

Opening

Above, I have already brought down in the introduction, that all our forefathers, and our prophets, and our holy Sages ob"m, all of them went in this way, to profuse in prayers and entreaties, and to express their words before Hashem Yisburach about everything they underwent, and each and every person needs to go in this old way as well, and only through this he will merit eternal life. And being that I know that there exist some people who invert the truth and say, that for a person who stands on a low level it is not appropriate to engage in hisbodidus to express his words before Hashem Yisburach to ask Him to draw him close to His service Blessed He; this is only pertinent to the great tzaddikim. Therefore I decided to present here, at the beginning of the book, the homily which is printed at the beginning of the book Likutay Halachos, Orach Chaim (Way of Life – the first section of the Code of Jew Law), which begins with the laws of Sabbath (vol. 3), which proves from the words of our holy Sages ob"m the opposite of their sentiments, just on the contrary, the more a person knows in himself how utterly far he is far Hashem Yisburach, the more he needs to strengthen himself in this.

It is written in Tractate Avoda Zura, page 5b: Our Rabbis learned (Deuteronomy 5:26), "Who would give (-if only) that their hearts as such, will be with them to fear," Moses said to Israel, "Ingrates children of ingrates, when the Holy One Blessed He said to Israel, "Who would give that their hearts as such, will be with them," they should have said, "Give it to us Yourself." However Moses didn't hint this to them [Rashi: this rebuke, until after 40 years, in the repetition of the Torah (-Book of Deuteronomy), in the plains of Moab he said to them, "And He didn't give you a heart to know" – that you should know to ask what He was asking from you, even Moshe Rabbainu didn't remember to take this matter to heart until 40 years (later)] only after forty years, as it says (Deuteronomy 29:4), "And I led you in the desert forty years," and it is written (verse 3), "and Hashem did not give you a heart to know etc.," Rabba said, from this it is established: a person does not grasp the mind of his teacher [Rashi: to have the realization of knowledge of the end of his mind and understanding] until forty years (later) [Rashi: for here Moses didn't hint it to Israel until forty years later].

And Tosfos (a primary commentary printed alongside the Talmud, opposite the commentary of Rashi) wrote: Until forty years a person doesn't grasp etc.. Rashi interpreted that even Moshe didn't remember. And if you say: Why (then) did Moshe get angry at Israel, behold he also didn't remember. It must be said (-answered), that since he didn't need this prayer, he didn't give it consideration until after forty years when he grasped the mind of his Master, but Israel, who needed this prayer, they should have contemplated from that time, for they had already sinned with the calf and the spies, end quotation.

And the Maharsha in Agudos (the section of his commentary pertaining to the *agadah*) wrote, in the heading, "You should have said give etc.": Even though our Sages ob"m said (Brachos 33b), 'everything is in the hands of Heaven, except for fear of Heaven,' (-so why were they held responsible for not asking Hashem to give them fear of Heaven which is something not in the hands of Heaven but must be acquired and earned), even still, it is elementary that it is in the hands of the Holy One Blessed He to incline the heart of people to good, for many verses purport to this, end of quotation.

