

Outpouring of the Soul

Introduction

Who is the man who desires life (Psalms 34:13), who truly has pity on his soul, who desires to merit the devotion of prayer, through which one receives the primary vitality, as it says (Psalms 42:9), 'prayer to the G-d of my life', and through which life is expended to all the worlds, as brought down in Likutay Moharan (vol. 1, Torah 9), he will put his heart to the matters which have been collected and brought in this book. They will address the eminence of prayer and *hisbodidus* (being alone in communion with Hashem) in a designated place, to pour out his soul and heart like water there, before the face of Hashem, and to beseech of Him everything that may be deficient by a person, be it his physical needs, and be it regarding his service of Hashem, and just through this can he have deliverance in every matter. For this holy way is the old way in which our forefathers, and our prophets, and our holy rabbis ob"m traversed from time immemorial. As we find by Adam HuRishon (the first) of whom the verse says (Genesis 2:5), "And all the vegetation of the field had yet to be in the land, for rain was not forthcoming etc. and man was not etc.," and Rashi explains, "and on the third day, on which it is written, 'The land should produce', they did not come out – only till the entrance of the ground did they stand... [until] Adam HuRishon came ... and prayed for them (the rain), and they came down, and the trees and grasses burgeoned."

And so with Noah, it is brought in the Zohar Chadash (Torah Portion of Noah), "Our Rabbi learned; What did the Holy One Blessed He answer Noah when he left the ark and saw the whole world destroyed and began to cry over it, and said, 'Master of the World, You are called Merciful, You should have had mercy on Your creations'? The Holy One Blessed He answered, 'Foolish shepherd! Now you say this?! And not at the time when I told you, 'for you I have seen righteous before me in this generation (Genesis 7:1), and I am hereby bringing a flood of water etc. (Genesis 6:17)', all that I told you, in order that you should request mercy on the world, and now that the world is destroyed you open your mouth to speak before me in supplication and entreaty.' When Noah saw this, he brought burnt offerings and (other) offerings, and he rose up and prayed before Him etc. 'And Hashem smelled the pleasant fragrance (Genesis 8:21)', this is the fragrance of his prayer etc.." see there.

And so we find by Abraham, when the Holy One Blessed He said to Abraham, "The screaming of Sodom and Gomorrah are great (Genesis 18:20)," immediately (verse 23), "And Abraham drew close and he said etc.," and he spoke at length opposite the Holy One Blessed He in his prayer (verses 24 & 28), "Perhaps there are fifty righteous etc., perhaps there is missing etc.." And also our Sages ob"m expounded (Talmud Tractate Brachos 26b) on the verse (Genesis 19:27), "And Abraham got up early in the morning to the place where he stood there," that he established the morning prayer (*shacharis*). And so the Holy One Blessed He said to Avimelech (Genesis 20:7), "Return the man's wife, for he is a prophet and he will pray for you etc. (verse 17) and Abraham prayed to G-d." And our Sages ob"m said in the Medrash Rabba there (Portion of Va'yaira 52:13), since our father Abraham prayed, this knot (that Hashem brought upon Avimelech and his household) was untied.

And so we find by Eliezer his slave; when he went to search for the soulmate of Isaac his son, he spoke out his words before Him Blessed He in his prayer (Genesis 24:12), "And he said, 'Hashem, G-d of my master Abraham, bring about before me today, and do kindness etc.'." And our Sages ob"m

expounded in the Medrash Rabba there (Portion of Cha'yay Sura 60:2) that he said, "Master of the World, You began – finish (it)." That is, Abraham accomplished with his prayer and his request, that You give him Isaac when he was one hundred years old, finish this kindness with him that he should find the soulmate for his son.

And so we find by Isaac (Genesis 24:63), "And Isaac went out to pray (/converse) in the field," and our Sages ob"m expounded (Talmud Tractate Brachos 26b), that he established the afternoon prayer (*mincha*). And they said there in the Medrash Rabba (Portion of Cha'yay Sura 60:15), Rebecca saw that his hand was outstretched in prayer, she said, "certainly he is a great man". Immediately she inquired about him (Genesis 24:65), "Who is this man who is going in the field towards us?" And afterwards, when he saw Rebecca barren, it is written (Genesis 25:21), "And Isaac beseeched Hashem opposite his wife," and our Sages ob"m expounded (Beraishis Rabba 63:5), that he poured out prayers with wealth (-abundance. The word for prayer here 'ettehr' is very similar to 'oasher' – wealth); another approach expounded: that he reversed the decree (that Rebecca should be barren) with his prayers (asra – like the word for prayer - being a tool which turns things over).

And so we find by Jacob it is written (Genesis 28:11), "And he came to (vayifga - lit. hit, also one of the ten words for prayer) the place (Hashem is called the place, because all of space exists in Him)," and our Sages ob"m expounded (Talmud Tractate Brachos 26b), that he established the evening prayer (arvis), and he expressed his words before Hashem Yisburach, and said (Genesis 29:20), "If G-d will be with me, and protect me etc. and give me bread to eat and clothing to wear etc.." And our Sages ob"m said in Medrash Rabba there (70:6), the Holy One Blessed He took the words of the forefathers and made them the key for the redemption of the children. And they said further in Medrash Rabba (Vayaitzay 74:11), all the fourteen years that Jacob was in the house of Lavan, he did not sleep at night, and what was he saying? The fifteen Songs of Ascent (*Shir LaMaaloas*) of the Psalms (Chapters 120-134). Because Jacob engaged overly in this, to express his words before Him Blessed He every night, as is brought down (see Beraishis Rabba 68:14). And also when he sent the messengers to Esau, he said before Him Blessed He (Genesis 32:12, and see Zohar vol. 1 pg. 168:), "Save me now (/please) from the hand of my brother etc.."

And so all the holy mothers engaged in prayer and entreaty. And they said in the Medrash (Beraishis Rabba 45:5): Why were the mothers barren? Because the Holy One Blessed He desires their prayer. And our Sages ob"m said (ibid 41:2) regarding Sara, when Sara was taken to the house of Avimelech, that whole night she was flat on her face saying, "Master of the World etc.." And by Rebecca it is written (Genesis 25:21), "opposite his wife," and our Sages ob"m expounded (Rashi), this (he) stood in this corner and prayed, and this (she) stood in this (other) corner and prayed. And by Rachel we find that she said (Genesis 30:6), "G-d has judged me and has also listened to my calling etc.. (verse 8) I have stubbornly persisted supplicating G-d etc.," and Rashi explains, 'requests that are dear before Him etc.'. And so it is written of her (verse 22), "And G-d listened to her, and He opened her womb." And further it is written of her (Jeremiah 31:14), "Rachel cries over her children etc.." And by Leah it is written (Genesis 29:17), "And Leah's eyes were tender," and our Sages ob"m expounded (Tractate Buva Basra 123a, Medrash Saichel Tov, Vayaitzay 29:47), that she would cry and pray so that she would not fall into the lot of Esau.

And so all the tribes (- sons of Jacob, all of them) went in this way, as is brought down (see Rabbainu Bachya, Portion of Vayaitzay on the verse, and the men are shepherds of sheep). And when Jacob sent Benjamin with them to Josef, our Sages ob"m said (Beraishis Rabba end of 91), Jacob said to them, 'Here is the money, and here is the gift, and here is your brother etc..' They said to him, 'we need your prayer.' He said to them, 'if you need my prayer: G-d Almighty (*E"l Shad"ai*) should give you mercy etc.. He who in the future is going to say, enough, to my suffering, He shall (already) say, enough, to my suffering.' And so when Josef was in jail, he prayed profusely before Hashem Yisburach, as we say in the prayers (*Slichos* – penitential prayers), "He Who answered Josef in jail, He should (/will) answer us." And so when Josef took Benjamin, it is written (Genesis 44:18), "And Judah drew close to him," and our Sages ob"m expounded (Beraishis Rabba 49:13), we find drawing close in reference to prayer.

