

## Outpouring of the Soul

### 1. Likutay Moharan vol. 2, Torah 73

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

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

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

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

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

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

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

Na Nach Nachma Nachman MeUman!

## 2. Likutay Moharan, vol. 2, Torah 25

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

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

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

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

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

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

See in the book "Ulim Litrufa" ("Leaves for Healing", letters written by Rabbi Nussun, Letter 257) what is written there: And the main thing is to make from the Torahs, prayers. To beseech every day, and to express his words before Him Blessed He according to whichever Torah he is learning in his (Rabbi Nachman's) holy books, for in all of them he can find himself every day. Aah, Hashem! When will we merit to this? For all our days are flying and passing as a merging shadow, and like a dissipating cloud, and like a rushing wind, and like a passing dream (from the liturgy of the High Holidays, "Unisaneh Tokef") etc.. And we don't have the wherewithal to grab them and hold on to them, so that they stay set up for us, that we live in them forever, just through prayer and entreaty. And the main thing is, through this holy way, which is old and very new, which is to make from the Torahs, prayers, as mentioned above. And it appears to everyone, in their own eyes, that they are far from this, but in truth this is not so, "for this matter is very close to you, to be done with your mouth and your heart (Deuteronomy 30:14)." And if even still one is unable to begin speaking at all, behold we have spoken a great deal about this as well, with true eitzos (advice/remedies) which are proven and tested, which have already helped us profusely etc.. Fortunate are we that we have merited to hear all this, and to engage a little in this. Who would give that we merit to truly fulfill His will and go in all His ways, to be joyous everyday, and to beseech and scream to Hashem, and to make from the Torahs, prayers etc., see there. (See at the end of this book, the awesome discourse from the book Likutay Halachos, Orach Chaim, laws of Rosh Chodesh, law 5, which is based on these two homilies presented above in article 1 and article 2).

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

### 3. Likutay Moharan vol. 2, Torah 95

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

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

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

#### 4. Likutay Moharan vol. 2, Torah 96

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

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

#### 5. Likutay Moharan vol. 2, Torah 97

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

6. Likutay Moharan vol. 2, Torah 98

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

7. Likutay Moharan vol. 2, Torah 99

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

8. Likutay Moharan vol. 2, Torah 100

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

## 9. Likutay Moharan vol. 2, Torah 101

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

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

And all this is already laid out clearly in our words numerous times, however it is necessary to go over and repeat this, and to remember this every single day. For there are many, many types of demoralization and confusion on this, without limit, what the mouth cannot verbalize nor the heart

fathom. Therefore it is necessary to go over this a thousand times in order that one should strengthen and embolden himself to stand his ground, to pray and to entreat before Hashem Yisburach constantly, that He should draw him close to His service, come what may. "Let us lift [even] our hearts with our outstretched hands to G-d in Heaven (Lamentations 3:41, according to one interpretation of Rashi)," "For Hashem will not abandon His nation, and His inheritance He will not forsake (Psalms 94:14)," "The benignities of Hashem, for they have not depleted, for His mercy has not come to an end (Lamentations 3:22)." (Likutay Moharan vol. 2., Torah 101).

