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Selected Thoughts from Rebbe Nachman of Breslov

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Prologue

This book has been published through the collective effort of any individuals, in order to help the reader become acquainted with the concept of the Tzaddik.

The price of this book is considered Tzeddakah (charity). In the merit of purchasing this book, may the owner be considered to have give a Pidyon (redemption money) to the True Tzaddik on behalf of the entire Jewish People.

May it be Your will, O L-rd our G-d and G-d of our Fathers, to sweeten all the harsh and strict judgements against the entire Jewish People, through the supreme wonder, who acts with great loving-kindness and complete and simple mercy, without any trace of harsh judgment at all, Amen.

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“And they [the children of Israel] believed in the L-rd and in Moses, His servant.” (Shemot 14:31)

Rabbi Nathan of Nemirov, Rebbe Nachman's closest disciple, explains: “It's impossible to believe in G-d without the help of the Tzaddik of on one's generation.” [Four-fifth of the Hebrew people died in Egypt because they didn't believe in Moses' words. Only 600,000 souls were saved.]

In our day, approaching Messianic times, the Tzaddik of the Generation is the only person who can help us. A wave of atheism has flooded the world, making our present exile far more bitter and serious

than the one in Egypt.

This book provides the tools both to recognize the True Tzaddik and to attach oneself to him. The reader should not be surprised by the unoriginal and simple presentations of this work, for everything that appears in this book is drawn directly from the teachings of Rabbeinu [our Teacher], Rebbe Nachman himself.

It is time to stop masking and distorting the Truth. On the contrary, it must now be disseminated to the four corners of the world. May this book contribute to the goal of illuminating the world with the light of the True Tzaddik.

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## 1 THE CONCEPT OF THE TZADDIK

Through his Torah, the Tzaddik teaches the Holy One, Blessed be He, how to behave towards us.

(Sefer HaMiddot, Tzaddik 131)

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Everyone must intend, when praying, to bind himself to the Generation's Tzaddikim, because only they now how to elevate each and every prayer to its destined place. (Likutay Etzot, Tzaddik 1)

By attaching to the Tzaddikim and following their advice, one becomes engraved with Truth and merits to attain Faith and Prayer, the Land of Israel, and Miracles. And through this will come the Redemption. (Etzot, Tz. 9)

Before one draws near to the Tzaddik, he is categorized as fat-hearted, meaning that his heart is sealed, his ears are shut, and his eyes are blind to the Truth, and he is unable to arouse himself to Repentance. When he attaches himself to the Tzaddikim, however, and accepts their advice, then his heart, eyes, and ears are opened, and he understands the Truth and merits Repentance. (Etzot, Tz. 10)

By coming to the Tzaddik, people draw into the world complete Divine Providence. (Etzot, Tz. 22)

There are souls that are so corrupt that, even after they come to the True Tzaddikim, they remain immersed in all their desires and are unable to move away from profanity towards holiness by even a hairsbreadth. It is surely impossible to elevate and renew souls like these, to make them born again. Yet there is a Tzaddik who is wondrously and awesomely great that he is able to elevate even these blemished souls through rebirth, thereby renewing them for the good.

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Therefore one who knows that his soul is very corrupt and wants to take pity on his life and return to G-d, must seek and pray very, very much that the L-rd, in His mercy, will merit him to draw near to a Tzaddik like this, who is so strong that he will be able to elevate and renew even his soul for the good. Happy is one who merits to find a Tzaddik like this. (Etzot, Tz. 25)

Through the charity that one gives to the True Tzaddikim and the deserving poor, one completes and repairs the intellect and merits to see the light of the Tzaddik. Through this, one merits to attain fear

and love of G-d. (Etzot, Tz. 28)

It is impossible to come to perfect Faith, which is the purpose of everything and the basis of holiness, except by drawing near to the True Tzaddikim, for they bring the main Faith of Israel to the generation. But it is impossible to draw near to the True Tzaddikim except with brazenness, for there are very many obstacles and opponents, which prevent a person from drawing near to the ultimate Truth. All of this opposing strength comes only from the brazenness of the Side of Evil. Therefore it is absolutely necessary for one to have “holy brazenness”, to stand against the “evil brazenness”, for it is impossible to enter into holiness except with great brazenness. One is able to come to this level of brazenness by means of joy, which is the essence of brazenness, as well as the determination not to be embarrassed or

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negated at all by the mockers; one must, rather, be brazen like a leopard against them. (Etzot, Tz. 35)

By drawing near to and attaching to the True Tzaddik, one is saved from the desire for money, which is idolatry, darkness, and death. He is then saved from the bitterness of this world of worry and trouble over money and livelihood, which consumes the days of the lives of most people. He also merits happiness and to be happy with his portion; he illuminates himself with the light of the countenance of the King of Life.