And so our fathers, when they were in Egypt, it is written (Exodus 2:23), "And it was in those many days, and the Children of Israel sighed from the work, and they screamed, and their outcry went up to G-d." And so on the sea, it is written (Exodus 14:10), "And the Children of Israel screamed to Hashem," and they said in Medrash Raba (Song of Songs 2:2), "My dove in the crevices of the boulder etc. let me hear your calling (Song of Songs 2:14)," it doesn't say 'let me hear a call', rather, 'let me hear your call' – that same call that I already heard in Egypt, for the Holy One Blessed He desires the prayers of Israel etc., see there.

And so Moshe Rabbainu (our Leader Moses) ri"p, it is known in the words of our Sages ob"m, how much he engaged all his life in prayer and entreaty, for himself and for Israel. They sinned with the calf – "And Moshe beseeched etc. (Exodus 32:11)," and it is written (Deuteronomy 9:18), "and I fell before Hashem forty days etc.." And in Medrash Rabba (Shemos – Portion of Ki Seesa 43:3) they expounded on the verse "And Moshe beseeched," that the Holy One Blessed He taught him how to pray before Him, and He said to him, "Say like this, 'make the bitter, sweet' etc.," Moshe said before the Holy One Blessed He, "Did You not say to me in Murra, to pray and say, 'make the bitter, sweet'? So even now sweeten (lighten – *chal*, same root as 'beseech') the bitterness of Israel and heal them," this is: "And Moshe *beseched* (sweetened)." And it is written in Zohar Chadash (Portion of Noah), What is 'va'yichal' (and he beseeched)? It teaches us that he prayed for them until he was seized with trepidation (-chalchallu – same root word as beseech). The Rabbis said, until he gave his soul for them, from this world and from the coming world, as it says (Exodus 32:32), "If not (-no pardon is granted to Israel), erase me now (/please)." [t.n. it should be noted that these words, when read from left to right, spell out, "I am Nachman," and the acronym is 'MeUman' – from Uman]. And also look in Tractate Brachos (pg. 32a) [That you have no one greater in good deeds than Moshe Rabbainu ri"p, and he wasn't answered except through prayer (this is explained in Adir BaMurom pg. 167)]. [Rashi on Numbers 16:4] They sinned with the calf – "and Moshe beseeched (Exodus 32:11)," with the complainers (Numbers 11) – "And Moshe screamed etc.. (ibid verse 2)," etc.. And so with Miriam when she got leprosy, it is written (Numbers 12:13), "And Moshe screamed to Hashem, 'G-d please heal her now'." And so when it was decreed on him that he won't enter the land (of Israel), it is written (Deuteronomy 4:23), "And I entreated Hashem," and our Sages ob"m said in Medrash Rabba (Devorim 11:9), that he prayed 515 prayers like the numerical value of the word 'vu-eschanan' (and I beseeched). And it is brought down (see Nachal Kidumum, Vu'eschanan 25) that if he would have prayed one more prayer, he would have been answered. And see there in the

Medrash how many prayers Moshe prayed on the day of his passing. And so he prayed for Joshua, Y"ah (one of the Names of G-d) should save you from the scheme of the spies (Tractate Sotah 34b).

And so Caleb, when he saw that Moshe didn't pray for him, he went and prostrated himself on the graves of the forefathers to pray, that he shouldn't be tested with the scheme of the spies (Zohar, Leviticus 158b).

And so Aaron, at the time of the plague with the story of Korach, "And he took the pan (Numbers 17:12)," And he prayed copiously then before Hashem Yisburach, as we mention in our prayers (*Slichos*), He Who answered Aaron with the pan etc..

And so Pinchus when he got up from the midst of the assembly (Numbers 25:7), it is written (Psalms 106:11), "And Pinchus stood and prayed."

And so Joshua, when the inhabitants of Ay smote Israel, "And Joshua tore his robes and he fell on his face on the ground etc. and he said, 'alas Hashem G-d etc. (Joshua 7:6)."

And so in the days of the Judges, when Israel sinned, "And G-d was enraged with Israel, and gave them into the hand of their enemies (Judges 2:14 and other similar verses)," what did the Children of Israel do? "And they screamed to Hashem (Judges 3:9, 15 and other similar verses)," until He had mercy on them and empowered a Judge over them and saved them, and so it was with each and every Judge.

And so with Shimshon the Gibor (mighty), when the Philistines gouged out his eyes, and bound him in copper chains, "And Shimshon called to Hashem, remember now (/please) and give me strength just this time etc. (Judges 15:28)."

And so Chana, when Hashem closed her womb, "and she prayed to Hashem, and she would cry passionately etc. and it was when she had prayed copiously (Samuel I:1:10)," and our Sages ob"m expounded in the Medrash (Medrash Samuel 2:20), from here (it is learned), that whomsoever prays copiously, he is answered. And so they said in Tractate Yumu (pg. 29a), tzaddikim, whenever they pray copiously, their prayers are answered. And so it is written by Chana (Samuel I:1:15), "and I poured out my soul before Hashem etc. (verse 27) regarding this boy I prayed etc. (ibid 2:1) and Chana prayed and she said etc.." And our Sages ob"m expounded (Medrash Samuel 4:1), she began expressing herself with her convictions (to Hashem).

And so in the days of the Prophet Samuel, when the Philistines were overpowering Israel, "And Samuel said, gather all of Israel to Mitzpah and I will pray for you to Hashem. And they gathered at Mitzpah and they drew water and they poured it before Hashem (Samuel 1:7:5)." And the commentaries (Rashi in the name of Targum Yonasun) explained that they poured out their hearts like water. "And Samuel screamed to Hashem on behalf of Israel, and Hashem answered him (ibid verse 9)."

And so all the prophets engaged abundantly in prayer, like we find by Elijah who said (Kings 1:17:1), "As G-d Lives, Whom I stood before Him," and the commentaries (Metzudas Duvid) explained,

Whom I am accustomed to stand before Him in prayer. And so when the son of the (woman of) Tzorfias died, it is written (Kings I:17:21-22), "And he called to Hashem and he said, 'Hashem my G-d, return now (/please) the soul of the child. And Hashem listened to Elijah's call." And so at Mount Carmel, when he gathered all of Israel and the prophets of Baal, and he wanted to reveal to them that G-d's Presence is in Israel, it is written (Kings I:18:36-37), "And Elijah the Prophet drew near, and he said, 'Hashem, G-d of Abraham, Isaac, and Israel, today it will be known that You are G-d etc., answer me Hashem, answer me!" And so with all the miracles performed by Elisha, our Sages ob"m said (Tractate Megila 27a), and Elisha when he performed (miracles), he performed (them) with prayer. And so with the Prophet Jonah it is written (Jonah 2:2), "And Jonah prayed from the belly of the fish etc.." And so with Habakkuk it is written (Habakkuk 3:1), "A prayer of Habakkuk the Prophet on errors etc.." And so with all the prophets, our Sages ob"m expounded in Medrash Rabba (Yalkut, Vayairu 88), "and the prayers of the tzaddikim He listens (Proverbs 15:29)," these are the prophets of Israel. And look at Jeremiah (27:18), "And if they are prophets etc. they should pray to Hashem of Hosts."

And so with King David ri"p, he overly engaged his whole life in prayer and supplication, and screaming and crying to the Holy One Blessed He, and to express his words before Hashem Yisburach, until he merited to compose from this the holy Book of Psalms, which is completely full of screaming and crying out to Hashem Yisburach. And our Sages ob"m expounded in Zohar Chadash (Portion of Noah), "And he sent the raven (Genesis 8:7)," this is David who comes from Judah, who said, "I will guarantee (uraiv – same root at raven) him," who was always calling out to Hashem Yisburach like a raven etc.." Another interpretation: that he used to go about in the mountains (to do hisbodidus there, and express his words before Him Blessed He) like a raven, as it is written (Samuel II:15:30), "And David was going up the ascent of Mount Olives, ascending and crying, and his head wrapped up etc.."