And from all this it is clear to the eye of truth how much our Sages ob"m warned regarding hisbodidus, that is to express one's words before Hashem Yisburach, and request from before Him that He give us fear of Heaven so that we do not sin, even though everything is in the hands of Heaven except for fear of Heaven, even still everything is in His hands. And one needs to request Him Blessed He specifically for this, as this is explained well in this Talmud, that Moses was very upset with them and called them ingrates for not having said to Hashem Yisburach, "Give us Yourself," that He Blessed He should give them fear of Heaven, as is clarified there in the Maharasha mentioned above. However it is necessary to insert himself very very much into the discipline of hisbodidus, that is to beseech His Blessed He constantly: "Give it to us Yourself, the fear of Heaven," and not to fall discouraged in any way, to the extent that the Sages ob"m said there, that even Moses didn't hint it to them, only after forty years, because a person doesn't grasp the mind of his teacher until (the elapse of) forty years. See, and understand well, how much it is necessary to work at this, to understand the mind's end of our Rabbis ob"m, who admonished us regarding this, for the Accuser very much disheartens the resolve of each and every one, as if our Rabbis ob"m were not referring to him, according to the murkiness of his conduct and stubbornness etc.. But in truth, this is not the case; Hashem Yisburach desires that we come to understand by ourselves His mind's end, that His will and His desire is that we should beseech him always, "Give us, Yourself, a good kosher heart to fear Your Name." And give careful consideration to what the Tosfos mentioned above wrote in their answer, that even Moses himself didn't put his heart to this so much, because he was a great tzaddik, and he didn't need this prayer, but Israel, who saw that they already stumbled with big transgressions, with the calf and the spies, they should have taken upon themselves to figure out the intention (daas) of Hashem Yisburach, that His desire is that they beseech Him that He should save them from sin, and that He should give them fear of Heaven, for this is the construct of, "Give it to us Yourself," mentioned above.

So there it is, explained in Tosfos mentioned above, the opposite of the sentiments of the some who invert the truth and say that no one is worthy of engaging in hisbodidus, to express his words before Hashem Yisburach, except for the greatest tzaddikim, but not the youth, especially earthly people etc.. For behold it is explained in Tosfos mentioned above, the exact opposite, that on the contrary, Moshe Rabbainu ri"p did not need this so much, because he was a great tzaddik, but specifically upon Israel he was extremely demanding, since they knew their lowly status, specifically because of this they needed to very much strengthen themselves in hisbodidus, and to understand well the mind's end of Hashem Yisburach, that even though He Himself said, "Who will give etc.," which implies that the matter is not in His hand, as our Rabbis ob"m said, everything is in the hands of Heaven except for fear of Heaven, even still His desire is that we request of Him, "Give it to us Yourself," which is the construct of hisbodidus, to express one's words between him and his Creator, and to entreat and beseech before Him for his soul, that He, in His mercy, should give him fear of Heaven so that he sins no more etc.. For the real truth is that everything is in His hand Blessed He, as many verses and homiletics from our Sages ob"m purport (to this), and like the Maharsha mentioned above, wrote, just that He desires, Blessed He, that specifically one should beseech Him for this. And this itself is the intention of, "Who will give that their hearts," namely that they should put their hearts to this very well, to supplicate and plead before Him Blessed He constantly for this, and to say, "Give it to us Yourself etc.," and then certainly Hashem Yisburach will merit them to fear of Heaven and to everything good. And give careful consideration to the Talmud mentioned above, and understand how very much the Hashem Yisburach desires that every one of Israel should

request from him fear of Heaven, which is the construct of hisbodidus which our master, leader, and rabbi zatza"l exhorted us countless times. Fortunate is he who adheres to this.

And look in the book "Ulim LiTrufa" ("Leaves for Healing," from our teacher the rav, Rabbi Nussun zatza"l, letter 28), where he writes also, that whoever is on a low level, needs to strengthen himself all the more in hisbodidus, to express his words before Him Blessed He, and on the contrary, the words of a very lowly person on account of his improper conduct, are exceedingly more precious before Him Blessed He. And he writes there in these words: Be strong my son, and be strong to go in this way, to speak the holy longing every day with mouth (i.e. to actually say and enunciate the words), and force yourself very much to accustom yourself to this, and believe that however it may be, even your words are very precious in the eyes of Hashem Yisburach, for He, in His mercy, desires also for your prayer; because all the worlds with all their great service that they serve Him Blessed He, with unrelenting dread and fear, do not have any significance by Him Blessed He compared to one saying and one prayer of a person of this lowly world, as is explained in the Torah (Likutay Moharan vol. 2, Torah 7), "For he who is merciful, he can lead them (Isaiah 49)," And if the person is very low through his unpleasant conduct, on the contrary, when he expresses his words before Him Blessed He, and performs some devotion, it is all the more precious in His eyes, Blessed He. For this is His main honor Blessed He, when those who are very distant are drawn to His service Blessed He, as is explained in his holy books etc., see there (Likutay Moharan 10:2-3, and 14:2-3).