And also the opposite: when one disputes against the True Tzaddik, he then falls into the desire for money in the extreme, and he always is full of exceptional bitterness, until worry about money and livelihood consume the days of his life. For it is impossible to be saved from the bitterness of this world, that is, the bitterness of worrying about money and livelihood, except through the power of the True Tzaddik, who guards the Covenant [Bris] with the essence of perfection. (Etzot, Tz. 36)

One must seek after the greatest Rebbe, who can illuminate in him comprehension of the Blessed G-d. The less worthy a person is, the greater the Rebbe he needs, one who is an amazing expert, one who can clothe the highest wisdom (that is, Divine comprehension) in such a way for even an unworthy and estranged person like himself. For the sicker the patient is, the greater the doctor he needs.

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Therefore, don't make a mistake and say: “It's enough if I will be close to a simple, virtuous man, who has attained Fear of the L-rd and some renown. Why should I ask for the great ones and search for the greatest Tzaddik specifically? It would be enough for me to be like this virtuous man.” Don't make the mistake that so many people have made with . For just the opposite is true. According to what each person knows of his own unworthiness and estrangement from the Blessed L-rd, so must he draw near to the True Rebbe, who is very, very great. For the less worthy that one is, the more one needs a true and very great Rebbe. (Etzot, Tz. 38)

The True Tzaddik is the encompassing essence of all Israel. Therefore the main thing is to bind to the Tzaddikim and to speak with them about Fear of Heaven. They will illuminate and arouse one's heart by means of their encompassing and holy essence. One must speak as well with one's friend about Fear of Heaven, in order to receive from his friend's “good point”. For each member of Israel has his own “good point”, something precious that no one else has. This is an aspect of the Tzaddik within him, which is able to influence, illuminate, and awaken his friend's heart to receive spiritual arousal from him. Every Jew must receive one from the other.

Each person must also speak with his Creator, in order to illuminate his own “good point” from his mouth to his heart. And through all this one nullifies the

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foreskin of his heart, his evil loves, and all the evil desires which are the shame of the heart, for they break a man's heart. (Etzot, Tz. 42)

Therefore, it is essential to realize that the power is in the hand of the Tzaddik to do whatever he wants, as our Sages of blessed memory said: "Who rules over Me? The Tzaddik." (Babylonian Talmud, Tractate Moed Katan 16b) The main power of the Tzaddik is to illuminate and awaken the heart of the Jew to serve G-d. Therefore, the main thing is to bind oneself to the True Tzaddikim and to speak with them about serving the L-rd. From them, one receives strength, awakening, and arousal to the Blessed L-rd, until he returns to Him in true Repentance. (Etzot, Tz. 43)

It is very good to accustom oneself to give a Pidyon (charity money to redeem one's soul) to Tzaddikim and G-d fearing men in order to sweeten and nullify all the harsh judgments against him. Even if he is not suffering now, he should still give a Pidyon in order to sweeten all the harsh judgments, so that he shouldn't come to suffering, G-d forbid. (Etzot, Tz. 46)

Through faith in the Sages, believing that all their words and actions are not simple but have secret and hidden meanings, the harsh judgments are sweetened. (Etzot, Tz. 48)

The main point is to have faith in the Sages and to be careful to respect them and to be in great fear of them. Even if it seems that they are doing things against the

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Torah, G-d forbid, still one must believe that they certainly are doing the proper thing, for the Torah was given to the Sages of the generation to explain it according to their understanding. Therefore, one must throw away one's intellect and only rely on them. (Etzot, Tz. 50)

The essential greatness of the Tzaddikim and of the virtuous people who depend on them will only be revealed in the future, on the great and awesome Day of Judgment, when everyone will see the greatness and splendor of the Tzaddikim and their followers, happy are they and happy is their portion. What great good is hidden away for them. And the opposite, as well: everyone will see the downfall of the wicked, for on the great Day of Judgment, a person will be judged for every action, for each and every detail, and even the smallest point will not be overlooked. For there is no forgetting before G-d, and everything will then be remembered by Him. At that time, people will see the difference between the Tzaddikim and the wicked, as well as between one who merited to draw near to and befriend the True Tzaddikim and one who argued against them.