And so Solomon his son, when he built the Temple, it is written (Kings I:8:22), "And Solomon stood before the alter of Hashem, opposite the entire congregation of Israel, and he spread out his hands to the sky," see there his whole prayer at length.

And so Chizkiya King of Judah in his sickness, it is written of him (Isaiah 38:2), "And Chizkiya turned his face to the wall and he prayed etc.."

And so with Daniel, when he needed to tell Nebuchadnezzar the interpretation of the dream, "Then Daniel went to his house (to do hisbodidus and supplicate Hashem – Metzudas Duvid), and told the matter to Chanania, Mishu'el, and Azaria. To pray for mercy from before the G-d of the Heavens regarding revealing this secret etc. (Daniel 2:17-18)." And when King Daryuvesh decreed that anyone who supplicates any G-d or any man in the next thirty days, will be thrown to the lions' den (Daniel 6:8), it is written there (verse 11), "And Daniel went up to his house, and the windows were open in his attack opposite Jerusalem, and three times a day ... and prayed and expressed gratitude before his G-d." And also when he was thrown to the lions' den, he prayed copiously to Hashem Yisburach, as we say in our prayers (Slichos), "He Who answered Daniel in the lions' den etc.." And so he cried out and screamed before Hashem Yisburach on the destruction of Jerusalem, as it is written (Daniel 9:3), "And I put my face to Hashem the G-d, to ask, pray, and supplicate, with fasting and sack and ashes. (verse 4) And I prayed to Hashem my G-d, and I confessed (the sins of my nation), and I said,

'Please Hashem etc.. (verse 18) My G-d, incline Your ears and hear etc.. (verse 20) And I continued to speak in prayer etc..' see there his entire prayer at length.

And so Chanania, Mishu'el, and Azaria, when they were thrown into the fiery forge, it is written in the Zohar (Vayikra 57a); What saved them? On account of their prayer before the Holy One Blessed He etc. see there. And regarding this we pray (*Slichos*): He Who answered Chanania, Mishu'el, and Azaria inside the fiery forge, He should answer us.

And so with Ezra, it is written (Ezra 8:21-23), "And I proclaimed a fast there by the river etc. to request of Him a straight way etc. and we fasted, and we beseeched for our G-d etc. and He heeded us. And so when the Jews married gentile women, Ezra screamed bitterly over this, "I am embarrassed and ashamed my G-d to lift my face to You etc." see Ezra, chapter 9, his entire prayer at length.

And so *Mordechai* and Esther in the capitol city Shushan, they screamed and prayed copiously to Hashem Yisburach, as is explicated in *Megilas Esther*, and in Medrash Esther, and in the Second Translation (to Esther).

And so afterwards the *Anshei Kinnesses HaGedola* (Men of the Great Assembly) came and set down for us all the prayers, that every person should pray to Hashem Yisburach, in the morning prayer (Shacharis), in Mussaf (extra prayer of the holidays), in Mincha (afternoon prayer), and Arvis (evening prayer). And so all our holy Sages ob"m, the *Tana'im* (Sages of the Mishna), and the *Amoraim* (Sages of the Talmud), exceeded profusely to pray before Hashem Yisburach, as is explicated in Tractate Brachos (16b-17a), prayers of the *Tana'im* which they arranged for themselves to pray after the prayer of the Eighteen Benedictions (Shmone Esray). And so they set down for us many specific prayer for every type of matter, like the prayer for the wayfarer (Tfilas Haderech) (Brachos 29b). And so they instituted (Tractate Taanis 8b); When a person enters to measure his granary, he should say, 'May it be the will before You Hashem our G-d that You send blessing upon this heap'. And when a person enters a bathhouse he should say, 'May it be the will before You, that you bring me in peacefully, and bring me out, and save me from this fire and what is similar to it in the future world' (Tractate Brachos 60a). And so when a person enters to let blood, he should say, 'May it be the will before You that this enterprise be a healing for me etc.' (ibid). And so when a person enters a city, he should say, 'May it be the will before You, that You bring me into this city peacefully' (ibid). And they made a resolution and said: 'If only a person were to pray the whole entire day' (Brachos 21a – t.n. the very resolution in form of prayer!).

And so afterwards many tzaddikim came and engaged profusely in prayer, and they composed prayers and many *piyutim* (liturgical poetry), until the holy Arizal zatza"l (mention of the tzaddik for blessing) and his holy students came, and they composed for us as well, many prayers, like the book "Shaarei Tzion" (Gates of Zion) etc.. And afterwards the holy Baal Shem Tov zatza"l (mention of the tzaddik for blessing) came and engaged profusely in hisbodidus and seclusion, and he revealed the utter eminence of prayer, as is known from the holy books which were constituted upon the foundation of the wisdom of the holy Baal Shem Tov zatza"l.

And look in the book "Soor MayRah ViAssay Tov" (Steer Away From Evil and Do Good, part Do Good page 32b) of the rav the tzaddik Rabbi Tzvi of Ziditchov, who wrote there; You do not have a more choice time for hisbodidus, only this hour, after midnight, to stand and beseech for one's wretched soul, which on account of its sins has been distanced from the source of life. And he should review in this hour everything that transpired, and he should speak from his heart like a slave before his master, with outspread hands and feet, with soft words said like a son before his father, and pray in whatever language spoken in the native tongue, which he speaks its language and hears, so that he can speak fluently from a grieving heart, which is in pain from all its sins and transgressions, and he should request pardon and forgiveness. Like the words of the Zohar (Vayikra 122a); From when the temple was destroyed, we have not been left with anything other than confession alone. And he should request from his G-d that He should help him in His service and to fear Him with a full heart, and he should go at this at length, and certainly this is more choice than all the fasting etc., see there. And it is brought down there as well, in the name of the book Beis Midos (House of Traits), a handwritten manuscript attributed to the Arizal ztza"l, that a person needs to do hisbodidus between him and his Maker, and speak tenderly to the Blessed G-d, like a slave speaks to his master and a son with his father, end quotation.

And so all the students of the holy Baal Shem Tov ztza"l went in this way, until his grandson came, he is our Master, Our Leader, and our Holy Rabbi, the light of lights, the hidden esoteric light, the rav Rabbi Nachman, the mention of the holy tzadik for blessing, from Breslov, author of the books "Likutay Moharan" and other books, and he renewed this holy old way which our fathers from time immemorial traversed, and he engaged copiously in prayer, and entreaty, and hisbodidus in the fields and forests, as it will be told further on of his holy practices, see there. And he said that his entire enterprise is prayer (Likutay Moharan II:93). And he enlightened our eyes in our utter darkness, to teach us proper (straight) ways how to practice this. And he said to his men (on the first night of Shavuot, Saturday Night 5569 – Life of Rabbi Nachman 59, also see there 264): Give your hearts to me and I will lead you on a new path, which is the old path which our forefathers traversed from time immemorial; and he revealed to us that there is no remedy to be saved from the utter overwhelming (bad) inclination, that always quests and desires to cause man to stumble (-violate the Torah), except through hisbodidus, which every person wherever he may be, whenever, and whatever level he may be, as each one knows the wounds of his heart and the pains of his soul, should set for himself a special place to pour out his heart there before Him Blessed He about everything that he is going through, in our vernacular, and to request of Him that He should draw him close to His service Blessed his, and He should help him so that he is not ensnared in the net of the Accuser, Heaven forbid. And even if Heaven forbid he has already stumbled in what he violated, if he doesn't despair of himself from screaming and praying to Hashem Yisburach, he will certainly merit to rise from his fall. And he said in this language: Even (afeelloo) when one falls (az men falt) into a mire (in ablutteh arrayn) one screams and screams and screams (shayt men un men shrayt un men shrayt). And so he spoke more of this in many many verbiage.