#### 10. Likutay Moharan vol. 2, Torah 103

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

#### 11. Likutay Moharan vol. 2, Torah 104

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

#### 12. Likutay Moharan vol. 2, Torah 111

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

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

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

### 13. Likutay Moharan vol. 2, Torah 120

He said, that the essence of the prayer is the binding (*divaikus*) to Hashem Yisburach. And it would be better to pray in the Yiddish (-English) that is spoken, because when one prays in the spoken language, then the heart is very close and attached to the words of the prayer, and he can attach himself all that more to Hashem Yisburach. However the Men of the Great Assembly (*Anshey Kinnesses HaGedolah*) enacted the order of the prayer (because not everyone is able to arrange the order of the prayer for himself, as is brought down (Maimonidees, laws of prayers 1:4)), therefore we are obligated to pray in the Holy Tongue as they arranged for us. But the main thing is just to concentrate on the simple meaning of the words, for this is the essence of prayer, to pray before Hashem Yisburach for every single thing, and through this one binds (himself) to Him Blessed He. (And someone who prays with the *kavanos* (intentions) of the Kabbala for the words of the prayer, and he is not worthy of this, it is a great defect etc. (Words of Rabbi Nachman articles 75 and 249; Life of Rabbi Nachman 526, avodas Hashem – the service of Hashem 83), see there). Now, someone who always speaks in the Holy Tongue, like a Jerusalemite, doesn't have to think in his mind the meaning of the words, just to incline his ear to what he is saying, and this is the main intention (*kavana*) of his prayer. And by the true tzaddim of great stature, by them all the *kavanos* (intentions) of the Arizal etc. are the (simple) meaning of the words, for in their meaning of the words are encompassed all the *kavanos*. (Likutay Moharan vol. 2, Torah 120).

### 14. Likutay Moharan vol. 1, 99, vol. 2. 111. Words of Rabbi Nachman 10, 74.

He would strengthen his men who complained before him with great protest against that which they were so distant from prayer, and it was so difficult for them to pray. And he would encourage them and console them with many expressions, that they should not be disheartened because of this. He said: Behold, by a convert (that converted), what an achievement it is by him, to know how to just recite the words until "Baruch SheUmar" ("Blessed is He Who said" – the second part of the morning prayers), therefore it is befitting to console one's self, and cheer one's self, that in any case he merits to say the words of the prayer.

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

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

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

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

#### 15. Likutay Moharan vol. 2, Torah 124

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

#### 16. Likutay Moharan vol. 2, Torah 125

Regarding the recital of Psalms, he spoke with someone and said to him, that the essence of saying Psalms – is to say all the chapters of the Psalms referring to one's self. And Rabbainu ob"m explained this to him a little, that all the wars (that) King David ri"p beseeched that Hashem Yisburach should save him from them, one needs to depict everything on himself, referring to the battle he has with the evil inclination and his legions (as this is explained above, article 9). And the person asked him ob"m, how to depict on himself the verses that King David ri"p praised himself, such as (Psalms 86:2), "Guard my soul for I am pious ("*chusid*")," and so forth. He replied to him, this as well one needs to read on himself, because it is necessary to judge one's self favorably, and to find in one's self, some

merit and good point in which this he is in the aspect of pious, and so forth. And Rabbainu ob”m said to him, behold by Yehoshufat it is written (Chronicles 2:17:6), “And he lifted his heart (-ego) in the ways of Hashem,” that in the ways of Hashem and His service Blessed He, he lifted his heart a little. In addition Rabbainu ob”m said to him, behold in the morning we begin by saying, “What are we? What are our lives? Etc.,” and we extremely efface ourselves, and afterwards we say, “But we are Your nation, the Children of Your Covenant etc.,” for afterwards we strengthen ourselves and relate our greatness, that we are His nation the Children of His Covenant, the progeny of Abraham, Isaac, and Jacob etc., because this is the necessary conduct in the service of Hashem, as mentioned above. And see Likutay Moharan (Torah 282), what is written on the verse (Psalms 104:33, 146:2), “I will sing to my G-d with all I have (/with the little bit (of good) remaining in me),” and it is brought down further on, article 67. (Likutay Moharan vol. 2, Torah 125).

#### 17. Words of Rabbi Nachman 7, Ullim LiTrufa 254

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

And see the book “Ullim LiTrufa” (Leaves for Healing, letter 254), where it is written there: And I saw in Medrash Rabbu (Vayikra Rabbu 2-3), that it brings down (there) the verse (Jeremiah 31:19/20), “Is Ephraim a dear son to me? Is he a child of (my) delight? For whenever I speak of him (/for it is sufficient the words (of Torah) which I put in him to effect), I surely remember him more.” And it says there: Which (age) is a delightful child? Around the age of two or three years old. And another said, around four or five years old. And the commentaries (see Eitz Yosef) there explain, that one said around the age of two or three year old, for even though such a young toddler cannot speak, only hintingly, or partial words, even still his father delights in him, with his speech, and fulfills his desire. And one said, around the age of four or five years old, for then his speech is complete, and he makes requests from his father with full verbalization: “Give me such a thing or such a thing.” And his father fulfills his request. And even though it is not explained so much over there, I explained the matter more, because I, in my poverty, took out from here a great deal of inspiration regarding what he ob”m admonished us, for one to express his words before Him Blessed He every day etc., because thank G-d, I understood from this Medrash powerful encouragement and arousal for this. Because it is understood and conveyed from this, that even when a person cannot speak at all before Him Blessed He, or to express his words well, even still it is precious in His eyes Blessed He, even if he speaks only hintingly and with partial words like a two or three year old baby, and sometimes

