he said, that even the sitting itself, that one sits in a room allocated for him alone, this also is very good. However, even someone who doesn't merit to have his own room, even still, he too can come up with many schemes to carry out this practice of hisbodidus and to speak between himself and his Creator. And he said, that under the *tallis* it is also like a private room, for when one lowers the *tallis* over his eyes, it is possible to speak between himself and his Creator whatever he desires. Also it is

possible to express one's words before Him blessed He when he lies down in his bed and covers himself with a sheet, as pointed out above (article 23), that this was the practice King David ri"p chose for himself. It is also possible to sit with a book, and others will think that he is learning, and he can speak then between himself and his Creator. Additionally, many ruses can be found (by) he who truly desires to conduct himself in this practice of hisbodidus which is higher than everything, for it is an essential root of holiness and purity, as has been explained already many times. However, it is better for one to endeavor to have his own room, as mentioned above. (Words of Rabbi Nachman, article 272-4).

40. Words of Rabbi Nachman, article 16 --- It is possible to scream silently

It is possible to scream to Hashem Yisburach in a silent whisper, screaming tremendously, and no one will hear anything, because one does not release any sound outside, he just visualizes distinctively the scream in thought. See the whole matter inside. (Words of Rabbi Nachman, article 16).

41. Words of Rabbi Nachman, article 271 – Put down prayers and Torah study for a future time of need

He said: Behold the storekeeper is in the practice of selling on credit, to be paid some time after, so why does a person not say some chapters of Psalms, or learn (Torah), or do other *mitzvos*, and they will remain ready by him for a time of need; for there will be a time when he will need it, when he will collect his wages and his accomplishments, so why should he not do as the storekeeper who gives merchandise on credit. (Words of Rabbi Nachman, article 271).

42. Words of Rabbi Nachman, article 295 – Encouragement to pray strongly even when one seemingly has reason to be disheartened

He said: Even if a person is the way he is, even still he should strengthen and embolden his heart to pray to Hashem Yisburach. And he said, that one should think in his heart, "Behold, if in my eyes I am so distant from Hashem Yisburach due to my plethora of sins, in that case, on the contrary, the main completion of the prayer – is specifically through me, for behold our rabbis ob"m said (Kreesus 6:), every prayer that doesn't include in it, (something) from the prayers of the iniquitous of Israel, is not (considered) prayer, and we learn this from the Incense (*Kitoaress*), which contained *chelbinnu* (galbanum). So if this is the case, if I am like the iniquitous of Israel Heaven forbid, if so, on the contrary, the entire completion of the prayer is specifically through me, as mentioned above, so certainly I need to strengthen (myself) all the more so, to pray to Hashem Yisburach, and be confident in Hashem's kindness, that He will listen and receive my prayer as well, for on the contrary, specifically through me there is the main completion of the prayer, for it is impossible to burn the *Kitoaress* without *chelbinnu*, hence *chelbinnu* is also the completion of the *Kitoaress*. And so too

regarding prayer, as mentioned above, without my measly prayer which joins the prayer of Israel, the prayer would not have completion.” (Words of Rabbi Nachman, article 295).

And see additional strong encouragement regarding prayer in Words of Rabbi Nachman (article 283) what he said regarding the youth, who are usually perturbed in their prayers due to their not having merited to sanctify themselves properly in the holiness of conjugation, and therefore when they stand afterwards to pray, it is very difficult for them to pray. And he ob”m warned of this many times, not to fall in resolve from this whatsoever, and what was, was, and during the prayer it is necessary to forget everything completely, and rally to always pray with joy as is befitting, whatever state he is in, and to trust in Hashem Yisburach that in the very end he will merit through the prayer to win the battle, and to sanctify himself as is befitting. And he said, that regarding this Abba Binyumin took pains (Brachos 5b) that his prayer should be close to his bed; “*bed*” is a term for conjugation, and this is the meaning of “on my prayer, that it should be close to my *bed*,” namely, that I should be able to pray afterwards, immediately following, and this matter should not disconcert my prayer whatsoever.

43. The Life of Rabbi Nachman, article 107 – Hisbodidus is a taste of paradise and you will see the world in a completely new way

The person who merits to accustom himself to truly do hisbodidus and express his words before Hashem Yisburach properly, especially if he merits to do hisbodidus in the fields and forests, (then he) will feel with every single step he takes there, the taste of paradise (*Gan Eden*). Also subsequently when he returns from there, (then) the whole world will be brand new in his eyes, and it will appear to him as if it is a different world, completely new, and the world will not appear at all in his eyes as it had before. (Life of Rabbi Nachman, article 107).

44. Life of Rabbi Nachman, article 436 – Hisbodidus is a super way of receiving Divine help despite the restriction of “free choice.”

When he (Rabbi Nachman) made known the matter of hisbodidus and conversing between oneself and his Creator, our teacher, the rav, the tzadik Rabbi Nussun *zatza”l* spoke with him, and asked him: Behold a person has free choice (- t.n. so how can simply relating matters to Hashem effectuate the changes which should be incumbent on the person himself to achieve)? And he did not answer him explicitly, just offhandedly, as if to say, even still. That is to say, that is impossible to explain this matter to you completely, (and) even still it is necessary to practice this. And our teacher, Rabbi Nussun *zatza”l*, was not able to question any further, because he knew that this question could be asked also pertaining the prayers that were already set for us by our Rabbis ob”m addressing repentance and drawing close to Hashem Yisburach, like the blessing “*Hasheevainu*” (-of the 18 benedictions, return us in repentance) and so forth. (And see below, article 93, what I brought down from the book Likutay Halachos, Choshen Mishpat, laws of deposit, law 3).

45. The Life of Rabbi Nachman, article 437 – Always start anew

He said: It is good for a person to say during hisbodidus, when he is secluding himself with his Creator, he should say: “Today I begin to bind (*divaikus*) to You.” And every time he should initiate a beginning, because all continuations follow after the beginnings. And even the rationalist scientists say that the beginning is paramount to half of the phenomenon of the entire process. Consequently, either way he should make a new start every time, and he should say as mentioned above, for either way (*mima nafshuch*); if it was good before – now it will be better, and if Heaven forbid beforehand it was not good – certainly it is necessary and incumbent to launch a new beginning. (The Life of Rabbi Nachman, article 437).

46. The Life of Rabbi Nachman, article 439 – Rabbi Nachman's grandson took from him his watch and proceeded to ask of G-d with utter simplicity – heal grandfather.

On the last Rosh Hashana (Jewish New Years) in Uman, his wise grandson, the son of his righteous daughter Mistress Sara ob”m, Master Israel, was by him. And his grandson was still a young boy, three or four years old, and at that time Rabbainu's ob”m sickness was very critical, for it was close to his passing away, for he passed away right afterwards on Chol HaMoed (intermediate days of) Succos. And Rabbainu ob”m said to his aforementioned grandson, “Yisroel, pray for me to Hashem Yisburach that I should return to my health.” He replied (to him), “Give me your watch and I will pray for you.” Rabbainu ob”m responded, “Did you (plural – addressing everyone present) see that he is already a 'Good Jew' (an appellation reference for a Chasidic Master), for he is ordering that I give him an item in order that he pray.” And he gave (it) to him. And the boy took the watch, and he progressed and said these words, “G-d, G-d, *luz* <let> *der* <the> *zaide* <grandfather> *zayn gizund* <be healthy>.” And the people standing there began to laugh. Rabbainu ob”m responded, “This is the way necessary to beseech from Hashem Yisburach, and how is there any other way to pray to Hashem Yisburach?!” That is to say, that this is the main (method of) prayer to Hashem Yisburach, with utter simplicity, like an infant before his father, like a person speaks to his friend. (Life of Rabbi Nachman, article 439).

47. Life of Rabbi Nachman, article 440 – Even to just say Master of the World is very good. It can be discerned on a person if he does hisbodidus.

He said, even when one is unable to speak during hisbodidus, just the word “Master of the World” alone, this is also very good. (And see above, article 2, elucidated that even the preparation alone, that one prepares himself to speak but cannot speak at all, is also very good.) And he said, that it is possible to recognize on a person if he does hisbodidus. (Life of Rabbi Nachman, article 440) [And regarding this see the Introduction and below article 58].

48. Life of Rabbi Nachman, article 441-2, 545 – Multiple daily sessions of hisbodidus. Sighing. Lifting the heart. Speaking to the limbs. Speaking exhaustively.

To one person, Rabbainu ob”m ordered that he should do hisbodidus, one period in the day, and one period in the night. Once Rabbainu ob”m asked one of his followers if he was accustomed to groaning and sighing, which is called '*krechztin*', when he does hisbodidus. And he replied (to him), “yes.” And Rabbainu ob”m said to him, “When I make a groan or a sigh, if I am holding my hand on the table at the time of the sigh, then is it impossible afterwards for me to lift my hand from the table, and I need to wait some time (hour) until my strength is restored (see Brachos 58b, and Likutay Moharan 22 and 109, and in the additional handwritten torahs published at the end, Rabbainu uses the word NeNaCh - sighing). Once Rabbainu ob”m grasped the rav, the tzaddik, Rabbi Shmuel Isaac ob”m against his heart, and said to him, “Because of a little blood such as this (i.e. the vascular of the heart) you will abolish this world and the next world.” And in Yiddish, “*Ibber a bisselleh blit zulst uhn verin dey velt uhn yenne velt; krechzt dus ois,*” accustom yourself to sigh a lot before Hashem Yisburach, until you are relieved of this blood, and put down the evil in it, and you merit to the aspect of (Psalms 109:22), “And my heart is hollow inside of me.”

Once, Rabbainu ob”m spoke with Rav Yaakov Yosef regarding the service of Hashem, as was his practice always, and he told him a parable of a king who sent his son far away to learn wisdoms. Afterwards the son came to the king's house erudite in all the wisdoms. Once, the king commanded the son to take a certain extremely large stone (like a millstone) and carry it up to the higher floors of the house, and probably the son was unable to carry and lift the stone, because it was a very large and heavy stone. And the son was anguished for not being able to fulfill the desire of his father the king, until the king revealed to him afterwards his purport, and said to him, “Is it conceivable to you that I would command you something so arduous like this to take the stone as it is and carry it and lift it; are you able to do such a thing with your great wisdom?! Rather my entire intention was that you should take a sledgehammer and bash and break apart the stone into small pieces, and in this way you would be able to bring it up to the higher floor.” Similarly, Hashem Yisburach commanded us (Lamentations 3:41) that we lift our hearts up to hands (stretched out) to G-d in heaven, and our hearts are very large and heavy stone (heart), and it is impossible to lift by any means, just, by taking a hammer, which is speech, and through this it is possible to bust and break apart the heart of stone, and then we are able to lift it to Hashem Yisburach, and understand (this).

Another time Rabbainu ob”m spoke about the necessity to engage abundantly in the recital of Psalms, and entreaties, and beseeching, and hisbodidus etc.. And the rav, the tzaddik, Rabbi Yuddel *zatza*”l asked him, “How does one garner heart (meaning to say, how does one merit that the words will be with arousal of the heart)?” Rabbainu ob”m answered him, “Tell me, by which tzaddik did you receive arousal of the heart? The main thing is the speaking with the mouth, words of entreaty and beseeching, and the arousal of the heart will come of itself. (Life of Rabbi Nachman, article 441).

To one of his greatest followers, in the youth of this follower he instructed him, that during his hisbodidus he should speak a great deal individually with all the limbs of his body, and he should explain to them that all the desires of the body – (are) emptiness, for behold the end of every man is death, and the body is brought to burial, and all the limbs will decay and rot etc., and additional

words similar to these. And he practiced this for some time, and afterwards he spoke with Rabbainu ob”m and he apologized before him that his body doesn't listen or feel whatsoever all his argumentation and words with it. Rabbainu ob”m said to him, “be strong in this matter and do not let up from this, and you will see afterwards what will be from these words.” And he heeded his advice and fulfilled his words, until he merited afterwards, that every single limb which he spoke to individually was so drawn to his words, to the extent that *mamash* (-actually) all the life would leave the limb he was speaking with, and remained with out any vitality or sensation. And this he saw empirically in his external limbs such as his fingers and toes and so forth, until he began to speak with his inner organs which are vital, such as the heart and so forth, he needed to be very succinct in order that his life wouldn't expire *mamash*, as mentioned.

And I heard that once, this person spoke with those close to him about how this world isn't anything, and what is the *tachlis* (-purpose, end) of all the matters of the body etc. as mentioned above, and in the middle of speaking he fainted and began to die (and in Yiddish: he remained weak), and with ardent effort he revived and returned to life. And he said then that he merited through the holiness of Rabbainu ob”m to this (spiritual) level that whenever he reminds himself well of the fear of (Heavenly) retribution and the end and the *tachlis* of all the matters of this world, then all his limbs, even the smallest of his toes, feel *mamash* like they are already lying (in the grave) and rotting etc., to the extent that he needs to greatly bolster himself to retain his life inside of him, (so) that his soul does not depart *mamash*, as mentioned above. And I heard in the name of Rabbainu ob”m that he said to several other people as well, “Because your body is very coarse and strong with desires, therefore *darft eer* <you must> *un dulen* <badger/burden/exhaust> with holy words regarding the *tachlis*.” And accordingly it is understood that it is also necessary to speak with oneself at great length in the matter of encouragement, so that he shouldn't abate completely, Heaven forbid (And see above, article 16). (Life of Rabbi Nachman, article 442).

Additionally it is brought down there (Life of Rabbi Nachman, article 545), that once, our teacher the rav, Rabbi Nussun *zatza”l* said to our Master and Leader, Rabbainu Hakadosh (-the holy) *zatza”l*, complaining (Psalms 69:4), “I have become exhausted with my calling out (to You), my throat has become parched (hoarse), my eyes longing disappointed, hoping to my G-d.” And our Master and Leader, Rabbainu *zatza”l* lifted his hands slightly and said in a soft tone, “If so, what can be done?” That is to say, for certainly it is forbidden to have suspicion of Him Blessed He, and certainly Hashem is righteous. Afterwards he (Rabbi Nachman) said to him, “Behold, if King David ri”p said, 'I have exhausted myself with my calling out (to You), my throat has become parched (hoarse)', it literally was so, that he had called out so much until he was *mamash* (-actually) fatigued and exhausted with his calling, and his throat was *mamash* parched (hoarse), literally, but you, thank G-d, are still strong etc..

Homilies which talk about prayer and hisbodidus as they are written in the book Likutay Aitzoas (A Collection of Advice/remedies) which flow out from the wondrous teachings that are in the book Likutay Moharan (Collection of Our Master and Leader, the Rav, Rabbi Nachman) volume one. And I recorded by each article its source, from which torah (-teaching) it originates, so that if the reader

desires to know the material in their root and their substantiation, he can read inside the book Likutay Moharan itself.

49. Likutay Moharan, Torah 2 - Likutay Eitzos, Prayer 2, 3, 6 – One's main weapon is prayer. The teachings of Rabbi Nachman themselves empower a person to fulfill them. Every single word of prayer counts. Prayers accrue until there is made a complete structure and then there is salvation. Do not attribute the salvation to your own merit and prayers.

The main weapon of a Jewish person is prayer, and all the battles that a person needs to conquer, be it the war of the evil inclination or other battles with the obstructionists and the adversaries, everything is through prayer, and from there, is all his vitality. Therefore whoever desires to merit to the true holiness of an Israelite, needs to abound in prayer, and beseeching, and conversation between himself and his Creator, for this is the main weapon to win the battle. (Likutay Moharan, Torah 2; Likutay Eitzos, Prayer 2).

[And see in the book Ullim LiTrufa (Leaves for Healing, letter 117) from our holy teacher, the rav, Rabbi Nussun *zatza"l*, where he writes that every single holy expression of Rabbainu ob"m that he mentions by every matter, has special power to arouse and strengthen the heart of the Israelite to engage in it. And whoever takes to heart that all his armament is prayer etc., is aroused anew to engage in this, because he will consider in his heart: "If I do not have the strength to fight so much like great officers, nevertheless behold I am like a simple soldier who also takes arms from the royal ministry, and must learn warfare etc. every day, and everything is with (-through) the power of the king and the officers that train him etc., and whatever the case may be, I know that the battle is lengthy and ferocious, and I don't have any weapon etc. just the few words of my mouth, and even this is with the salvation of Hashem and His tremendous wonders etc.," see there].

And if a person abounds in prayer and hisbodidus for many days and years, and even still he sees in himself that he is still very far from Hashem Yisburach, and it seems to him that Hashem Yisburach is hiding His face from him Heaven forbid, he should not be mistaken Heaven forbid that Hashem Yisburach doesn't listen, hear, and heed every single word of every prayer, and entreaty, and conversation, and not a single word is lost Heaven forbid, rather, every single word makes a small impression above, and arouses His mercy Blessed He every time, but the holy structure that he needs to enter still has not been completed; and with the accrual of days and years, if he isn't foolish, and does not fall from his resolve in any way in the world, then through the abundance of prayers His mercy will be welled up, until Hashem Yisburach will turn to him, and shine His countenance upon him, and fulfill his desires and wishes, by the power of the true tzaddikim, and He will draw him close with great mercy and compassion (Likutay Eitzos, Prayer 3).

And even if a person merits sometimes to some relative salvation and reception of closer connectedness, he should not think to attribute that he merited this through his prayer and good deeds, for all the good deeds are from Him blessed He, as our Rabbis ob"m said (Vayikra Rabba 27:2) on the verse (Job 41:3), "Who proceeded me that I should pay (/complete) him?" Who set for me a *mezuzah* before I gave him a house etc.. And if not for His great kindness, he would already have drowned Heaven forbid in what he was drowning, may the Merciful One save us (Likutay Eitzos, Prayer 6).

50. Likutay Moharan, Torah 9; Likutay Eitzos, Prayer 15-19 – The main source of life is prayer. Prayer sustains the three world formations. Prayers empowers G-d to provide bounty. Through prayer a person can find his soulmate. When one stands to pray the evil forces surround him, the *aitza* is to speak whatever it is he can, with truth, and the truth will illuminate the way out, even for others.

The main vitality is received from prayer, as it is written (Psalms 42:9), “a prayer to the G-d [of] {-is-}. my life.” (*). Also through prayer one endows vitality to all three world formations, which are, the lowly world, the world of the stars, and the world of the angels, and therefore through prayer one arouses the power of the angels who conduct the stars which are appointed over the grasses and the vegetation of this lowly world, and hit them, and say to them that they should grow, as our Sages ob”m said (Beraishis Raba 10:6), “You do not have a (single) grass below, that doesn't have a star and an angel which hits it and says to it, 'grow!'.” Also, Israel endows their Father Who is in Heaven, with their prayers, and in accordance to his endowment to his Father Who is in Heaven, with his prayer, so the person will merit to find his sustenance. This is what the verse says (Psalms 99:7), “they guard his testament,” that is, they guard the prayer, through which we *testify* on His Unity, and through this (continuation of the verse), “and law {*chok*} given to them,” and law (*chok* – numerical value of NaNaCh) is a term for sustenance (Tractate Baitza 16). Also through prayer a person merits to find his soulmate.

However, when a person stands to pray, (then) foreign thoughts and *klipos* (husks – impure forces) come and surround him, and he is left in darkness, and he cannot pray. And the ultimate remediation for this is to see that words leave your mouth with truth, and through this, the word that leaves your mouth with truth, it will set for you an opening in the darkness that entraps you, and you will merit to pray well. And the main thing is, that in his prayer, and entreating, and conversation between himself and his Creator, even though it is impossible for him to say anything due to the utter darkness and confusion which surrounds him very, very much, from all sides, even still, at any rate, he should see to it to speak words with truth in whatever low level, like for example, he should say, “Hashem save etc.,” truthfully, even though he cannot speak with proper vitality, even still he should force himself in any case to speak the words with truth, with simplicity, as he is (-in the paradigm that he is found in), and through this the truth will illuminate from him (so) that he can pray and express his words well, with His great kindness blessed He, and through this he fixes and upholds all the worlds. Also, through this he merits to breach openings to return others as well in repentance, to extricate them from the traps that ensnare them. (Likutay Moharan, Torah 9; Likutay Eitzos, Prayer 15-19).

(*) Tangentially, I will record here what the rav, Rabbi Naftoli *zatza”l* told over regarding this word. At the beginning of his drawing close to our Master and Leader, Rabbainu *zatza”l*, he saw in a dream that someone from the supernal world came to him and asked him which tzaddik he was drawn to. He answered, to the *Admu”r* (-Chassidic master) of Breslov *zatza”l*. And he (-from above) asked him to relate some word of Torah that he had heard from his (-Rabbi Nachman's) mouth. Being that this was right after he had heard from our *Admu”r zatza”l* the torah, “The depth will cover them” which is in Likutay Moharan (vol. 1, Torah 9), which begins: For the main vitality is received from prayer, as it is written, “a prayer to G-d of {-

is} my life" etc., Rabbi Naftoli told him this word from the beginning of this torah. And when he heard this he became extremely inflamed with fiery intense passion and tremendous intense longing, and from the greatness of his fervor and yearning he lifted himself - the man from the supernal world - higher and higher, until he disappeared from him (- R' Naftoli). Afterwards Rabbi Naftoli *zatzal* came to our *Admu"r zatzvk"l* and told him over the vision of this dream. Our *Admu"r zatzvk"l* answered him and said, "Do you think that also in the supernal world they hear the words of torah I say in the same way you hear it here?; It is not so. Over there, when they hear any word in my name, it is an altogether different matter!"

And see in the book "Ullim LiTrufa" (Leaves for Healing, letter 119), where it is written: Please (I) implore, my son, beware and heedful to fulfill the *aitza* (advice, remedy) mentioned above, in such a way that you will be able to grab from the midst of the darkness, to pray with *kavana* (concentration, intention), for this *aitza* is tried and tested, a thousand times. However, even still, the litigator (*ba'al duvur* – *Satan*) rallies very, very much each time with intense darkness at every prayer, and sets in one's mind numerous confusing thoughts without limit, and it is necessary by every prayer to remember this *aitza* many times, to turn one's back to the darkness and the confusion, and to strive to speak the words in truth, as one is (-in the paradigm the person is found in), and then Hashem Yisburach will illuminate for him openings etc., to the extent that he will uphold all the worlds with his prayers.

See my son, and comprehend the difference that takes place by a person in a single instant, for at first the darkness surrounded him exceedingly, and in a mere instant that he drew himself to speak a true word, he merited to uphold all the worlds, "for this is man in his entirety (end of Ecclesiastes)," that all the world are contingent on him every second, just, the magnitude of the onslaught that besiege him is without limit. However, Hashem Yisburach has already preempted a cure through the true *tzaddikim* etc.. And after G-d has made all of this known to us (Genesis 41:39), it is proper for us etc. at every time, to tunnel to fulfill their words truthfully, see there.

51. Likutay Moharan, Torah 14; Likutay Aitzos, Prayer 25 – Pray for every single thing, G-d is "good for it." Prayer is the *hishtadlus*!

It is necessary to accustom oneself to pray at all times for everything he is lacking; whether it be livelihood, or children, or when he has someone sick Heaven forbid, at home who needs healing etc., for everything his main *aitza* (advice, remedy) is just to pray to Hashem Yisburach, and to have faith in Hashem Yisburach that He is good to {-for} all, as it is written (Psalms 145:9), "Hashem is good to {-for} all," that is for all things; whether for healing, or for livelihood, or for anything. When one believes this, certainly his main endeavor (*hishtadlus*) will be after the Holy One Blessed He, and he will not chase after many schemes, for most of them do not help whatsoever, and the minute minority of them which are helpful, are not known to him and he will not be able to discover them; however, to call out to the Holy One Blessed He, this is good and beneficial for everything in the world, and this can be found always, for He blessed He is always to be found. (Likutay Moharan, Torah 14, Likutay Aitzos, Prayer 25).

52. Likutay Moharan, Torah 15; Likutay Aitzos, Hisbodidus 1 – Hisbodidus is a gateway to the Secrets of the Torah

1. One who wants to taste a taste of the *ohr haganuz* [cached light], that is, the secrets of the Torah that will be revealed in the future, he should abound in hisbodidus between himself and his Creator, and judge and adjudicate himself (-all the time- Likutay Aitzos) regarding all his affairs and conduct, if this is proper and befitting for him to do, and to conduct like this against Hashem Yisburach, Who deals out to him goodness all the time and at every instance. And he should “manage his affairs {/dispense his words} judicially (Psalms 112:5),” and bring himself to account for everything. He himself should judge and adjudicate himself over all his affairs and deeds, and by this, he will remove from himself all fright, and he will be saved from the fallen fears, meaning that he'll not be afraid or frightened from any officer or lord, or dangerous beast, or bandits - nor from anything in the world, only from Hashem Yisburach alone he will fear and be frightened. And by this he will raise the fear to it's root, which is *da'as* (realization of knowledge) – that he will merit complete *da'as* (realization of knowledge), that he will know from whom to fear, namely to fear the Glorious Name (-alone – Likutay Aitzos), [with a] fear of [His] loftiness. And through this, he will merit an attainment [of perception] of the revealed Torah, and through this he will merit to true humility, and through this he will merit to prayer with *meseeras nefesh* (giving over of the soul, self-sacrifice) to abnegate all his physicality and ego at the time of prayer, and he will pray without any intentions of self-benefit, and he will not think of himself as anything – just, he will annul his essence (/ego)and his physicality, as if he isn't in the world. And through this, he will come to the attainment [of perception] of the Hidden Torah, which is the *ohr haganuz* (cached light) which will be revealed in the future. And all this is attained through hisbodidus, as mentioned. (Likutay Moharan, Torah 15; Likutay Aitzos, Hisbodidus 1).

53. Likutay Moharan, Torah 15; Likutay Aitzos, Prayer 28 – G-d desires the prayers of the Jews

The Holy One Blessed He desires the prayers of Israel. And when Israel prays before Him, they fulfill His desire, and He receives exquisite enjoyment from them. (Likutay Moharan, Torah 15; Likutay Aitzos, Prayer 28).

54. Likutay Moharan, Torah 22; Likutay Aitzos, Prayer 33 – Meaningful prayer facilitates ones ascent to continually unclthe loftier heights, attain holy brazeness, and to draw close to the true tzaddikim to receive the holy faith completely.

Every person has an aspect (-their own parameters) of the *revealed* and the *hidden* etc., and every person needs to rise every time from level to level, to make from what is *hidden*, *revealed*. And this, one merits to through the study of Torah and copious prayers, for it is necessary to learn Torah and abound in prayer before Hashem Yisburach until He reveals to him what is hidden from him, and from what was *hidden* will be made *revealed*, and he will have a loftier (aspect of) *hidden*. And afterwards he needs to pray more until this *hidden* is revealed to him, and so every time, to go from

one level to a higher level, to request each time from Hashem Yisburach to attain perception of the loftier *hidden* etc.. And through this one merits to joy and holy brazenness (*azoos di'kiddoosha*), through which one enters into holiness to draw close to true tzaddikim to receive from them the holy faith in great completion. And all of this, one merits through prayer with complete *kavana* (-concentration, intention), for prayer with *kavana* encompasses everything etc., see there. (Likutay Moharan, Torah 22; Likutay Aitzos, Prayer 33).

55. Likutay Moharan, Torah 30; Likutay Aitzos, Prayer 36 – Prayer demands holy brazenness

The quintessence of prayer is through holy brazenness (*azoos di'kiddoosha*), for it is necessary to be brazen faced against Hashem Yisburach to ask from Him concerning everything one needs, even for the making of miracles and wonders, for it is impossible to stand in prayer before Hashem Yisburach except by means of holy brazenness, because every person, to the extent that he fathoms in his heart the greatness of the Creator blessed He, and sees his own lowliness and inferiority, how can he stand and pray before Him? Therefore at the time of prayer, a person needs to dispel the shame, and be brazen faced to ask from Hashem Yisburach everything that he needs, as mentioned above. And this is the aspect of (Psalms 22:6), “to You they screamed out and they escaped, in You they trusted and were not embarrassed.” (Likutay Moharan, Torah 30; Likutay Aitzos, Prayer 36).