And so also for all of man's physical necessities, he warned strongly that a person should pray for everything that he is deficient, whether it be a big thing or a little thing, as this is explicated in the book Likutay Moharan (14:11) on the verse (Psalms 145:9) Hashem is good to all, and he explained there, Hashem is good for everything, whether it be healing or livelihood and the likes. When one believes this, certainly his main endeavor will be after the Holy One Blessed He (i.e. just to pray to

Him Blessed He for each and everything), and he will not pursue many contrivances' for they are not helpful at all; and the infinitesimal that are helpful, he doesn't know from them, and can't find them. But 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 present, see there.

And he said that a person has to receive all his bounty and needs just through prayer, and for everything, whether a big thing or a small thing, he should pray to Hashem Yisburach, for otherwise, even though Hashem Yisburach gives him everything he needs, he is like an animal, which Hashem Yisburach also gives it all its needs without prayer. And especially in the matter of the service of Hashem, certainly there is no recourse, just prayer. And he said that prayer is a general remedy (/advice) and root for all the advice (/remedies) that are brought down in his holy books. For while indeed his holy books are full of awesome and wondrous remedies (/advice) for each and every matter in the service of Hashem, Divine advice which stand forever, however the remedies themselves are very hard to fulfill. And above all of them, the main remedy (/advice) is just prayer and hisbodidus. And he said, from small to big, it is impossible to be a Jewish man except through hisbodidus.

He also strengthened us very much, that a person should not lose heart at all when he sees sometimes that his heart has become sealed due to the great pressure and suffering which he is undergoing physically and spiritually, or because he is arduously caught up in business, and he is unable to speak out what is with his heart, for it is very precious in the eyes of Hashem Yisburach each and every utterance that a person merits to speak before Him Blessed He from the midst of his utter stress and poverty, physically and spiritually. And he said: even when a person does not merit to speak before Him Blessed He but one word, and even if it is only, "Master of the World," alone, even this is very precious by Him Blessed He. And he taught us to know, that when a person sees that he is very far from Hashem Yisburach, and his heart is very sealed, and he can't open his mouth, the person must search in himself for good points which are still to be found in him, and he should enliven himself with them, and thank Hashem Yisburach for them, and through this he will open his mouth, and he will be able to pray and express his words before Him Blessed He properly, as is explicated in Likutay Moharan, vol. one, Torah 282, on the verse (Psalms 104:33, 146:2), "I will sing to my G-d with all I have (/with the very little bit of me left)", see there.

And so it is with the physical as well, when a person undergoes hardships and various suffering, and they seal his heart to the extent that it is difficult and cumbersome for him even to pray and express his words before Hashem Yisburach, specifically then the person needs to search and find the latitude that Hashem Yisburach broadens for him in the midst of his duress, and the favors He did for him until now, and to thank Hashem Yisburach for them, and through this certainly his heart will open and he will be able to pray and scream to Hashem Yisburach as befitting. And see Likutay Halachos, the laws of crossbreeding animals (4:4-6), that this is the aspect that a person should always (Brachos 54a) give thanks for the past, and through this he will be able to - scream out for the future. The aspect of (Psalms 116:17), "To you I will offer up a thanksgiving offering, and in the name of Hashem I will call." And he explains with this what is written by David, (Psalms 3), "A song of David when he ran from before Avsholom his son. Hashem how abundant are my hardships etc.," because through this that he began to sing the song and give thanks to Hashem Yisburach for what Avsholom his son was chasing after him, for the common son has mercy on his father (Brachos 7b, thus if he

had to be chased, best that it should be by his son), through this he was able to scream properly afterwards, "Hashem how abundant are my hardships," and without this remedy it would have been hard for him then to scream to Hashem Yisburach properly, see there. And see further on inside this book (item #49).

And he said that the main weapon of the Jewish man, to defeat his (evil) inclination, is just prayer and hisbodidus. And through each and every utterance of prayer and hisbodidus his victory is plentiful, as all this can be understood from Likutay Moharan (vol. 1, Torah 2). And even though that since (Shillu, entry of Yom Kippur, in Tochachas Chaim Derech Mussar), 'there is not a moment without disaster (pegga)', certainly this would necessitate to fulfill, "there is no moment without prayer (pegga) and beseeching," even still, also the few words that a person merits to speak before Him, from the thickness of his utter misery and poverty, any time of the day, and he raises his eyes to the Heaven, and spreads his hands before Him Blessed He, this also is extremely precious by Him Blessed He, as this is explicated also in the holy Zohar (Vayikra 195a, and see Shemos 86b) on the verse (Psalms 102:1), "A prayer of the pauper when he is overwhelmed," how very greatly precious the prayer of the pauper is by Hashem Yisburach, even a pauper who prays for his physical needs, for his lack of livelihood and the like, see there.

And look in Likutay Halachos, the laws of the prayer of Mincha, law seven (items 40 and 44), explicated there that all the more so, and all the more so, when a person feels his poverty and his lowliness from his bad conduct, and especially when there falls upon a person two types of poverty; that he is bereft of da'as (realization of knowledge) due to his innumerable grave failures, and he is also poor and very much lacking sustenance, and the poverty and lack of sustenance severely confuses him. When he appraises his ways, and gives heart to the hints and proclamations which Hashem Yisburach calls out to him every day, and he sees that he has no hope, for from right and from left he has no support; his behavior is very degenerate, and his livelihood scrimp, and his wife and children scream for bread, and sustenance, and clothing, and other basic necessary essentials, and when he overcomes all this, and pours out his words before Hashem Yisburach, from the midst of his poverty and misery, in the aspect of (Psalms 102), "A prayer of the pauper when he is overwhelmed etc.," this is extremely precious by Hashem Yisburach, as it is written (Psalms 22:25), "for He does not despise and does not detest the screaming (/humbling) of the pauper, and did not hide His face from him, and when he cries out to Him, He hears." From here it can be gleaned that it would have been appropriate to despise him, and detest him, and to hide His face from him, just that His mercy is abundant, and He does not despise him, and He does not detest him etc.. See there his words which are sweeter than honey, and understand for your own soul, how much a person needs to strengthen himself in this matter of hisbodidus and conversation between himself and his Creator, through everything that he undergoes.

And one time he said that it is possible to discern on someone if he does hisbodidus, that is because through this his face reveals abashment and great fear from Hashem Yisburach. And not for not does the liturgist describe the visage of the high priest when he came out from the holy of holies: "like someone sitting in a hidden place to entreat the face of a king, (such was the) visage of the priest." And from all this understand for your own soul the eminence of one who does hisbodidus and one who sits in a hidden place to pour out his heart and soul like water directly before the face of Hashem.

He also revealed to us that the main time for this is at night, that then – at night, a person should do hisbodidus between himself and his Creator, and he should express before Hashem Yisborach his whole heart, and he should search out the good spirit, that is the good points that he still has in him, and select them from the midst of the bad spirit, and through this he will always remember his ultimate purpose is for the future world, as is explicated in Likutay Moharan, vol. 1, Torah 54 (end of 6) on the verse (Psalms 77:7), "I remember my melody at night, with my heart I converse, and search my spirit (/my spirit searches), see there.

And so he warned strongly to engage a lot in the recital of Psalms and other entreaties, and supplications, and to find oneself in all the chapters of Psalms that he recites, for the Book of Psalms was founded only on the matter of the war against the (evil) inclination, and it primarily addresses the concerns of each one of Israel, that he should be saved from the war of the evil inclination and its legions, for they are the main enemies and adversaries (lit. haters) of a person, that desire to bring him down to the depth of Scheol (-hell) Heaven forbid.