Everything and everyone in the world will then be transformed into the L-rd's, and all will call out in the name of G-d. By praying truthfully to the L-rd, without any bias, one is able to draw an aspect of the World to Come in this world, where the wicked will fall even in the world, and everyone will then be compelled to return to the L-rd. Through this, the holiness of one's speech will be perfected, and one will merit to fulfill

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one's potential, by being able to complete all the matters of holiness that one desires to do. (Etzot, Tz. 61)

The True Tzaddik has the power of attraction, to draw the whole world back to the L-rd and to His Torah. The reason that people are far from him and not drawn to him is due to the repulsive force that is equal and opposite to the attractive power of the Tzaddik. For there are people who, by their words and actions, separate and distance others from the True Tzaddik. The main strength of the repulsive force comes from arrogance, vulgarity, and honor-seeking, because a person fears that he will lose honor and

that he will be disgraced if he draws near to the Truth. Therefore, one who wants to know the real Truth should throw down his knowledge and recall his unworthiness and lowliness truthfully, as well as everything that has happened to him since he was create. When he will feel his true lowliness then certainly the Truth will be revealed to him, and the attractive force will overpower the repulsive force. He will then be drawn with great speed to the True Tzaddik. (Etzot, Tz. 63)

When one gives Tzeddakah (charity money) to the Tzaddik who is very humble, he is blessed immediately. (Etzot, Tz. 65)

One must try very hard to draw near to True Tzaddikim, for even if he studies and serves G-d constantly,

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he doesn't really now how to perform His service without the Tzaddik. (Etzot, Tz. 68)

The principle and basis upon which everything depends is attachment to the generation's Tzaddik: accepting his words in everything he says, big or small, and not veering from his words, G-d forbid, to the right or left. He must cast away from himself all the wisdoms and remove his knowledge, as though he hasn't any mind at all apart from what he receives from the True Tzaddik. As long as he has any of his own intellect, he isn't complete and isn't attached to the Tzaddik. (Etzot, Tz. 72)

Attachment to the Tzaddik nullifies arrogance. Therefore, the sign of whether or not one is attached to the True Tzaddik is if he has humility. (Etzot, Tz. 74)

The main attachment is through love. When one loves the Tzaddik with a complete love, and his soul is bound up with the Tzaddik, his love for women will be negated, as it is written in Samuel (II:1:26): "Wonderful was your love for me, surpassing the love of women." (Etzot, Tz. 76)

One who strongly believes in the words of the Tzaddikim, sees in them great signs and wonders all the time, for the Tzaddikim are full of wonders. One who believes in them and pays attention to their words, sees afterwards that everything that happens later was hinted at in their words. (Etzot, Tz. 79)

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Before a person is born, he is taught and shown everything that he needs to do and attain in this world. When he is born, all is immediately forgotten and lost. For this reason, he must go to the Tzaddik, to search for what he lost. The lost things of everyone in the world are with the Tzaddik. (Etzot, Tz. 80)

All the words that people speak about the True Tzaddik and his followers are very beneficial, both physically and spiritually. (Etzot, Tz. 81)

The controversy against the Tzaddikim is beneficial, since it protects them from becoming revealed and publicized more than necessary. Although their opponents want to cover them up completely and remove them from the world, G-d forbid, the Blessed L-rd doesn't abandon them to their opponents' hands. (Etzot, Tz. 85)

It is impossible to attain a clear mind and pure thought except by binding oneself to the Tzaddikim. This is the main way to sweeten harsh judgments. It is for this reason that people must travel to the Tzaddikim on Rosh Hashanah. (Etzot, Tz. 86)

The power of speech comes through attachment to the Tzaddikim. (Etzot, Tz. 87)

Even those who are far from the Tzaddik receive their vitality and light from him. (Etzot, Tz. 88)

All blessing comes only from the True Tzaddik who provides a direct channel for Divine blessing to flow down into the world. Therefore, the blessing of one who is far from the True Tzaddik come to him with great difficulty, to the point where he could die from trying to attain even a modest degree of wealth. In some instances, the wealth is even lost and does not remain for his children. This comes about because of his distance from the Tzaddik. (Etzot, Tz. 90)