56. Likutay Moharan, Torah 31; Likutay Aitzos, Hisbodidus 3 – Yearning creates potential souls, verbalizing the yearning actualizes them

Through the conversation that one converses and speaks between himself and his Maker, and he verbalizes his yearnings and good desires, that which he yearns, and quests, and longs to get out of his baseness and merit to the true good, and he prays and pleads before Hashem Yisburach for this, through this he produces the good souls from their state of potentiality (*bikoach*) to actuality (*bifoal*). For through the longing alone, potential souls are made, because the yearning is the soul, in the aspect of (Psalms 84:3), “my soul yearns and pines (-even to the extent of expiration),” and through the speaking mentioned above, they are completed and produced from potential (*bikoach*) to actuality (*bifoal*), in the aspect of (Genesis 2:7), “and the man became a living soul,” and the *Targum* (aramaic translation of Unkellus) is, “a speaking spirit,” and as it is written (Song of Songs 5:6), “my soul departed with his speaking.” And through this one merits to effectuate his request, and he merits to configure the letters of the Torah for the good, and sustain and give to everything, and to draw goodness and blessing in all the worlds, and good implementations are carried out in the world, and many souls are aroused to repentance through this speech, that one speaks between himself and his Maker. For this matter of yearning and good desires, and to fully verbalize them, is extremely precious, and every person needs to accustom himself to engage in this plentifully every day, and through this it is possible to return the whole world to the better (-Likutay Aitzos ends here). And this is (Ecclesiastes 8:14), “There is *hevel* (vanity/vapor/breath) which takes place in the world,” that is *hevel* (breath) that leaves the mouth, from the holy speech mentioned above, “that there are evil people that are visited with (/attain) the likes of the conduct of the tzaddikim,” meaning, as

mentioned above, because through this many evil people are aroused to repent. And there is the opposite, the discharge in the *hevel* that leaves the mouth, utterances of bad yearnings Heaven forbid, and through this, "there are tzaddikim that are visited with (/come to) the likes of the conduct of the evil people." For speech, which is the soul, which is the speaking spirit (*ruach mimallila* – cited above from the *Targum*), transposes to other people, according to the *hevel* which is carried out in the world. (Likutay Moharan, Torah 31; Likutay Aitzos, Hisbodidus 3).

[And see in Likutay Halachos, laws of craftsmen, law 4:12, where it is explained that therefore it is necessary to guard oneself very much from bad yearning, and especially from verbalizing them, because they go and arouse people in the world to bad desires. And this is what King David ri"p said (Psalms 17:3), "You examined (/tested) my heart, You attended (to me at) night (see Malbi"m there – night is a time of thought and extra precaution is necessary q.v.), You have purged (/tested) me, and did not find (what You desired – Rashi; alternately explained: so that there is not to be found in me any improper thoughts)," that is that he said on behalf of *Klal Yisroel* (All of Israel): "I know that I did not withstand the test properly, because I still have not merited to be saved from yearnings of this world, however (continuation of the verse), 'my thoughts (/intrigues) will not pass my mouth,' for no matter what, I guard myself not to release these yearnings verbally Heaven forbid, so that there shall not be carried out through this bad implementations in the world Heaven forbid, rather, I accustom myself to always speak holy words of good yearning, to call out to You always, that You should return me to You in truth, and through this good implementations and blessing are drawn to all the worlds." And this is (verse 4), "for the implementations of man are (/will be) to the words of Your lips;" - "For I am guarded to speak only holy words, which are 'the words of Your lips', in order that through this all the implementations of man will be completed for the good." And this is (continuation of the verse), "I guarded (against) breached ways," - "For by virtue of this, that I regulate my language to speak always words of good yearning as mentioned, through this I merit to be saved and to be guarded from all breached ways, which are all the bad ways, may the Merciful One save us, just (verse 5), 'support my steps in Your path etc.', for the good spoken words support and assist me, to secure my steps in Your path." And this is what is explained even more; "Through what have I merited to this?": "I called out to You, for You answered me, G-d (verse 6)," for this is the whole matter of hisbodidus and conversation between one and his Maker, that it is necessary to accustom oneself to this copiously, to yearn constantly good yearnings and to verbalize them every day, as mentioned above].

And see further in the book Ullim LiTrufah (Leaves of Healing, letter 323), from our teacher, Rabbi Nussun ob"m, where it is written: For it is possible to accomplish everything through desires and yearning, and to accustom oneself to speak out the yearnings and desires with his mouth. Get up now (/please), stand now (/please), arouse now (/please) your good hearts, very very well, to accustom yourselves to go in this way, to yearn and long profusely to Hashem Yisburach at all times, and to speak the yearnings verbally, for through this, worlds and wondrous novelty are woven through the permutation of the letters in the 231 gates which join and conjugate in wondrous new permutations through the spoken words of yearning to Hashem, and to His Torah, and to His holy ways, as understood and explained in Likutay (Moharan) I, Torah 31:6. 'For it is not an empty matter for you, for it is your life etc. (Deuteronomy 32:47).' And because today I learned in the books of Kabbala regarding the coming into existence and weaving of all the worlds through permutation of the letters in the 231 gates, front and back etc., (and) through this I was very profusely aroused now, while talking with one of our youths of the many, many good qualities (/heights) of one who merits

to go in the ways of Rabbainu ob”m, in the matter of desires and yearning to Hashem Yisburach, and to His Torah, in general and in detail, and to speak them out verbally; be it in a general fashion – that his desire is to be a Jew in truth, or be it in particulars – what he is specifically lacking at that time etc. etc.. Fortunate is one who holds to this. Not any mind can harbor what is done and woven from this in the supernal worlds, and the wonders of the delights which go up before Him through this. Strengthen and embolden yourselves to fulfill this practice at all times, so that it will be good for you eternally.

57. Likutay Moharan 34; Likutay Aitzos, Hisbodidus 4 --- Connect the heart to its point to save it from the shame of fallen desires

In every Israelite there is an extremely precious good point, whose desire is always strong, to do the desire of its Maker, but the (worldly) desires break his heart, and through this his heart is distant from the point. Therefore it is necessary for every person to speak between himself and his Maker, in order to light up the aspect of the point which is in his heart, and through this his uncircumcised heart will be nullified, that is, the bad loves (-affections) which are the heart's disgrace, which break a person's heart, in the aspect of (Psalms 69:21), “disgrace broke my heart.” (Likutay Moharan 34; Likutay Aitzos, Hisbodidus 4).

58. Likutay Moharan, Torah 38; Likutay Aitzos, Embarrassment and Brazenness 2 – Speaking to G-d will bring one to be embarrassed before Him with such holy connection his face will shine

A person needs to accustom himself to speak between himself and his Maker, frankly with great and utter truth, until his heart is truly aroused, until he begins to speak with a passionate heart words of truth that are in his heart with great arousal, with repentance, until he sees his negligibility and the greatness of the Creator, until he is very embarrassed before Him blessed He. For until now he threw his sins behind his shoulders (-turned his back on them) and did not pay attention to them, and now that he acknowledges them, in this way he is inoculated with great embarrassment over the severity of his sins against a master and ruler, the essence and root of all the worlds, and this embarrassment is revealed on his face, and this shame is the aspect of the light of the tefillin, which are the sign of attachment (*divaikus*) Israel has with the Creator blessed He, and it is the aspect of (the) beam of light of the face, and through this shame all his sins are forgiven. (Likutay Moharan, Torah 38; Likutay Aitzos, Embarrassment and Brazenness 2). [The transcriber says: From here there is support to what is brought down above in article 47, what he said that it is possible to discern on someone if he does hisbodidus, because through this, there is revealed on his face great humiliation from Hashem Yisburach, as mentioned above].

59. Likutay Moharan 52; Likutay Aitzos, Hisbodidus 7 – Go out at night, alone, somewhere people never go, and completely nullify yourself to G-d. There is no danger to be feared.

The primary hisbodidus is at night, for then everyone is sleeping, and also that the place should be outside the city, that he should go on a solitary way, that is, in a place where people do not go there even in the day. And through this that one does hisbodidus at night on a solitary way as mentioned above, and clears his heart and mind from all engagements of this world, and abnegates everything, until he nullifies himself completely; meaning, that first he prays copiously until he abnegates this vice, and afterwards he continues to pray copiously until he abnegates a different vice, and afterwards he continues to pray copiously until he utterly nullifies himself, that he should not retain any haughtiness or any entity, until he is in his (own) eyes as literally nothing and void, and through this he merits to come to the aspect of true nullification – through this his soul is included in its root in His infinite (*Ain Soaf*) unity blessed He, which is called the *michoo'yuv hamitzee'oos* (imperative <of> existence), as is known. And through this all the worlds that are contingent on his soul are also included in His Infinite (*Ain Soaf*) Unity blessed He, which is called *michoo'yuv hamitzee'oos* (imperative <of> existence). And this is the interpretation of the Mishna (Ethics of Our Fathers 3:5): **One who is awake at night and (one) who goes alone on a path (/goes on a lone path)**, as explained above, **and clears {turns} his heart** – from all concerns of this world, in order to achieve the state of true nullification. And this is: **to nullification {emptiness}**, as mentioned above, **behold this person is the imperative {culpable}**, that is he is included in His Unity blessed He, which is called *michoo'yuv hamitzee'oos* (imperative <of> existence). And this is: **with his soul**, meaning that his soul, with all the worlds contingent on his soul, are included in the *michoo'yuv hamitzee'oos* (imperative <of> existence), as mentioned above. (Likutay Moharan 52; Likutay Aitzos, Hisbodidus 7).

And see in the book “Ullim LiTrufah” (Leaves for Healing, letter 113), after it brings there a brief synopsis of the torah “One who is awake at night,” mentioned above, these words are written there: “Where are we in the world that (even though) we merited to hear such a thing, (and) we are still distant from his torah?! I scream in my heart now over the days that transpired, many years that I didn't merit to fulfill this due to the inundation of obstacles, but I cheer myself up with the very little that I merited at times to fulfill a bit of this. And also what we merited to express our words during the day, before Him blessed He, is also very extremely precious, for not every person merits to fulfill wholly everything mentioned above. And fortunate is one who merits to do hisbodidus even (if it is only) in the day. However, fortunate and fortunate is one who merits to fulfill straightforwardly 'One who is awake at night etc.', until he merits through this to be included in the *chi'yoov hamitzee'oos*, and to raise the entire universe which is contingent on him, to be included in Him blessed He, for he is *michoo'yuv hamitzeeyues*. May my lot be with them forever etc.,” see there the whole letter.

And one time our teacher, the rav, Rabbi Nussun *zatza"l* spoke about this holy way of “One who is awake at night,” as our master and leader, Rabbainu HaKadosh *zatza"l* revealed it, and he said these words: “There will yet be a time when this way will be viable for (/traversed by) the masses (just like now there is an established way to don a tallis and tefillin every morning).” And regarding the fears which this entails, our master, leader, and rabbi *zatza"l* said, that if he had an only son, he would send him out alone at night to the field, and he would have no worries. And he said this regarding every person, that one should not have any fear (for one on an assignment of a *mitzvah* will come to no harm (Pesachim 8b)). And our teacher, the rav, Rabbi Nussun *zatza"l* elaborated on this, and said regarding this, that it is like what is written in the holy Zohar (Parshas Shelach, Bamidbar 158b) regarding Caleb's (*Kullaiv's*) expedition to Chevron to prostrate on the tomb of the forefathers, and

how he was not afraid of the giants that were there. And the holy Zohar writes there: "A person who is under duress doesn't pay any attention; so it was with Caleb, since he was in duress, he paid no attention, and he went to pray on the tombs of the forefathers etc.," see there. And so too in this matter, whomsoever knows and evaluates himself well – that in a blink of an eye his days will fly by, and he will need to stand judgment and give an accounting for all his actions, and they will not let him by for anything etc., whoever reckons himself on all this, certainly will not look upon any fear of the fears and the likes, and all the more so since in truth there is no (concern for) fear entailed whatsoever, as mentioned above.

Our teacher, the rav, Rabbi Nussun *zatzal* also told over a story of the holy Baal Shem Tov *zatzvk"l*: Once, he prayed with his *chevra* (ensemble), and they prayed with very great fervor, as was their way. Afterwards, when they finished their prayers they saw that the holy Baal Shem Tov *zatzvk"l* had a very grim countenance. And afterwards he (the Baal Shem Tov) spoke up and said to them, "When you prayed, the Litigator (*baal duvur* – Satan) inoculated in each of you thoughts of arrogance and haughtiness with regard to your praying with such fervor and clinging (*dvaikus*), and through this prosecution was invoked above against you, and I had to exert myself arduously until I sweetened (-mitigated) this. He told this over so that it should be known how very much it is necessary to abound in prayer to be saved from pride which is despised by Hashem (Proverbs 16:5), for it is possible that even when one is free of all the desires and the bad traits, even still it is possible for there to remain in the heart hidden pride Heaven forbid, as is delineated in the torah "One who is awake at night" (Likutay Moharan, torah 52) mentioned above. Therefore, it is necessary for this, to abound profusely in prayers and screaming to Hashem Yisburach at night and in a solitaire venue, until one merits to the aspect of true nullification, that he should not harbor any pride or any ego (lit. substance/entity), until he merits through this to be included, with all the worlds which are contingent on his soul, in His Infinite (*Ain Soaf*) Unity blessed He, which is the *michoo'yuv hamitzee'oos* (imperative <of> existence), as mentioned above.

60. Likutay Moharan, Torah 54; Likutay Aitzos, hisbodidus 8 --- Hisbodidus at night, crying to G-d and building ones good points from out of the bad, bring joy, and holds lust at bay, and cultivates a consciousness of the future world

At night, then is the main time for hisbodidus to express one's words before Hashem Yisburach, and to pour out his heart like water directly before the countenance of Hashem (Lamentations 2:19), and to seek out the good spirit, that is, the good points that he still retains, and to extract them from within the bad spirit, and through this he will merit to joy and to quell the imagination, from which all the desires ensue. And through this he will merit memory, to always remember the coming (-future) world, and to think at all times of his purpose and ultimate end, of the coming (-future) world, until he merits to truthfully return to Him blessed He. (Likutay Moharan, Torah 54; Likutay Aitos, hisbodidus 8).

61. Likutay Moharan, torah 62; Likutay Aitzos, prayer 57 – Full consciousness of the presence of G-d and his heeding every word of prayer is confounded by doubts in the heart, this is rectified through learning *halacha*

Through learning the decisions of the *halachic* (-relating Jewish law) authorities (*poaskim*) one merits to pray properly, with all his heart. For in truth, if a person would know and believe with a complete heart that the whole world is full of His glory, and He blessed He stands above him during the prayer and listens, hears, and heeds every single word of the prayer, certainly he would be very particular to say his words with *kavana* (-intention, meaning, and concentration), and he would pray with great passion, but because his heart is divided, in the aspect of (Hosea 10:2) “their hearts are divided (from Me),” and he is not strong in this knowledge with a complete heart, because of this he is not so particular, and does not put his heart to pray with *kavana*. And all of this stems from the problems and heresy which are in the heart, which are the aspect of the quarrel ('division' – same root as “divided” above) of the evil inclination (*yetzer hurra*) which is in the heart. Therefore the *tikun* (rectification) for this is learning the decisions of the *halachic* authorities, for through this the quarrel of the evil inclination which is in the heart, is neutralized in its root (Likutay Aitzos ends here stating: and through this one merits to pray properly, truthfully with all his heart), because the root of the quarrel of that evil inclination which is in the heart is in the evolution, step by step, degeneration from holy discord ('division'), which is the disputes ('division') between the *Tana'im* (Sages of the Mishna) and the *Amoaru'im* (Sages of the Talmud), which this one forbids and this one permits, and through learning the decisions of the *halachic* authorities one rectifies the discord which is in holiness, as mentioned, for the final *halachic* decision is the harmony and reconciliation of the dispute between the *Tana'im* and *Amoaru'im*, and therefore through this the dissent of the evil inclination which is in the heart, is also neutralized, and one merits a straight heart, that his heart will not be divided (upon him), just, believing that Hashem Yisburach hears all the words of the prayer, and then he merits to pray properly. And this is (Psalms 119:7), “I will praise You with a straight heart {*laivuv*},” '*laivuv*' (heart in Hebrew is *laiv*, and can also be with an additional '*uv*', our Sages denote meaning from this seeming redundancy) precisely, with both inclinations (as our Sages ob”m (Brachos 54a) inferred on the verse (Deuteronomy 6:5), “with all your heart {*livuvichu*}” - with both of your inclinations). When? (continuation of the verse), “when I learn the laws of Your righteous justice,” see there. (Likutay Moharan, torah 62).

[The transcriber says: From here there is support to what is brought down previously, article 30, from his holy words, that these two matters, namely to pray and express one's words before Him blessed He, and also the learning of the Shulchan Aruch (Code of Jewish Law), are general practices for each and every man, every single day of his life, because according to what was mentioned above, they are contingent upon each other].

62. Likutay Moharan, torah 78; Likutay Aitzos, speech 19 – Speech is like a mother who is always available for her child even in dirty places – always use it

Speech is like the mother of children, meaning, just like a mother always accompanies her son even to filthy places, and she doesn't forget them, so too the spoken word accompanies a person always even in the filthy places and reminds him constantly of Hashem Yisburach, in the aspect of (Jeremiah

31:20, and see below end of article 96) “for whenever I talk of him I remember him so much more,” that is, that even if a person is stuck, Heaven forbid, in very low standing, in the place that he is, Heaven forbid, even still, by means of speech he can always remind himself of [-by/with] Hashem Yisburach, meaning, that even if he is where he is, if nevertheless he strengthens himself even there to speak holy words of Torah, and prayer, and conversation between himself and his Maker, or to speak with his rabbi or with his friend in fear of Heaven, he can always remind himself of (/by) Hashem Yisburach even there, in the filthy places, even if he fell to the place where he fell – may the Merciful One save us, for the spoken word doesn't let him be, to forget Hashem Yisburach. Understand this matter well, of the great power of speech, it is a wondrous and awesome *aitza* (remedy/advice) for someone who truly desires not to forfeit his world entirely, Heaven forbid. (Likutay Moharan, torah 78; Likutay Aitzoas, speech 19).

63. Sighing – to regain one's standing

When a person prays or does hisbodidus properly, and in the middle he falls from his level, this stems from defection of (the) faith, and so it is necessary then to break his heart inside, and to be ashamed of himself for falling from heaven to earth, and he should pity himself until he sighs, and through the sigh he will return to his level. (Likutay Moharan, torah 108; Likutay Aitzos, sigh 2).

64. Personal words to G-d are Divinely inspired

The words that a person converses and speaks between himself and his Maker are the aspect of *ruach hakodesh* (Divine inspiration), for through undertaking this, and forcing himself, and preparing himself to speak before Hashem Yisburach, Hashem Yisburach sends him words in his mouth which are the aspect of *ruach hakodesh* (Divine inspiration). And it is necessary to see to it, and to constantly endeavor at all times to request with new words of appeasement and entreaties, and one merits this through purity of the heart, which one merits through the holy motion of the intellect (Likutay Aitzos, hisbodidus 2). And this is (Psalms 51:12), “A pure heart create for me, G-d,” then (continuation of the verse), “and a resolute (/correct/established) spirit create (/renew) inside of me,” that he should merit every time to come up with new original words which are the aspect of *ruach hakodesh* as mentioned above. (Likutay Moharan, torah 156).

65. Not to be overly insistent even in prayer

A person is forbidden to be obstinate about anything, that is, it is forbidden to be adamant in his prayers that Hashem Yisburach should do for him specifically as his request, whether it be livelihood, or children, or other necessities, it is necessary to just pray before Him blessed He with (-in such a fashion that invokes) mercy and entreatingly; if Hashem Yisburach gives – He gives, and if not – not (Likutay Aitzos, prayer 31). And this is (Ethics of Our Fathers 2:18), “Do not make your prayer routine

<keva> (rather invoke mercy),” <keva – routine> is a term for theft, as it is written (Proverbs 22:23), “and He will steal <vikuva> the soul of those who steal from them,” meaning, to take the item with coercion, with theft, “rather, compassionately and entreatingly,” as mentioned above. (Likutay Moharan, torah 196).

אסור לאדם לעמד עצמו על שום דבר, הינו שאסור להתעקש בתפלתו שהשם יתברך יעשה לו דוקא את בקשתו הן פרנסה או בנים או שאר צרכיו, רק צריך להתפלל לפניו יתברך ברחמים ותחנונים אם יתן השם יתברך יתן ואם לאו לאו וזה אל תעש תפלתך קבע לשון גזלה כמו שכתוב: "וקבע את קבעיהם נפש" הינו לקח הדבר בחזקה בגזלה אלא רחמים ותחנונים כנ"ל (שם, סימן קצ"ו)

66. Candidly unburdening oneself to G-d evokes Divine consolation

When a person does hisbodidus and expresses his words and his pain before Hashem Yisburach, and confesses and regrets the severity of the defects he impaired, then the *Shechina* (Divine Presence) directly across him expresses before him Its words and pain, for every single infraction and infringement that he violated in his *neshama* (soul), he inflicted by Her, so to speak, and She consoles him, that he should seek contrivances to rectify all the damages. (Likutay Moharan, torah 259; Likutay Aitzoas, hisbodidus 11).

כשאדם מתבודד ומפרש שיחתו וצערו לפני השם יתברך ומתודה ומתחרט על גדל הפגמים שפגם, אז גם השכינה כנגדו מפרשת לפניו שיחתו וצערו כי כל פגם ופגם בנשמתו פגם אצלה, כביכול, והיא מנחמת אותו שיבקש תחבולות לתקן כל הפגמים (שם, סימן רנ"ט).

67. Gaining passion from one's own momentum

Just like a person can be inspired by his friend, such as when one sees someone saying supplications and *slichos* (veniality – liturgy of petitions for forgiveness) with an enlivened heart, similarly there is inspiration by the person himself, in and of himself, that he is aroused from the phenomenon of his own words (Likutay Aitzos, prayer 74); that is, that he says supplications and entreaties with vivacity, and screams 'woe on me', and in the midst of this he is aroused from this and begins to look himself over, “Where am I? Who is screaming like that? Behold, it is *mamash* (-actually) woe on me!” And he begins a second time to scream “woe on me,” “on me – distinctly.” And even though at the beginning it also seemed to him as though he was also speaking really properly, nevertheless, afterwards the difference between before and after will be apparent, understand (this). (Likutay Moharan, torah 270).

כמו שיש התעוררות מאדם לחברו כגון כשרואים שאחד אומר בקשות וסליחות בהתעוררות בלב נשבר אז חברו מתעורר ממנו גם כן, כי מתחיל להסתכל על עצמו ונתעורר גם כן ומתחיל לומר גם כן בקשות בהתעוררות הלב, כמו כן יש אצל האדם עצמו התעוררות מנה ובה שמתעורר מתוך דברי עצמו, דהינו שאומר

בקשות ותחנונות בהתעוררות וצוּעק וי לי, ובתורה קה נתעורר מזה ומתחיל להסתפל עצמו היכן אני ומי צוּעק קה הלא וי לי ממש ומתחיל שנית לצעק וי לי, לי דיקא ואף שבתחלה נדמה לו כאלו גם כן אומר באמת כראוי עם כל זה אחר-כה רואים ההפרש בין קדם לאחר-כה והבן (שם, סימן ע"ר).

68. Importance of speaking to G-d especially when it is difficult, which usually brings expansion

Even though a person cannot speak at all, and it seems to him that he is unable to open his mouth in his prayers and his hisbodidus due to his utter physicality and from the weight of the hardships of his body and soul he is undergoing, even still it is necessary specifically then, to strengthen and force himself to call out to Hashem from the midst of his pain and duress, in the aspect of (Psalms 118:5), "From distress I called out to Hashem," for the main awakening is for the person to first be aroused from the distress and duress, and through this he will usually merit subsequently to come to great expansion, until he is able to pray and express his words properly, until he is able to come to the aspect of *ruach hakodesh* (Divine inspiration) specifically through this, that he was aroused to Hashem Yisburach from the grips of such distress and moroseness (Likutay Aitzoas, prayer 75). Like we find by King David ri"p in all his prayers, that the beginning was from distress and duress, that it was very difficult for him, such as due to the troubles of Absalom or the troubles of Nuval and the likes, and afterwards, in the same prayer he achieved *ruach hakodesh* (Divine inspiration). And this is the aspect of the *shofar* (-ritual horn), that the wideness is above, and the narrowness is below by the mouth. And this is the aspect of (Psalms 66:14), "and my mouth spoke when it was difficult for me," as mentioned above. (Likutay Moharan, torah 279).

אף-על-פי שאין האדם יכול לדבר כלל ונדמה לו שאינו יכול לפתח פיו בתפלתו והתבודדותו מגדל הגשמיות שלו ומכבד צרות הנפש והגוף שעוברים עליו, אף-על-פי-כן צריך להתחזק אז דיקא להכריח את עצמו לקרא לה' מתוך המצר והדחק בחינת מן המצר קראתי יה עקר התעוררות הוא שיתעורר האדם מן המצר והדחק תחלה ועל-ידי-זה יזכה אחר-כה על פי רב לבוא להרחבה גדולה עד שיכול להתפלל ולפרש שיחתו כראוי עד שיוכל לבוא לבחינת רוח הקדש על-ידי-זה דיקא שנתעורר להשם יתברך מתוך המצר והמרירות קזה וכמו שמצינו אצל דוד המלך, עליו השלום, בכל תפלותיו, שבהתחלה היה מן המצר והדחק שהיה צר לו מאד, כגון מחמת שנפל עליו צרות אבשלום או צרות נבל וכדומה, ואחר-כה בא באותו תפלה לרוח הקדש וזה בחינת שופר שהרחב הוא למעלה והקצר הוא למטה אצל הפה וזה בחינת (תהלים ס"ו) "ודבר פי בצר לי", הינו פנ"ל (שם, סימן רע"ט).

69. No matter how fallen, find some good point

When a person begins to look upon himself, and he sees that he is distant from being good, and that he is full of transgressions, then it is possible that through this he will fall, and will not be able to pray and do hisbodidus whatsoever. Therefore he must search, and seek, and find in himself some good,

for how is it possible that never in his life he did some *mitzva* or something good. And even though when he begins to look at that good which he did, he sees that the good itself is full of wounds, for the good is mixed with ulterior intentions and a lot of rot, even still, how is it possible that there will not be in the little good some good point. And so he should search and seek further, until he finds in himself some other good points. And through this that he finds in himself some (sort of) merit and good, through this he will actually decamp from the measure of guilt to the measure of merit, and he will be able to return in repentance through this, in the aspect of (Psalms 37:10), “and a little bit [more] and there is no longer an evil person,” that is, through finding in oneself a(nother) little bit in which he is not evil, through this (continuation of the verse), “and you will contemplate his place and he is not there,” on his original level. And through this he can vitalize himself and bring himself, (even) the way he is, to joy, and then he will be able to pray, and sing, and express gratitude to Hashem. And this is (Psalms 104:33, 146:2), “I will sing to my G-d with my little bit {/while I am still living/ with my very being},” namely, with the little bit (more) – the good points which I still have, through this I can sing and pray to Hashem Yisburach. (Likutay Moharan, Torah 282; Likutay Aitzoas, encouragement 26).