And so he warned strongly to make from the torahs (-holy teachings), prayers, that is, whatever (lit. wherever) a person is learning, he should begin to examine himself, how far he is from all this due to his bad conduct, and through this he should pour out his heart before Him Blessed He, and through this he should express the wounds of his heart and the pains of his soul at that time, from everything that he is undergoing. And he said that from this great delights are made. And he said that there never were such delights before Hashem Yisburach like these delights which are made through these prayers, which are made from the torahs, and certainly he will merit through this to complete repentance and the eternal life. And so he said once to his student the rav, the tzaddik, the holy Rabbi Nussun mention of the tzaddik for blessing, the author of the book Likutay Halachos mentioned above, at the beginning of his drawing close to him (Rabbi Nachman) ob"m, at the occasion when he (Rabbi Nussun) once entered by him alone, and he (Rabbi Nussun) told over his whole heart before him, and our master, leader, and rabbi ob"m commanded him then (to take upon himself) a few practices, and he spoke over with him many things which restore the soul, to give him life and strengthen him in the service of Hashem, and in the midst of these words, our master, teacher, and rabbi, mention of the tzaddik for blessing, took him with his holy hand around his shoulders, and said to him these words, "Un veytur (and further) iz (it is) zehr (very) git (good) az men (- when one) ret zich (speaks) oyss (out) dus harts (the heart) far (before) Hashem Yisburach azoy vee (just like) far (before) ein (a) emmessen (true) guettin (good) fraynd (friend)." And these words entered the heart of his holy student, our teacher the rav Rabbi Nussun mention of the tzaddik for blessing, mamash (-actually) like a burning fire, and he immediately understood, that just through this *eitza* (-remedy, advice), certainly he will merit to everything he needs in the service of Hashem. For all the various thoughts that the evil inclination will oscillate in his mind, and all types of obstacles that will prevent him, all of them he will recount before Hashem Yisburach, and he will request from Him mercy and endearment for each matter, that He should help him be as is truly proper for a Jewish man.

And our teacher the rav, the tzaddik, Rabbi Nussun *zatza"l*, also told over, that when our master, our leader, and rabbi *zatza"l*, spoke with him about the Cave of Elijah, which he had been there at the time he was in the Land of Israel, our master, our leader, our rabbi *zatza"l*, told him that then, when

he stood there, he pictured in his eyes the scene of Elijah standing there to pray and do hisbodidus there. And he said to him in these words, "Ich (I) hub meer oyss gimult (pictured for myself) ut du (that here) iz gishtannin Elijah (Elijah stood), un hutt zich oyss garret dus harts (and spoke out his heart) far (before) Hashem Yisburach." And our teacher the rav, Rabbi Nussun mention of the tzaddik for blessing, told over, that then he was inspired, and renewed, and overly strengthened to always engage in expressing his words before Hashem Yisburach on every matter that was deficient in the service of Hashem Yisburach, because he understood then from these holy words of his, that also Elijah did not merit to his (high) level – that he didn't taste the taste of death and burial (Kings I:11, Moed Kutun 26a, Koheles Rabba 3), just through prayer and hisbodidus, for he had already said, that all the tzaddikim did not come to their (high) levels, only through hisbodidus, and prayer, and supplication before Him Blessed He.

Now behold our teacher the rav, Rabbi Nussun zatza"l, who mamash it was fulfilled by him (Exodus 33:11), "he did not move from within the tent," the tent of Torah of Rabbainu Hakadosh, light of lights etc., author of Likutay Moharan zatza"l, he received his holy *daas* in wondrous completion, more than all his students the tzaddikim ob"m. For our master, teacher, and holy rabbi shined into him the light of his holy *daas*, like the large luminary to the small luminary. And our master, leader, and rabbi zatza"l, said of him, that he knows of me more than everyone. And he learned, and taught, and acted, and fulfilled all the words of our master, leader, and holy rabbi zatza"l, to the utmost completion, and he revealed to us the straight approaches to all the good traits, and especially in the matter of prayer and hisbodidus, according to what he received from our master, leader, and holy rabbi zatza"l. And he excogitated awesome and wondrous novelties to strengthen every person in the service of Hashem, behold they are the written in the holy books of Likutay Halachos, which he composed (them) on all the four (sections of the) Shulchan Aruch (Code of Jewish Law, lit. set table), as he was charged by our master, leader, and rabbi zatza"l. And he also composed the book Likutay Tifelos which is comprised of prayers, entreaties and supplications, endearments and appeasements, confessions, and great arousal for the soul of every Jewish man, that the person will arouse himself to remember his end, which he constituted upon the foundation of the holy discourses of the book Likutay Moharan, on assignment of our master, leader, and rabbi zatza"l.

And he said once regarding these prayers, the wording of the verse (Psalms 102:19), "Write this for the final generation, for the nation that will be created then will praise Y-ah." Namely, that these prayers were written for the final generation, and in the future there will be created a nation that will praise Hashem with these prayers. And he spoke radically of their stature. And he wrote in the introduction to the book Likutay Tifelos these words, "Prayers such as these have never been in the world etc.." And he warned strongly to engage in them constantly, see there. And once, he said, "Now, that these prayers have went out into the world, in the future judgment and accounting will have to be given for every day that they were not said." [In Siach Sarfey Kodesh (6:40) it is brought down that they asked Rabbi Nussun if it was true that he said this. Rabbi Nussun replied, "I said it and I didn't say it; judgment and accounting everyone will give on what is necessary to be given, however then one will see for themselves that had they said these prayers they would have a lot less to be judged and accounted for."] And even still, he wrote in the introduction there, that also from this a person should not withhold (his hand), namely to engage every day in hisbodidus, to pour out his words before Hashem Yisburach in minute detail, on each and every matter that he sees he is deficient at that time, and to make for himself prayers from the torah, in the language spoken, and

only through this will he be able to come through in every matter, for it is impossible to explain in writing in detail all the needs of a person, especially according to the changes that always occur to a person at all times, see there.

And look in Words of Rabbi Nachman (229), he wrote there; in the beginning this was the main prayer, what each one would speak before Hashem Yisburach what was in his heart, in the spoken language. But afterwards the *Anshei Kinnesses Hagedola* (Men of the Great Assembly) etc. and they set the arrangement of the prayer, as this is explicated in Maimonides' laws of prayer (1:3-7), see there. However, in any case, according to the law, this is the main prayer. Therefore, also now, that we pray the order of the prayer that the *Anshei Kinnesses Hagedola* constituted, it is very good for a person to regularly pray before Hashem Yisburach prayers, entreaties, and supplications from his heart, in the language he understands, that Hashem Yisburach should merit him to His service, for this is the main prayer, as mentioned above etc., see there. And behold it is herewith understood, that so too, also now that we have merited that the tzaddikim after them, arranged for us such awesome prayers, even still a person should not suffice for himself with this alone, rather he needs to abound profusely in expressing his words before Him Blessed He, from his heart, in the language he is familiar with, every matter in detail that he sees that he is missing, whether spiritual or physical.

We have surely seen in these end of times, when the horribly terrible darkness spreads out, that many of our nation have become very very distant from the service of Hashem, and they have been washed away by the torrent of incorrigible water of this lowly world, and they have drowned in the depths of mire, and there is no stance, as it is written (Psalms 69:3), "I have drowned in the depth of mire and there is no stance," and all this is just because they do not take to heart the holy *eitza* (advice/remedy/recourse) which is written afterwards (verse 14), "as for me, my prayer is to You Hashem etc.." And many don't know any way how to practice this. Even though it is true that whoever puts his heart and eyes to the books of our master, teacher, and holy rabbi and his holy student our teacher Rabbi Nussun zatzal, certainly he will find in them a true, erect, and correct way how to conduct this holy matter, however their holy words which address this matter are spread about between the holy discourses, and not every person can find easily what he is seeking. And also, behold these books are not readily found and available in everyone's hand.

Therefore we have put our hearts to gather in this book many homilies from the books of our master, leader, and holy rabbi zatzal, and from the holy books of Likutay Halachos from his holy student, which speak about the eminence of reciting Psalms, and the eminence of one who does hisbodidus and pours his heart like water directly before the face of Hashem, and straight ways which are critical for each person to know how to act, and to strengthen himself in this. And we named this book "Outpouring of the Soul," for it speaks entirely of how a person needs to pour out his heart and soul before Hashem, and this alone is the general *eitza* for each and every matter, whether it be spiritual or physical.