It is impossible to comprehend the Tzaddik himself, because it is impossible to grasp him. Only through his followers is it possible to understand his powerful and awesome greatness. For when people see that his followers are men of action, who go in the way of the L-rd, they can understand the powerful greatness of the Tzaddik. (Etzot, Tz. 92)

All advice must be received only from the True Tzaddik. Through this, harsh judgments are sweetened and one merits salvation. (Etzot, Tz. 93)

There exist True Tzaddikim, who are very great. Their way is to speak great and wondrous things, since they are able to do great things and to serve the L-rd with everything in the world, including their eating and drinking. Through their eating, some Tzaddikim can even redeem souls. However, since there exist such Tzaddikim, there also exist liars, who boast about similar great and wondrous things. Some of them are

leaders of the generation. They deceive the world into thinking that nothing is impossible for them and that they can do everything. They exist precisely because there are True Tzaddikim, who really possess this power. Therefore, these others are like a monkey compared to a man, and are referred to as “false prophets.”

In actuality, however, they help the True Tzaddikim, for there are wicked and depraved people who want to give Tzedakah (charity money), but their Tzedakah harms the True Tzaddik. Thus it is beneficial that these liars exist in order that the wicked will turn to them instead. For the Blessed L-rd tricks the wicked into giving their charity to these false leaders, and the Tzaddik this is saved from the Tzedakah. (Etzot, Tz. 101)

Don't be confused when you have various questions about the True Tzaddik, for the Tzaddikim are compared to their Creator, and just as there are hard questions about G-d, so, too, must there be hard questions about the Tzaddik. (Etzot, Tz. 103)

The True Tzaddik is the glory, beauty, and grace of the entire world. He is the owner of the world, for he is like the owner of the Holy Temple. He illuminates the Holy Temple, as well as the entire world, because he is truly the world's light, glory, beauty, and grace. When this Tzaddik's name is publicized and made great in the world, the Blessed One's Name is therefore made great. The more the Tzaddik's name is aggrandized and glorified, likewise the Name of G-d is further aggrandized and glorified.

Whoever is included in this true name, which is the true glory and grace of the world, by drawing himself near to the Tzaddik, his eyes are opened and he begins to look at himself. He looks at all of his traits and the way he does or does not control them, and thereby has the vision and ability to repent for all the bad traits that have blemished his soul. He then merits to see the greatness of the Blessed Creator and to look at the whole world, for the eyes and mind are opened by the True Tzaddik, who shines throughout the whole world. (Etzot, Tz. 106)

One must greatly entreat the Blessed L-rd in order to merit to draw near to the True Tzaddik. Happy

is the one who merits to draw near to him while still alive; happy is he and happy is his portion. For after one dies, it is very difficult to draw near to the True Tzaddik. The Evil One has set his heart on confusing the world. Today's youth are intensely yearning and longing for G-d, to an extent that has never before existed in history, but they do not know where to turn. Therefore, one must beg the Blessed I-rd greatly to merit to draw near to the True Tzaddik. (Etzot, Tz. 111)

If one denigrates the Tzaddik, it is as though he is literally denigrating G-d, and he is called a heretic, as our Rabbis of blessed memory have said (Etzot, Tz. 119)

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One who isn't connected to and close to the True Tzaddik is like one who contorts himself, and is like a monkey compared to a man. For without the help of the True Tzaddik, his service [of G-d] is worthless. (Etzot, Tz. 121)

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## WHO IS THE TZADDIK?

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Often, the celebrated false leaders think they can cause certain miracles. For instance: when one solicits their help to give birth to a child and the event occurs, they attribute the event primarily to the strength of their prayer.

This is like the story of a man who encountered a wolf. Terribly frightened, he took a stick and pointed it at the wolf as if it were a gun, hoping that this would frighten away the wolf.

Meanwhile a true hunter was actually aiming at the wolf with a gun and shot him. The man then thought that he himself had killed the wolf with his stick. Even though he hadn't noticed the hunter, it is obvious that one does not kill a wolf with a stick.