כְּשֶׁמִתְחִיל הָאָדָם לְהִסְתַּכֵּל עַל עֲצָמוֹ וְרוֹאֶה שֶׁרְחוּק מְטוֹב וְהוּא מְלֵא עוֹנוֹת אֲזַי וְיִכָּל לִפְלֵ עַל-יְדֵי-זֶה וְלֹא יוֹכֵל לְהִתְפַּלֵּל וְלְהִתְבַּדֵּד כָּלֵל עַל כֵּן הוּא מְחַיֵּב לְחַפְּשׁ וּלְבַקֵּשׁ וּלְמַצֵּא בְּעֲצָמוֹ אֵיזָה טוֹב כִּי אִיךָ אֶפְשֶׁר שְׁלֵא עֲשֵׂה מִיָּמָיו אֵיזָה מִצְוָה אוֹ דְבַר טוֹב, וְאִיךָ כְּשֶׁמִתְחִיל לְהִסְתַּכֵּל בְּאוֹתוֹ טוֹב שְׁעֲשֵׂה, הוּא רוֹאֶה שֶׁהַטוֹב בְּעֲצָמוֹ הוּא מְלֵא פְּצָעִים כִּי הַטוֹב מְעַרְבַּ בְּפִנְיֹת וּבִפְסָלֵת הַרְבֵּה, אִיךָ-עַל-פִּי-כֵן אִיךָ אֶפְשֶׁר שְׁלֵא יִהְיֶה בְּהִמְעַט טוֹב אֵיזָה נִקְדָּה טוֹבָה וְכֵן יְחַפֵּשׁ וְיִבְקֶשׁ עוֹד עַד שֶׁיִּמְצֵא בְּעֲצָמוֹ עוֹד אֵיזָה נִקְדוּת טוֹבוֹת וְעַל-יְדֵי-זֶה שְׁמוֹצֵא בְּעֲצָמוֹ אֵיזָה זְכוּת וְטוֹב, עַל-יְדֵי-זֶה יוֹצֵא בְּאֵמֶת מִכֶּף חוֹבָה לְכַף זְכוּת וְיִכּוֹל לְשׁוּב בְּתִשׁוּבָה עַל-יְדֵי-זֶה, בְּבַחֲיִנַת וְעוֹד מְעַט וְאִין רִשְׁעִי, הֵינִי עַל יְדֵי שְׁמוֹצֵא בְּעֲצָמוֹ עוֹד מְעַט שְׁשֵׁם אֵינוֹ רִשְׁעִי עַל-יְדֵי-זֶה וְהִתְבּוֹנְנֵת עַל מְקוֹמוֹ וְאֵינֵנוּ עַל מְדַרְגָּתוֹ הַרְאֵשׁוֹנָה וְעַל-יְדֵי-זֶה יוֹכֵל לְהִחְיֹת אֶת עֲצָמוֹ וּלְשַׁמֵּחַ אֶת עֲצָמוֹ אִיךָ שֶׁהוּא וְאֲזַי יוֹכֵל לְהִתְפַּלֵּל וּלְזַמֵּר וְלְהוֹדוֹת לַה' זֶה: "אֲזַמְרָה לְאֵלֵקִי בְּעוֹדִי", הֵינִי בְּהַעוֹד מְעַט הַנִּקְדוּת טוֹבוֹת שֶׁיֵּשׁ בִּי עֲדוּן, עַל-יְדֵי-זֶה אוֹכֵל לְזַמֵּר וְלְהִתְפַּלֵּל לְהִשָּׂם וְיִתְבַּרַךְ (שֵׁם, סִימָן רפ"ב).

[And see in the book “Ullim LiTrufah” (Leaves for Healing) from our teacher the holy rav, Rabbi Nussun *zatza*”l who wrote there in Yiddish, in letter 235, how our master, leader, and rabbi *zatza*”l said this matter, in order that the words would enter the heart of every person, to adopt this with *temeemus* (unfeigned simplicity/wholesomeness) and simplicity, and he wrote there, “And this is what our master, leader, and holy rabbi *zatza*”l would say: *az* <when> *a mentch* <a person> *zeht* <sees> *ehr iz zehr shuffil* <he is very low>, *tor ehr nit arup fallin* <it is forbidden for him to fall (despondent)>, *nor* <rather> *ehr mooz* <he must> *zich micha'yeh zain* <vitalize himself> *in zul zich mi'yashev zain* <and settle himself>: *vey hub ich nit eppes amitzva gittun* <did I not do some mitzva>, *vey hub ich furt nit amuhl eppes gitz gittun* <did I not do, at any rate, one time, some good thing>; *ich fast in Yoam Kippur* <I fast on Yom Kippur>, *in Tishu Bi'Uv oych* <on the ninth of the month of Av as well>, *un kul hadalled taanaisim oych* <and all the four fast days as well> *chutsh* <even though> *dus hartz tit mir zehr vay* <this heart pains me very much (-it is very painful)>. *Un gai amuhl in mikva arain* <and at times I go into the mikva>, *un afeeloo in kul hakilkoolim* <and even (despite) all the defections> *Rachmuna litzlun* <may the Merciful one save us>, *mootshe ich mich zehr* <I try very hard> *un vil mich zehr matzil zain vichooloo* <and I want very much to save myself etc.>. *In vey seh iz* <And however it may be>, *al kul punim* <nevertheless> *eppes nikoodoas toavoas* <some good points>

hub ich in mir <I have in myself>, *vus ich hub kamuh pumim gitten* <that I have done several times> *rutzoan Haboaray yisburach* <the will of the Creator blessed He>. *In dehr mit miz men zich micha'ye zain* <With this one must vitalize himself> *nisht mi'ya'ish zain bishoom oafen vichooloo* <not to despair no matter what etc.>. See there in Likutay Moharan all these things, and internalize these words in your heart anew. And if Heaven forbid, the litigator (*baal duvur* – Satan) surmounts, it is necessary afterwards to go back and take this up, and so (too) every single day and every time, and in the process Hashem Yisburach helps substantially.

[ענין בספר "עלים לתרופה" ממורנו הרב הקדוש רבי נתן, זכר צדיק לברכה, שקכתב שם במכתב תל"ג בלשון טייטש איך שאדוננו מורנו ורבנו זכר צדיק לברכה, אמר הענין הזה כדי שינסו הדברים בלב כל איש לילה בזה בתמימות ובפשיטות וכתב שם וכו' היה אומר אדוננו מורנו ורבנו הקדוש, זכר צדיק לברכה: אז אמענטש זעהט ער איז זעהר שפול טאר ער ניט אראפ פאלין, נאר ער מוז זיך מחיה זיין, אין זאל זיך מישב זיין וויא האב איך ניט עפעס אמצנה גיטאן וויא האב איך פארט ניט אמאהל עפעס גיטץ גיטאן איך פאסט אם יום כפור אין תשעה באב אויך און כל הדל"ת תעביתים אויך חטשע דאס הארץ טיט מיר זעהר ווייא און געה אמאל אין מקוה אריין און אפלו אין כל הקלקולים רחמנא לצלן, מוטשע איך מיר זעהר און וויל מיר זעהר מציל זיין וכו' אין וויא סע איז על כל פנים עפעס נקודות טובות האב איך אין מיר וואס איך האב כמה פעמים גיטאן רצון הבורא יתברך אין דער מיט מיז מען זיך מחיה זיין אין זיך נישט מיאש זיין בשום אפן וכו' [כשהאדם רואה שהוא מאד שפול, אסור לו לפול רק הוא מחייב להחיות את עצמו ולישב עצמו, האם לא עשיתי איזה מצוה, האם לא עשיתי בכל זאת איזה טוב, אני מתענה ביום כפור, וגם בתשעה באב, וכן גם כל הארבעה צומות, אף שלבי כואב לי מאד והולך גם פעם למקוה, ואפלו בכל הקלקולים רחמנא לצלן מתגעע אני מאד ורופה אני להציל את עצמי וכו' ואיך שהוא על כל פנים משהו נקודות טובות נמצא אצלי, מה שעשיתי כמה פעמים רצון הבורא יתברך, עם זה מוכרחים להחיות את עצמו ולא להתאש בשום אפן וכו'] עין שם ב"לקוטי מוהר"ן" סימן רפ"ב, כל הדברים האלה ותכניס הדברים האלה בלבך מחדש.

ואם, חס ושלום, אף-על-פי-כן הבעל דבר מתגבר צריכין אחר-כך לחזר ולילה בזה וכן בכל יום ויום ובכל פעם ובתוך כך עוזר השם יתברך הרבה.

“And specifically to be resolute and converse and say all of this before Hashem Yisburach, and to say, 'Master of the World, *vey azoy ich bin* <the way I am>, *vey azoy ich bin* <the way I am>, *azoy vey dee vaist* <like You know> *in ich vaist mine vaytug* <and I know my pain>, *dee hust zich furt mit mir chessed oalum gittun* <You have nevertheless done with me a world of kindness> *in hust mich bashaffen mee'zerra Yisroel viloa usannee vichooloo* <in creating me from the progeny of Israel and not making me etc.> *oon meh hut mich furt gishnitzin* <and I was nonetheless circumcised> *oon bleet far gussin tzey acht tug* <and given to bleed on the eighth day>, *in oon chaiden* <and in religious Jewish elementary school> *hub ich gillerint aleph bais* <I learned the Hebrew alphabet> *in siddur* <and the prayer book> *in chumash* <and five books of the Torah> *in gimura vichooloo* <and Talmud etc.>. *Veefil yisoorim* <abundant suffering> *in shmitz* <and hitting> *hub ich gilliten foon dee milamdim* <I endured from the teachers>, *oon alain* <and of my own right> *hub ich mich oich gimitchin* <I toiled> *kamu pi'umim* <several times>. *Vus tit men* <what can be done> *ritzoanee laasoas ritzoan chu* <my desire is to do Your will>, *ach si'or shebu'eesa mi'akkev oasee* <but the leaven in the dough (-the evil inclination) restrains me (Brachos 17a), and if the holy *Tana* (-sage) of the Talmud was not embarrassed to say this, *badarfin mir zich bivaday nisht shemmin* <we certainly should not be ashamed> *shrayin* <to scream> *dus* <this> *far* <before> Hashem Yisburach, in all types of expressions

of vociferation: bitter, bitter, bitter etc., *givald* (-woe/alas/catastrophic), *givald* etc.. And if Heaven forbid, Heaven be merciful, the *baal duvur* (litigator – Satan) overbears, it is necessary to scream still more and more, and so every time, until Hashem overlooks and sees from the Heavens, “for Hashem will not forsake forever (Lamentations 3:31).” And that which the salvation is delayed, entails extremely esoteric matters, for His thoughts blessed He are very deep (Psalms 32:6; see below article 100), and certainly the impediment is on our part, what we don't arouse to properly surmount over everything which needs to be overcome, and also (because) Hashem Yisburach wants and desires the prayers of Israel (Yevumoa 64, Shemos Raba 21:4), even the worst of the worst, and wants that he should pray copiously and scream to Him blessed He more etc.,” see there.

ובפרט להתגבר ולשוח ולומר כל זה לפני השם יתברך ולומר רבוננו של עולם! ויא אזוי איה בין אזוי ויא דיא וייסט אין איה וייס מיין וייטאג דיא האסט זיה פארט מיט מיר חסד עולם גיטאן אין האסט מיר באשאפן מזרע ישראל ולא עשני וכו' און מע האט מיר פארט גישניטין און בליט פארגאסין ציא אכט טאג אין און חדר האב איה גילערינט אלף-בית אין סדור אין חמש אין גמרא וכו' ויפיל יסורים אין שמיץ האב איה גיליטען פון דיא מלמדים און אליין האב איה מיר אויך גימיקטשעט כמה פעמים וואס טיט מען [רבוננו של עולם! איה שאני איה שאני כמו שאתה יודע ואני יודע את כאבי, בכל אופן עשית עמדי חסד עולם ובראת אותי מזרע ישראל וכו' וכן מלו אותי ושפכו דמי לשמונה ימים ולמדתי בחדר אלף-בית וסדור וחמש וגמרא וכו' כמה יסורים ומכות סבלתי מהמלמדים, וכן סבלתי בעצמי כמה פעמים מה עושים] רצוני לעשות רצונך אה שאור שבעיסה מעכב אותי ואם התנא הקדוש שבהגמרא לא התבייש לומר זה באדארפין מיר זיה בודאי נישט שעמין שרייען דאס פאר השם יתברך בכל מיני לשונות של צעקה ביטער ביטער וכו' גיוואלד גיוואלד וכו' [בודאי אין אנו צריכין להתבייש לצעוק זאת להשם יתברך בכל מיני לשונות של צעקה מר מר וכו' אה אה וכו'] ואם חס ושלו חס ושלו, אף-על-פי-כן הבעל דבר מתגבר, צריכין לצעק עוד יותר ויותר וכן בכל פעם עד שישקיף וירא ה' משמים כי לא יזנח לעולם ה' ומה שמתעכב הישועה יש בזה דברים נעלמים מאד מאד כי מאד עמקו מחשבותיו יתברך (עין לקמן אות ק'), ובודאי המניעה מצדנו מה שאין אנו מתעוררים להתגבר על מה שצריכין להתגבר פראוי, וגם השם יתברך חפץ ומתאנה לתפלתם של ישראל אפלו של הגרוע שבגרועים ורוצה שיירבה להתפלל ולצעק אליו יתברך יותר וכו' עין שם) .

70. Holy speech tempers the tempest of libido ultimately resulting in a radiant countenance

Through the wholeness of the Holy Tongue (i.e. that one guards the language to sanctify it with holy words of Torah, and prayer, and entreaties, and beseeching, and conversation between him and his Maker, even in the language that he speaks (-not Hebrew), for on the contrary, when he speaks between himself and his Maker he needs to speak specifically in the language of his vernacular, for through this he arouses his heart surpassingly, as mentioned above), through this one merits to rectification of the *bris* (-circumcision-covenant) and to quell the evil which encompasses all the bad desires, which is the desire for promiscuity, for he cools his heat (-libido) with speech of the Holy Tongue mentioned above, in the aspect of (Psalms 39:4), “My heart is feverish inside of me etc. I spoke with my tongue,” but whoever does not cool his heat (-libido) with speech of the Holy Language mentioned above, then the storm wind cools (*mikarreh*) him with a nocturnal emission (*mikreh*), may the Merciful One save us. And so too the converse, through the rectification of the *bris*

(-circumcision-covenant) one merits to the wholeness of the Holy Language mentioned above, for they are contingent upon each other (Likutay Aitzoas, bris (-covenant/circumcision) 10-14).

And through this a person merits to sublimate his countenance, so that his face radiates so much, to the extent that it is possible for one to see himself (reflected) in the face of this person who merited to rectification of the *bris* and wholeness of Holy Language mentioned above, like a mirror, how his (own) face is sunken in darkness, and he will return in complete repentance to Hashem Yisburach even without rebuke and without *mussar* (moral, morale, and ethical criticism), just through looking at his face alone. (Likutay Moharan, torah 19).

על-ידי שלמות לשון הקדש (הינו שישמר את הלשון לקדש אותו בדבורים קדושים של תורה ותפלה ותחנות ובקשות ושיחה בינו לבין קונו ואפלו בלשון שמדבר בו, כי אדרבא, כשמדבר בינו לבין קונו צריך דוקא לדבר בלשון שהוא מדבר בו, כי על-ידי-זה מעורר לבו ביותר וכנ"ל), על-ידי-זה זוכין לתקון הברית ולהכניע את הרע הפולל כל התאוות רעות שהוא תאות נאוף כי מקרר את חמימותו בדבור של לשון הקדש הנ"ל בבחינת חם לבי בקרבי וכו' דברתי בלשוני, אבל מי שאינו מקרר את חמימותו בדבור של לשון הקדש הנ"ל אז הרוח סערה מקרר אותו במקרה לילה רחמנא לצלן וכן להפוך על-ידי תקון הברית זוכין לשלמות לשון הקדש הנ"ל, כי הם תלויים זה בזה ועל-ידי- זה זוכה האדם לזכר את פניו שיהיו פניו מאירות כל כך, עד שיוכל כל אחד לראות את עצמו בפניו של זה האיש שזוכה לתקון הברית ולשלמות לשון הקדש הנ"ל כמו במראה איה פניו משקע בחשך וישוב בתשובה שלמה להשם יתברך אפלו בלא תוכחה ובלא מוסר ורק על-ידי ההבטה בפניו לבד (שם, סימן י"ט).

71. Sweetness of prayer and interference from people and from foreign thoughts

Everyone, according to their rectification of the *bris* (-circumcision-covenant) and according to his connection to the true tzaddikim who guard the *bris*, so too he can taste the sweetness in the words of the prayer. And then "a lion alights to eat his offering (Tikunay Zohar, tikun 3 of the 11 posterior tikunim)," that is, his prayer; but on account of the defection of the *bris*, he is in the aspect of bitter water etc., and then he cannot taste the sweetness of the words of the prayer, and then "a dog alights to eat his offering," that is, his prayer. And know, that the brazen faced of the generation, they (distinctly) are the dogs which stand (against) and oppose the prayers of the Israelite who still has not amended his *bris* completely (Likutay Aitzos, prayer 48-9; Likutay Moharan, torah 50).

כל אחד כפי תקון הברית וכפי התקשרותו לצדיקי אמת שהם שומרי הברית כמו כן הוא יכול לטעם מתיקות בדבורי התפלה ואז אריה נחית לאכל קרבנו הינו תפלתו אבל על-ידי פגם הברית הוא בבחינת מין מרירין וכו' ואז אינו יכול לטעם מתיקות בדבורי התפלה ואז כלבא נחית לאכל קרבנו הינו תפלתו ודע, שעזי פנים שיש בדור הם הם הפלבים העומדים וחולקים על תפלתו של איש הישראלי שעדין לא תקן בריתו בשלמות (שם, סימן נ').

[Upon this, the book Likutay Aitzoas (Collection of Advice), in the entry of prayer, article 49, writes: And from here you can understand how great is the sin of those who oppose the prayer of an Israelite and desire to confuse his prayer, for even though this person who is praying has not yet merited to rectification of the *bris*, and consequently was beset with this dispute, which is the aspect of "a dog alights etc." as mentioned above, but the opposers are not vindicated because of this from their punishment, for they uproot their souls from holiness and set themselves to be called by the designation of actual dogs, may the Merciful One save us, in the aspect of (Isaiah 56:11), "and the dogs brazen with desire," through this that they oppose his prayer, even though he did not reform his *bris* completely as mentioned above, for certainly a person has to exert himself to pray with all his might even though he is the way he is, and (he) cannot feel the sweetness of the words of the prayer, and also, the exertion itself is very precious, for regarding this it says (Psalms 44:23), "Because for Your sake we are killed all day etc.," as is explained elsewhere (Likutay Moharan vol. 2, torah 46, and see Words of Rabbi Nachman article 12) in his words ob"m].

(וְכַתּוּב עַל זֶה בְּסֵפֶר "לְקוּטֵי עֲצוֹת" אוֹת תְּפִלָּה סִימָן מ"ט וּמִזֶּה תִּבִּין כַּמָּה גְדוֹל עוֹנָם שֶׁל הַחוֹלְקִים עַל תְּפִלַּת אִישׁ הַיִּשְׂרָאֵלִי וְרוֹצִים לְבַלְבֵּל אֶת תְּפִלָּתוֹ כִּי אֶף-עַל-פִּי שְׂזָה הָאִישׁ שֶׁהִתְפַּלֵּל לֹא זָכָה עֲדִין לְתִקּוּן הַבְּרִית וּמִחֲמַת זֶה בָּא עָלָיו הַמְחַלְקֵת הַזֹּאת שֶׁהוּא בְּחִינַת כָּלְבָא נְחִית וְכוּ' כִּנ"ל, אֲבָל הַחוֹלְקִים אֵינָם פְּטוּרִים מִחֲמַת זֶה מֵעַנְשָׁם כִּי הֵם עוֹקְרִים אֶת נַפְשָׁם מִן הַקִּדְשָׁה וּמְכַנְיָסִים עֲצָמָם לְהִיּוֹת נִקְרָאִים בְּשֵׁם כָּלְבִים מִמֶּשׁ, רַחֲמָנָא לְצַלְן, בְּחִינַת וְהַכְּלִיבִים עֲזִי נֶפֶשׁ עַל-יְדֵי שְׁחוּלְקִים עַל תְּפִלָּתוֹ אֶף-עַל-פִּי שֶׁלֹּא תִקָּן בְּרִיתוֹ בְּשִׁלְמוֹת וְכוּ' לִי בְּיָדָי הָאֲדָם צָרִיךְ לִיגַע עֲצָמוֹ לְהִתְפַּלֵּל בְּכָל כּוּחַ אֶף-עַל-פִּי שֶׁהוּא כִּמוֹ שֶׁהוּא וְאֵינוֹ יָכוֹל לְהַרְגִישׁ מִתִּיקוֹת בְּדַבּוּרֵי הַתְּפִלָּה, וְגַם הִיגִיעָה בְּעֲצָמָה יְקָרָה מְאֹד, כִּי עַל זֶה נֶאֱמַר: "כִּי עֲלִיךָ הַרְגֵנוּ כָּל הַיּוֹם" וְכוּ', כַּמְבָאָר בְּמִקּוֹם אַחֵר בְּדַבְּרֵי זְכוּרֹנוֹ לְבִרְכָה).

And behold it is further understood from his words ob"m in Likutay Moharan, volume one, torah two, that whoever defects the *bris*, prayer is taken from him by means of an insurgency of foreign thoughts which come to confuse his prayer, and so it is written there in torah thirty, that all the befuddlement in the world, and all the trivialities, and all the confusion that a person has throughout the day, whatever time it may be, absolutely everything comes specifically during the prayer, and makes itself heard specifically then, to confuse the person during his prayer, in the aspect of (Psalms 106:2), "Who (can) tell[s] over the mighty acts of Hashem?" That is, whoever says over the mighty acts of Hashem during the prayer, then (continuation of the verse), "make{s} heard all his *teheelah* {praise?; *tuhulah* – confusion!}," meaning, that he makes heard to himself all his mixed up sentiments and all his confusion. Because "*teheela*" (-praise) is a term for disarray and confusion, like it is written (Job 4:18), "and in his angels he puts obfuscation <*tuhulah*>," therefore extremely great surmounting is necessary during the prayer, over these confusions and foreign thoughts that come and rise in one's heart, particularly then.

וְהִנֵּה עוֹד מוֹבֵן מִדְּבָרָיו, זְכוּרֹנוֹ לְבִרְכָה, בְּ"לְקוּטֵי מוֹהַר"ן חֵלֶק רֵאשׁוֹן סִימָן ב' אֲשֶׁר כָּל הַפּוֹגֵם בְּבְרִית נוֹטְלִין מִמֶּנּוּ הַתְּפִלָּה עַל-יְדֵי הַתִּגְבְּרוֹת מְחֻשְׁבוֹת זְרוֹת שְׂבָאִים לְבַלְבֵּל תְּפִלָּתוֹ, וְכֵן כָּתוּב שֶׁם בְּסִימָן ל', אֲשֶׁר כָּל הַבְּלִבּוּלִים שֶׁמַּעוֹלָם וְכָל הַשְּׁטוּתִים וְכָל עַרְבוּב דַּעַת שֶׁיֵּשׁ לְהָאָדָם בְּכָל הַיּוֹם בְּאִיזָה עֵת שֶׁיְהִי הַכֹּל כְּאֲשֶׁר לְכָל בָּא דִּיקָא בְּעַת הַתְּפִלָּה וּמִשְׁמִיעַ אֶת עֲצָמוֹ אֶז דִּיקָא, לְבַלְבֵּל אֶת הָאָדָם בְּשַׁעַת תְּפִלָּתוֹ בְּבְחִינַת מִי יִמְלַל גְּבוּרוֹת ה', הֵינּוּ מִי שֶׁמְמַלֵּל גְּבוּרוֹת ה' בְּעַת הַתְּפִלָּה אֶז שֶׁמִּיעַ כָּל תְּהִלָּתוֹ, הֵינּוּ שֶׁמִּשְׁמִיעַ לְעַצְמוֹ כָּל עַרְבוּבֵי הַדַּעַת שְׁלוֹ

יְכַל הַבְּלִבּוּלִים שֶׁלוֹ כִּי תִהְיֶה הוּא לְשׁוֹן עֲרֻבֻב וּבְלִבּוּל כְּמוֹ שֶׁכְּתוּב: "וּבְמִלְאָכֵיו יִשִּׁים תִּהְיֶה", עַל כֵּן צְרִיכִין הַתְּגַבְּרוֹת גְּדוּל מְאֹד מְאֹד בְּשַׁעַת הַתְּפִלָּה עַל אֵלוֹ הַבְּלִבּוּלִים וְהַמְחַשְׁבוֹת זְרוֹת שֶׁבָּאִים וְעוֹלִים עַל לִבּוֹ אֶז דִּיקָא.

And there is (written) in his words ob"m, in Likutay Moharan volume two, torah 122, regarding foreign thoughts during prayer, that every foreign thought is a husk (*klipa*) with full stature, as is brought down (see Poras Yosef page 50), and when a person stands to pray in order, and doesn't pay attention to the foreign thoughts, then in the progression of his prayer he knocks them down; to this one he severs a hand, and to this one he severs a leg, and so forth with the other limbs. This is allegorical to the enterprise of war, when it is necessary to go and pass through many killers and ambushers, and (when) he is valiant and passes through them, then on his way he fells them; to this one he severs a hand, as he proceeds on course, and knocks him down, and to this one, a leg etc.. And so it is *mamash* (-really) with the enterprise of prayer, when one prevails to pray in order and not give any regard to the foreign thoughts, then he kills them or cuts them up limb by limb as mentioned above.

And so it is additionally expounded in his words ob"m (Likutay Moharan, vol. 1, torah 72), that one need not look upon them at all, and not look behind him at all, (he should) just go in order in his prayer, and through this they will depart automatically. And if he doesn't ignore them, then on the contrary, they will engulf him even more, like a person running away from something, and he side-glances off handedly on the thing he ran from, then this thing bears down upon him even more, so it is *mamash* (-exactly) in the matter of the thoughts.

And so it is expounded further in his words ob"m (Likutay Moharan vol. 2, torah 50) that thought is in the hands of the person to incline it as he wills. And even if his thought is already accustomed to go out of bounds plentifully, even still it is in the hand of the person to direct it each time to the straight (-proper-just) way, for it impossible by any means for there to be two thoughts simultaneously, see there. Therefore, certainly when one strengthens to think only of the words of the prayer, certainly the foreign thought will be cast away.

וְאֵינִי אֶבְדְּבְרֵיו זְכוּרוֹ לְבִרְכָה, בְּ"לִקוּטֵי מוֹהַר"ן-תִּנְיָנָא סִימֵן ק"ב לְעֵינֵי הַמְחַשְׁבוֹת הַזְרוֹת שֶׁבְּתְּפִלָּה, כִּי כָל מְחַשְׁבָה זְרָה הִיא קְלִפָּה וְקוֹמָה שְׁלֵמָה כְּמוֹבָא, וְכִשְׁאֲדָם עוֹמֵד וּמִתְפַּלֵּל כְּסֹדֵר וְאֵינוֹ מְשַׁגֵּחַ עַל הַמְחַשְׁבוֹת זְרוֹת אֶז בְּדֶרֶךְ הַלּוֹכוֹ בְּתְּפִלָּתוֹ הוּא מְפִיל אוֹתָם; לְזֶה חוֹתֵךְ יָד וְלְזֶה חוֹתֵךְ רֶגֶל וְכִיוֹצֵא בְּזֶה בְּשֶׁאֵר הַאִיבְרִים, כְּמוֹ לְמִשְׁלַל בְּעֵינֵי מַלְחָמָה כְּשֶׁצָּרִיךְ לִילֵךְ וְלַעֲבֹר בֵּין הַרְבֵּה רוֹצְחִים וְאוֹרְבִים וְכִשְׁהוּא גִבּוֹר וְעוֹבֵר בֵּינֵיהֶם, אֶז בְּדֶרֶךְ הַלּוֹכוֹ הוּא מְפִיל אוֹתָם; לְזֶה חוֹתֵךְ יָד בְּדֶרֶךְ הַלּוֹכוֹ וּמְפִילוֹ וְלְזֶה רֶגֶל וְכוּ' וְכֵן הוּא מְמַשׁ בְּעֵינֵי הַתְּפִלָּה, כְּשֶׁמִּתְגַּבֵּר לְהַתְּפַלֵּל כְּסֹדֵר וְלִבְלִי לְהִסְתַּפֵּל עַל הַמְחַשְׁבוֹת זְרוֹת כָּלֵל אֶז הוֹרֵג אוֹתָם אוֹ חוֹתֵךְ מֵהֶם אִיבְרִים אִיבְרִים כְּנ"ל.