And certainly when a person will put his eyes and heart to these words written in this book, his heart will be aroused to accustom himself to go in this holy old way, which our forefathers traversed from time immemorial, and it is going to be renewed in the future when the righteous Messiah comes, for only he will draw the world to this way, so that all the populace will practice it, as is explicated in

Likutay Halachos, laws of Rosh Chodesh (first of the month, 5:26), and as is explicated in Likutay Moharan (Torah 2), that the main weapon of Messiah is prayer, and all the wars that he will conduct, and all the conquest he will conquer, everything is from there. And also the entire future redemption is contingent on this, as it says (Jeremiah 31:9), "And I will bring them to my holy mountain, and I will bring them happiness in my house of prayer," quickly, in our days, amen.

Practices of Rabbi Nachman - - Na Nach Nachma Nachman MeUman

Practices of our master, leader, and holy rabbi, the rav, Rabbi Nachman ztza"l, in the matter of hisbodidus, according to what is written in the holy recounting of his praises.

In the book "Praises of Rabbi Nachman," in the beginning, in recounting his practices and strenuous efforts in the service of Hashem (article 10), it is written: His main devotion, through which he merited to what he merited, was just the profusion of the prayers, and entreaties, and supplications, and endearments, and appeasements which he very frequently prayed and beseeched before Him Blessed He. And he would endear and appease Him Blessed He with all types of entreating and beseeching, that He in His Mercy should merit him to draw close to Him, to His service, Blessed He. And the main thing that was to his avail, was the prayers in the Yiddish language which is spoken amongst us, which he would very frequently designate for himself a place that he found, where there weren't any people, and he would articulate his words before Hashem Yisburach, in the vernacular, that is in the Yiddish language, and he would endear and appease Him Blessed He, and supplicate and entreat before Him Blessed He with many many types of arguments and justifications that is was becoming of Him Blessed He to draw him close to His service, Blessed He. And he was very very wont to doing this. And he would spend days and years on this. Also he would hide himself, on top of his father's house, under the roof, where there was the likeness of a room with a partition of reeds, where straw and fodder are stored, and there he would hide himself, and would recite Psalms, and he would scream silently to Hashem Yisburach, that He should give him to merit to draw close to Him Blessed He.

And the general principle is, that all they types of supplications that are in the world, that are found in any book available amongst us, everything but everything, he didn't leave any entreaty or supplication that he didn't say many many times. Whether it be Psalms, or the book Shaarei Tzion (Gates of Zion), and the supplications which are printed in the large prayer books, and other types of supplications and entreaties, and even the entreaties that are printed in Yiddish, all of them, he did not hold back from saying. And he was in the habit of saying all the entreaties that are after the maamadot (- an arrangement of sections of the Torah which are unique to each particular day of the week, and commemorate the partaking of the standing over – maamad – the daily offering, which was incumbent in the time of the Temple), which are printed after each and every day, and he was sometimes in the routine of saying all the entreaties of all the days in one instance (t.n. these entreaties are very particular to their specific days, so I believe that Rabbainu must have prefaced each different day, with some sort of statement like: and on Tuesday we entreat etc.). Also he was accustomed to sometimes recite Psalms, only those verses which speak of entreaty, and

supplication, and screaming to Hashem Yisburach, and he would say just these verses, and not say the rest, and he would say all these verses from the whole book of Psalms in one instance. And besides all this, the main thing was what he would pray from himself, that is, what he was accustomed to speak from his heart before Hashem Yisburach in Yiddish, which he would pray and argue before Hashem Yisburach with many many types of arguments, and entreaties, and supplications, which he said from his (own) mind and from his heart as mentioned above, that Hashem Yisburach should merit him to His service. And this was the main thing which availed him to merit what he merited. Thus we heard explicitly from his holy mouth.

[Praises of Rabbi Nachman, Article 11] And many times he would be speaking before Hashem Yisburach words of entreaty and supplication from his heart, and in the midst of his words he came upon nice argumentation and prayers that were ideal and in order, and they were good in his eyes, and he would write them so that they would be with him for a remembrance, so that he could pray them regularly afterwards as well. And so he was very accustomed in this matter, to speak between himself and his Creator a very very great deal. And all his prayers were that he should merit to draw close to Hashem Yisburach, and he had great vindications to Hashem Yisburach for this.

[Article 12] And even still it always seemed to him that no attention was being given to him whatsoever, and he wasn't being heard at all, just on the contrary, it seemed to him that he was being distanced from His service, Blessed he, with all types of estrangement from His service Blessed He. Yet even still he would strengthen himself very much, and did not resign his stance. And many times it happened, that he would fall discouraged from this that he saw that he prays, and pleads persistently, and presses urgently, so much, to draw close to the service of Hashem Yisburach, and no attention is paid to him whatsoever. And because of this he would fall sometimes dejected, and wouldn't speak so much anymore between himself and his Creator, for some days. Afterwards he caught himself, and was ashamed with himself for having second-guessed His measures, Blessed He, for in truth, certainly Hashem Yisburach is gracious and compassionate etc., and certainly He desires to draw him close etc., and he returned and strengthened his conviction, and began again to plead persistently and speak before Hashem Yisburach as mentioned above, and so it was many times.

It is further written there [Words of Rabbi Nachman, article 117]: In the town of Ossiatin, near the city of Medivedivike, his father in law ob"m lived, and his main growth was there [t.n. Rabbi Nachman married at the age of 13, which wasn't unusual for the times, and also he asserted that at that age he already attained the spiritual perception of the Baal Shem Tov, even still these are considered early years of life and growth, especially for Rabbi Nachman who continued to grow exponentially]. And there is a big river that runs there, upon which grow vast amounts of reeds and rushes. And the holy practice of our master, leader, and rabbi zatzal, was to sometimes take a small boat, and row out by himself into the aforementioned river, even though he was not proficient at operating this boat, even still he would row out with it until after the reeds and rushes, till the place where he was no longer visible, and there he did what he did in prayer and hisbodidus, fortunate is he, for in truth he merited to what he merited, as is tangibly apparent from his holy books.

And in the book Life of Rabbi Nachman (230, His exertion in the Service of Hashem 1) it is written: that he would frequently take a horse from his father-in-law's house, and he would ride on it to some forest, and there he would come down from the horse and tie it to some tree, and he went

into the forest to do his (part), to do hisbodidus there as was his practice. And many times the horse freed itself and fled from his place (back) to the house of his father-in-law. And when they saw there that the horse came back alone, they worried and were very fearful, for they said, certainly he fell from the horse, Heaven forbid. And many times heavy rains fell upon him when he was in the forest, and afterwards he would come home an hour into the night or later. And below (inside this book, article 28) where I copied down there from his holy words, that in the place where vegetation grows, namely in the field or in the forest, it is very good to do hisbodidus there.

More from there (Words of Rabbi Nachman, article 154): he said, the main thing in his attainment of his (lofty) level, is (-was) just through the medium of *prustic* (common simplicity), that he used to speak a lot, and converse a lot between himself and his Maker, and recited a great deal of Psalms with simplicity, and through this specifically he attained what he attained. And he said, "If I had known that Hashem Yisburach would make of me what I am now (i.e. such a novelty), I would have done my devotions with such alacrity, to the extent that what I had done and served Hashem Yisburach in an entire year, I would have done in one day." And he yearned very much after the eminence of the devotion in the aspect of true *prustic*. And he said, "Ay ay prustic." He also said that he spoke with many great tzaddikim, and they said as well, that they didn't attain their (high) levels, only through the matter of *prustic*, that they engaged in their devotions with utter simplicity; in hisbodidus, and in communion between himself (-themselves) and his (-their) Maker etc., and through this they attained what they attained, fortunate are they.