This is akin to the miracles that appear to be accomplished by the celebrated false leaders. For there are True Tzaddikim in every generation, who influence everything in the world through prayer. All events in the world are decreed by them alone. The false leaders try to hide the Tzaddikim to their own advantage. This is like the man who prides himself for having killed a wolf with a simple stick! (Chayay Moharan 455)

It is recounted in the Seven Pillars, by Rabbi Yitzchak Breiter, in the chapter entitled, "The Tzaddik", that the most perfect revelation of the Torah was innovated by the Five Pillars of the world: Moshe Rabbeinu, Rabbi Shimon Bar Yochai, Rabbi Yitzchak Luria

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(the Ari), Rabbi Yisroel Ba'al Shem Tov, and Rebbe Nachman of Breslov. And until the coming of the Messiah, nothing new will be revealed upon the earth.

Once Rabbeinu was sitting with the holy Rabbi, the Maggid [Preacher] of Terhovitz, at the Third Shabbos Meal, when he grasped the Maggid's beard affectionately and said to him: "A novelty like me has never before existed in the world." (Chayay Moharan 247)

Once Rabbeinu said: “The world needs to pray for me a lot, because the world needs me very, very much; for the world cannot exist without me at all.” (Ch. Moh. 248)

“I have the power to return the whole world to the good, and not just the simple people, but even Tzaddikim and great people I can return to the good, for the Tzaddikim also have to be returned to the good. And not only the holy People of Israel, but even all the peoples of the world: all of them I can bring back to the Blessed L-rd. I could even bring them close to the religion of Israel, but it's enough for a servant to be like his Master [i.e., hidden: Babylonian Talmud, Tractate Berachot 58b].” (Ch. Moh. 251)

“I am a wonder, and my soul is very wondrous.” (Ch. Moh. 256)

“I have such a comprehension of the Blessed L-rd that I could have brought the Messiah, but I threw off everything and turned myself to you [my followers] in

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order to return you to the good, for that is greater than everything.” (Ch. Moh. 257)

“I used to think that my Evil Urge was telling me that there is no one who can lead the young generation like me. But now I know with certainty that I am the Leader of the Generation, unique in the world, and that there is no other leader like me.” (Ch. Moh. 258)

“What will be done with me I don't know. But this I achieved from the Blessed L-rd: the Righteous Redeemer (the Messiah) will be from my descendants.” (Ch. Moh. 274)

“What do you [my followers] have to worry about? All you have to do is give me stones and plaster, and I will build from them wondrous and awesome buildings.” (This means that we only have to serve the L-rd with simplicity, with Torah, prayer, and mitzvot, and Rabbeinu will make from this what he will.) (Ch. Moh. 293)

Once he spoke with me [Rabbi Nathan] about the impossibility of being a truly proper person except by drawing near to the generation's True Tzaddik. He said: “Before the True Tzaddik is found in the world, it is possible to draw near to G-d on one's own, but after the True Tzaddik is already found in the world, it is absolutely impossible to truly draw near to the Blessed L-rd except by meriting to draw near to the True Tzaddik.” (Ch. Moh. 299)

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“My fire will burn until the Coming of the Messiah!” (Ch. Moh. 306)

“I have nothing to do with this world at all, because I don't need to do anything for my own sake. I only came into this world to bring back the souls of Israel to the Blessed L-rd. But I cannot bring someone back unless he comes to me and tells me what he lacks. Him I can repair.” (Ch. Moh. 307)

We heard from his holy mouth that the publication of his holy book, Likutay Moharan, was the beginning of the Redemption. And he said, “Now that it has come into the world, I very much want people to study it...” Afterwards he said explicitly that studying his holy writings is the beginning of the Redemption, speedily in our days, Amen. (Ch. Moh. 346)

In the early days, before I [Rabbi Nathan] became close to him, Rabbeinu said that he wanted an extremely learned and articulate person to draw near to him, so that he could explain the writings of Arizal, of blessed memory, until even children who barely knew how to read would be able to study and understand all the writings of the Arizal, of blessed memory. (Ch. Moh. 363)

If the Ba'al Shem Tov had heard his [Rebbe Nachman's] teachings, they would have been a revelation

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to him. If Rabbi Shimon Bar Yochai had heard his teachings, they also would have been a revelation, even then. (Ch. Moh. 381)

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ROSH HASHANAH  
WITH  
THE TZADDIK

“My whole thing is Rosh Hashanah.”