וְכֵן מְבַאֵר עוֹד בְּדְבָרָיו זְכוּרוֹ לְבִרְכָה, בְּלִקוּטֵי א' סִימֵן ע"ב, שֶׁאֵין צְרִיכִין לְהִסְתַּפֵּל עֲלֵיהֶם כָּלֵל וְלִבְלִי לְהִבִּיט לְאַחֲרָיו כָּלֵל, רַק לִילֵךְ בְּסֹדֵר בְּתְּפִלָּתוֹ וְעַל-יְדֵי-זֶה מְמִילָא יִסְתַּלְקוּ וְאֵם לֹא יִסִּיחַ דַּעְתוֹ מֵהֶם אֶז אֲדַרְבָּא, יִתְגַּבְּרוּ עֲלָיו בְּיוֹתֵר כְּמוֹ הָאֲדָם הַבּוֹרַח מֵאִיזָה דְבָר וּמִסְתַּפֵּל מִן הַצַּד כְּלֹאֲחֵר יָד עַל זֶה הַדְּבָר שֶׁבָּרַח מִמֶּנּוּ אֶז הַדְּבָר הַזֶּה מִתְגַּבֵּר עֲלָיו בְּיוֹתֵר כֵּן הוּא מְמַשׁ בְּעֵינֵי הַמְחַשְׁבוֹת.

וְכֵן מְבַאֵר עוֹד בְּדְבָרָיו זְכוּרוֹ לְבִרְכָה, שֶׁהַמְחַשְׁבָה בְּיַד הָאֲדָם לְהִטּוֹתָהּ כְּרֻצוֹנוֹ וְאֶפְלוֹ אִם כָּבֵר הַרְגְּלָה מְחַשְׁבָתוֹ לְצֵאת לְחוּץ הַרְבֵּה, אֶף-עַל-פִּי-כֵן בְּיַד הָאֲדָם לְהִטּוֹתָהּ בְּכָל פַּעַם לְהַדְרִיךְ הַיִּשְׂרָאֵל כִּי אֵי אֶפְשֵׁר שִׁיְהִיוּ שְׁנֵי מְחַשְׁבוֹת בְּיַחַד בְּשׁוּם אֶפֶן עַל שֵׁם וְעַל כֵּן בּוֹדָאֵי כְּשִׁיִּתְגַּבֵּר לְחַשֵּׁב רַק בְּדוּבְרֵי הַתְּפִלָּה בּוֹדָאֵי תְּדַחֵה הַמְחַשְׁבָה זְרָה.

And see in Likutay Halachos (Laws of Tefillin, law 6:32) that this is the aspect of the (offering of the) *Oamehr* (Biblical measurement) of *Barley* (brought on the second day of Passover), which one needs, after leaving Egypt (-every year on the first day of Passover), to count the days to (-from) the *Oamehr*, that is because the barley, which is fodder for animals, which is the aspect of the power of imagination, from which all the confusion, and (improper) rumination, and all the foreign thoughts which are the aspect of hairs ('*si-u-roas*', same base as barley – '*si-oa-rim*') which are from the excess of the brain(s), as is known (see the Lurianic Kabbalistic works: Mivva Shi'urim 5:1:13, and Aitz Chaim 13:5 principle 2. And see Likutay Moharan 67:6). All of these are in the aspect of the *Oamehr* and measurement, just like a vessel that can hold a certain measurement, and it is impossible to put more than this into it, likewise the brain is a vessel which cannot be loaded except with one thought, and more than this is impossible to charge it concurrently. And this is barley ('*si-oa-rim*') which has the same etymology as hairs ('*si-u-roas*'), which are the thoughts, as mentioned above. And this is (a construct of) what we count the days to the *Oamehr* (-from the day of its offering till the holiday of Shivaos 50 days later), that is because days are the life of a person, for all the days of a person's life are included in days and in time, and the essence of life is the intellect of the brain, as it is written (Ecclesiastes 7:12), "the intellect gives life," and all the thoughts are from there, and they are all in the aspect of the *Oamehr* and measurement.

ועין ב"לקוטי הלכות" הלכות תפילין הלכה ו' שזה בחינת עמר שעורים שצריך אחר יציאת מצרים לספר הימים לעמר הינו כי השעורים שהוא מאכל בהמה שהיא בחינת כח המדמה שמשם כל הבלבולים וכל ההרהורים וכל המחשבות זרות שהם בחינת שערות מותרות מחין כידוע פלם הם בבחינת עמר ומדה כמו כלי שמחזקת מדה אחת ויותר מזה אי אפשר לכנס בה, כמו כן המוח הוא כלי שאינו יכול לכנס בו כפי-אם מחשבה אחת ויותר מזה אי אפשר לכנס בו בבת אחת וזה שעורים לשון שערות שהם המחשבות כנ"ל וזה שסופרין הימים לעמר, הינו כי הימים שהם החיות של האדם כי כל ימי חייו של האדם נכללים בימים ובזמן ועקר החיות הוא החכמה שבמה, כמו שכתוב החכמה תחיה ומשם כל המחשבות וכלם הם בבחינת עמר ומדה כנ"ל.

And therefore after leaving Egypt it is necessary to bring an *Oamehr of Barley*, and wave it, and count the days of *sfeerah* (-counting) from that day, because the main purification from the putrid contamination of Egypt, which is the *nakedness of the land* (Genesis 42:9,12), defecation of the *bris* (-circumcision, covenant), is through purification of the thought, as is known (see Likutay Moharan, torah 36:5, and the introduction to the Tikun Haklali (-General Rectification). And in Keheelas Yaakov – for *beena* (-understanding) is called thought (*machshuva*), and the Exodus from Egypt is from the realm of the *jubilee* which is *beena*), and through the mitzva of the *Oamehr of Barley* and the days of the *sfeerah* (-counting) it is possible to merit to clarify the imagination, from which come all the thoughts and confusion, and to draw upon oneself holiness, that he should guard himself, at least from now, to grasp his thought so that it doesn't go outside, and that he should know well, that it is impossible by any means for there to be two thoughts together, and the brain is just an *oamehr*, and measurement, and vessel which cannot have placed into it, just, one thought. And therefore it is possible to flee from the bad thoughts just by *shev vi'al taaseh* ("sit and don't do" – inaction), that is,

not to think that (foreign) thought, rather set one's thought well, in the words of his prayer, and through this certainly the bad thought will be pushed away, as mentioned above.

ועל כן אחר יציאת מצרים צריכין להביא עמר שעורים ולהניפו ולמנות ימי הספירה מאותו היום, כי עקר הטקרה מזהמת מצרים שהיא ערות הארץ פגם הברית הוא על-ידי טהרת המחשבה כידוע, ועל-ידי מצות העמר שעורים וימי הספירה יכולים לזכות לברר המדמה שממנו כל המחשבות והבלבולים ולהמשיך על עצמו קדשה שישמר את עצמו מעתה על כל פנים לתפס מחשבתו לבל תצא לחוץ ושידע היטב, כי אי אפשר שיהיו שני מחשבות ביחד בשום אופן והמח הוא רק עמר ומדה וכלי שאינו יכול לכנס בה רק מחשבה אחת ועל כן יכול לברר מהמחשבות רעות רק בשב ואל תעשה, הינו שלא לחשב אותה מחשבה רק יעמיק מחשבתו היטב בדברי תפלתו ועל-ידי- זה בודאי תדחה המחשבה הרעה כנ"ל.

And see in the book "Ullim LiTroofah" (Leaves for Healing, letters 312-3), where it is written: And the indication of the *Oamer of Barley* should not pass from your mind. And with this a person is strengthened also regarding hisbodidus and conversation between himself and his Maker. And it writes there: And the main thing is not to overly think of the past or the future, just to look at the *tachlis* (-ultimate purpose) at that hour, and do what you can, that which will bring you success for eternity, for every single word of Torah, and prayer, and conversation between oneself and his Maker, everything is the soul's success, wondrous success which is infinite, "no eye has seen etc. (Isaiah 64:3)." And especially since we see that the *baal duvur* (litigator – Satan) does his thing, may the Merciful One save us, we are obligated to do our part, to speak between oneself and his Maker, to express his words before Him blessed He, and through this one draws upon himself radiance and holiness of the good point he has inside, to bind it to his heart with a tight and strong knot etc., see there, and through this he will merit to remove from his heart all the degradations, which are the bad desires and bad loves which break a person's heart, in the aspect of (Psalms 69:21), "degradation broke my heart," as mentioned above in article 57, see there.

ועין בספר "עלים לתרופה" מכתב שי"ב ובמכתב שי"ג שקכתב שם, והסימן של עמר שעורים אל יעבר מדעתך, ומחזק שם בזה את האדם גם לענין התבודדות ושיחה בינו לבין קונו וכתב שם והעקר שלא לחשב הרבה על העבר ועל להבא רק להסתכל על התכלית באותה שעה ולעשות מה שתוכל שיצליח לך לנצח, כי כל דבור ודבור של תורה ותפלה ושיחה בינו לבין קונו הפל הוא הצלחת הנפש הצלחה נפלאה שאין לה שעור עין לא ראתה וכו' ובפרט שאנו רואים שהבעל דבר עושה את שלו הרחמן יצילנו אנו מחיבים לעשות את שלנו לדבר בינו לבין קונו לפרש שיחתו לפניו יתברך, ועל-ידי-זה ימשיך על עצמו הארת וקדשת הנקדה טובה שיש בו לקשרה אל לבו בקשר אמיץ וחזק וכו' עין שם ועל-ידי-זה יזכה להסיר מלבו כל החרפות שהם התאוות רעות והאהבות רעות השוכרים לבו של האדם בחינת חרפה שברה לבי וכנ"ל בסימן נ"ז, עין שם מאמרים מהתבודדות מספרי לקוטי הלכות .

72. Persistence in prayer

The essence of the consciousness of *tefillin*, which is the aspect of *divaikus* (binding) (as mentioned above, article 58), is the aspect of prayer and hisbodidus, for the main *divaikus* is prayer, as explained elsewhere (Likutay Moharan volume 2, torah 84), and on account of this they are called *tefillin*, a term denoting *tefilla* (-prayer), an aspect of (Genesis 30:8), “*naftoollee* (-same etymology as *tefillin* and *tefilla*) *Eloakim* (G-d) *niftaltee* (-same; I have surely grappled with G-d),” and Rash”i explains: “from the language of (Deuteronomy 32:5 “*eeekash oopisaltul*”), “crooked and spiral”; I have been persistent and have made many importunities and grapplings with G-d (-'The Place' – for all space is in G-d), to be equal with my sister. 'And also I prevailed' (continuation of the verse, with Rashi's commentary), that He agreed to my motion.” And in this aspect it is necessary to profuse in prayer and hisbodidus very, very much all of one's life, for this is paramount. And it is necessary to be very extremely stubborn at this, that even though it appears to him that his words are absolutely to no avail, and he is very far from (the fulfillment of) his words, and it is days and years that he is busy with this and has still not accomplished anything, even still it is necessary to be stubborn with this; exactly like someone who is stubborn, who does something without reason (/gain), so too very great stubbornness is necessary in all service of Hashem, in every act and remedy, but the primary extra stubbornness is needed with prayers and entreaties, and the main thing is with conversations of hisbodidus, for it is necessary to strengthen (oneself) very much to abound in hisbodidus and conversation between oneself and his Maker, even though it will be in a crooked and spiral way, many times without taste or smell (-appeal). For (Psalms 22:25), “He did not despise and did not abhor the pauper's callings,” even though it is befitting to despise him and to abhor him, even still, Hashem Yisburach is full of mercy at all times.

עקר המחין של התפילין שהם בחינת דבקות (כנ"ל בסימן נ"ח) הוא בחינת תפלה והתבודדות כי עקר הדבקות הוא תפלה, כמו שמבאר במקום אחר ועל שם זה נקראין תפילין לשון תפלה בחינת נפתולי אלהים נפתלתי, ופרש רש"י מלשון עקש ופתלתל נתעקשתי והפצתי פצרות ופתילים הרבה למקום להיות שנה עם אחותי וגם יכלתי שהסכים על ידי.

ובבחינה זו צריכין להרבות בתפלה והתבודדות מאד מאד כל ימיו שזה העקר, וצריך להיות עקשן גדול בזה מאד מאד שאף-על-פי שנדמה לו שדבריו אינם מועילים כלל והוא רחוק מדבריו מאד וזה ימים ושנים שעוסק בזה ועדין לא פעל כלל אף-על-פי-כן צריך להיות עקשן בזה כמו העקשן ממש שעושה הדבר בלי שום טעם, כן צריכין עקשנות גדול מאד בכל עבודת השם בכל עבדא ועצה, אבל עקר עקשנות ביותר צריכין בתפלה ותחנונים והעקר בשיחות של התבודדות כי צריכין להתחזק מאד להרבות בהתבודדות ושיחה בינו לבין קונו אף-על-פי שתהיה בדרך עקש ופתלתל כמה פעמים בלי טעם וריח כי לא בזה ולא שקץ ענות עני אף-על-פי שראוי לבזותו ולשקצו אף-על-פי-כן השם יתברך מלא רחמים בכל עת.

And see in the holy Zohar (Torah portion of Bulluk, page 195) where it writes at great length of the greatness of the preciousness of the pauper's prayer, see there, and all of this is said even of a regular pauper who prays for his needs; over his materialistic inadequacy and poverty, all the more so, and all the more so when a person begins to have mercy on himself, and feels his poverty and

inadequacy in good deeds, and argues before Hashem Yisburach, and pleads to Him to draw him close to His service, and pours out his heart before Him cryingly and entreatingly, how very precious this prayer is in the eyes of Hashem Yisburach more than all the prayers of the world, even though for some time already he has been praying and doing hisbodidus and it seems to him that he hasn't accomplished anything, even still every single word is not lost, and they are all enumerated and tallied, and cached in His treasuries. And also (take into consideration) that it is entirely impossible for a person to know, in this body, if he accomplished in the service of Hashem or not, and even if he did not accomplish in his entire life, just one hairbreadth, this also is more precious than all the life of this world, therefore it is necessary to strengthen in this very much, immeasurably. And when he is strong as delineated above in the aspect of "grapplings with G-d I have grappled," then at the very end he will certainly merit to achieve his request and to truly draw close to Hashem Yisburach, and to be consistent with his brothers, the kosher and the tzaddikim. (Likutay Halachos, Laws of Tefillin, law 5).

ועין בזהר הקדוש פרשת בלק דף קצ"ה מאריך מאד בגדל יקרת תפלת העני עין שם וכל זה נאמר אפלו בעני סתם שמתפלל על צרכיו על דחקו ועניותו בגשמיות, מכל שכן וכל שכן כשמתחיל האדם לרחם על עצמו ומרגיש עניותו ודחקו במעשים טובים וטוען לפני השם יתברך ומתחנן אליו לקרבו לעבודתו ושופך לבו לפניו בבכי ותחנונים כמה וכמה יקרה תפלה זו בעיני השם יתברך יותר מכל.

התפלות שבעולם ואף-על-פי שזה כמה שמתפלל ומתבודד ונדמה לו שלא פעל כלל, אף-על-פי-כן כל דבור ודבור אינו נאבד וכלם מניינים וספורים וגנוזים באוצרותיו יתברך וגם כי אי אפשר להאדם כלל לידע בזה הגוף אם פעל בעבודת השם אם לאו ואפלו אם לא פעל כל ימיו כי אם כחוט השערה אחת גם זה יקר מכל חיי העולם הזה ועל כן צריך להתחזק בזה מאד בלי שעור, וכשיהיה חזק כנ"ל בבחינת: "נפתולי אלהים נפתלתי", אז סוף כל סוף בודאי יזכה לפעל בקשתו ולהתקרב להשם יתברך באמת ולהיות שנה עם אסו הנפשים והצדיקים (לקוטי הלכות, הלכות תפלין, הלכה ה').

73. Hisbodidus until nullification to the Unity of Hashem

The hisbodidus needs to be until one abnegates himself to Hashem Yisburach completely, that he nullifies all his desires to Hashem Yisburach's desire. And this is the aspect of justice, that a person needs to judge himself, and settle himself on every issue, if such is proper for him to wear away his life etc.. And the main hisbodidus and conversation needs to be in strengthening good desires for Hashem Yisburach, and he should utterly remove his thoughts from all the vanities (*hevel*) of the world, and abnegate his desire to Him blessed He, until from all four directions of the world, where his consciousness was scattered to, he will return from all of them to the *dallet* (the fourth letter of the Hebrew aleph bet, also corresponding to the four directions) of *echad* (-one. Spelled with the letter *dallet* at the end, which is the paradigm of G-d's unity, especially by the upper right protrusion which distinctly differentiates the *dallet* from the letter *resh* which would render the word, *achehr* – other, the antithesis of the One, Unity of G-d), to be included in His Unity and His Will blessed He. And usually during hisbodidus and the settling of one's mind, one sees himself as not having any place in any of the four directions of the world, to run away there, and to hide there from the physical and spiritual ravages of the world; of the body, soul, and money, in the aspect of (Psalms

139:7), “Where can I go from Your angry spirit etc.,” until he sees that he has no where to escape to, except to Him blessed He, in the aspect of (*sleechoas*), “because from You I ran, and I returned to You,” for Hashem Yisburach is present at all times for all who call Him, even if they strayed as they strayed, for His mercies are never ever exhausted.

ההתבודדות צריך להיות עד שיבטל את עצמו אל השם יתברך לגמרי שיבטל כל רצונותיו לרצון השם יתברך וזה בחינת משפט שצריך האדם לשפט את עצמו ולישב את עצמו על כל דבר, אם כך ראוי לו לבלות ימיו וכו', ועקר התבודדות והשיטה צריך להיות בהתחזקות רצונות טובים להשם יתברך ויסלק מחשבתו מכל הבלי העולם ויבטל רצונו אליו יתברך, עד שמכל ארבע רוחות העולם שנתפזר דעתו לשם ישוב מכלם לדל"ת דאחד להכלל באחדותו ורצונו יתברך, ועל-פי רב בשעת התבודדות וישוב הדעת רואה בעצמו שאין לו שום מקום בכל ארבע רוחות העולם לברח לשם ולהתחבא שם מפגעי העולם בגשמיות וברוחניות בגוף ונפש וממון בחינת אנה אלה מרוחק וכו' עד שרואה שאין לו מנוס כי אם אליו יתברך לבד בבחינת כי ממך נסתי ושבתי עדיך כי השם יתברך נמצא בכל עת לכל קוראיו, אפלו אם נתעו כמו שנתעו כי רחמי אינם כלים לעולם.

And whoever merits to strengthen in this, to always have strong will for the truth, and not to let up on the good will, no matter what he undergoes, certainly in the very end, his comeuppance will be good. And those who are accustomed to doing hisbodidus are safe from any antagonist, and enemy, and adversary, for they always hide themselves in the shadow (-refuge) of His wings blessed He. And (Jeremiah 30:21), “Whom will take it upon himself (lit: make his heart collateral) to confront Hashem Yisburach?” For they conceal themselves by Him blessed He, in the aspect of (Psalms 91:9), “For You Hashem are my refuge.”

וכל מי שזוכה להתחזק בזה להיות רצונו חזק תמיד אל האמת ולא ירפה את הרצון הטוב אפלו אם יעבר עליו מה בודאי סוף כל סוף יהיה אחריתו טוב ואלו שרגילין בהתבודדות הם בטוחים מכל צר ואויב ומשטין כי הם מסתירים עצמם בצל כנפיו יתברך תמיד ומי זה ערב את לבו לגשת אל השם יתברך שהם מסתירים עצמם אפלו יתברך בחינת כי אתה ה' מחסי.

And this is the aspect of (Deuteronomy 33:28), “And Israel dwelled confidently secure, alone etc.,” in the aspect of (Psalms 4:9), “For You Hashem will set me alone, confidently secure.” For by means of hisbodidus one dwells confidently secure, see there (in the source enumerated below) where it explains with this, the verse (Numbers 23:9), “they are a nation that will dwell alone,” that they do hisbodidus very, very well between themselves privately, addressing what will amount of them and their aftermath, for this is the whole matter of the conversation between oneself and his Maker; “(continuation of the verse) and amongst the nations it does not consider {/is not considered}” – that they don't consider in their minds the enterprise of the nations who pursue money, “(verse 10) Who can count the earth of Jacob (Rashi interprets, the mitzvoas that are carried out with the earth)?” What is effected from every single step (that is traversed over the earth) of this that they go on an errand of a *mitzva*, to do hisbodidus and settle oneself well, “(continuation of the verse) and count

one quarter of the encampment of Israel” - the aspect of the four flags (-the twelve tribes camped in four camps, each with a unique flag), the aspect of the *dallet* (-fourth letter, and final letter-) of the word *echad* (-one), as mentioned above. See there, all of this at length. (Likutay Halachos, Laws of the Morning Blessings, law 5:87).

זָה בְּחִינַת וַיִּשְׁכַּן יִשְׂרָאֵל בְּטַח בְּדָד וְכוּ' בְּחִינַת: "כִּי אַתָּה ה' לְבָדָד לְבָטַח תּוֹשִׁיבֵנִי", שְׁעַל-יְדֵי הַתְּבוּדוֹת שׁוֹכְנִים בְּטַח עֵין שֵׁם שְׁמִפְרָשׁ בְּזָה אֶת הַכְּתוּב הֵן עִם לְבָדָד יִשְׁכֵן, שֶׁהֵם מִתְּבוּדָדִים בֵּינָם לְבִין עֲצָמָם הַיֵּטֵב הַיֵּטֵב מֵהַיְהוָה סוּפָם וְתַכְלִיתָם שְׁזָהוּ כָל עֵינַי הַשְּׂיחָה בֵּינוּ לְבִין קוֹנוֹ, וּבְגוּיָם לֹא יִתְחַשֵּׁב שְׂאִינָם חוֹשְׁבִים בְּדַעְתָּם מַעֲשֵׂה הַגּוֹיִים שְׂרוּדָפִים אַחַר הַמָּמוֹן, מִי מְנֶה עֶפֶר יַעֲקֹב, מֵהַ שְׁנַעֲשֵׂה מְכַל פְּסִיעָה וּפְסִיעָה מְזָה שְׁהוֹלְכִים לְדַבֵּר מִצְוָה לְהַתְּבוּדָד וְלִישָׁב עֲצָמוֹ הַיֵּטֵב וּמִסְפָּר אֶת רַבַּע יִשְׂרָאֵל בְּחִינַת אַרְבָּעָה דְגָלִים בְּחִינַת דַּל"ת דְּאֶסֶד כִּנ"ל, עֵין שֵׁם כָּל זֶה בְּאַרְיִכוֹת (שֵׁם, הַלְכוֹת בְּרִכּוֹת הַשַּׁחַר, הַלְכָה ה).

74. Request mercy to be strengthened from above to request mercy

When one comes to express his words before Hashem Yisburach, and cannot open his mouth whatsoever, even still he needs to bolster (himself) to request mercy, that they should help him from above, and they should buttress his strength so that he will be able to ask for mercy. As Our Sages ob”m said (Sanhedrin 54), a person should always request mercy that all (the supernal beings) bolster his strength, and Rashi explains, that the ministering angels (*malachay hashurais*) help him to request mercy etc., see there. (Likutay Halachos, Laws of the Morning Blessings, law 5:97).

כְּשֶׁבָא לְפָרֵשׁ שִׁיחָתוֹ לְפָנֵי הַשֵּׁם יִתְבַּרַךְ וְאִינוּ יָכוֹל לְפָתַח פִּיו כָּלֵל אֶף-עַל-פִּי-כֵן הוּא צָרִיךְ לְהַתְּחַזֵּק לְבַקֵּשׁ רַחֲמִים שְׂיִסְיְעוּהוּ מִלְּמַעְלָה וְיִאֲמְצוּ אֶת כּחוֹ שְׂיִהְיֶה יָכוֹל לְבַקֵּשׁ רַחֲמִים וְכִמוֹ שְׂאֲמָרוֹ חַז"ל בְּסִנְהֶדְרִין, לְעוֹלָם יְבַקֵּשׁ אָדָם רַחֲמִים שְׂיִהְיֶה הַכֹּל מֵאֲמִצִּין אֶת כּחוֹ, וּפְרָשׁ רַש"י שְׂיִסְיְעוּהוּ מִלְּאֲכֵי הַשָּׁרֵת לְבַקֵּשׁ רַחֲמִים וְכוּ', עֵין שֵׁם (שֵׁם, אֹת צ"ז) .

75. Reciting Psalms and holy speech to engage and champion the 50th level

Through the recital of Psalms, which encompasses all the 49 gates of repentance, which are the aspect of the forty nine letters of (the names of) the tribes, as was brought down above (article 1), and was founded by David King of Israel, who is the aspect of Messiah, so that he would merit to attain the 50th gate of holiness, as is brought down (see Sefer HaLikutim of the Ariza”I, Torah portion of Vu'Eschanan, on the verse Va'Yisabbehr), and through hisbodidus and conversation between oneself and his Maker, which is also an aspect of Psalms, as is explained elsewhere (Likutay Moharan vol. 1, torah 156), there is drawn a radiance of the sparkling (*hisnoatzitzus* - 'a glimmer of the glimmer') of Messiah, which through this, one is enabled to express his words concerning everything, and request from Hashem Yisburach regarding this itself, that he should be able to request of Him: “Return us Hashem to You in truth,” until this itself will be considered as our arousal from below, and through this there will also be drawn upon us a great illumination of inspiration to repent, from

above, in the aspect of (Malachi 3:7), "Return to Me and I will return to you (plural)." For in truth, the entire purpose of Hashem Yisburach's scream that He screams at us, "Return to Me etc.," His intent is this itself, that we should scream to Him constantly: "Return us etc.," and this will be considered as our (own) arousal, as if we are returning to Him on our own right, except we don't understand His holy intention. And through the recital of Psalms and hisbodidus, illumination is drawn from the fiftieth gate of holiness, which is this wondrous intellect mentioned above, which encompasses everything, from below to above, and from above to below, for our Rabbis ob"m said (Brachos 7b), 'A song of David' (28 Psalms begin with these words, which place the word 'mizmor' – a song, before 'liDuvid' – of David), 'Of David a song' (7 Psalms begin with these words, where 'liDuvid' precedes 'mizmor'); sometimes he said *sheera* (song of praise to Hashem) and afterwards was imbued with Divine Inspiration (*ruach hakodesh*), and sometimes the opposite (t.n. which one is which is seemingly conflicted between the Talmud and the Zohar, the Rama of Pano offers a resolution), that is as was mentioned above, that the songs (-chapters) of the Psalms encompass both aspects: of arousal initiating from below (-from the person on his own accord – *issaroosa dillisata*) first, and of arousal which was initiated from above (*issaroosa dillaila*) first. And therefore, through the recital of Psalms and hisbodidus everything is rectified, that we can request of Him: "Return us," etc..

It comes out that everything is from Him blessed He, and even still it will be considered as our own arousal since we arouse nonetheless to request Him for this, and through this we will certainly merit to repent completely.

על-ידי אמירת תהלים שכולל כל המ"ט שערי תשובה שהם בחינת ארבעים ותשעה אותיות השבטים כמובא לעיל בסימן א', ונתוסד על-ידי דוד מלך ישראל שהוא בחינת משיח, שיזכה להשיג שער החמשים של קדשה כמובא ועל-ידי התבודדות ושיחה בינו לבין קונו שזה גם כן בחינת תהלים כמבאר במקום אחר, נמשך הארה מהתנוצצות משיח, שעל-ידי-זה יהיו יכולין לפרש שיחתו על הכל ולבקש מהשם: יתברך על זה בעצמו שנו

כל לבקשו, השיבנו ה' אליך באמת עד שזה בעצמו יהיה נחשב להתעוררות מלמטה שלנו ועל-ידי-זה יהיה נמשך עלינו הארה גדולה לתשובה גם מלמעלה, בחינת: "שובו אלי ואשובה אליכם".