More from there (Words of Rabbi Nachman, article 162). Rabbainu ob"m, even though he had a private room in the town where he stayed – alone, even still he would usually go out into the field, into some forest, or so forth, and he would do a great deal of hisbodidus there. And one time I went with him, here and there, by the fields and mountains, and he inclined his hand upon the face of the fields and mountains, and he said to me, "On all of these fields and mountains that you see around the city, and all the places close to the city from all around, in all of them I went and circled about many many times," i.e. he would walk and do hisbodidus there in all the places mentioned above. And he told me, that there, on the top of the mountain, there is a place very high up, and there at the top of its height there is the likeness of a valley, and he would ascend to the top of the height of the mountain, and enter into the valley which was inside of it, and there he loved very much to do hisbodidus a few times. And sometimes he would go to other places as mentioned above. And all of this was in the congregation of Medivedivike, when he was already a famous tzaddik at the time he lived there. Besides for what he profused abundantly to do hisbodidus when he lived in the town as mentioned before. And so at the beginning, when he lived in Mezhbizh, and also afterwards when he lived in Zlatopole' and here, the holy Congregation of Breslov, every single day he would do a lot of hisbodidus, and several times he would do hisbodidus the whole entire day.

And in the book "The Life of Rabbi Nachman" (107, The Place He Lived and His Journeys 4), it is written: One time, after he had become famous, Rabbi Shimon travelled with Rabbainu ob"m by way of the town of Ossaitin, where Rabbainu ob"m had exerted himself in his great devotions, in the house of his father-in-law, where he lived (there), and he travelled with him by way of the fields and so forth, and Rabbainu ob"m was yearning very much, and he said, "How good it was before me over here, for in every step and step I felt the taste of Gan Eden (heaven)." For there, in those roads, he would often go and do hisbodidus. And he nostalgic and yearning very much, and he said, "Behold

here it was very good before me, and for what do I need the present fame?" Also another time he told over before me, that when he was in his youth, when he went to do hisbodidus somewhere, in the forest or in the field, when he returned from there, the whole world was new in his eyes, and it seemed to him as if it was a completely different world, and the world did not appear in his eyes at all as it had previously.

More from there (Words of Rabbi Nachman, article 163): A person from Zlatopole' told me, that when Rabbainu ob"m lived in Zlatopole', one time in the summer, Rabbainu ob"m prayed early in the morning, and afterwards he sent his daughter, the child Sara may she live, and she called him to come to Rabbainu ob"m. And Rabbainu ob"m said to him, "come with me for a walk," And he went with him outside the city, and he went amid the vegetation etc.. Afterwards they went further, and they came close to a mountain called a "Mageelle," which was there, near the city. And he asked him, "What is this?" And the man told him the matter of that Mageelle [t.n. with the help of Hashem Yisburach I will publish this fascinating omission in Words of Rabbi Nachman]. And he said to him, that he should go with him there, and went in there. And when he entered there, they were not visible at all to the outside, because the aforementioned mountain was hollow inside, and somewhat deep inside. And Rabbainu ob"m went in there with this aforementioned man, and Rabbainu ob"m sat there on the ground, and he took from his sleeve the book Shaarei Zion (Gates of Zion), and began to recite, and he cried very very much. And he continued saying further, from page to page, and he cried very profusely without cessation. And the man stood next to him and held his *tzubech* (pipe's bowl), and he stood confounded, and he saw his very great crying. And he spent a lot of time at this. And when he stopped crying, he commanded the aforementioned man to go and look outside, where the day stands. And he went out and saw that the day had already turned away, and the sun was declining to set. He tarried so much with his crying, almost a complete summer day (- in the Ukraine this can be over 16 hours) without cessation etc..

More from there (Words of Rabbi Nachman, article 164): Also when he left to the Holy Congregation of Uman, which was very close to his passing away, approximately a half a year, and he had already merited to an eminent height that no person in the world ever merited, as is already explicated, also there he did a great deal of hisbodidus. And one time the homeowner whom Rabbainu ob"m lived by him as a neighbor (-it seems that they shared a semi-detached house), there in Uman, and there Rabbainu had a private room that the homeowner had access to, and the homeowner entered suddenly into the room, and he found Rabbainu ob"m lying with his hands and feet outspread on the floor. Even though he was very very weak then, without measure; his very life was a miracle, and he was close to dying at any time, even still he did not abandon his good practice of simplicity until the final hour, when he passed on high high above, fortunate is he. And I heard that he said at the end of his days, "If I had known previously in the days of my youth, as I know now what is possible to merit through hisbodidus, I would not have destroyed and depleted my precious body so much with fasting and mortifications." The general construct is, that he didn't rest and didn't remain silent even in the days of his grandeur, even though he merited to perceptions of the Divine, to an extremely lofty, incredible, and awesome stature, even still he did not suffice himself to this, and he toiled and exerted at all times, at all hours etc., and he profused in prayers, and entreaties, and urgent pressing, and many supplications, and in very very great and awesome yearning and longing, until he came to a loftier perception and level. And afterwards, immediately from when he merited to this perception and he was somewhat happy, immediately after he merited this, he forgot about the

entire past, and he returned to begin from scratch, like he was beginning to go in the holiness of a Jew. And sometimes we heard explicitly from his holy mouth, that he said in an expression of passionate yearning and longing, "How does one merit to be a Jew?" And he said this with great *temimus* (unfeigned earnest simplicity), as if he still had not started at all. And he profused to urgently press Hashem Yisburach with endearments, and longing, and arguments, until he merited to the level higher than him. And so it was each time, until he reached in the end a such a lofty level, that inside a body it is impossible to attain more by any means, and therefore he was then forced to pass away. And he said in these words, "Ich (I) vult (want) shoy'n (now/already) giggerrin dus hemdil oyss gittun (remove this tunic – referring to his body which dresses the soul) vurren (since) Ich (I) kun oyf ayn madreigge nit shten (cannot remain on one level)."

And even though he merited to what he merited, even still his prayer and his bodidus between himself and his Creator was with extreme humility, and with a broken heart, with simplicity, and with *temimus*, as it is written in the book "The Life of Rabbi Nachman" (239, His exertion and toil in the service of Hashem 10), that one time he was asked by one of the young youths how to do his bodidus, and he taught him how to say before Hashem Yisburach, 'Master of the World, have mercy on me etc., for is it conceivable that my life go by in such folly, and that this is what I was created for?! [And in Yiddish: Ha-yittuchain az ess zul meer azzuy avec gen dee velt, bin ich den foon dest veggen bashaffin givvurrin etc.]. Afterwards, at some time, this guy stood behind the walls of Rabbainu ob"m, and he heard that Rabbainu ob"m himself poured out his heart before Hashem Yisburach in similar words.

And so after our master, leader, and rabbi zatza"l said the homily (Likutay Moharan 206), "I have strayed like a lost sheep (Psalms 119:176) etc." where he explains that the way of Hashem Yisburach is to call a person immediately when he sees him straying from the sensible way. There are those that He calls with a hint, and there are those that He calls with an actual calling, and there are those that He kicks and hits, because the Torah proclaims before Him (Zohar vol. 3, 36a, 58a), "Until when will the foolish be attracted after foolish persuasions (Proverbs 1:22)." And the Torah is Hashem Yisburach Himself, that He calls them, and requests them to return to Him. Therefore while he still has not overly strayed from the straight way, then it is possible for his to return with ease, because he still recognizes the voice of Hashem Yisburach and the Torah, and he is familiar with it, for he had recently been with Hashem Yisburach, and he had been hearing His voice – the voice of the Torah – and he still has not forgotten the voice, therefore it is possible for him to return with ease. And this is like the parable of the shepherd, when one sheep strays from the way, then immediately he calls it; and as long as the sheep still hasn't strayed much from the way, then it recognizes the voice and immediately follows it. But when it has strayed a lot from the way, then it has already forgotten the voice of the shepherd, and doesn't recognize it, and the shepherd also despairs from continuing to ask for it, because it was so long since it had went and strayed from him. So too when a person already tarried long, Heaven forbid, in his evil, and he turned and strayed a great deal from the straight way to those crooked and deviating ways, then it is difficult for his to return etc.. And this is (Psalms 119:176), "I strayed like a lost sheep," that is, I strayed from the straight way like a lost ship that diverged from the way as mentioned above. Therefore I ask from before You (ibid: end of the verse), "request your servant, for Your *mitzvos* I have not forgotten." That is, You should hasten to call me immediately, as long as I remember, and have not forgotten yet the voice of Your *mitzvos* etc., see there. And it is written in the book "The Life of Rabbi Nachman" (ibid - 239, His exertion and

toil in the service of Hashem 10), that when our master, leader, and rabbi zatza"l revealed this homily, he said to his holy student, the rav, Rabbi Nussun zatza"l, that this homily is now (in these times) his hisbodidus.