And while I am already engaged in copying this book, I will also copy some homiletics of our Rabbis ob"m in the Talmud, and Medrashim, and the Holy Zohar, which speak of the great eminence of prayer, to beseech mercy, and pleading before Hashem Yisburach for every matter, which only through this one can have deliverance in every matter.

1. Talmud, Brachos 32b.

Rabbi Eluzur said, prayer is greater than good deeds, for you don't have anyone great in good deeds more than Moshe Rabbainu, even still he was not answered, only through prayer as it says (Deuteronomy 3), "Do not continue speaking to Me," (-for had Moshe continued to pray, Hashem Yisburach would have relented, even still due to the prayers of Moshe to merit to enter the Holy Land, he at least merited to -) and adjacent to this, "Ascend the top of the summit." (-From where Hashem Yisburach showed Moshe all of the Holy Land, in merit of his prayers).

And Rabbi Eluzur said, Prayer is greater than the offerings, for it says (Isaiah 1:11), "For what do I need your abundant sacrifices," and it is written (ibid verse 15), "and when you spread your hands." (-even though the prophet already disqualified the offerings, there was still need to disqualify their prayers, because prayers are even stronger).

[Rabbi Chanin said that] Rabbi Chanina said, "Whoever lengthens his prayer, his prayer will not return empty etc..

If a person saw that he prayed and was not answered, he should return and pray, for it says (end of Psalms 27), "Hope to Hashem, make your heart strong and courageous, and hope to Hashem.

Our Rabbis learned, four (things) needs strengthening, and they are these: Torah, and good deeds, prayer, and *derech erez* (-vocation) etc.. Prayer, from where (is it learned that it needs strengthening)? For it says (end of Psalms 27), "Hope to Hashem, strengthen and embolden your heart, and hope to Hashem."

2. Talmud, Brachos 29

Rabbi Eliezer said, he who makes his prayer routine etc.. What is "routine"? Rabbi Joshua said in the name of Rabbi Oashaayu, whoever's prayer is considered to him as a burden. And our Rabbis said, whoever does not say it in a language of entreaty.

3. Talmud, Yomu 86b

Rabbi Yitzchuk said, they said in the west (-in the Land of Israel) in the name of Rabbu son of Murrey, come and see how the measure of the Holy One Blessed He is not like the measure of flesh and blood; the measure of flesh and blood, one who antagonizes his friend, there are prospects that he will be appeased by him, and it is plausible that he won't be appeased; and if you say he will be appeased by him, there are prospects that he will be appeased with words etc., but the Holy One Blessed He; a person does a sin in privacy, He is appeased by him with words, as it says (Hosea 14:3), "Take words with you, and return to Hashem." And not only that, but in addition He acknowledges this to him as (if he did Hashem) a favor, as it says (same verse), "and take good." And not only that, but in addition it is written of him above as if he offered up cows, as it says (same verse), "and our lips will be the payment (-replacement for the offering) of cows." Lest you say, obligatory (offerings of) cows (-which are not as significant as voluntary offerings), (therefore) it teaches, saying (verse 5), "I will heal their rebelliousness, I will love them graciously [-the word graciously, can also be translated as "a voluntary offering"].

4. Talmud, Rosh Hashana 16a

Rabbi Yitzchok said, Screaming (-prayer) is becoming (-beneficial) for a person, whether before the verdict or (even) after the verdict.

5. Talmud, Sanhedrin 44b

"Did you render your prayer (while you were still) not in duress (Job 36:19)," Rabbi Eluzur said, A person should always preempt prayer to distress etc.. Resh Lukkish said, whoever exerts himself in prayer below (-in this world), he will not have antagonists from above. Rabbi Yoachanun says, a person should always beseech mercy, that everyone should contribute to his strength, and he shouldn't have antagonists from above. And Rashi explains, that ('everyone' refers to) the ministering angels should help him beseech mercy.