“My Rosh Hashanah is greater than everything.”  
(Ch. Moh. 403)

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When a person begins to enter the service of the L-rd and to draw near to the True Tzaddik, all sorts of evil thoughts and great confusion come upon him. This is like a pot of water. Initially the water appears clear, but afterwards, when it is put on the fire and begins to cook, the water becomes agitated and the boiling brings up all the debris that was in the water, and it rises to the surface. Someone must stand there to continually remove the debris. Initially, it seemed that the water was completely pure; only afterwards can the debris that was always in the water be seen to be rising steadily to the surface. If someone continually removes the debris, the water afterward becomes truly clear and pure.

So, too, before a person begins to enter the service of G-d, the good and the evil are mixed together within him. Since it is intermingled and the evil thoroughly mixed with the good, it is impossible to see the debris and the evil within him. Afterwards, however when he begins to enter the service of the L-rd and to draw near to the True Tzaddik, he then begins to become purified and refined. The debris and evil rise steadily to the surface, and someone must stand there to continually remove the debris. Only afterwards will he be left completely pure and clear.

It might seem possible to remove the debris and impurity all at once, but the person's mind is completely bound up together with it. His mind, therefore, would be extracted along with the debris. For this reason, it is

necessary to be moderate, until the person is purified little by little. (Sichot HaRan 79)

“My Rosh Hashanah is a great innovation, and the Blessed L-rd knows that I did not inherit this from my Forefathers. Rather He gave me this as a gift, for I now know what Rosh Hashanah. Not only are all of you [my followers] dependent on my Rosh Hashanah, but even the entire world depends on my Rosh Hashanah.” (Ch. Moh. 405)

“Whoever merits to be at [my] Rosh Hashanah should be very very happy. Eat delicacies, and drink

sweet drinks, for joy in the L-rd is your refuge.” (Ch. Moh. 403)

The True Tzaddik is the foundation of the world and everything depends on hi. For the True Tzaddik is unique in the world... and even all the Tzaddikim are only branches from him. (Likutay Moharan I:70)

Rabbeinu said that people who could not be rectified in any way the entire rest of the year could receive rectification on Rosh Hashanah. Even though the rest of the year Rabbeinu, himself, of blessed memory, was not able to rectify them, on Rosh Hashanah even they could be rectified. For he said that on Rosh Hashanah he could do things and make rectifications that he could

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could not accomplish the whole rest of the year. (Ch. Moh. 406)

For that reason, an increasing large number of people are visiting his grave in Uman, particularly on the awesome Day of Judgment (Rosh Hashanah).

Rabbeinu promised us that, after he would die, whoever would come to his grave, and give a coin to charity in his name, and recite the Ten Chapters of Psalms (the Tikkun HaKlali) that we have recorded as a remedy for forbidden seminal emissions, G-d spare us, then Rabbeinu would span the length and breadth of the universe and certainly would save that person. He said that he would pull him out of Hell by his sidecurls, no matter who he was, no matter what he had done, so long as from now on he accept upon himself no to return to his folly. (Ch. Moh. 225)

“Even after their deaths, Tzaddikim are called alive.” (Berachot 18a)

Concerning the grave of the Ba'al Shem Tov, may the memory of the Holy Tzaddik be a blessing, Rabbeinu told me that it is very good to be at his tomb. He said that the verse, “For the righteous will inherit the earth” (Psalms 37:29), means that the True Tzaddikim will inherit the Land of Israel, for they merit that their burial-place is sanctified literally with the holiness of the Land of Israel. And the Land of Israel is a great remedy for defilement of the Covenant. (Likutay Moharan II:109)

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In fact, Rabbi Chama Bar Chanina asks (Babylonian Talmud, Tractate Sota 13a), “Why is Moses' grave hidden from us? Because if Israel would have come to pray there to beseech Moses to plead in their favor when the Temple was to be destroyed and Exile decreed, then he would have risen and abolished this Heavenly decree. For after the Tzaddik's death, he is even closer to G-d and his prayers are answered more promptly.”

Rebbe Nachman is called “The Foundation of the World”, as it is written: “The Tzaddik is the foundation of the whole world.” (Mishlay 10:25)

In the same way that the body as a whole depends on the head, the days of the year draw their strength from Rosh Hashanah (the head of the year). And we, the children of Israel, draw our vitality from the Tzaddik of the Generation. The initials of the word REBBE, in Hebrew, form the expression Rosh Bnei Yisroel, “head of the children of Israel”.

Rabbeinu insisted on being buried in Uman (meaning “Faith”, in Hebrew), 120 km. away from Breslov, in the Ukraine. This place was the scene of a disaster, in 1768, when the Cossacks slew 30,000 Jews by sword because they refused to convert.