And if you know and heard a little of his utmost wondrous exertion and toil in the service of Hashem from his very youth (as is explicated somewhat in the books "Words of Rabbi Nachman," and "The Life of Rabbi Nachman"), and his utmost wondrous holy, and awesome, and extremely incredible, perceptions, as is known and understood somewhat to anyone who peruses his holy books, which the world merited to enjoy them, besides his other holy compositions which the world has not merited to enjoy (them), like the books which he ordered to be burned, and his "Hidden Book," in the aspect of (Genesis 1:4 with Rashi), "And G-d saw that the light was good – to put away in concealment, as this is explained elsewhere (The Life of Rabbi Nachman, 169 and onwards; His Trip To Lemberg 3-), aside from 'esoteric wisdom' (Job 11:6) which he merited to perceive, which we did not merit to know from them, even from hearsay (or conveyance/an idea - alone/), just knowledge of their existence alone. And after all this he entered the service of Hashem with such true temimus, to the extent that he said in hisbodidus before Hashem Yisburach, "I have strayed like a lost sheep etc.," in the construct explained in this homily mentioned above. And certainly if you reflect on this, you will be very amazed at the utter temimus of the righteousness of Rabbainu ob"m. But in truth, behold this verse itself was said by King David ri"p at the end of the eight faces (i.e. Psalms 119, which has eight verses for each letter of the aleph beth), which has in it very awesome and exalted secrets. And who doesn't know and believe in the enormous stature of the level of King David ri"p, and even still he said of himself, "I have strayed like a lost sheep etc.," for His greatness Blessed He is unfathomable.

And so the greatness of the crying of our master, leader, and rabbi zatza"l before Hashem Yisburach, is impossible to explain and tell over whatsoever, but in short I will copy several things from his holy words.

In the book "Praises of Rabbi Nachman" (article 8) it is written that: he hold over that all his learning came to him with great exertion. In the beginning he was learning *mishnayos*, and he didn't understand what he was learning, and he would cry very profusely before Hashem Yisburach, that He should enlighten his eyes in His Torah, until he merited to be able to learn *mishnayos*. And so afterwards, when he was studying the Talmud, in the beginning also he didn't understand, and he would cry also a great deal, until he merited to understand. And so afterwards when he grew older and began to work on learning the holy Zohar and the writings of the Arizal, he would cry also a great deal before Hashem Yisburach, until he merited to understand in every place that he learned, through his prayer and his crying as mentioned, see there. And from this it is apparent, that also in the days of his youth he was very accustomed to cry copiously before Hashem Yisburach over every devotion in the service of Hashem.

And so it is written in the book "The Life of Rabbi Nachman" (231, His exertion and toil in the service of Hashem 2), that when he was still a little boy, around six years old, he yearned very much to receive Sabbath in great holiness as would be proper. And he went to the bathhouse *erev* (-the day preceding) Sabbath right after midday immediately, and he ritually immersed himself with alacrity, and came right away to his house and put on his Sabbath clothing, and entered the Beis Medrash

(House of Torah Study and usually prayers as well), and went here and there, wanting to draw upon himself the holiness of Sabbath, and the additional Neshama (soul). And he desired to see something, but did not see (anything) at all. In the interim men began to come into the *Beis Medrash*, and some important man came and stood near his table where he prayed, which is called in Yiddish a *shtender* (lectern), and he began to recite Song of Songs, and he (Na Nach Nachma Nachman MeUman) ob"m went, and inserted his head below, inside the *shtender*, and because he was still a little child they didn't take issue with him, and he was perched there, and he began to cry before Hashem Yisburach. And he cried very much with a deluge of tears, several hours until the evening, until his eyes became swollen (which is called *gishvullin*), and afterwards he opened his eyes and it appeared to him as if he saw some sort of aura, because the candles had already been lit, and his eyes were so closed up from crying, and then his mind was someone set at ease, see there. And so afterwards, when he got older, he didn't abandon this holy way of his, as I copied down above, that also when he lived in Zlatopole', after he came from the Land of Israel, he went to do hisbodidus outside the city with another man, and he cried then very much before Him Blessed He, until he tarried in his crying almost a complete summer day without cessation.

And I heard from my father and teacher ob"m (R' Asher Zelig of Teplic), that one time our master, leader, and rabbi zatza"l sat in his room and cried so very profusely before Hashem Yisburach, and the tears rolled down his eyes to the floor, until the floor became so damp from the tears that the heel of his shoe stuck to the floor because of the moisture of the tears. And so I heard further from him, that one time during the holy days of Succos, when our master, leader, and rabbi zatza"l circled the *bima* with the *esrog* and his species (*-lulav* etc.), his men saw afterwards, on the floor, in the place that he went around the *bima*, the floor was damp from his tears, that he poured out then when he circled the *bima*.

And it is written in the book Words of Rabbi Nachman (article 172), that one time he gave his old tallis as a present to one of his foremost followers, and he said to him, "Be very careful to treat this tallis with respect, for as the number of strands that are in the tallis, so many tears I cried before Hashem Yisburach until I knew what a tallis is." And he said, that whenever he reveals Torah, he cries first. And regarding this he revealed a wondrous secret in his holy book Likutay Moharan, volume 1, Torah 262. And so he wrote there, since from the wellspring of the Torah which is originated (from them) flow out rivers, and the other-side and the evil spirits (lit. externals) come to drink from these rivers, therefore it is necessary to cry before originating in the Torah, (for) then from the crying, rivers are made, in the aspect of (Job 28:11), "From the crying He set up rivers," see there in Rashi. And then the other-side and the evil spirits drink from these rivers which were made from the crying, and through this they don't have any suckling from the Torah novelties. And therefore the composition of *halachos* and (Torah) novelties is called "*masseches*" in the aspect of (Psalms 102:10), "and my beverage I –mussachti (mixed/protected)-- with tears" because it is necessary to "mussach" <protect> the beverage of the novelties with crying (hence, it is called *masseches*, similar to *mussach*). And this is the aspect of (Psalms 137:1), "On the rivers of Babylon," the aspect of the rivers that are made from the (Torah) novelties which compromise the Babylonian Talmud. "There we sat <yushavnu> (continuation of the verse)," an aspect of the holy yeshivas (same as 'yushavnu' we sat) where these novelties are learned. "also (we) cried (continuation of the verse)," because it is necessary to first cry as mentioned above, see there.

And so he would always go with a very broken heart, and he wasn't accustomed to have a cheerful countenance. And we heard, that because his family, the family of the Baal Shem Tov ob"m, came from the Kingdom of the House of David, as is known in the world, therefore also his (King David's) progeny are usually going with a very broken heart. Because King David ri"p founded the Book of Psalms which is mainly captivating (-in that they conquer and arouse the heart to repent) words which emanate from a broken heart, for all his words are just screams and entreaties with a very broken heart, therefore, also his progeny now, have a broken heart, for the most part. But for us, he warned very much to always be happy. And he said, "for men of your grade, from (going with) a broken heart can come to sadness, Heaven forbid," therefore it is necessary to designate some hour in the day in which one should have a broken heart and express his words before Him Blessed He, but the entire rest of the day he should be happy. And through the happiness it is will be easy for him to designate an hour of the day to break his heart before Him Blessed He. Fortunate is whoever merits to go in these ways and practices, then he certainly will merit to a good end.

Na Nach Nachma Nachman MeUman!