6. Talmud, Brachos 31a

It is taught in the Braissu, Rabbi Yehuda said, such was the practice of Rabbi Akiva, when he would pray with a group etc., and when he would pray alone (-between him and himself), a person would

leave him in one corner, and would find him in a different corner, and why such a drastic (movement), due to bowings and prostrations.

Rav Huna [-should be Hamnuna] said, how many significant laws [in the matter of prayer] can be learned from these verses of Chana (Samuel 1:1:13), "And Chana etc. her lips moved," from here (it is learned out) to one who prays, it is necessary that he enunciates with his lips etc., see there (Brachos 31) the prayers which Chana prayed.

And in the Medrash Shochar Tov in (the book of) Samuel, our Sages ob"m said on the verse (ibid 12), "And it was when she had prayed copiously to Hashem," from here (it is learned) that all who profuse in prayer, he is (-are) answered.

7. Talmud, Moed Kuttun 25

And Ruvu said, these three things I asked for from before Heaven; to they gave me, and one they did not give me: The wisdom of Rav Huna and the wealth of Rav Chisdu they gave me, and the humility of Rabbu son of Rav Huna they did not give me.

8. Medrash Rabbu, Torah Portion of Bishalach

"Heeder of prayer (Psalms 65:3)," flesh and blood, if a pauper comes to say something before him, he doesn't listen to him; if a rich man comes to say something before him, immediately he listens and accepts him; but the Holy One Blessed He is not like that, rather everyone is equal before him, the women, and the slaves, and the poor. Know this for yourself, for by Moses, the teacher of all the prophets, it is written of him, what is written of the pauper. By Moses it is written (Psalms 90:1), "A prayer of Moses," and by the pauper it is written (Psalms 102:1), "A prayer of the pauper." To have you know that everyone is equal in prayer before the Place (-Hashem is called the Place, for all of space exists in Him, and He doesn't exist in Space).

9. Ibid

"Heeder of prayer," you find; flesh and blood, he cannot hear the conversation of two (people) at once, but the Holy One Blessed He is not like that, rather, everyone prays before Him, and He hears and accepts their prayers.

10. Ibid

"Heeder of prayer," Moses said before the Holy One Blessed He, "Master of the World, when Your children will be in pain, and there will not be anyone to beseech mercy for them, immediately answer them." The Holy One Blessed He said to him, "Moses, on your life, any hour that they call Me, I will answer them," as it is written (Deuteronomy 4:7), "Who is ... (a great nation which has G-d close to him) ... like Hashem our G-d in all our calling to Him.

11. Medrash Rabbu, Torah Portion of Titzaveh

"Take words with you, and return to Hashem (Hosea 14:3)," He said to them, "Words – I request, cry and pray before me, and I am accepting (-will accept). Your forefathers, was it not through prayer that I redeemed them? As it says (Exodus 2:23), 'And the Children of Israel sighed from the labor, and they screamed'. In the days of Joshua, was it not through prayer that I performed miracles for them? So I do not request, not sacrifice and not offerings, just words," as it says, "Take words with you, and return to Hashem."

12. Tanchuma Torah Portion Vayishlach

The Holy One Blessed He does not desire to condemn any creature, rather He requests that they pray before him, and he will accept them. And even if a person isn't worthy for his prayer to be answered, and to do with him kindness, since he prays and profuses in pleading, I (will) do kindness with him.

13. Tannu Divay Eliyahu (zuta-minor, chapter 6)

The Holy One Blessed He said, "Behold I will let you know a little of my ways; when I see people that don't have any recognition of Torah and good deeds; not of their own handiwork and not of their fathers' actions, but they stand and profuse in entreaties before Me, I attend to them," as it says (Psalms 102:18), "He has attended to the prayer of the desolate and has not despised their prayer."

14. Jerusalem Talmud, Brachos

Rav Yuden said, flesh and blood who has a patron, if he (the person) is confronted by a difficulty, he doesn't barge into him (the patron) suddenly, rather he goes and stands by the door to the courtyard of his patron, and calls to a member of the household and says, "so-and-so is outside." But the Holy One Blessed He is not like that. If you are confronted with hardship etc., scream to him – and he will answer you, this is what it says (Joel 3:5), "whoever will call in the name of Hashem will be escape."