כי באמת כל צעקתו של השם יתברך שצועק אלינו שובו אלי וכו' כוננתו זה בעצמו שאנחנו נצחק אליו תמיד השיבנו וכו', וזה יהיה נחשב להתעוררות שלנו כאלו אנו שבים אליו מעצמנו, רק שאין אנו מבינים כוננתו הקדושה ועל-ידי אמירת תהלים והתבודדות נמשך הארה משער החמשים של הקדשה שהוא השכל הנפלא הזה הנ"ל שכולל הכל מתתא לעלא ומעלא לתתא.

כי אמרו רבותינו זכרונם לברכה, "מזמור לדוד" "לדוד מזמור" לפעמים אומר שירה ואחר-כך שורה עליו רוח הקדש ולפעמים להפוך, הינו פנ"ל שמזמורי תהלים פלולים משני הבחינות מאתערוותא דלתתא קדם ומאתערוותא דלעלא קדם, ועל כן על-ידי אמירת תהלים והתבודדות נתקן הכל שנוכל לבקשו השיבנו וכו' נמצא שהכל מאתו יתברך ואף-על-פי-כן יהיה נחשב להתעוררות שלנו מאחר שאנו מתעוררים על כל פנים

לבקש אותו על זה, ועל-ידי-זה נזכה בודאי לתשובה שלמה.

And certainly it is a great and easy *aitza* (remedy), that everyone can merit to repentance and life of the world to come, through speech alone. However, also upon this there is huge deterrence, because the *baal duvur* (-litigator – Satan) set himself upon this very much, to preoccupy every person with the burden of making a livelihood, which incurs the main falling of *Kinnessess Yisroel* (-the Gathering

of Israel) to the fiftieth gate of impurity, to the extent that it doesn't allow him to engage in even an easy *aitza* such as this, to scream to Hashem Yisburach appropriately. But in reality, this also is not an impediment whatsoever, for one needs to remind himself that it is impossible in any way to procure for himself his livelihood by means of his efforts and toil, because it is heretical to say, Heaven forbid (Deuteronomy 8:17), "My strength and the might of my hand made etc.," only, it is necessary to believe that all sustenance is drawn only from Him blessed He, with the salvation of Hashem and with His kindness, and through this even the laborer and the businessman can find several hours a day for his soul, in which to engage in reciting Psalms, and hisbodidus, to express his words before Him blessed He as mentioned above, and through this he will certainly merit to complete repentance in the aspect of (Hosea 14:3), "Take with you (plural) words and return to Hashem;" and our Rabbis ob"m said (Shemoas Rabba 38:4): "I do not ask of you (plural), just words." For through this, that at any rate he arouses with holy words to request Him: "Return us etc." as mentioned above, this will be recognized as our (-human) arousal, and through this we will merit to complete repentance, and understand this well, for without any arousal whatsoever it is certainly impossible to draw close.

ובודאי הוא עצה גדולה וקלה שהכל יכולין לזכות לתשובה ולחיי עולם הבא על-ידי הדבור לבד, אך גם על זה יש מניעה גדולה, כי הבעל דבר הניח עצמו על זה מאד להטריד את כל אדם בטרדת הפרנסה שעל-ידי-זה עקר הנפילה לכנסת ישראל לשער החמשים של הטמאה, עד שאינו מניחו לעסק אפלו בעצה קלה כזאת לצעק להשם יתברך כראוי, אבל באמת גם זה אינו מניעה כלל כי צריכין להזכיר את עצמו שאי אפשר בשום אופן להמשיך לעצמו פרנסתו על-ידי גיעתו וטרחו כי זהו כפירה לומר חס ושלום, כחי ועצם ידי עשה וכו', רק צריכין להאמין שכל הפרנסה נמשכת רק מאתו יתברך בישיעת השם ובחסדו, ועל-ידי-זה אפלו הבעל מלאכה ומשא ומתן יכול למצא לנפשו כמה שעות ביום שיעסק בהם באמירת תהלים והתבודדות לפרש שיחתו לפניו יתברך כנ"ל, ועל-ידי-זה יזכה בודאי לתשובה שלמה בבחינת: "קחו עמכם דברים ושובו אל ה'", ואמרו רבותינו זכרונם לברכה: איני מבקש אלא דברים כי על-ידי שנתעורר על כל פנים בדבורים קדושים לבקשו השיבנו וכו' וכנ"ל זה יהיה נחשב להתעוררות שלנו ונזכה על-ידי-זה לתשובה שלמה והבן היטב, כי בלי שום התעוררות כלל בודאי אי אפשר להתקרב.

Also, through reciting Psalms one merits to receive illumination from the holy *aitzoas* (-advice, remedies) which emanate from the sparkling (*hisnoatzitzus* – 'a glimmer of the glimmer') of Messiah, from the fiftieth gate of holiness; and the mass of the *aitzoas* are incorporated in the Book of Psalms (which are the "faithful kindnesses of David (Isaiah 55:3),") which are the aspect of (the *sferoas* – Divine Emanations/Attributes of) *Netzach* (victory/eternity) and *Hoad* (splendor), an aspect of very holy and wondrous *aitzoas*, as is known (see Likutay Moharan vol. 1, torah 41; Keheeloas Yaakov, entry of *aitza*) that the 'kindnesses of David' are the aspect of *Netzach* and *Hoad*, the aspect of *aitzoas*, namely to scream to Hashem Yisburach always, no matter what may be, as mentioned above. And through this it is possible to leave and rise from all the falls and descents of the world, even from the paradigm of the fiftieth gate of impurity, that the *baal duvur* (-litigator – Satan) burdens every person all the days of their life, with desire for money and the burdens of making a livelihood, to the extent that he has no time whatsoever even to scream to Hashem Yisburach, as mentioned above.

גם על-ידי אמירת תהלים זוכין לקבל הארה מהעצות הקדושות, הנמשכים מהתנוצצות משיח משער החמשים של הקדשה, וכלל העצות כלולים בספר תהלים (שהם חסדי דוד הנאמנים שהם בחינת נצח והוד בחינת עצות קדושות ונפלאות מאד כידוע, שחסדי דוד הם בחינת נצח והוד בחינת עצות) הינו לצעק תמיד להשם יתברך יהיה איה שיהיה כנ"ל ועל-ידי-זה יכולין לצאת ולעלות מכל הנפילות והירידות שבעולם אפלו מבחינת שער החמשים של הטמאה שהבעל דבר מטריד את כל אדם בתאוות ממון וטרדת הפרנסה כל ימי חייו, עד שאין לו פנאי קלל אפלו לצעק להשם יתברך כנ"ל.

And this is the aspect of the prominence of the Psalm (145) "*Teheela <An exaltation> LiDavid <of David>*" which our Rabbis ob"m said (Brachos 4b), anyone who says it three time every day is guaranteed that he is a beneficiary (/member) of the future world, and it concludes there, because it incorporates the Aleph Bet (each letter of the Aleph Bet, alphabetically, begins a verse, except for the letter Nun, see below) and addresses livelihood (verse 15): "All eyes are directed at you with hopeful expectation" (the Talmud actually cites the next verse, "You open Your hand and satiate etc.", which is the culmination of this verse, see below). And their intention is, because both aspects mentioned above are amalgamated together in this Psalm, that is, because through these two aspects which are together in this Psalm, we will certainly merit to complete repentance and to life of the future world, for through the aggregate of the twenty two letters, which encompass all the words in existence, one will draw upon himself holiness, so that he sanctifies the (-his) speech very much, to abound in (the recital of) Psalms and hisbodidus to Hashem Yisburach, and through this he will certainly merit to rectify all the mutilation of all the sins, which (they) are also from the aspect of the twenty two letters, that he drew, Heaven forbid, the letters which are in that matter that he transgressed, to the *other side* (realm of evil), as is known and understood from his words ob"m in the torah "Unoachee" ("I"), chapter four in Likutay Moharan volume one; except the burden of making a livelihood restrains a person from this, as mentioned above, but behold this Psalm reminds the person, that all sustenance – (is) just from Him blessed He, as it is written (Psalms 145:15-6), "The eyes of everyone hope (-look with hopeful expectation) to You, and You etc. You open etc. and satiate etc.. And certainly through this one with certainly merit to strengthen in holy speech, and he will merit through this to complete repentance and life of the future world.

וזה בחינת מעלת המזמור תהלה לדוד שאמרו רבותינו זכרונם לברכה, כל האומר שלש פעמים בכל יום מבטח לו שהוא בן עולם הבא, ומסקי שם משום דאית בה אלף-בית ואית בה פרנסה עיני כל אליך ישברו וכונתם היא משום שכלולים שני הבחינות הנ"ל ביחד במזמור הזה הינו כי על-ידי שני הבחינות האלה שיש בזה המזמור ביחד נזכה בודאי לתשובה שלמה ולחיי עולם הבא כי על-ידי כלל העשרים ושתיים אותיות שבהם כלולים כל הדבורים שבעולם ומשיך על עצמו קדשה שיקדש הדבור מאד להרבות בתהלים והתבודדות להשם יתברך ועל-ידי-זה יזכה בודאי לתקן כל הפגמים של כל החטאים שהם גם כן מבחינת העשרים ושתיים אותיות שהמשיך חס ושלום, האותיות שיש באותו הדבר שעבר עליו להסטר-אחרא כידוע וכמוכן בדבריו זכרונם לברכה, בהתורה אנכי סימן ד' ב"לקוטי מוהר"ן" חלק א' אף טרדת הפרנסה מונע את האדם מזה כנ"ל, אבל הלא המזמור הזה מזכיר את האדם שקל הפרנסה רק מאתו יתברך כמו שכתוב: "עיני כל אליך ישברו ואתה" וכו' "פותחם" וכו' "ומשביע" וכו', ובודאי על-ידי-זה יזכה בודאי להתחזק בהדבור דקדשה ויזכה על-ידי-זה לתשובה שלמה ולחיי עולם הבא.

And this is what our Rabbis ob”m said (Brachos 4b): Why is the (letter) *Nuen* not mentioned (-as the first letter of a verse) in “*Ashrei*” (“fortunate” - referring to Psalm 145 which we preface with the last verse of Psalm 144 – Fortunate...)? Because inherent in it, is the fall of the enemies of Israel (-this is a euphemism for Israel itself), as it says (Amos 5:2), “She fell etc.,” and even still, David, with Divine inspiration (*ruach hakodesh*) returned and supported it ('*sumcha*' – the letter after *Nuen* is the *Samech*), as it says (Psalms 145:14), “*Soamaich Hashem* <Hashem supports – *Soamaich* – with the letter *Samech*> all those who fall <'Noaflim' – starts with the letter *Nuen*, which was skipped, and mentioned with the following letter in this supportive fashion>. That is, because he did not want to mention the *Nuen* explicitly, for it alludes to the fiftieth gate of holiness (the numerical value of the letter *Nuen* is fifty), through which is afforded the main hope, because included in it is the fall of *Kinneses Yisroel* (the Congregation of Israel), because the main fall of *Kinneses Yisroel* is also through the fiftieth gate of impurity, which is the desire of money and the burden of making a livelihood as mentioned above, and therefore it is not viable to mention the *Nuen* explicitly, because the opposition will intensify overwhelmingly, just by allusion, it is intimated in the succeeding verse: “*Soamaich Hashem* <Hashem supports – *Soamaich* – with the letter *Samech*> all those who fall <'Noaflim' – starts with the letter *Nuen*> etc..” And this entails that one casts his burden on Hashem (Psalms 55:23, in contradistinction to the person discussed in Psalm 52:9), and trust that Hashem Yisburach will certainly provide for him, even if he engages several hours of the day in holy speech of prayer and Torah. For all the sustenance, even of the laborers and businessmen, is only from Him blessed He. And this is what is adjoined to this (Psalm 145:15 – verse beginning with the next letter from the Aleph Bet: *Eye'in*, here presented in plural, meaning: eyes), “The eyes of everyone hope expectantly to You,” exactly as explained above.

וְזֶה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוּם לְבָרְכָהּ, מִפְּנֵי מָה לֹא נֶאֱמַר נו"ן בְּאֲשֵׁרֵי, מִפְּנֵי שֵׁישׁ בֵּה מִפְּלֵה לְכַנְסֵת יִשְׂרָאֵל, שֶׁנֶּאֱמַר: נִפְּלָה וְכוּ' וְאָפְלוּ הַכִּי חֲזַר דָּוִד וְסִמְכָה בְרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר: "סוֹמֵךְ ה' לְכָל הַנוֹפְלִים" הֵינּוּ כִּי לֹא רָצָה לְהַזְכִּיר הַנו"ן בְּפְרוּשׁ שֶׁמֶרְמַז עַל שַׁעַר הַחֲמִשִּׁים שֶׁל הַקְּדוּשָׁה שְׁעַל-יְדֵי-זֶה עֵקֶר הַתְּקוּהָ מִפְּנֵי שֵׁישׁ בֵּה מִפְּלֵה לְכַנְסֵת-יִשְׂרָאֵל, כִּי גַם עֵקֶר הַנִּפְּלָה שֶׁל כְּנֻסֵת-יִשְׂרָאֵל הוּא עַל-יְדֵי שַׁעַר הַחֲמִשִּׁים שֶׁל הַטְּמֵאָה שֶׁהוּא תַּאֲוֹת מִמּוֹן וְטָרְדַת הַפְּרֻנְסָה כְּנ"ל, וְעַל כֵּן אֵי אֶפְשֶׁר לְהַזְכִּיר הַנו"ן בְּפְרוּשׁ כִּי יִתְגַּבֵּר הַמִּתְנַגֵּד מֵאֵד רַק בְּרִמְזָה רְמִזָּה בְּפִסּוּק שֶׁאֲחֵרֵי "סוֹמֵךְ ה' לְכָל הַנוֹפְלִים" וְכוּ', וְזֶה עַל-יְדֵי שֵׁישׁ לִי הֵבִי עַל הַשֵּׁם וְיִבְטַח שֶׁהַשֵּׁם יִתְבָּרַךְ יִפְרֻנְסוּ בְּיָדָיו אֶפְלוּ אִם יַעֲסֹק כַּמָּה שָׁעוֹת בַּיּוֹם בְּהַדְּבֹר הַקְּדוּשׁ שֶׁל תְּפִלָּה וְתוֹרָה, כִּי כָל הַפְּרֻנְסָה אֶפְלוּ שֶׁל הַבְּעָלִי מְלֹאכָה וּמִשָּׂא וּמִתֵּן הוּא רַק מֵאֵתוֹ יִתְבָּרַךְ וְזֶה שֶׁנֶּסְמָךְ לְזֶה עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל כְּנ"ל.

And this is what we see that this (person) has vast wealth, and this (other person) is poor and very poverty stricken – all is from Him blessed He according to the *becheera* (free choice) of each and every one, as is known (Words of Rabbi Nachman, article 300; Life of Rabbi Nachman, article 519; see also Rabbi Nachman's *Legendary Stories*, the beginning of the story of the Prayer Leader), and (Psalm 145:17 – verse starting with the letter *Tzadi* – righteous (verse 16, which begins with the letter Peh, is a

culmination of verse 15, expressing how Hashem actually satiates willfully), "Righteous is Hashem in all His ways, and benevolent (/pious) in all His conduct," for everything that He does with a person, is all great kindness from Him blessed He. And the ultimate hope of every person is to merit to the eternal life of the future world. And by what means does one merit this, through (verse 18, beginning with the letter *Koof*), "Close is Hashem to all His callers," distinctly 'to all who call to Him', no matter what may be. And this is (final verse – 21, beginning with the letter *Tuv*), "The praise of Hashem, my mouth will speak, and all flesh will bless His holy Name forever and ever," to express one's words before Hashem Yisburach at all times, and through this, certainly he will rectify everything, and he will merit through this to life of the future world.

Therefore one who says this Psalm three times a day (-this has already been instituted and incorporated in the body of the daily prayers, twice in the morning prayer of Shacharis, and once in the afternoon prayer of Mincha) is guaranteed to be a beneficiary (/member) of the future world, for through the two aspects coalesced in this Psalm, certainly he will merit to return to Hashem Yisburach, and to life of the future world, as mentioned above. (Likutay Halachos, Laws of Reciting (*Kreyas*) Shema. Law 5).

וְזֶה שְׂאֵנוּ רוֹאִין שֶׁיֵּשׁ לָזֶה הַרְבֵּה עֲשִׂירוֹת מְאֹד וְלָזֶה עֲנִיּוֹת וְדַחְקוֹת גְּדוֹל הַכֹּל מֵאֵתוֹ יִתְבַּרַךְ לְפִי הַבְּחִירָה שֶׁל כָּל אֶחָד וְאֶחָד כִּידוּעַ, וְ"צְדִיק ה' בְּכָל דְּרָכָיו וְחֹסֵד בְּכָל מַעֲשָׂיו", שֶׁכָּל מֵה שֶׁעוֹשֶׂה עִם הָאָדָם הַכֹּל חֹסֵד גְּדוֹל מֵאֵתוֹ יִתְבַּרַךְ וְעַקֵּר הַתְקוּהָ שֶׁל כָּל אָדָם הוּא לְזָכוֹת לְחַיִּים נְצִחִים שֶׁל עוֹלָם הַבָּא וְעַל-יְדֵי מֵה זֹכִין לָזֶה, עַל-יְדֵי "קְרוֹב ה' לְכָל קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ" דִּיקָא יְהִי מִי שֶׁיְהִי וְזֶה: "תְּהִלַּת ה' יְדַבֵּר פִּי וַיְבָרַךְ כָּל בֶּשֶׂר שֵׁם קְדוֹשׁ לְעוֹלָם וָעֶד", לְפָרֵשׁ שִׁיחֲתוּ לְפָנָי הַשֵּׁם יִתְבַּרַךְ בְּכָל עֵת וְעַל-יְדֵי-זֶה בּוֹדָאֵי יִתְתַּקֵּן הַכֹּל וְיִזְכֶּה עַל-יְדֵי-זֶה לְחַיֵּי עוֹלָם הַבָּא וְעַל כֵּן הָאוֹמֵר מִזְמוֹר הַזֶּה שְׁלֹשׁ פְּעָמִים בְּכָל יוֹם מִבְּטָח לוֹ שֶׁהוּא בֵּן עוֹלָם הַבָּא, כִּי עַל-יְדֵי שְׁנֵי הַבְּחִינּוֹת הַפְּלוּגִים בְּמִזְמוֹר זֶה בּוֹדָאֵי יִזְכֶּה לְשׁוּב לְהַשֵּׁם יִתְבַּרַךְ וְלְחַיֵּי עוֹלָם הַבָּא כִּנ"ל (שֵׁם, הַלְכוֹת קְרִיאַת-שְׁמַע, הַלְכָה ה.) .

76. Prayer of the night and exile - when one is beyond compulsion – just from strong good desires and yearning

Our father Jacob, when he met up with that place (Genesis 28:11, beginning of Torah portion Va'Yaitzay where Jacob leaves his parents to journey to Laban), which was brought about through his taking heart to return to the site of the Temple, and immediately the land sprang to him (the phenomenon of '*kefeetzas haderech*'), as our Rabbis ob"m said (Sanhedrin 95b), through this he merited to attain the utter virtue of arousal initiated from below (-of one's own accord – *issaroosa dillisata*), through which immediately help came to him from above, in the aspect of (Sabbath 104a), one who comes to purify himself – he is helped, and therefore he established then the evening prayer (*Arvis*), which is (prayed) when it is completely dark, because he merited with the great

magnitude of his holiness to lower himself to the depth of the falls of all of Israel, in general and in particular, of every single generation until the approaching (-'heels' – *ikvussa dimmesheecha*) of Messiah, and shines in the heart of Israel that even in the darkness of night, and even utterly (devoid) materialistically and spiritually, it is necessary to strengthen and to arouse in arousal from below (-of one's own accord – *issaroosa dillissata*) with screaming and prayer to Him blessed, in the aspect of (Jonah 2:3), “from the belly of Scheol I screamed,” and there is no good will that goes lost (Zohar, Shemos 150b), and like our master, leader, and rabbi ob”m said in the awesome discourse (see Words of Rabbi Nachman articles 2-3), when he extolled fantastically the greatness of the Creator blessed He, that people no nothing whatsoever (-in reality of G-d's true greatness, even those with great conceptions of G-d, cannot be considered to have any knowledge of G-d whatsoever, see there), and he concluded then with these words: *Afeeloo a'yir zach* <even your (plural) thing> *vee ahin itlichehr iz gifallin* <where each one has fallen> *abbee meh iz zich nit mi'ya'ish fin shra'yen* <the main thing is not to despair from screaming> *meh shreyet* <one screams> *meh bet* <one begs> etc.. There is a concept (/scheme) that everything is turned around for the good, for Hashem Yisburach is great, and people know nothing (of this) whatsoever etc., and it is precious and very significant by Hashem Yisburach every single arousing of every person, wherever he is. And immediately when a person arouses in *issaroossa dillissata* (-arousal from below – on his own accord) in any prayer or devotion whatsoever, immediately there is aroused plentiful *issaroossa dillaila* (-arousal from above), and through this he has strength to arouse further, and accordingly there will be drawn more *issaroossa dillaila* (-arousal from above) etc..

And this is the aspect of the prayer of arvis (night) not being obligatory (Brachos 27b), because at times the darkness and absence of mind so much overwhelms a person, to the extent that he is in the aspect of deprived of speech, the aspect of (Psalm 56:1) a mute dove (see Me'oray Ohr: the Malchus is called a complete (-healthy) dove, and in exile it is called a mute <*eellaim*> dove, with the letters Yud-Hey of (G-d's Name of five letters – not to be pronounced) Eloa'H'I'm distanced and removed, remaining (just with the three letters that spell) *eellaim* (mute)), for he is entirely unable to open his mouth to pray, and do hisbodidus, and to express his words as would be proper for him, in the aspect of (Psalms 39:10), “I was rendered inarticulate, I will not open my mouth,” and it says (verse 3), “I was rendered inarticulate, silent etc..” And in reality, if not for the power of the great tzaddikim, they would then completely despair of praying and returning to Hashem. And this is the main rectification of the true tzaddikim, for they are in the aspect of our father Jacob, for they arouse and strengthen us, and instill in the heart of Israel that also in the utter bitterness of the exile, physically and spiritually, which is the aspect of the utter darkness of night, one should pray and return to Hashem, and never despair of screaming and prayer, as mentioned above. And even though he is then in the aspect of deprived of speech, as mentioned above, even still, each one should look upon the point of the stark truth, until each one strengthens, from wherever he is, at any rate, with strong desires and good yearning for Hashem Yisburach, in the aspect of (Psalms 119:55), “I remembered at night Your name Hashem,” and in the aspect of (Song of Songs 3:1), “On my bed in the nights I sought he whom my soul loves etc.,” That also in the utter darkness of the night we will seek and search for Hashem Yisburach with very strong desires, because ultimately what will be the *tachlis* (end, purpose, destiny) of us? Until through this, on his own accord, he will strengthen to open his mouth with

words of prayer, also then, in the aspect of (Psalms 39:3), "I was rendered inarticulate, silent, I was dumb (even) from (saying) good, and (-even though) my pain is debilitating." And afterwards, through this itself, that even still he yearns and longs very much for Hashem Yisburach, and is pained by this, that he is in the aspect of deprived of speech, through this (verse 4), "My heart is feverish inside of me etc. I spoke with my tongue," that he merits afterwards through this, to speak holy words with great emotion, with holiness, since the words came about through good desires and great yearning for Hashem Yisburach.

And in truth this is always the main perfection of the prayer, and this is the essential *aitza* (advice, remedy) for prayer, and conversing, and hisbodidus, that the matter should not be upon him as an obligation, like he needs to fulfill his obligation, which is the aspect of (Ethics of Our Fathers 2:18), "Do not make your prayer routine, rather (pray) compassionately and entreatingly," that first he should arouse his heart with very good desires and yearning for Hashem Yisburach, for then he will pray and beseech afterwards truthfully, from the walls of his heart, of his own volition and good will, not as a perfunctory ordeal and out of obligation alone. And this is the aspect of 'the prayer of *arvis* (night) is not obligatory', that is, as mentioned above. Just that even still our Rabbis ob"m established for us an obligatory prayer (at night) for the masses, because otherwise they wouldn't pray at all. But the main perfection of these prayers themselves – (is) to pray them compassionately and entreatingly not in a routine fashion. And therefore the prayers of the day; Shacharis (-morning) and Mincha (-afternoon) which are in the daytime, that is, when the intellect (/higher consciousness) still shines, therefore they are in the aspect of mandatory. And Jacob established the prayer of *arvis* (night), namely to pray also in the utter darkness of night, when the intellect (/higher consciousness) has completely departed, at which time it is impossible to establish a mandatory prayer, that is to place upon him an obligation to pray then, since he is then in the aspect of absence of mind and deprived of speech, and is utterly unable to open his mouth. And therefore, then the essential establishment of prayer is by means of the aspect of 'the prayer of *arvis* (night) is not obligatory', that our father Jacob ri"p established, to draw upon himself, also then, the illumination of the truth from the light of the countenance of the true tzaddikim whom are in the aspect of Jacob, which is the aspect of (Micah 7:20), "Give truth to Jacob," and he merited to the light of the countenance, the aspect of which our Rabbis ob"m said (Bava Metzia 84a), the exquisiteness of Jacob etc.. And the light of the countenance mentioned above is the aspect of desire, as brought down in his words ob"m (Likutay Moharan vol. 2, 4:8), as it is written (Psalms 44:4), "and the light of Your countenance for You have desired them." And through this he will merit to strengthen himself at any rate with good desires and yearning, and then of its own accord his mouth will open with holy words, and he will pour out his heart like water before Hashem as a result of the strong force of the good desire and yearning, which is always the essential perfection of the prayer. And this is the aspect of (Genesis 28:11), "And he stayed the night there because the sun had set," which alludes to the darkness of the exile, of body and soul, as is brought in the words of our Rabbis ob"m (Biraishis Rabba 68:19), and then (first words of the verse), "And he met up with (-arrived at) the place," and he merited then to attain the utter height of *issaroossa dillissata* (-arousal from below – of one's own accord), and established the prayer of *arvis* (night), exactly as explained above. (Likutay Halachos, Laws of the Prayer of Mincha, law 7).

77. Never ever stop screaming to Hashem

Whoever desires to have mercy on his soul, so that he doesn't destroy his world Heaven forbid, needs to search and investigate very much after the truth in order to truly return to Hashem Yisburach, because perhaps his mind is misguiding him in some no good way Heaven forbid, since he did not merit to configure the light of the Torah properly, because the mechanisms of his intellect are not honed because of defection of the *bris* (circumcision – covenant). And the main rectification for all this is screaming, and prayer, and words, and hisbodidus between one and his Maker, for it is necessary to scream a lot to Hashem Yisburach that He should always lead him in the straight (/just) and true way, like King David ri”p screamed copiously for this (Psalms 27:12), “Teach me Hashem Your way, (so that) I will go in Your truth,” “Teach me Hashem Your way and lead me in the just past (Psalms 27:11),” “Teach me Hashem the way of Your statutes etc. (Psalm 119:33),” “Send Your light and Your truth they will lead me (Psalm 43:3),” and so forth many numerous more (verses). For one needs great merit, and salvation, and great mercy, and effort (*hishtadlus*), and great exertion all the days of his life, that he should merit to go at all times absolute truly in the holy way, and it is necessary to scream profusely to Hashem Yisburach for this with *meseeras nefesh* (-self sacrifice), until one's soul actually just about departs Heaven forbid, as our Rabbis ob”m said (Taanis 8a): The prayer of a person isn't heard unless he puts his soul in his palm. For the main rectification of the *bris* (circumcision – covenant), to merit to leave the exile of this desire completely, is through screaming abundantly to Hashem Yisburach, for it necessary to scream at least seventy calls, and in these seventy calls are included infinitely numerous calls, and screams, and prayers, and entreaties, all the days of a person's life. For the seventy years of a person correlate the seventy facets of the Torah that one needs to merit (to them). And everyone can understand in his soul (-for himself) how distant he is still, even from the aspect of one facet of the Torah, all the more so from all of them.