Hashem Yisburach helps, and he speaks entire phrases like a toddler of four or five years old. And in this way Israel is precious His eyes Blessed He, when they speak and converse their needs before Him Blessed He, and they are called a 'child of delight'. And see there what is written (there) on the end of the verse, "for when I speak of him;" My Word (the Torah) that I put in him is sufficient etc.. It can be understood from there the utter preciousness of the spoken word, and it is impossible to explain so much in writing, and it is compulsory to be brief, however, you can understand for yourselves from this, hints to strengthen one's self, in the matter of speaking and conversing between one's self and his Creator, however possible. True, it is certainly better to speak explicitly with complete articulation, however, even when one cannot speak properly, it is precious in His Eyes Blessed He even the speech which is called "piyestin" (playing, cooing), like a delightful child of two or three years old. And understand this well to fulfill all this with simplicity, for it is your eternal life, for it is impossible to pass through this world peacefully, only through this which is written here, for our strength is only with our mouth etc. (Medrash Shocher Tov 22:20), see there.

#### 18. Words of Rabbi Nachman, article 20

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

#### 19. Words of Rabbi Nachman, article 41

A broken heart and sadness are not at all the same thing. For a

#### 20. Words of Rabbi Nachman, article 42

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

broken heart is of the heart, whereas sadness comes from the spleen (Tikunay Zohar 3 of the final additional 11, and see Likutay Moharan 23:5), and it is the other (-evil) side, and the Holy One Blessed He hates it; however, a broken heart is cherished before Hashem Yisburach, and is very dear in His eyes Blessed He. And it would be good for a person to have a broken heart the entire day, however, people of your standing are not able to hold this up, because it is possible from having a broken heart to come to sadness Heaven forbid, which is completely forbidden for a person. Therefore it is necessary to designate some hour in the day in which one should have a broken heart, that is, to do hisbodidus and break his heart before Him Blessed He, but the rest of the whole day entirely he should be just happy. (Words of Rabbi Nachman, article 41).

## 21. Words of Rabbi Nachman, article 45

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

## 22. Words of Rabbi Nachman, article 47

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

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

## 23. Words of Rabbi Nachman

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

with my tears I drench my bed.” Fortunate is whoever accustoms himself to fulfill this practice which surmounts everything. (Words of Rabbi Nachman, article 68).

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

#### 24. Words of Rabbi Nachman 69

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

#### 25. Words of Rabbi Nachman, article 70

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

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

27. Words of Rabbi Nachman, article 98

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

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

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

28. Words of Rabbi Nachman, article 163

He said: If a person would merit to hear the songs and the praises of the grasses, how each and every grass says song to Hashem Yisburach without any ulterior motive or any foreign thoughts whatsoever, how beautiful and pleasant it is when one hears their song. So therefore amongst them it is very good to serve Hashem with fear [and he said in these words: 'es iz zehr git frum tzoo zayn tzivishin zay'], and to do hisbodidus on the face of the field between the growth of the earth, and to truly pour out one's words there before Hashem Yisburach. And further see in the Words (of Rabbi

Nachman, article 227), that he also said, that it is better for the hisbodedus to be outside the city in a place of grasses, as mentioned above, for the grasses are an impetus to arouse the heart. (Words of Rabbi Nachman, article 163).

#### 29. Words of Rabbi Nachman, article 117

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

#### 30. Words of Rabbi Nachman, article 302