15. Tannu Divay Eliyahu (Rabba – Major, Chapter 13)

In that hour there will be an opening for the voice of the transgressors of Israel to ask for mercy to be accepted in repentance, and to say before Him, "Master of the World, it is revealed and known before You that the evil inclination incites us, accept us, in Your abundant mercy, in complete repentance before You." For all who profuse in conversations and prayers, they accompany him until he enters his everlasting home.

16. Agudas Tehilim

"Hashem I have called You (Psalms 141:1)," David said, "There is someone who is confident due to his pleasant deeds, and there is (someone) who is confident due to the deeds of his fathers ; and I am confident in You, for I do not have (in me) good deeds, only that I called You – answer me. When David was in the cave, he knew and saw, that a person does not stand, not on his money and not on his strength, and what does he stand upon? Just his prayer, as it says (Psalms 142:2), "My calling to Hashem I scream."

17. Medrash Rabba Torah Portion of Vu-eschanan

The gates of prayer are never locked. There is a prayer which is answered after it has been prayed forty days. From whom do you learn this? From Moses, for it is written (Deuteronomy 9), "And I fell before Hashem the forty days." And there is a prayer which is answered after it has been prayed twenty days. From whom do you learn this? From Daniel, as it is written (Daniel 10:3), "refined bread I did not eat ... until the completion of three weeks (of days/years)," and afterwards he said (Daniel 9:19 – even though this is written in an earlier chapter, it is an event that took place later), "Hashem hear! Hashem forgive! etc.." And there is a prayer which is answered after it is prayed three days. From whom do you learn this? From Jonah, as it is written (Jonah 2), "And Jonah was in the belly of the fish three days, and Jonah prayed to Hashem his G-d from the belly of the fish." And there is a prayer that is answered after it is prayed one day. From whom do you learn this? From Elijah etc.. And there is a prayer which is answered after one instant (/time, calling). From whom do you learn this? From David, as it is written, "And I, my prayer is to You Hashem at a time of favor." And there is a prayer, that while it still has not been prayed verbally, he is answered, as it says (Isaiah 65), "And it will be before they call, and I will answer." Rabbi Chiya Rabbu said, it is written (Psalms 27), "Hope to Hashem, strengthen and embolden your heart, and hope to Hashem," One should pray over and over again, and there is an hour that they will give it to you.

18. Zohar, Torah Portion Vayishlach, page 168b

Rabbi Yossi opened and said (Psalms 102), "A prayer of the pauper when he is overwhelmed, and he pours out his words before Hashem." The prayer of a pauper precedes all the prayers of the world before the Holy One Blessed He, because it is written (Psalms 22), "For he does not despise and does not detest the callings of the pauper etc.." Come and see, the prayer of all people is prayer, and the prayer of the poor is a prayer that stands up before the Holy One Blessed He and breaks gates and doorways and goes up to be accepted before Him, this is what is written (Exodus 22), "And it will be when he screams to me, and I will listen, for I am merciful." And it is written (Exodus 22:22), "I will surely listen to his scream."