Therefore even if he didn't vitiate very much, and even if he already screamed a lot to Hashem Yisburach and engaged copiously in Torah and *mitzvos*, even still, since he still did not attain conception of even one facet of the Torah, and not even a thousandth or ten-thousandth of this, how plentifully he certainly still needs to scream to Hashem Yisburach all the days of his life. And it is already known that it is forbidden to ever despair oneself of screaming, for even if one vitiated very, very much, and even if he is still the way he is, if he does not despair himself of screaming, and prayer, and entreaty, he can merit to a true revelation of a facet of the Torah, and even to all the seventy facets, for Hashem Yisburach is good to all, just that some *issaroosa dillissata* (-arousal from below – from the person's own accord) is necessary. And the main thing is – to scream abundantly to Hashem Yisburach, until one merits to break all the desires, and primarily the desire mentioned above, and then he will merit to a revelation of the Torah in the aspect of the seventy facets of the Torah. (Likutay Halachos, Laws of Wine Libation, law 4).

78. Binding one's point to his heart according to the moment

It is necessary to always strengthen to abound in prayer, and entreaty, and conversation between oneself and his Maker, in order to arouse every time his good point, so that it shines to his heart, until all the ignominy and bad loves which impose on his heart, which are the aspect of the foreskin of the heart, are nullified from him through this, as mentioned previously in article 50. However, since the ignominies of the heart are rallying all the time to hide and conceal the light of his holy point which is pertinent to his heart at that time, therefore the usual tendency of a person who desires to engage in this, to express his words between himself and his Maker, is to be beset each time with the impression that now he cannot speak, and he does not know what to say whatsoever, and his heart is very sealed etc., as is known. And all of this is drawn from the ignominies of the heart, the uncircumcision of the heart mentioned above. But in truth, it is utter falsehood and the work of the *baal duvur* (-litigator – Satan). For if one were to say so, then it would always seem to him so, that now he does not have heart and he cannot speak, and he will never speak Heaven forbid. And through this itself the ignominies of the heart, the foreskin of the heart, will surge over him each time exceedingly more, for the essential abnegation of the foreskin of the heart mentioned above, is through binding one's heart to his holy point through the speech of his mouth, that he pours out his words before Hashem Yisburach and arouses his good point.

Therefore it is necessary to strengthen in this, to know and to believe that certainly there is no time in the world that one cannot bind himself then to the point pertinent to his heart at that time, and to hype oneself up to the utmost to speak in this as best as he can, to seek and search with his words, the light of his holy point. And even though it is certainly impossible for a person to know all this precisely, what the point pertinent to his heart is at this exact time and instant, even still he needs to always believe that certainly there is now the aspect of the good point which is pertinent to his heart at this exact time, and to bind himself to it, for through this he will be rectified from wherever he is. And in truth this necessitates abundant prayers and entreaties to merit to find the point pertinent to his heart at that specific time. And this is the aspect of (Psalms 32:6), "For this every *hassid* (devotee, pious Jew) should pray to You *li-ais* <for the time> *mitzoh* <find/found> {-when G-d is to be found accessible/for a time when G-d will be accessible/to find what is pertinent to that time}," distinctly "*li-ais mitzoh* <to find for the time>," that he should always merit to find the point relevant to the time and moment, this being the aspect of the construct of hisbodidus and conversation between oneself and his Maker, through which one merits for himself at all times to the point pertinent to his heart at this moment. And all this is the aspect of *mishpat* (judicial justice), that he judges and adjudicates himself, and admonishes himself to fulfill all the words of the Torah. And it is necessary to synchronize the *mishpat* (judgment), to judge himself every time and every day according to the time and the moment. And this is the aspect of (Kings I:8:59), "And these words of mine which I

entreated before Hashem etc.,” the aspect of the entreaties and hisbodidus discussed above (further in the verse), “to do *mishpat* (justice/what is necessary) for His servant etc.,” for through this one draws the aspect of the *mishpat* discussed above, “(further in the verse) the matter of the day on its day,” appropriately suited in accordance to this time, and day, and hour. (Likutay Halachos, Laws of Teachers, law 3).

79. No matter the distance be tenacious to prepare to speak to Hashem and He will create the words

A person needs to know of his utter distance from Hashem Yisburach, and even still know and believe that in the vantage of His Mercies blessed He, He is extremely close to each and everyone, even to the very distant, and primarily – through speech, because through speech we can call to Him from very far, and He draws close to us through this, as it is written (Psalms 145:18), “Close Hashem is to all who call Him, to all who call Him in truth,” and it is written (Deuteronomy 4:8), “And who is a great nation that it has G-d close to it like Hashem our G-d in all our calling to Him.” And this is the aspect of (Isaiah 57:19), “[I will] create [for him – he who was abnegated to G-d] expression of the lips (-speech),” the aspect of speech, which specifically through this one merits to the aspect of (continuation of the verse), “peace to the distant and to the close,” the aspect of the distance and the proximity discussed above, that he should know truthfully the distance on his part, and the propinquity from the vantage of His Mercies blessed He. And whoever puts his heart to examine closely and to understand the meaning of the words of this verse, “[I will] create [for him] expression of the lips,” can understand from this *aitzoas* (advice, remedies) how to strengthen in the undertaking of conversation between himself and his Maker, for this is the essential rectification in the matter of 'distant and close' discussed above.

For through the conversation discussed above, he can express and converse everything before Hashem Yisburach, to explain in his talk, his utter estrangement from Hashem Yisburach, and even still, precisely through this he will draw close to Hashem Yisburach, through the recollection of His utterly profuse Mercies blessed He, beyond measure, like our fathers and rabbis ob”m revealed to us. However, predominantly, the conversation mentioned above, itself, is extremely difficult, because due to his utter alienation he doesn't have any words to say, as is known to whoever desires to accustom himself in this. However, our Rabbis ob”m have already warned us to strengthen in all types of strengthening to practice this practice every day, because the preparation and the desire alone, that one prepares himself and desires to speak, just that he is not able to speak, this also is extremely precious by Him blessed He (like it is written above, article 2). And if he is very tenacious at this, certainly Hashem Yisburach will help him, and will create words for him in the aspect of (Isaiah 57:19), “[I will] create [for him] expression of the lips,” actual creation! For the words that come to a person are the aspect of an actual new creation, for certainly he is very distant from words due to his estrangement from Hashem Yisburach, but when he is strong in this devotion and prepares himself

to speak and converse between himself and his Maker, and he is tenacious at this for some hours with strong desires and yearning, then Hashem Yisburach helps him, and sends him words into his mouth, which are the aspect of an actually new creation, that Hashem Yisburach in His Mercies created for him words, and ushered them into his mouth, in the aspect of “[I will] create [for him] expression of the lips,” distinctly “create,” and specifically through this he merits to the aspect of “peace to the distant and to the close,” as mentioned above.

This is like it is written (Proverbs 16:1), “It is up to a person to arrange his heart (-thoughts and words) and from Hashem the (actual) rhetoric is (provided/on the tongue),” for the person must arrange his heart (-thoughts and words), that is the aspect of preparation discussed above, and then Hashem Yisburach sends him words into his mouth in the aspect of “and from Hashem the (actual) rhetoric (is provided).” And this is like it is written (Psalms 51:17, said before the 18 benedictions), “G-d open my lips etc.,” that Hashem Yisburach Himself, so to speak, opens his lips for him to speak and converse what is in his heart, for everything is from Him blessed He, just, the person needs to prepare himself with holy desires and yearning, and Hashem helps him to speak and express his words properly, with perfection. (Likutay Halachos, Laws of Sending From The Nest, law 5).

In addition, see the book “Ullim LiTrufah” (Leaves for Healing, letter 286) concerning encouragement for hisbodidus, to long and yearn with good yearning and desires of holiness, and to verbalize them (lit: release them from the mouth), to scream every time for His abundant Mercy, like our master, leader and rabbi *zatza”l* warned us. And it is written there in these words: My children, my friends, and my comrades. My innards rejoice (-Bava Metzia 83b) as I see that thank G-d the words of our supreme rabbi *atzvka”l* are making an impression in your hearts etc.. For although in fact they are words of simplicity and *temeemus* (wholesomeness, unfeigned, straightforward), but it is very difficult and arduous (lit: heavy) to accept them due to the many barriers which separate, and the confusions of the mind of each and everyone, and the follies of each one which the world refers to as “*chuchmos*” ('wisdoms', paralogism, contrivances, over-thinking and sophistication), which encircle (/turn) and twist the heart very much in many perplexing ways, and primarily with what it weakens a person's resolve, and he makes himself out as if he is a man of truth, to the extent that many such wise people say in their hearts: “What will these words help me; behold even still I know myself the truth, what I do and what is going on with me etc. etc.,” until he begins to distance himself from screaming and entreating. And it is written (Jerusalem Talmud, end of Brachos): 'a day you leave Him, two days I will leave you', until Heaven forbid days or years pass by that he is very alienated. Fortunate is the man who listens to him, to apply himself diligently upon the doors of his torah, and his holy words, day after day (Proverbs 8:34), to begin every time anew, to quest, and to yearn with new yearning and desires of holiness, and to verbalize (lit: release from his mouth) the yearning with words of conversation, and entreaty, and screaming, and yelling, and sighing, and to express his words before Him blessed He every day, like a son before his father, be what might be. And he should focus himself each time on screaming and entreating however he can, for there is no scream that is lost Heaven forbid, even an arbitrary desire isn't lost, for (Zohar, Torah portion of Trumah, 150b)

there is no good desire that is lost. Fortunate are you my son if you strengthen yourself to go in this way that you wrote to me etc., see there.

80. Open discussions with Hashem with thanksgiving for the past and then scream for the future

Sometimes the suffering and impediments are so overwhelming, to the extent that one cannot even open his mouth to express his words before Him blessed He. Therefore it is necessary to be careful, that every time he comes to express his words before Hashem Yisburach, he should remind himself of the abundant favors and kindness that Hashem Yisburach did with him from his inception till this day, and he should give acknowledgment and thanks to His Name blessed He for all the kindness of Hashem and the goodness He did with him until now. For every person, the way he is, since he is in the class of the Israelite, and dons a *tallis* and *tefillin* every single day, and unifies His Name blessed He twice every single day, certainly it is fitting for him to give thanks and express his gratitude to Hashem Yisburach every single day for His utter Kindness and Goodness blessed He to him, that he merited to be part of Israel, the receivers of the Torah, and all the more so being that everyone knows for himself (-in their soul) numerous specific wondrous favors that Hashem Yisburach did for him from his inception till that very day. And so too, sometimes the heart is sealed, and he cannot express his words before Him blessed He due to the abundant physical hardships, especially now in the lengthy exile, that there is hardly a day whose hardships don't surpass it's predecessor, and livelihood is very stinting, and a person needs to take stock of his ways, to search and to find the expansions (-relief, respite, ease, prosperity – opposite of hardship), which Hashem Yisburach expands for him in the midst of the hardships, and to thank Hashem Yisburach for them, and through this his heart will be reinforced to trust in Hashem, that He will hear his prayer now as well, and certainly through this, his mouth will open and he will be able to express his words before Him blessed He, properly. And this is the aspect of (See Brachos 54a), a person should always give thanks for the past and scream for the future, that is, because when one doesn't express gratitude for the past, it is very difficult to scream to Him blessed He due to extreme sealing of the heart, which is impervious due to abundant hardships and from being discouraged due to everything that he is undergoing spiritually. Therefore it is necessary to be very vigilant every time he comes to express his words before Him blessed He, to go in this way: to give thanks for the past, and through this he can scream for the future.

And this is the matter of: "A song of David when he ran from before Absalom his son (Psalm 3)," and our Rabbis ob"m asked (Brachos 7b): It should be "A lamentation of David," and they answered: Since he saw that it was his son, he rejoiced. He said, "A typical son has mercy on his father." And he found expansion (-respite) also in the midst of his hardship, with what he saw that his counsel held up, that the *Sanhedrin* (-leading Sages the makeup of the Supreme Court) etc. stand with him. And at first glance this is difficult, for behold the beginning of the Psalm doesn't speak in the language of

song, rather in the language of a great outcry, like it is written there, "Hashem, how numerous are my oppressors, many etc.." However, this is all the aforementioned construct, that he turned over the incident and found expansions (-respice) in the midst of this utter calamity, and over all this he began to say "A song of David." And immediately upon his beginning to sing and thank Hashem Yisburach for the good things, immediately his heart and mind expanded, and specifically then his mouth opened and he began to pray and scream appropriately: "Hashem, how numerous are my oppressors, many rise against me etc.." Therefore his book, which is predominantly filled with great screams, and entreaties, and supplications, is called by name *Tihillim* (-Psalms), which is an expression of *tiheela* <praise> and thankful acknowledgment, because all of his screaming and entreaties were specifically by way of expressing gratitude and *tiheela* <praise>. Go ahead and check, and you will find in many Psalms that follow this pattern of praising Hashem Yisburach for the past and screaming for the future, and in the midst of the plea he is screaming and entreating, he returns and gives thanks and screams. For only thankful acknowledgment and praise are the conduit through which one is capable of screaming to Hashem Yisburach, as mentioned above. (Likutay Halachos, Laws of Cross-breeding Animals, law 4).

[And see in the book "Nachas Hashulchan" (- Felicity of the Table) from the holy Rav of Tchehrin *zatza"l* (In the Laws of *Lulav*, Chapter 648), where it is written: And this is what we are shaking (the *four species*, during the recital of *Hallel* - Psalms 113-8) by (the verses of) "Give praise to Hashem" beginning and end (-this verse appears twice in *Hallel*, (Psalms 118:1, 29) and at both instances the four species are waved and shaken), and by (the verse – 118:25) "Please Hashem bring salvation now (/please)," for when one merits to win the battle with the weapons, which are the aspect of the *four species* of the *Lulav*, as brought down in the holy Zohar (Tikunay Zohar 13, page 29a): "Who was victorious? He who holds the weapons in his hands," certainly he needs to give thanks to Hashem, for (Kidushin 30b) "if the Holy One Blessed He does not help him, he would not be able to prevail (over the evil inclination)." But even still, in the very midst of this itself, in the midst of the blessings and thanksgiving for the past, it is necessary in the middle of this to scream profusely for the future: "Please Hashem bring salvation now (/please)." For the battle is continuous, and (Kidushin 30b), every single day a person's evil inclination surges, and renews against him, and contrives against him with his cunning contrivances, to ensnare him in his trap, and like our Rabbis ob"m said (Shoachehr Tov, Psalms 34) if he doesn't get (lit: find) him at twenty years of age, he knocks him down at thirty etc.; if he doesn't get him at seventy, he knocks him down at eighty etc.. Therefore it is necessary to scream constantly to Him blessed He.

And also, because the salvation itself, what they merited to win the battle, is also still not with completion according to the greatness of the eminent holiness of each one of Israel, and according to the *tachlis* (-ultimate) perfection that every one of Israel needs to attain. Therefore it is necessary to scream abundantly to Hashem Yisburach at all times, but nevertheless it is necessary to conclude with thanksgiving (which is the aspect of the shaking-waving (of the four species) an additional time, at the end of *Hallel*, at (the verse of *Hoadoo*-) "Give thanks to Hashem"). For according to the utter danger that is prevalent in this world, how great are the kindnesses of Hashem for every single detail

of every minute salvation and victory that each one of Israel merits every time, and like their saying ob"m (Yuma 69b; Yalkut Shimoni, Nechemia 1071), these themselves are His might etc. (-to allow and withstand the prevalence of evil). And therefore, immediately after the conclusion of Hallel, we scream again the "*Hoashanoas*" (-liturgy interjected between repeated supplications of "Bring salvation now/please") with bitter calls and screams, and great crying, for on the contrary, according to what we merited to receive such numerous salvations, hence, also now "May Your right (hand) bring salvation, and answer us," for complete and true salvation is still distant from us. And this is what the prayer concludes (Kings I:8:59), "And may these words of mine which I entreated etc.," that is, that the prayer should be accepted with such completion, to the extent that there will be a revelation of "*daas*" (-realization of the knowledge) to all the nations of world, so that they know that Hashem is G-d, there is no other (verse 60).

81. Holy words eventually reverse sins to be considered unintentional and even good.

Even though a person is the way he is, even still he should be resolute (in his mind) in the place where he is, to speak words of prayer and hisbodidus which (/for they) are the aspect of the perfection of the Holy Tongue, through which the all encompassing evil of the lust for promiscuity is subdued, as mentioned above, article 68. And his intention should be, in order that he merit through this to subdue and break his evil, in order that he return to Hashem Yisburach. Certainly this will be beneficial for him, for certainly not a single utterance will be lost, and over time Hashem Yisburach will have mercy on him, and all the holy words that he released from his mouth will be gathered, and through this he will subdue and nullify the all encompassing evil of the lust for promiscuity, and then inherently he will easily be able to nullify afterwards all the other desires as well. And the essential thing is that he should be very strong in this, days and years, no matter what transpires over him, and through this he will merit to repentance, and the sins will first be reversed into unintentional sins (see inside), and then afterwards the tzaddikim who already merited to the summit of the perfection of the Holy Tongue will raise and clarify his holy words, and through this he will be able, with their power, to be inverted to be completely good.

And this is (Hosea 14:2), "Return Israel (up) to Hashem your G-d for you have stumbled in your sins," namely, that through repentance the sins will be reversed to (be considered) unintentional, in the aspect of stumbling. But through what means will they merit to this? Addressing this the verse concludes (verse 3), "Take with you (plural) words and return to Hashem," and through this the sins will be turned around to be unintentional, and afterwards they can be raised with ease to be completely good, with the power of the great tzaddikim, as mentioned above. And this is (continuation of the verse), "Say to Him, bear all the iniquity, and take good," that He should completely forgive the sins, to the extent that they be inverted to be completely good. (Likutay Halachos, Laws of New-produce, law 4).

82. Prayer is the fiftieth gate transcending even the conception of angels and is thus the vehicle of the final redemption from the utter defilement

Against the present lengthy exile, which is called the exile of *Edoam*, the aspect of the strengthening of the *klipa* (-husk, evil force) of *Amulaik*, which distances a person from Hashem Yisburach as it does, there is no *aitza* (-remedy, advice), and no wisdom, and no approach (Proverbs 21:30), just, to abound in prayer, and entreaty, and screaming, and yelling, and crying out for salvation to Hashem Yisburach, without measure and limit, until Hashem looks and sees from the heavens. For prayer is – above everything, and encompasses all the fifty gates of holiness. For prayer is the aspect of (Brachos 34b), Eden, no I has beheld it (Isaiah 64:3), for it is the root of the Torah, for from there stem all the springs of the wisdom of the holy Torah. For prayer is the aspect of (Job 28:7), “a path unknown to the vulture,” the aspect of the fiftieth gate, of which no one attained perception. That is, someone who engages in prayer, and strengthens with all (his) might to profuse in prayers and conversations between himself and his Maker, (he) arouses the supernal eye, which is the aspect of the fiftieth gate, the aspect of “a path unknown to the vulture.” For there is no intellect that can attain conception and understand how far reaching the power of the prayers of Israel is, even of the lowest of the low, especially what each one prays concerning the suffering of his soul, of his distance from Hashem Yisburach. For even the holy angel which receives the Israelite's prayer and fastens from them crowns for his Maker, doesn't know where to raise this awesome crown, he just swears it that it should ascend on its own accord, and sit on the head of its Maker, as our Rabbis ob”m said (Zohar, Exodus 58a; Chagiga 13b, and see there Tosfos entitled “And fastens”). And therefore in the final redemption it says (Jeremiah 31:9), “with crying they will come, and with entreaty I will bring them.” For this exile is in the aspect of (Lamentations 1:9), “And she descended astonishingly,” the aspect of the domineering of the fiftieth gate of impurity. Therefore the main complete redemption of the future is just through prayer, which is also of the aspect of the fiftieth gate, as mentioned above. (Likutay Halachos, Laws of One Who Makes a Messenger to Collect a Debt, law 3).

83. Prayer at the very least acts as a protest which dispels the evil's assertion of ownership

Regarding protest (*'machu-u'*), what is explained in the law of asserting possession of (*'chezkas'*) land (Choshen Mishpat 140:7), that as long as he (-the original owner) protests, then the holding (*'chazaka'*) of the occupier (*'machzik'*) has no import at all (t.n. if three years of occupation transpire

without protest, a claim from the occupier that he bought the property will be accepted) – it is very well understood how a person needs to strengthen every time in prayer, and entreaty, and hisbodidus, and screaming to Hashem Yisburach, be what may (be), no matter what transpires over him. For even if he sees that he is not accomplishing Heaven forbid with his prayers, and on the contrary, the evil is overbearing upon him even more, even still he should know and believe that he is achieving plenty with his prayer and his screaming, for at any rate his screaming and his prayer is the aspect of protest mentioned above, because the holiness of each one of Israel is the aspect of the holiness of the Land of Israel, and when the evil overbears upon a person with desires and bad *meedoas* (-character traits), and this is the aspect that they want to banish him, Heaven forbid, from living indigenous in the heritage of Hashem (Samuel I:26:19), which is the Land of Israel, and all that he tunnels to return to his holiness, they do not let up on him from the utter pressure assaulting him, (and) he doesn't strengthen himself against them accordingly. Therefore when he exploits even still, with prayer and screaming to Hashem Yisburach, then they cannot banish and conquer his portion in the Land of Israel, Heaven forbid, in any way, for his prayer and screaming is the device of protest ('*mechu-u*'), through which the Other Side (-realm of evil, Satan) cannot have a holding ('*lihachzik*') on his estate Heaven forbid, in any way, for a *chazaka* (-a holding and claim by means of occupation) does not avail when it was contested with a protest (*mechu-u*). (Likutay Halachos, Laws of Holdings On Moveable Property, law 5).

84. Making prayers out of holy teachings

The prominence of the virtue of making from the holy teaching (*toaroas*) – prayers, as mentioned earlier in article 2: For the main defect of all the transgressions is in the permutations of the letters of holy Torah which are the composite of this matter which one transgressed and defected. And through the prayer which he makes from the Torah, he will rectify everything, for he will revert, and rectify, and make the permutations, and restore them to their positions with enhanced empowerment. For the essential root of all the holy permutations come about through the prayer, because prayer is the root of the Torah. For all of prayer is included in the ten types of melody with which King David ri"p founded the Book of Psalms which is a composite of all the prayers. And the ten types of melody are the aspect of *taamim* <musical cantillation notes which embellish the words and verses of the Torah, which kabbalistically correlate to the other meanings of *taamim* – reasons and tastes – the most esoteric secrets of the Torah>, the aspect of the melody of the *taamim*. And the *taamim* are the pinnacle of the supernal root of all the aspects of *taamim*, *nikoodoas* <the dots and dashes which serve as vowels>, *tagim* <crowns – vertical lines on top of the letters>, letters, which are in the holy Torah, as is understood from the Tikunay Zohar (Tikun 69, page 105, where it explains that the *taamim* are from the construct of the *Kesser* – crown), that is that all the permutations of the letters of the Torah which are brought about through the *nikoodoas* <dots-vowels>, everything is done by the *taamim*, for they are the root of everything, and the *taamim* are

the aspect of melody, the aspect of the ten types of melody, the aspect of prayer, as mentioned above. It comes out, that the essential genesis of all the holy permutations from which the whole Torah was woven, is through prayer, as mentioned above, and therefore it is impossible to attain any perception of the Torah except by means of prayer. And therefore it is necessary to make from the teachings (torahs) – prayers, that is, to pray to merit to fulfill all the words of the Torah (-holy teaching) that one is learning. All the more so, when a person knows of himself that he transgressed the words of the Torah, he certainly needs to pray profusely to Hashem Yisburach, that He should forgive him for the past, and that he should merit at any rate, from now on to fulfill everything as it is written in the (“this”) Torah, for through prayer he will rectify everything, as mentioned above. (Likutay Halachos, Laws of Damage to Neighbors, law 4).

85. One who is resolute in prayer and repentance will ultimately succeed because they are highest

The main repentance is prayer, for repentance is an aspect higher than the Torah (see Words of Rabbi Nachman article 3, reference 6), for there, everything is turned around to the good, and intentional transgressions are inverted to merits, and one merits to this through prayer, for it is also an aspect higher than the Torah, as is explained inside and mentioned above (see Words of Rabbi Nachman, article 75, and reference 3 there). And therefore whoever wants to truly return to Hashem Yisburach, the essential consummate repentance is by means of prayer, that is, that he should constantly pray to Hashem Yisburach that He should pardon and forgive him for what he defected, and He should have compassion on him from now on and He should save him from sin. For in actuality every person is in great dire danger in this world, and especially the *baal-teshuva* (-one who returned in repentance), who already blundered in what he blundered, and every day a person's (evil) inclination overbears upon him etc. (Kedushin 30b), and how will he merit to return (-repent), for immediately when he wants to overcome what he needs to overcome, they overbear upon exceedingly?

Therefore the main thing is prayer and hisbodidus, that one needs to accustom himself to do hisbodidus everyday between himself and his Maker, and to cast his plea before Hashem Yisburach, Who is full of mercy at all times, that He should merit him to return in true complete repentance. And even if he sees that he still does not accomplish with his prayer, for they still overbear upon him exceedingly, even still he should do his part and he should pray constantly to Hashem Yisburach, perhaps He will have mercy, perhaps He will have compassion, as it is written (Psalms 27:14): “Hope to Hashem etc.,” and our Rabbis ob”m expounded (Brachos 32b): and if your prayer wasn't received, return and hope. And as long as a person isn't firm in his mind that he will always hope to Hashem, and implore Him, no matter what transpires over him, his repentance is still incomplete, for who knows what the day will bring, perhaps he will be confronted with a test or a pitfall etc., and who knows if he will hold up in the intensity of the battle. However, if the person is resolute that even if Heaven forbid he does not withstand the test, and even if it will be Heaven forbid what will be, even

still he will always hope to Hashem Yisburach in the aspect of (Psalms 139:8), “and (if) I lie in sheol (-hell) behold You are here,” then he is certainly assured, that he will certainly merit to repent completely, for at the very end he will return to Hashem Yisburach, since he is strong in his mind that he will not fall from anything in the world. (Likutay Halachos, Laws of Overpricing, law 1).

86. The first redemption correlated to Torah, came to cessation. The final redemption correlates to prayer and will not cease.

Our rabbis ob”m said (Medrash Tanchuma, Torah portion of Shoftim, and Yalkut Shimoni, Isaiah 499): the first redemption had an end, but the final redemption will not have an end. Because the first redemption is the aspect of Torah, for Israel merited then to receive the Torah, and the final redemption is the aspect of prayer, which is the essential aspect of David and Messiah, and this is the whole construct of the five books of the Psalms which correlate the five *chumashim* (-fifths, volumes, books) of the Torah. For all the prayers of David, which are the Book of Psalms, which is replete with all the prayers of Israel, it is all just in order to merit to fulfill the Torah completely, and only through this we will merit the complete redemption which is not succeeded with exile. (Likutay Halachos, Laws of Overpricing, law 1).

87. Prayer is a person's main anchor, even when he falls from the Torah

As long as a person doesn't merit to prayer in its completion, then he still has no place for Hashem, and he is still transient and vagabond. And even if he engages in Torah, he is still has no assurance that he will retain his stance, for who knows what will transpire over him. Just as we see many people that engaged in Torah with great diligence for many years, and afterwards they became estranged from the Torah, and they fell to what they fell, may the Merciful One save us. Therefore the main place and station of holiness is prayer, for through prayer they merit to remain enduring upright in their capacity always, come what may. For if one doesn't merit, only, to Torah alone, even though this is certainly extremely good, and this is the main *tachlis* (-ultimate purpose), “for they (-the words of Torah) are our life and length of our days,” even still, afterwards, when he falls Heaven forbid from the Torah, then he doesn't have with what to vivify himself; but when he merits to prayer, he has hope eternally, no matter what transpires over him.