19. Zohar, Torah Portion Bulluk, page 195a

Rabbi Abbu opened (Psalms 102), "A prayer of the pauper when he is overwhelmed etc.," These three are called prayer: "A prayer of Moses etc. (Psalms 90)," this is a prayer that has no counterpart by any other person; "A prayer of David (Psalms 17 and 86)," this is a prayer that has no counterpart by another king; "A prayer of a pauper etc.." Which is held in the most regard? Say that it the prayer of the pauper, this prayer precedes the prayer of Moses, and precedes the prayer of David, and precedes all the other prayers of the world. What is the reason? Because the pauper is broken hearted. And it is written (Psalms 34), "Hashem is close to the broken hearted etc.," when (/since) he prays his prayers, he opens all the windows of the heavens, and all the other prayers which ascend on high, are pushed aside by that broken hearted pauper, as it is written, "A prayer of the pauper when he is overwhelmed <yaatoaf> etc.," he procrastinates (-yaatoaf can mean to slow down or be late, as in Gen. 30:42) all the prayers of the world, and they do not ascend until his prayer ascends etc.. And the Holy One Blessed He said, "let all the prayers of the world tarry, and this prayer ascend to Me, there is no need for a court to judge between us, let his complaints come before me, and I and he alone etc. as it is written, "and before Hashem he pours forth his words," "before Hashem," for certain! All the legions of the heavens enquire from one another, "The Holy One Blessed He, with what is He busy, what is He working at?" They say, "He is alone with what He desires, with His vessels." Everyone do not know what is done with that prayer of the pauper and with all his complaints, because the pauper has no desire (-satisfaction) but when he pours tears of complaint before the Holy King, and the Holy One Blessed He has no desire (-satisfaction), only when He accepts them and they are poured before Him, and this is the prayer which procrastinates all the prayers of the world, see there, for it goes to much more length about this.

And see in Likutay Halachos, at the end of the laws of tefillin, law 5, that he brings down there the words of the Zohar mentioned above, and he concludes there, that all of this is said even of a regular pauper who prays for his material needs and his destitution 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 destitution of good deeds, and argues with Hashem Yisburach for not drawing him close to Him, and he pours out his words and his heart before Him, until he is aroused to cry etc., how utterly precious this prayer is in the eyes of Hashem Yisburach. And it is more precious than all the prayers of the world etc.. And in the very end, certainly he will merit to achieve his request to draw close to Hashem Yisburach, to be equal to all the kosher ones and the tzaddikim, see there all of this at length.

20. Zohar, Torah Portion Vayishlach, page 169

"Save me now (/please) from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and smite me, mother upon children (Genesis 32:11)," From here (it can be learned) that someone who prays a prayer, needs to explain his words properly. "Save me now," and if You say that You saved me from Lavan, "from the hand of my brother." And if You say, other relatives are generically called brothers, "from the hand of Esau." What is the reason? In order to explain the matter properly. And if You say, why do I need this? "For I fear him, lest he come and smite me," in order to make the matter known above, and to explain it properly, and not to leave any ambiguity in the matter.

Behold I have shown you in the Introduction and in the Opening, to know a little of the words of our holy Torah, and from our holy prophets, and from our holy rabbis ob"m, who all went in this holy way of prayer and hisbodidus, to beseech mercy and grace (/entreaty) from Hashem Yisburach for everything. And now if you desire as well to have mercy on your eternal life, and to come inside the ark (which are the) words of prayer, in order to be saved from the waters of the flood, turbulent waters which roar and rush in these end of days, that the waters have *mamash* come to the soul, I will lead you, I will bring you to inside the book, and put your eyes and your heart to the holy articles which are brought down in it, from the books "Likutay Moharan", "Words of Rabbi Nachman", and "The Life of Rabbi Nachman", from our master, leader, and holy rabbi, the light of lights etc., our leader the rav, Rabbi Nachman zatza"l, and from the holy books of "Likutay Halachos" from his holy student, the rav, the tzaddik, Rabbi Nussun ob"m, who renewed this holy old way, and you will find straight ways how to practice and strengthen yourself at this, and your eyes will be opened in this holy way, as it is written in his "Story Tales", in the story of the Prayer Leader (Story 13), that the group that chose for themselves that the main purpose is just to engage in prayer and entreaties, they also had several collections of prayers even before they drew close to the Prayer Leader, and through this that they engaged just in prayer, they were tzaddikim. Just afterwards, when they merited to draw close to the Prayer Leader, and he revealed to them the arrangements of his prayers, and his compositions, and his constructs, then their eyes were enlightened, and he made them into consummate tzaddikim etc., see there. And Hashem Yisburach will (/should) help us, that we merit to spend all our days just on Torah, and prayer as is His true desire Blessed He, amen.

Na Nach Nachma Nachman MeUman!