For through prayer it is possible to draw close to Hashem Yisburach always, even if one is the way he is, because even though he is distant from all holiness and from the whole Torah, and he cannot vivify himself from anything, even still if he raises his eyes to Heaven, and he prays to Hashem Yisburach from the place where he is at, he still has hope, in the aspect of what King David ri"p said (Psalms 69:3), "I sunk in deep quagmire and there is no foothold etc.," and he concludes afterwards (verse 14), "And I, my prayer is to You Hashem, may it be a time of grace," for through prayer and entreaty to Hashem Yisburach it is possible to strengthen oneself always, because prayer is the aspect of a standing and place, even in deep quagmire Heaven forbid, where there is no foothold. And this is the aspect of what our Rabbis ob"m said (Brachos 6b): Standing refers only to prayer, because prayer is the main stance of every person. And therefore whoever desires to be a true Israelite, needs to espouse both of them; Torah and prayer, for both of them as a cohesive one, are good, so that if one of them fails Heaven forbid, its partner will uphold him, as mentioned above. (Likutay Halachos, Laws of Overpricing, law 1).

88. The critical standing (station for existence) is prayer

The evil inclination and the *sitra-achra* (-other side – realm of evil – Satan) are the aspect of fraud, for they deceive and mislead the people in various sorts of deceit and error without measure and computation, until they exchange a lasting world with a transient world Heaven forbid, and cozen the person from the eternal good life to go after them, like sheep brought to slaughter, to the ways of scheol (-hell), more bitter than death even in this world, all the more so in the world to come, and there is no extortion in the world so great like the extortion of the evil inclination. And the main *aitza* (advice, remedy) and the strategy to escape fully from this great bitter extortion is just through prayer and entreaty. For if the person is strong and resolute in his mind, that he will always pray to Hashem Yisburach that He should draw him close to His service in truth, come what may, then certainly the evil inclination will not be able to extort him and delude him further in any way.

And this is the aspect of (the rule; Kesuvos 99b) land does not have overpricing, because land is the aspect of prayer, which is the aspect of faith, which is called land, as it is written (Psalms 37:3), "Dwell the land and feed on faith," as is brought down in the words of Rabbainu ob"m (Likutay Moharan 129 and 155). And this is also the aspect of conjugating redemption to prayer (Brachos 4b, 9b and elsewhere -primarily manifested in the daily prayers where the blessing of "Who redeemed Israel" is immediately followed by the eighteen benedictions - which is the main prayer), because our essential hope and reliance in the complete redemption, may it be soon in our days, for the generalities and the particulars, is just through prayer, as mentioned above. For even if a person is caught in what he is caught Heaven forbid, there is still hope, and support, and a standing through prayer, and entreaty, and supplication, even in the quagmire without foothold, as it is written (Psalms 40:2-3), "Hope, I have hoped to Hashem, and He inclined (His ear) to me, and He heard my cry. And

He raised me from the dark pit, from the muck of the quagmire, and He stood my feet up on rock, made my footsteps firm etc.;" for through this that I cried to Hashem Yisburach constantly, with hope after hope, through this I merited, "And He raised me from the dark pit, from the muck of the quagmire, and He stood my feet up on rock," because the essential fundament, and the standing, and the support is upon prayer to Hashem Yisburach, as it is written (Psalms 122:2), "Our feet stood in your gates Jerusalem," because Jerusalem – the Temple is there, which is The House of Prayer, (over) there is the main standing, as mentioned above. (Likutay Halachos, Laws of Overpricing, law 1).

89. Pray to attain and fulfill the Torah still beyond your grasp, inculcate, and pray for yet higher Torah

The integral aspect of prayer is strong desires and longing for Hashem Yisburach with *divaikus* (clinging) and complete nullification to the light of the *Ain Sof* (-Infinite One), until one comes to words, that Hashem Yisburach has mercy on him and opens his mouth to express his words before Him. And this is the aspect of (Proverbs 16:1), "It is up to a person to arrange his heart (-thoughts and words) and from Hashem the (actual) rhetoric is (provided/on the tongue)." And the main thing is to make from the Torahs (-holy teachings) – prayers, as is explained elsewhere (Likutay Moharan vol. 2, Torah 25, see above article 2 and 84), namely that one should pray before Hashem Yisburach that he should merit to attain and fulfill what is hidden from him, that is, what he still did not merit to attain and fulfill. And then, when he merits to accomplish his request, to attain and fulfill this aspect as well, this is the aspect of making from prayer – Torah, namely to make from prayer (which is *divaikus* (clinging) to the *Ain Sof* (Infinite One), of whom there is no grasp, for this is the aspect of hidden, for also in this he still has no grasp) – Torah (that is, what is revealed), and then it is necessary to pray so as to attain another level higher than this, in the conception of the Torah, and the main thing is – in the fulfillment of the Torah, and so forth from level to level, until the *Ain Sof* (the Infinite One), because through prayer it is possible to ascend from the utter nadir of the lowest level to the pinnacle of the highest level, until the *Ain Sof* (the Infinite One). (Likutay Halachos, Laws of Gifts, law 5).

90. Confront heightened tribulations with intensified prayer and hisbodidus

The more a person sees that the *dinim* (-judgements – tribulations), which are the root of the aspect of the overbearing of the (evil) inclination, are overly overbearing upon him, he specifically, needs to rally to the utmost to profuse and implore in prayer and implore more and more, in order to draw

the supernal charity and kindness, and to sweeten (-mitigate) and nullify the harshness of the *dinim* (-judgments – tribulations). And therefore the essential hisbodidus, which is conversation between one and his Maker, is mentioned distinctly by Isaac, as it is written (Genesis 24:63), “And Isaac went out to converse in the field,” since he is from the aspect of *din* (-judgment), and of him it is said (Genesis 25:21), “And Isaac importuned to Hashem.” And therefore our Rabbis ob”m warned exceedingly (Brachos 6b) to be overly attentive with the prayer of *Mincha* (-evening) specifically, for it correlates to Isaac. (Likutay Halachos, Laws of Gifts, law 5).

91. Two layers of foreskin correlate to utter lack of prayer – faulting to the left, and insufficient prayer – faulting to the right

It is explained in the words of our master, leader, and Rabbi ob”m (Likutay Moharan, torah 2), that the main weapon of the Israelite is prayer; and whoever merited to the sword of prayer, as it is written (Genesis 28:22), “with my sword and with my bow <*bikashtee*>,” and Rashi explains: “with my prayer and with my supplication <*bakashussee*>,” needs to know how to fight with the sword, hurling with precise marksmanship to a thread without missing, so that he doesn't waver to the right or to the left, see there (Likutay Moharan 2), that is, that he shouldn't be mistaken Heaven forbid that the prayers are in vain Heaven forbid, since they have been screaming for so long and haven't been saved, for this is wavering to the left. And so too, he shouldn't be mistaken to say: “Why should we abound in prayer, since the main salvation is just with His kindness alone, so in that case let us rely solely on His kindness,” for this is the aspect of wavering improperly to the right, for in truth it is necessary to abound profusely in prayer constantly, and to know the truth, that we are not worthy to accomplish with our prayers, just with His kindness, and even still we need to do our part, to abound in prayer constantly, and Hashem Yisburach will do His part, and He will extend to us His kindness for His sake, and He will save us quickly, for the sake of His name (and see above, article 47). And behold it is explained there (Likutay Moharan 2), that through *tikun habris* (-rectification of the bris/circumcision/covenant) one merits to prayer, and therefore Josef, who guarded the *bris* (-circumcision/covenant), merited (the role of) the first-born, which is the aspect of the service of prayer, because the first-born takes two-fold <*pea shna'yim*>, which is the aspect of the sword of prayer, which has *pea shna'yim* (-two-fold/mouths), two aspects: praise of Hashem (“*Hamakoam*” -“the Place”, for all space exists only in G-d, and not vice-versa), and the requesting of one's needs, the aspect of a two-edged (two mouths- in the Holy Tongue the blade of the sword is called its mouth, just as destruction is referred to as being consumed and eaten) sword, two mouths, and it was taken from Reuben through his desecrating the bed of his father (Genesis 49:4), because whoever defects in the *bris* (circumcision/covenant), prayer is taken away from him, see there.

And this is the aspect of the *mitzva* of circumcision, the aspect of the cutting and the revealing (removal of a thin secondary membrane, this part of the circumcision is called *preeyah*), and it is

brought down that the husk <kleepa> of the foreskin and the *preeyah* are the aspects of Esau and Ishmael (see Zohar, Torah portion Emor, page 91b; and see Me'Oaray Ohr – Esau has the numerical value of “live snake.” And in the Siddur Kol Yaakov, in the Secret of Circumcision it brings down that through severing the foreskin the snake descends down to lick the dust etc., and there remains just the membrane of the *preeyah* etc., and through *preeyah* etc. the *Kindness of Abraham* is revealed (which is in contradistinction to the husk of Ishmael), and understand. See also Adir BaMuroam pages 10-11), that is, because they are the aspect of deflection of the *bris*, and they are two types of husks <kleepoas>, which confound the *daas* (-intellect) of a person (detering him) from strengthening in prayer. Because Esau *Amulaik* is the aspect of the husk of the (*kleepas*) foreskin out-and-out, because he was a heretic (*kuffar bi'ekar* - “renounced/denied the integral”), and does not acknowledge prayer whatsoever, and it deludes the person's heart (to consider) that all the prayers are for nothing, and they are of no benefit Heaven forbid. And therefore it is said of him (Genesis 25:34), “And Esau disparaged the (rights of the) first-born,” which is the aspect of the service of prayer, as mentioned above, and by cutting off the foreskin which covers the *bris*, through this his evil husk (*kleepa*) is nullified, and the aspect of *tikun habris* (rectification of the *bris*/circumcision/covenant) is drawn, through which one merits to constantly strengthen in prayer. But there is still a second husk (*kleepa*), which is the husk of the membrane of the *preeyah*, which is the aspect of the husk of (*kleepas*) Ishmael from where is drawn a different mistake in the heart, to be indolent in prayer Heaven forbid, since it seems to him that certainly Hashem Yisburach already heard his prayer, especially when he sees some sort of burgeoning of a beacon (/force) of salvation, for then it seems to him that his prayer has already been answered, and he is lax from praying further. And this stems from the aspect of the husk of (*kleepas*) Ishmael, who was so named on account of (Genesis 16:11), “because Hashem hearkened <shumma-E”l> to your suffering,” and the *Targum* (Aramaic translation of Unkellus) is, “since Hashem accepted your prayer.” And through the *mitzva* of *preeyah*, this *kleepa* (husk) is also nullified, and one merits to strengthen in prayer constantly, and to be thanking for the past, for the burgeoning beacon (/force) of salvation which he saw, and to scream for the future, because the salvation has still not finished, and we still need a very great deal of salvations all the days of our life, until we merit to come to what we need to come to, for that which we came to this world, and therefore it is necessary to pray copiously always.

And this is the aspect of (Esther 6:12), “And Mordechai returned,” and our Rabbis ob”m expounded (Megila 16a) that he returned to his sackcloth and his fasting. For even though he already saw such a wondrous salvation, that they rode him on the king's horse and they proclaimed before him etc., even still he was not slack on account of this from his prayer. And so too by Esther it is written (Esther 8:3), “And Esther continued (additionally) and she spoke before the king etc. and she entreated him to remove the evil of Haman etc..” This alludes to the entire general Congregation of Israel (*Kinneses Yisroel*), for they are the aspect of Esther, who, even when she sees great and wondrous salvations and miracles, that the *sitra-achra* (other side – realm of evil) the aspect of Haman *Amulaik* has already fallen dramatically, and they have hung him and his sons on the gallows-tree, even still they do not suffice with this, and they still stand and pray, and cry, and entreat before Him blessed He, like a son who pleads disarmingly before his father, to remove the evil of Haman, who is the *sitra-achra* (other side – realm of evil), completely, so that they merit to complete purity and

holiness. And in truth, when a person is remiss in prayer because it seems to him that he already accomplished plenty with his prayer, which is the aspect of *kleepas* (the husk of) Ishmael, the *kleepa* of the *preeyah* mentioned above, on account of this his complete salvation is held back, and his exile will be lengthened Heaven forbid, since he was indolent in prayer, and then the aspect of the *kleepa* of Esau will return and be aroused, which is the aspect of the *kleepa* of the foreskin, and it will utterly seal and confound his heart from strengthening in prayer. And therefore, in truth (Shabbos 137b): “one who circumcises but does not lay it bare (-do the *preeyah*) – is as if he has not circumcised,” because through this Heaven forbid, the aforementioned *kleepa* of the foreskin also returns and arouses. Therefore it is necessary to remove both of them in order to merit to strengthen in prayer always, as mentioned above. (Likutay Halachos, Laws of Inheritance, law 4).

92. Prayer begins with praising G-d which establishes faith in oneself, like the realization of having a first-born who gets two portions.

It is necessary (for a person) to strongly reinforce with complete faith, to believe in himself, that he has the capability to accomplish every matter with his prayer and his conversation between himself and his Maker. For there are all types of (hang-ups, inhibitions, and) lack of resolve in a person's heart regarding this, as each one knows in his soul, and most people are under the impression, that they don't have the strength for this, and subsequently they don't strengthen in prayer, and hence it is necessary to toil with very great exertion and devotion in this matter. And the main exertion is at the beginning, in the aspect of (Rashi on Yisro 19:5 from the Mechilta), “all beginnings are difficult,” that is, when one begins to pray and do hisbodidus, for then he still has not seen any effect brought about through his prayer and his hisbodidus. However, when he merits to rise up with all his strength to pray with *kavana* (-concentration, intention) and to do hisbodidus, until he merits to accomplish something with his prayer, for example, that he prayed for something and was answered, then he is bolstered by this to believe in himself, that he has the power to accomplish with his prayer, since he sees that his prayer also, Hashem Yisburach heard, and he was answered. And then there is established by him a complete vessel to receive the *shefa* (-bounty) through the words of the prayer, because the essential materialization of the vessel is – through faith, that is, by that which he has faith in himself, that Hashem Yisburach listens to his prayer as well.

And this is the aspect of what the first-born takes *pea-shna'yim* (double portion). And it is brought down in the writings of the Arizal (Likutay Torah, Va'yaira, page 28a, paragraph beginning with the word “vinachzor”- and let us return), that in all the (subsequent) offspring there is a component of the birth of the first-born in them, that is, because all the offspring and all the bounty are drawn through prayer, and the birth of the first-born is drawn from the aspect of the first accomplishment, that the Israelite accomplishes through his prayer, through which his faith is fortified to always pray, and a vessel is made by him etc. as mentioned above, and therefore the first-born takes

(Deuteronomy 21:17), "*pea-shna'yim* (double portion) of everything that is to be found of him (the deceased father)," because in everything that is found, and was begotten, and provisioned to him by means of prayer, there is in it a component of the first action that he accomplished with his prayer, which is the aspect of the birth of the first-born, and therefore he has a portion in lieu of each and everyone; and therefore Rabbainu ob"m explained that the (role of the) first-born is prayer. And the concept of *pea-shna'yim* (double portion) that the first-born takes, is the concept of the two aspects that prayer has; praise of Hashem ('*mukoam*' - "the Place", as explained above), and the request of one's needs, as mentioned above. For the order of setting out the praise of Hashem first, and the request of one's needs afterwards, is also this concept, because through the recollection of His praises blessed He, that He is the "G-d of our fathers" etc., "Who bestows beneficial kindnesses," that He did with them kindness, and listened to their prayers always, which through this His name was Unified in the world, through this our belief in ourselves is strengthened by us, that He will have mercy on us as well, and He will hear our prayers when we request our needs.

And this is what is written (Psalms 44:2), "the action which You did in their days, in the days of yore etc. (verse 5) command (for) the salvations of Jacob etc.," that is, just like You did in the days of our forefathers, and You made great miracles and salvations for them, so too "command (for) the salvations of Jacob"- now as well. However, sometimes the *baal duvur* (-litigator – Satan) can weaken a person's resolve, that even though our fathers and rabbis accomplished so much with their prayers, (but) an inferior person such as yourself, how is it possible that you will achieve results with your prayer? However the reality is not so, for Hashem Yisburach hears the prayer of every mouth, and every one of Israel has the power to achieve his request mercifully by Him blessed He, if he truly prays to Him. And therefore a person needs to take to heart and remind himself of the many times he called out from the midst of hardship to Hashem, and He answered him and saved him, and through this he will strengthen now as well in prayer, and Hashem will save him, as mentioned above. (Likutay Halachos, Laws of Inheritance, law 4).

93. The Divine constraining Himself empowers an evil that can only be overcome through prayer which is faith. A person has the ability and must choose this over using his intellect.

At first glance there is a problem with the construct of hisbodidus and conversation between oneself and his Maker, that every person needs to pour out his words before Hashem Yisburach everyday, that He should merit him to draw him close to His service blessed He, as explained above many times. And so we find that all the early tzaddikim also engaged in this, and they founded many prayers for this, to merit to be saved from the evil inclination (*yetzer hurra*), and that they merit to draw close to Hashem Yisburach, and to fear and love Him blessed He, and all of the Book of Psalms is filled with this. And so too the prayers of the Men of the Great Assembly (*Anshay Kinnesses Hagedoala*), like: "*Hasheevainoo*" (-Return us in repentance) and so forth. At first glance there is a

difficulty with this: Behold our Rabbis ob”m said (Brachos 33b), “Everything is in the hands of Heaven except for fear of Heaven,” and if so, how is it possible to pray for this, considering that Hashem Yisburach gave the choice to us alone? However, in reality, this itself is the essential *becheera* (-choice afforded) of a person, for it is impossible to merit completely to detest evil and choose good, and to come to what a person needs to come to in this world through his choice, except by means of abounding in prayer, and entreaties, and conversations between himself and his Maker, very, very profusely to Hashem Yisburach, that He should merit him, to draw him close to His service blessed He.

And this is the main prayer, because (Psalms 32:6), “For this every *chulsid* (-pious, devout person) will (/should) pray at an opportune time (- when G-d is to be found), just that the torrent of copious water doesn't reach him,” that he shouldn't be swept away by the torrent of malicious copious water, which are the bad desires of this world which cascade powerfully at all times. And a very great many have already been swept away by them, may the Merciful One save us, and there is no wisdom, and no understanding, and no *aitza* (-remedy, advice) to stand up against them (Proverbs 21:30, above article 82), just through prayer and entreaty to Hashem Yisburach, that He should save him from them. For even though a person has the ability to choose (his course), even still the main thing is prayer and entreaty to Hashem Yisburach for this. Because the *becheera* (choice) is intellectual, that one has the power to choose good and despise evil, but a person's intellect does not have power, except to subdue and nullify the desires and the husks (*kleepoas*) that are of the aspect of the heresy which comes from the aspect of the *breaking of the vessels* (t.n. before the creation of this world, the supernal vessels were not able to hold the Divine emanations, and they broke, the broken pieces are holy sparks), for there are there many holy sparks which are sparks of intellect, because all (the sparks) are selected with (the supernal) thought. However there are confusions, and realms of evil, and obstacles from the holiness, which come from the aspect of the *challal hapunoy* ('vacated space' – in the Divine omnipresence, to allow for the semblance of creation and existence independent of G-d), where it is impossible to find His Divinity by means of any ruse or wisdom, just through faith alone (as is explained in Likutay Moharan vol. 1, Torah 64), which is the aspect of prayer, and entreaty, and screaming to Hashem Yisburach, that He should save him from the *kleepoas* (husks) and the evil inclination (*yetzer hurra*) which stem from there.

And regarding this our Rabbis said (Kedushin 30b), “everyday a person's (evil) inclination overbears upon him, and if the Holy One Blessed He would not help him, he would fall into its hand,” because from this evil inclination which originates in its root from there, from the aspect of the *vacated space*, it is impossible to be saved in any way through the power of choice a person has with his own intellect alone, just with help from Heaven. And therefore it is necessary to abound very profusely in prayer and entreaty to be saved from it, because there no intellect is effective, on the contrary, through intellect and wisdom one is sunken all the more, Heaven forbid (as is explained there in his words ob”m, in Torah 64), just, the main thing is faith, which is the aspect of prayer. And in reality this itself is the essential foundation of the power of *becheera* (-choice), namely, what a person has the power of *becheera* (decision) to abnegate his intellect completely, and rely on faith alone, and to

abound in prayer and entreaty to Hashem Yisburach, because the evil inclination (*yetzer hurra*) twists a person's heart so much, until this is also cumbersome on a person, even though in reality it is a very easy thing to converse, all the time, everything that is with (/upon) his heart, before Hashem Yisburach, and to plead before Him for his soul, even still the *baal duvur* (-litigator – Satan) confuses and twists a persons mind so much, to the extent that for the most part, this matter of prayer and hisbodidus is harder for a person to carry out, more than all the difficult devotions. And this is all due to lack of faith, that he doesn't have complete faith, which is the main foundation of everything, as the adage of our Rabbis ob”m (Makos 24a), “Habakkuk came and based them (-all the commandments) on one (Habakkuk 2:4), 'and a tzaddik with his faith will live'.”

And therefore in this itself lies a person's main power of choice, for someone who merits to choose true life, he will choose what is integral to the way of faith and prayer, in the aspect of (Psalms 119:30), “The way of faith I have chosen.” And then, when he has complete faith, and abounds in prayers and words before Hashem Yisburach, that He should merit him to truly return to Him, which through this all the *kleepoas* (husks) and *sitra-achra* (-other side – realm of evil) which originate in their root from the aspect of the *tzimtzum* (-constrain of the Divine Omnipresence to allow for the semblance) of the *challal hapanoy* (vacated space), are mitigated and nullified, (and) then Hashem Yisburach helps him so that he merits to serve Him blessed He, with the Torah and *mitzvoas* (-commandments), and illuminates his eyes in His Torah, until he merits to understand in the Torah and devotion what is possible to understand with human intellect, and through this he subdues and nullifies all the *kleepoas* (husks) and *sitra-achra* (realm of evil) which originate in their root from the aspect of the *breaking of vessels*, and raises from there all the holy sparks. And because the aspect of the *breaking of vessels* itself also stems in its root from the severity of the *tzimtzum* (constraint) of the aspect of the *vacated space*, as is explained inside, and it has already been explained that it is impossible to completely mitigate this *tzimtzum* (constraint) of the *vacated space* (until these *kleepoas* and barriers etc. which nourish from there, are also nullified) just, through prayer, which is the aspect of faith, therefore the main foundation of the entire Torah and the *mitzvoas* (commandments), which are the aspect of intellect, is also just through prayer and faith, the aspect of (Psalms 119:86), “all Your commandments are faith.” And therefore this is the essential foundation of the entire power of *becheera* (choice), as mentioned above. (Likutay Halachos, Laws of a Deposited Item, law 3).

94. First one is silent, and can only yearn, and then Hashem provides the words

Whoever desires to approach the holy (Numbers 8:19), to merit to draw close to Hashem Yisburach, it is essential to pray copiously between himself and his Maker, as has been explained already many times. However, this itself is also very heavy on a person, and it seems to him that he has no words, and he doesn't know what to start speaking about, and most of the times he is under the impression

that his heart is not with him, and if he does say some words, they are also without any arousal of the heart; so therefore it is necessary at the beginning to stand like a mute, (and) just yearn, and hope, and raise his eyes to Heaven, that He should confer him words, passionate like burning coals, and he should settle his mind well; where is he in the world, and to where has he strayed, and the utter magnitude of the pity on his soul, that has become so distanced from his Father Whom is Heaven. Only, even still he needs to search and find in himself also the good points that he still has nonetheless, and the power and merit of the true tzaddikim that he leans upon, in order that his badness should not make him fall into despairing of himself completely Heaven forbid. However, before Hashem Yisburach he should stand like a poor man, and like a pauper, and like a mute not opening his mouth, and stand, and hope, and yearn, that Hashem Yisburach will confer him passionate words, so that he can draw upon himself the holiness of the Torah, so that he merits from hereon to accept and fulfill the words of the Torah, until through this itself he subsequently merits to great arousal and speaks with holy passion, in the aspect of (Psalms 39:3), "I was mute with silence, quiescent (even) from (saying) good etc.," and specifically through this (verse 4), "my heart is impassioned inside of me, when I speak it burns (like) fire, I spoke with my tongue."

And this is the aspect of "*chashmal*" (-a spiritual force described in the first chapter of Ezekiel), and our Rabbis ob"m expounded (Chagiga 13b): at times quiet <*chushoas* – based on the first syllable>, at times speaking <*mimahliloas* – based on the last syllable>, and they further expounded (elongating the word in a function known as *noatreekun*, taking the word to be an abbreviation): '*cha'yoas* (-angels of the realm of '*yetzira*' which correlates to speech) *aish* (-fire) *mimahliloas* (-speak, cut)', that is, that the main rectification of speech is through first being silent and quiet like a mute not opening his mouth, just yearning with strong desire for Hashem Yisburach, and having pity on himself with great mercy, as everyone knows in his soul the great pity that there is upon him at all times, and specifically through this the mercy of Hashem Yisburach is aroused, until he begins to speak weakly (lit: chirp) and to speak a little, in the aspect of (Isaiah 29:4), "and from the dirt you words will speak out weakly," until he merits subsequently to words passionate like burning coals, the aspect of '*cha'yoas* (-angels) *aish* (-fire) *mimahliloas* (-speak, cut)'. And through this he merits afterwards to draw close to the holiness and to the aspect of receiving the Torah consummately. And this is the aspect of what our Rabbis ob"m said (Shabbos 104a): 'MaNTzPaCh (-these are the five Hebrew letters that are doubles, their counterparts function in the beginning and middle of a word only, and they function only as the last letter) the seers said them', because MaNTzPaCh are the aspect of the five *gevooroas* (-might – in contradistinction to kindnesses, these are spiritual forces that have harshness and or constraint) which are the aspect of fire, and they are the root of the five *moatza'oas* (stations of enunciation, from which all vocalized sounds emanate) of the mouth, which is the aspect of words passionate like burning coals, which one merits to this through keeping silent at first, and hoping, and yearning, and waiting for the kindness of Hashem, in the aspect of (Mica 7:7), "And I put my hope in Hashem, I yearn for the G-d of my salvation;" the aspect of (Lamentation 3:26), "It is good for one to yearn and *doomam* (hope/wait expectantly/be silent) for the salvation of Hashem;" through this specifically one merits to perfection of speech as mentioned above. And this is also the aspect of (Psalms 19:4), "There is nothing said, and no words etc.," the aspect of the silence and absence of speech, just through hope and yearning, which is the aspect of (verse 5),

“Throughout the whole world went (/go) out their rays” - (the word for rays is the same as that) denoting hope and yearning for the kindness of Hashem, and through this (continuation of the verse), “and their words (go out) to the end of the world.” And this is also the aspect of what the darkness and the night proceed the light in the order of creation, because the darkness is the aspect of murkiness of the mind and the deficiency of speech, which is the aspect of the silence which proceeds the speech, the aspect of *chashmal* mentioned above, because at night, it is then the aspect of yearning and longing for Hashem Yisburach, in the aspect of (Song of Songs 3:1), “On my bed in the nights, I sought whom my soul loves etc.,” and it says (Psalms 77:7), “I remember my melody at night, with my heart I converse etc.,” and afterwards one merits through this to the light of day, which is perfection of the words, for they are the main light, in the aspect of (Psalms 119:130), “The opening of your words illuminate.”

And the general concept is that one cannot force the hour (-bring something about before its time) whatsoever, for immediately when one desires to truly draw close to Hashem Yisburach, then it is necessary to be very careful from destruction, not to force the hour Heaven forbid, because most of the troubles Heaven forbid are only by means of this, for this is the aspect of the warning (Exodus 19:21), “lest they break rank (-'destroy'),” that He warned Israel at the time of the giving of the Torah. Just, it is necessary to wait and await abundantly for the salvation of Hashem, which is the aspect of (Avoada Zura 55a), “He who comes to be purified, they (-from above) help him (etc.) they tell him wait,” - distinctly. And it is necessary to abound, just in prayer and entreaty to Hashem Yisburach, and in this as well it is forbidden to force the hour, to desire to achieve what he seeks immediately, for this is the aspect of (Ethics of Our Fathers 2:18), “Do not make your prayers a device to steal (see above article 65), just, invoking mercy and entreaty before G-d (“the Place” - because all of space exists in G-d and not vice versa);” and if Hashem Yisburach gives – He gives; and if not – wait longer and continue to entreat copiously before Him. And like our Rabbis ob”m said (Brachos 32b) concerning the bolstering of prayer (Psalms 27:14), “Hope to Hashem,” and if your prayer wasn't accepted, return “and hope” (continuation of the verse). However, even in the (expression of the) words of the prayer itself one cannot force the hour, which is the aspect of what everyone would like, that immediately upon entering his bodidus and expressing his words before Hashem Yisburach, when he so opens his mouth, immediately and instantly he will speak abundant words before Hashem Yisburach, perfect words and passionate like burning coals, and with great arousal. And because not every person merits this, and each time it seems to the person that he does not have words, and he does not have any arousal whatsoever, due to this he is completely negligent (also) from prayer and entreaty. Therefore it is necessary to know this well, that this as well is the aspect of forcing the hour (Brachos 64a, Airuven 13b), because it is not possible to draw consummate words, mentioned above, except through the silence and hoping which proceeds speech, because it is necessary first to be silent (expectantly) and quiet, just, to wait, and to yearn, and to long, and to hanker for the kindness of Hashem, that He should provide him with consummate words, and afterwards he will merit through this itself to express his words before Hashem Yisburach with great arousal, with the entire sentiments of his heart, this being the aspect of “*chash-mal*”, the aspect of 'at times quiet <*chash*> at times speaking <*mal*>', '*cha'yoas* (-angels) *aish* (-fire) *mimahliloas* (-speak, cut)', as mentioned above. (Likutay Halachos, Laws of Robbery, law 5).

And see in the book “Ullim LiTrufah” (Letters for Healing, letter 162), where it is written, in these words: That everyone needs to follow, to begin each and every time to fulfill the procedure of the aspect of *chashmal* mentioned above, that is, to begin by being silent and quiet before Hashem Yisburach, with great longing for Him blessed He, and with great pity on himself, “that I have become so distant, to the extent that I have no idea where to begin to talk, in the aspect of (Psalms 139:4), 'When there is no word on my tongue, behold Hashem You know everything', (Psalms 39:10) 'I have been mute, I will not open my mouth etc.', because it seems to me already, that I have started many times and yet I am still so very distant etc.,” as everyone knows in his soul. And Hashem Yisburach is always full of abundant mercy, and will usually have mercy upon you and will open (-give words to) the mouth of a mute such as yourself, *mamash mamash* (-really, literally, exactly) like a mute who begins to speak. And like we spoke (see above, article 79) about the verse (Isaiah 57:19), “Creator of the utterances of the lips,” that Hashem Yisburach *mamash* (-literally) creates from new the utterances of the lips, so that we can express our words (even) in the utter alienation, however it is, even if it was thousands of times (more)so, because to His greatness there is no reckon, and especially since in truth we believe, and can even slightly discern and understand, that even still, however it is, certainly not a word or scream is lost, even from the very depth of *scheol* (-hell), as was heard from the mouth of our master, leader and holy Rabbi, many times, and we must believe this with complete faith.

Especially [so,] since everyone can understand for himself, that if he would not strengthen in these screams and good yearning etc., certainly it would be very much worse, infinitely so, for there is no limit to the incitement of the *baal duvur* (-litigator – evil inclination – Satan), who desires to destroy and uproot the person completely Heaven forbid, like many souls have already sunk due to this, and principally – through not strengthening in all that was mentioned above. And blessed is our G-d who had compassion on us in this orphaned generation, and in this new generation, upon these generations it is said emphatically (Lamentation 1:9), “And she went down terribly, and there is no one to help her,” which was said regarding these generation of this bitter exile, like we see and understand from a distance, what is going on in the world, the evil conduct which is conducted under the sun, if not for Hashem who was with us, and sent us our master, leader and holy rabbi, such an awesome, august, new light, who did and does with us what he does, and in his mercy holds us strong with “seven responders (-restorations) of reason (Proverbs 26:16).” Therefore it is upon us to give thanks and praise to Hashem Yisburach always, and to go in his holy ways, to begin every time from new, to fulfill everything mentioned above, and Hashem is great, and to His greatness there is no reckon, and everything will be turned around to the good, see there.

The main power of the *Malchus* (-kingdom) of holiness, which is the aspect of the *Malchus* (-kingdom) of Messiah, is through speech – '*Malchus peh*' (-the Zohar says that the attribute of *Malchus* – kingdom – is manifested in the '*peh*' – mouth, spoken words), because the king rules his entire kingdom just by means of speech, and the entire victory of the *Malchus* of holiness, which is the *Malchus* of Messiah, is through speech. And this is the aspect of the whole Book of Psalms which was constituted by King David *ri"p*, who is the root of the *Malchus* of Messiah, and he fought the battles of Hashem all his life, physically and spiritually, and he won all of them through the speech of mouth, that is, through copious prayers, and entreaties, and songs, and praises without measure, until he included them all, with his Divine Inspiration (-*ruach hakodesh*) in the holy Book of Psalms, and therefore he truly merited to eternal *Malchus*, which is the *Malchus* of Messiah. And therefore the majority of the chapters (-*mizmorim* – of the word '*zemmehr*'- song) of Psalms begin with "*Lamnatzayach*", which Rashi explains (Psalm 4:1) that he composed a Psalm (-*mizmor*) for the Leviites to say (- in the Temple that was to be built), for they are '*menatzchim*' (-performing, prevailing, victorious) with song etc.. And likewise, his explanation also applies plainly to everyone of Israel, like a warning, saying to anyone who desires to enter to fight the battle of Hashem, which every person must do, because he was created just for this, and he wants to win the battle completely, he should say this (-such and such) Psalm, or this Psalm with a full mouth (-saying the words out loud), and understand this well.

And this is the same case regarding hisbodidus, which is also an aspect of reciting Psalms, as is explained elsewhere (Likutay Moharan, Torah 156), because by means of the holy words he will certainly be victorious. Also, David said "*Lamnatzayach*" (-to prevail, be victorious) on himself, to uplift and encourage himself saying, "*Lamnatzayach mizmor lidovid*" - that is, "To David *<lidovid>*," who wins *<minatzayach>* all the battles through his speech, say now this Psalm *<mizmor – from the word zemmehr – song>*. And so too every person, even in his lowly level, needs to know and believe that certainly he is abundantly victorious with every single word of conversing and hisbodidus etc. that he says, for this is eternal victory which remains forever and ever and for all eternity. And if he will be strong at this, to engage in this until his soul literally departs, be what might, no matter what transpires over him, certainly he will vanquish the battle with His great kindness. And like in a physical battle the essential thing is the strength of heart of the soldiers, that they don't lose their heart, and for this there are many lessons to strengthen the hearts of the army's men going out to wage war, in this very similarity this matter is as well, that it is necessary to strengthen oneself very much at all times, and to know, and believe, and also to remind this to oneself with a full mouth (-out loud), that however he is, speech has enormous power to win all the holy battles, this being the aspect of "*Lamnatzayach*" that he mentions each time, because it is necessary to strengthen himself abundantly when he desires to engage in prayer, and conversation, and words between himself and his Maker, and to believe that certainly through this he will be victorious if he will be tenacious to engage in this his whole life, as mentioned above. And be what may, even if he doesn't merit to vanquish the battle completely Heaven forbid, even still he already vanquished plenty with the holy words themselves which he spoke and requested from Hashem *Yisburach* to draw him close to him, because everything that is done for the victory of holiness remains forever, even if he didn't merit Heaven forbid to finish his endeavor completely, because there is no good desire which is lost (Zohar,

Shemos 150b), especially words and callings of prayer, which are more precious than everything. (Likutay Halachos, Laws of Blessings on Sitings, law 5).

96. The commanding power of speech

Words of the mouth have enormous power, as we can see by what our Sages ob”m constituted for us, that whoever dreamed a not good dream, should better it <*yitteyvenue*> in front of three people, saying to them: “a good dream I saw,” several times, and with this we see the wondrous potency of speech, that even though in reality he dreamed a bad dream, even still through the *mayteevim* (-those who make it better) saying to him verbally, “a good dream you saw,” several times, with this they have the power (to effect) that the dream will be in fact good, (and) to turn around from bad to good. It comes out, that it can be seen from this how great the power of holy speech is, because speech has enormous power to turn around the person himself from bad to good, because the main victory of the battle is through speech which is the main weapon of Israel, because our strength is only with our mouth (see Bamidbar Rabba, 20:4), as mentioned above. And this is the main weapon of Messiah (as explained in Likutay Moharan, Torah 2) and of all the true tzaddikim, for their arsenal is just (armed) with prayer and holy speech. And likewise the essential nullification of the forgetfulness, and to merit to holy memory, to bind one's mind to the future world, generally and particularly, consummately, is only by means of speech, as our Rabbis ob”m said (Megila 18a), “*Zuchor* (- that which the Torah commands to “remember” the Sabbath, is meant to be fulfilled) – with the mouth.” צריכים לתקן פה בעברית שכאן הוא סוף המשפט And as can be seen empirically also with regard to regular study, that through reviewing one's studies (*mishna*) many times out loud (see Eruvin 53b-54a), through this he always remembers what he learned.

And likewise, this is also the case regarding remembering (-consciousness of) the future world, as mentioned above, that the main *aitza* (-advice, remedy) to merit to this is to review (the mention of) this remembrance (-consciousness) with word of mouth, to frequently speak aloud about it everyday: “What will be the *tachlis* (-ultimate end – What will I amount to) of me in the future world? What will be my end? For did I come here to situate myself permanently Heaven forbid in this world? Behold everyone knows that there is no permanence in this world which is transitory, and speeds by, and is very ephemeral, and I didn't come here except to prepare myself for the future world etc..” And therefore it is necessary to learn a great deal of books of *mussar* (-moral, morale, and ethics) which are built upon the foundations of our holy faith, because the holy books of *mussar* remind well of the *tachlis* (-ultimate purpose) of the future world. And similarly it is necessary to do a lot of hisbodidus everyday, and to speak with oneself aloud of the *tachlis* (-ultimate purpose) of the future world, as mentioned above, because speech has great power to bring remembrance (-higher

consciousness) to a person. And this is the aspect of (Jeremiah 31:20, and see above article 62), “because as I speak of him, I strongly remember him ever more.”

97. The Pauper's Prayer, from the most dire abject destitution, is unfathomably precious to Hashem

In the words of our Rabbis ob”m (Menuchos 104b, Vayikra Rabba 4:11) it is elucidated how very dramatically they regarded the prominence of the *Mincha* Offering, which is the Offering of the Poor, that even though he cannot bring a cow, or a ram, or a lamb etc., even still Hashem Yisburach found a solution for him, that he should bring a tenth of an *ayfah* (an *ayfah* is a measure of 432 *bayah*-eggs divided by 10 = 43 and a fifth) of flour, which is very dear in the eyes of Hashem Yisburach, because it is said of it (Leviticus 2:1), “And a soul when she brings a *Mincha* Offering,” which hints that the Scripture gives him credit for this, considering it as though he offered his soul (-the verse suggests that the soul brings itself as the offering). And in the Medrash Rabba (Leviticus 8:4) they said regarding the prominence of the *Mincha* Offering: and not only this, but (also-even more:) all the offerings are not brought (partially) in halves, and this is brought in half, half of it in the morning and half of it in the afternoon; and not only this but (also-even more:) whoever brings it for an offering, the Scripture credits him, considering it as if he is bringing an offering from one end of the world to the other etc., see there. They also said in the Medrash Rabba, (Torah portion of) Lech Licha (43:14): all the offerings the Holy One Blessed He revealed to our Father Abraham (Genesis 15:9); three calves, and three goats, and a dove, and a pigeon, which are the aspect of cows etc. and birds, except for the tenth of the *ayfa*. And there is one who says there that He also revealed to him the offering of the tenth of the *ayfa*, just by allusion. And all of this alludes to the matter of the prayer of the pauper, which is elucidated in the holy Zohar (Torah portion of Bulak, page 195), that it is extremely precious in the eyes of Hashem Yisburach, see there. For the essential sacrifice now is prayer, because through this is the main repentance, the aspect of (Hosea 14:3), “Take with you (plural) words and return to Hashem;” And our Rabbis ob”m said (Shemos Rabba 38:4): He does not ask of you (anything), only words. For a person needs to know, when he feels his poverty and lowliness, physically and spiritually, even when he is unable to pray and express his words before Him blessed He with proper thoroughness, even still, when he surmounts to pray and converse before Him blessed He however he can, from the midst of his extremely bitter poverty and exile, physically and spiritually, in the aspect of (Psalms 102:1), “A prayer of the pauper when he is overwhelmed and before Hashem he pours out his words,” like one who pours out water, in the aspect of (Lamentation 2:19), “Let your heart pour out like water,” even if it seems to him that it is without proper sense and *kavana* (-intention, concentration), even still he (should) pour out all the sentiments of his heart in words before Him blessed He, and even if this prayer itself is jumbled with abundant rubbish and wayward thoughts, which are certainly not befitting to think of Heaven forbid, even still His mercy is so very abundant that even however he is, since he surmounts to pray from the midst of his extremely bitter poverty and lowliness, the Holy One Blessed He has compassion on him, and

accepts it, and not only that, but (moreover) the rectification of this prayer specifically reaches infinitely, from one end of the world to the other (end), because distinctly a prayer such as this, is extremely precious by Hashem Yisburach, and it is a secret which is utterly impossible to comprehend, how far His mercy reaches, as long as a person doesn't despair (of himself) from screaming and prayer.

And the entire final redemption is contingent on this, because the essential rectification of repentance is dependent on this, not to despair of oneself even in the most abject lowliness etc., and therefore this secret was not revealed even to our Father Abraham, just by allusion, because it is impossible to reveal this secret explicitly, how far His mercy and His abundant pardon reaches, which is the aspect of (Isaiah 55:7), "And to our G-d for He is abundant(ly magnanimous) to forgive," which they explicated in the Medrash Vayikra (Rabba 3:3): this is the tenth of the *ayfa*, that is, as mentioned above. Only, everyone needs to understand for himself, that he should have mercy on himself, and not despair himself ever from mercy, because (Lamentation 3:22), "The kindness of Hashem do not finish, and His mercy do not exhaust. And this utter kindness is revealed in every generation by the *tzaddikim*, who draw the aspect of the *hisnoatzitzus* (-sparkling) of Messiah, who always make himself poor and needy, the aspect of (Psalms 40:18, 70:6), "And I am poor and needy," that David said; the aspect of (Zechariah 9:9, and see Sanhedrin 98a), "a pauper and riding upon the donkey," and he works to rectify and save all the poor, in the aspect of (Psalms 72:13), "he will have mercy on the weak and destitute etc.." And they hint to us the preciousness of the prayer of the pauper when he is overwhelmed by his hardship, even if this pauper's prayer isn't complete, how far its rectification reaches. And this is the aspect of the *Mincha* Offering which is brought in half (namely, the prayer of the pauper which isn't complete, and is mixed with a great deal of improper thoughts, even still the Holy One Blessed He accepts it, as mentioned above), and whoever brings it as an offering, the Scripture credits him (considering it) as if he is bringing from one end of the world to the other (end), that is as mentioned above. (Likutay Halachos, Laws of the Prayer of Mincha, law 7).

98. Holy Words Are the Vessels For the Divine Light

The main safeguarding of the memory, that is, to remember well His Divinity and Lordship blessed He, and not forget Him ever, is through holy words, because the words are vessels through which to receive the *hisnoatzitzus* (-sparkling, flare) of the light of *Ain Sof* <the Infinite> blessed He, and all that one abounds to speak more holy words, he draws more revelation of His Divinity, and merits to remember Him more (/exceedingly). And therefore it is necessary to speak a great deal of words of Torah and prayer, and not be quiet, and not be silent, and not to let Him be silent (-unresponsive), because a very large amount of holy words are required in order to merit to receive this huge

awesome light of the *hisnoatzitzus* (-sparkling, flare) of His Divinity blessed He, and to bind it well in one's mind and heart, and not to forget Him ever. (Likutay Halachos, Laws of the Arvis Prayer, law 4).

99. The main binding to Hashem is through music

In Likutay Moharan, volume 1, torah 237, it is explained: The essential conjugation of two things that are like two opposites, is through melody. And this is the aspect of what Leah said when Levi, who is the aspect of the realm of melody, was born (Genesis 29:34), "This time my husband will accompany me." And this is the secret (behind) what music is played on musical instruments for a wedding, see there. And therefore the main connection and *divaikus* (binding) to Hashem Yisburach, who is extremely lofty and exalted from this very inferior, coarse, and lowly world, even for someone who sinned and became very estranged from his Father in Heaven, is just through the Book of Psalms which was constituted by King David rī"p, of which our Rabbis ob"m said (Buva Basra 14a) that it is replete with all the ten types of melody. And so it can be seen empirically, that even a person who is extremely alienated from Hashem Yisburach, and is stuck in a very low level, usually, by singing (/playing) a melody for the sake of Heaven, one will be aroused to Hashem Yisburach, and will remind himself where he is in the world, because the main connection of two seemingly opposite things is through melody as mentioned above. Thus, through the recital of Psalms, which is a composite of all the ten types of melody, certainly one is able to bind and connect to Hashem Yisburach from any place he may be, as mentioned above. And this is also the aspect of *pihsukay dizimra* ('verses of song' – the second section of the morning prayers which consists of Psalms and similar Scripture) which are the aspect of melody, which are said before *Kreyas Shema* (the reading of the Shema – Hear Oh Israel) and the prayer (-18 benedictions), because through this he can bind himself to Hashem Yisburach at the time of *Kreyas Shema* and the prayer, for the primary *divaikus* (binding) is then, as is known (see Likutay Moharan, vol. 2, torah 84). (Likutay Halachos, Laws of Nisseyas Kapahyim – Blessing of the Kohanim-priests, law 5).

100. All is for the good, but prayer is necessary for this beneficence itself to be good

There is a seeming difficulty; since the reality is that all of a person's suffering and lackings, it is all for his benefit; either so that he merits on their account to eternal life, or in order that he be saved from hardships much greater, as is known (Likutay Moharan 65:3), and like our Rabbis o.b.m. said (Brachos 60b) that a person is required to say: "All that the Merciful One does, He does for the good," if so, why did our Sages o.b.m. warn us to pray for necessities and lackings. However, in truth, even still, a

person needs to pray for all that he is lacking, because before a person prays, certainly everything that occurs to a person, even suffering Heaven forbid, is greatly beneficial, because he still does not have vessels and conduit by which to receive the *shefa* (-bounty) of kindness, and if the kindness descends before the establishment of vessels, it will be the aspect of too much oil which causes the flame to extinguish (Tzaida Laderech 12), and then the kindness is turned around to be harsh *din* (-judgment) Heaven forbid, and it is possible that as a result of this he will experience harm and loss Heaven forbid, from somewhere else. And therefore, as long as a person doesn't pray for his lackings, then they are greatly beneficial to him, but through prayer he sweetens (-mitigates) the *dinim* (-judgments), and renders vessels and conduit by which to receive the *shefa* (bounty) of kindness, because the main rectification of vessels is through prayer (see inside). And specifically then, after he prayed properly, the *shefa* (bounty) will come to him: children, life, and sustenance, and health, without any lacking, just beneficial and for blessing, in such a way that the *shefa* (bounty) will not harm him at all, since vessels and conduit were already fixed through the prayer, to receive through them the *shefa* (bounty) of kindness. (Likutay Halachos, Laws of Circumcision, law 5).

101. The words said in hisbodidus become agents of redemption

[Sefer Hameedos (The Book of Traits) of our master, leader, and holy rabbi, the rav, Rabbi Nachman *za.tz.vka.l.*, entry of Salvation, article 3: Through hisbodidus comes salvation. And see there also the entry of Hisbodidus: The words that a person converses between himself and his Maker, this conversation becomes afterwards a redemption and salvation for his children. (And see Biraishis Rabba, Torah portion of Va'Yaitzay, section 70, where it is written regarding the prayer of our Father Jacob *ri"p*, "If G-d will be with me etc.": The Holy One Blessed He took the words of the fathers and made them the key to the redemption of the children.)]

102. The Supernal Collective *Pidyon* (redemption) of the True Tzaddik Is Aided By One's Hisbodidus

In Likutay Moharan volume 1, torah 215, the following is explained: Know, that there are twenty four courts (see Idra Rabba, Zohar Torah portion of Nusso, page 136, and Idra Zutta, page 293), and correlating each and every court there is a unique *pidyon* (-redemption, ransom) to sweeten (-mitigate) the *din* (-judgment) that is there. Therefore sometimes a *pidyon* (-redemption, ransom) that is done doesn't help, because not everyone knows all the twenty four *pidyonos*; and even if he does know them, he doesn't do all of them, and therefore, when he doesn't do the *pidyon* designated for that judgment, on account of this it doesn't help. But know, that there is one *pidyon*,

which (is a gestalt which) includes that of all twenty four courts, and can sweeten (-mitigate) all the twenty four courts, and this *pidyon* needs an *ais rutzon* (-auspicious time, "time of desire"), the aspect of the revelation of the *forehead of desire* (*maitzach hurutzon*), like at *mincha* (-afternoon) of Sabbath, the aspect of (Psalms 69:14), "And I, my prayer etc. *ais rutzon* (-auspicious time, "time of desire"). However, even the tzaddikim, not just any one knows this *pidyon*, and there is not to be found but one in a generation that knows this *pidyon*. And sometimes even when this tzaddik does the *pidyon*, even still it doesn't help, and this is because also above they very much desire this *pidyon*, because it is not every time (-common) that there comes to them from below such a *pidyon*, which can sweeten all the twenty four courts simultaneously. And therefore, when this sweetening (-mitigation) comes to them, they use it for a different necessity, namely, through this *pidyon* and sweetening are made proselytes, because as long as there is idolatry in the world - there is (Divine) wrath in the world (Sifrey, Ri'ay 13:18), and when the din (judgment) and wrath is sweetened, the idolatry is mitigated, and proselytes are made.

And this was the *avoada* (service of G-d) of Moses ri"p all the days of his life and also after his death, for he endeavored to draw close the *ayrev rav* ('mixed multitude' – the gentiles who joined Israel when they left Egypt) in order to make proselytes, and also in his death, he was buried opposite the House of Pi'or (Deuteronomy 34:6 – idolatry of the worst defilement), in order to mitigate the idolatry, so that proselytes would be made. And therefore he passed away on Sabbath at *mincha* (afternoon), for then it is an *ais rutzon* (-auspicious time, "time of desire"), in order to sweeten all the twenty four courts, as mentioned above, in order to make proselytes, because the entire *avoada* (service of G-d) of Moses was – to sweeten the wrath of idolatry (so much so that it would turn) into *rutzon* (-desirable). And therefore the numerical value of "Moshe" (-Moses) <345> is the mean between the numerical value of "*shmad*" (-apostasy) <344> and the numerical value of "*rutzon*" (-desire) <346>, because he stands always to sweeten the *shmad* (-apostasy) and turn it around to *rutzon* (-desire), as mentioned above etc.. And see also in Likutay Moharan, volume 1, torah 10, where it is brought that "Moshe" (-Moses) has the numerical value (*gimatreyah*) of "*charon af*" (wrath – Supernal wrath), which is also understandable with this article.

And in Likutay Halachos (Laws of the Morning Blessings, 5:22) based on this article it is explained the utter preciousness of hisbodidus, that through a person presenting argumentation, and conversing, and pouring out his heart before Him blessed He, and revealing his sentiments and desire, that he deeply desires to do His will blessed He, just, what can he do, "the leaven of the dough (-the evil inclination which sours our hearts) obstructs," like the words of the *Tana* (-sage of the Mishna; Brachos 17a): "It is revealed and known before You that our will is to do Your will, and who prevents (this)? The leaven of the dough obstructs"; and beseeches and entreats before Him blessed He, that he should merit to abnegate and subdue the evil inclination (-*yetzer hurra*), which is the leaven in the dough – through this he gives additional might and daring to the true tzaddik, who is always engaged by means of the supernal *pidyon* mentioned above, which is drawn from the supernal *forehead of desire*, to sweeten the wrath (*charon af*), through which the distant are brought close, so that they return in complete repentance, and he raises them from apostasy (*shmad*-344) to desire (*rutzon*-

346). And through the conversation between one and his Maker, mentioned above, a person merits to strengthening of the *ratzon* (-desire, will), and also draws upon himself radiance of the *forehead of desire* mentioned above, to abnegate from himself the leaven that is in the dough, as mentioned above. And if he will be very strong at this, then certainly in the end he will rectify everything through the power of the great tzaddik who is engaged in the supernal collective *pidyon* mentioned above, in his life and after his death, because everything is rectified there.

And see there further (#65): that therefore Heaven forbid the one who brings the *pidyon* should doubt (“have thoughts concerning”) the great tzaddik who performs the supernal collective *pidyon* mentioned above, even though his salvation has yet to reach him, because certainly it is wondrously beneficial for him, because *baaley teshuva* (-people who return in repentance) are made, as mentioned above, and every person needs this, because this is the main salvation and mercy – to merit to return to Hashem Yisburach and be saved from sin. And also, behold the reality is that every person needs a very great deal of salvations, and certainly in this great sweetening (-mitigation), through which *baaley teshuva* (-people who return in repentance) are made, are included all the salvations, physical and spiritual, because all the hardships Heaven forbid, are from the *hastuhras punim* (-hiddenness of the Countenance), from the aspect of *charon af* (-wrath – Supernal wrath) mentioned above, like it is written (Deuteronomy 31:17), “Behold, because my G-d is not in my midst” - which is the aspect of idolatry and wrath (*charon af*) - “these evils have found me,” and through the *pidyon* mentioned above, everything is sweetened, and through this there will naturally be drawn, with the progression of time, all the salvations which he needs, with all sorts of expansions, and eternal completion, except they will need to tarry; and “the believer will not demand it's immediate arrival (Isaiah 28:16).”

And this is (Psalms 130:7): “Hope (oh) Israel to Hashem, for with Hashem is the kindness,” that is, that certainly He will do kindness, however (continuation of the verse): “and abundant redemption is with Him,” that is, that there is with Him abundant redemption and salvations which are needed to save a person, therefore his lackings cannot be filled immediately, and he needs to just sit tight and hope for the salvation of Hashem, until He redeems him from the greater adversity, and afterwards He will save him from this as well. And the main thing is what He blessed He redeems Israel from all their sins (verse 8) – through the supernal *pidyon* mentioned above, and this is the aspect of (verse 8), “And He will redeem Israel from all its iniquity,” which is the aspect of the making of proselytes which is effected by the supernal *pidyon* mentioned above, which (is a gestalt which) includes all the *pidyons* of all the twenty four courts. And therefore it is necessary to wait and hope to Hashem, and the more that he strengthens to hope to Hashem and not to force the hour, the salvation will come closer (/sooner), because through the hope and trust itself, his salvation will sprout shortly etc., see there further.

And so it is readily understood that a person needs to abound in conversation between himself and his Maker, as mentioned above, in order to give more power and fortitude to the true tzaddik who

engages in this supernal *pidyon* gestalt mentioned above, through which everything is sweetened and rectified, as mentioned above. And it seems to the weak mind of the transcriber (-R' Alter of Teplik), that from all of this can be understood the root of the matter of what I brought above in the previous article (101) from Sefer Hameedos (The Book of Traits), that the words that a person converses between himself and his Maker become afterwards a redemption and salvation for his children, because (while) it is certainly possible to merit through this that his salvation will come with time to him himself as well, as mentioned above, however, even if he does not merit to this himself, certainly through this the redemption and salvation will come through for his children.

Na Nach Nachma Nachman MeUman