For many years Uman was forbidden to outsiders, yet many people faced innumerable obstacles and risked their lives to go there. Today, the world's largest communist country is miraculously disintegrating and finally opening its doors to the world, creating a remarkable opportunity for anyone wanting to visit Uman. In fact,

the dissemination of Breslov Chassidut and its popularization are intimately connected to the coming of the Messiah, speedily in our days! In 1989, 1,500 Jews visited Rebbe Nachman's grave, just before the collapse of the Socialist Empire; In 1990, there were almost 3,000. These people were not only Breslov followers, but also Jewish souls who simply felt that in order to achieve their real “tikkun”, they had to visit Rabbeinu on Rosh Hashanah, under any circumstances.

“Whether or not you eat; whether or not you sleep; whether or not you pray [with proper devotion], just be with me for Rosh Hashanah!” (Ch. Moh. 404)

“You must listen to everything the Tzaddik tells you. But if he tells you not to come to him on Rosh Hashanah, don't listen to him... for no one should be missing!” (Ch. Moh. 406)

“There is nothing greater than this.” (Ch. Moh. 406)

#### REBBE NACHMAN IS STILL ALIVE!

Every Jew should collect his thoughts at the grave and recite the Ten Psalms, on Rosh Hashanah, at the heart of a gathering, which, with G-d's help, will bring all the children of Israel together at last.

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#### THE LETTER FROM THE TZADDIK

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Once there was a King who confided to his Prime Minister that he had read in the stars that the coming year's harvest would poison all who would eat it, and they would lose their minds. The Prime Minister then suggested that uncontaminated wheat rations be set apart from the previous year and reserved for their own use in the coming year, for it would be impossible to store enough good wheat for everyone.

However the King retorted that only they alone would be saved and thus be considered insane by the rest of the population. “We also need to eat that poisoned wheat,” he said, “but we shall make a sign on our foreheads. In this way, when we glance at each other, we will know that we, too, are insane. (Kochvay Ohr, Stories and Parables).

Rabbeinu promised us: “My fire will burn until the Coming of the Messiah.” (Ch. Moh. 306)

Two centuries later, this promise has expanded to its full dimension in an exceptional story; the story of Rabbi Yisroel Ber Odesser.

He was born in Tiberias in 1888 to a very poor family. Once he discovered in the Yeshiva of Rabbi Meir Ba'al HaNess, where he studied, an unbound book destined to be placed in Geniza (a spot reserved for holy books and objects that are no longer in use). This book fascinated him deeply, for it

answered questions that had

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perturbed him for a long time. He later discovered that this book was called “Outpouring of the Soul”, by Rabbi Moshe Yehoshua of Teplik, a disciple of Rebbe Nachman of Breslov.

When the Yeshiva's rabbis discovered it, they confiscated the book and formally forbade him to read it (at that time there was strong opposition to Breslov Chassidut). But it was already too late, for the text had been engraved in the young man's mind.

From that moment, he didn't stop praying to G-d to send him a master with whom to study and practice the teachings of Rebbe Nachman. The long expected answer finally materialized in the form of the Tzaddik, Rabbi Yisroel Karduner. He made a point of never leaving the grave of the Holy Rabbi Shimon Bar Yochai in Meron. However, since he was suffering from every worsening rheumatism, he was forced to go to Tiberias to seek a cure.

As he searched to buy bread, Divine Providence brought him to the house of Yisroel Ber. When the latter saw his future master for the first time, the impression was so great, that he thought he had met one of the Thirty-Six Hidden Tzaddikim. Rabbi Yisroel Karduner sat, ate, and recited the Grace After Meals with such sweetness and fervor that the young man was all more shaken.

He threw himself upon his new master and confessed all the internal conflicts that were consuming him, as well as his aspirations. Rabbi Yisroel Karduner then understood that G-d had made him leave Meron for the

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sole purpose of meeting Yisroel Ber to convey to him the teachings of Rabbainu.

Among Rebbe Nachman's various disciples, Rabbi Nathan of Nemirov transcribed most of our Master's teachings. Among Rabbi Nathan's students, were Rabbi Nachman of Tultchin and Rabbi Moshe Breslover, who later became Rabbi Yisroel Karduner's teacher. The latter would now lead Yisroel Ber in the path of Rabbeinu.

Facing virulent opposition to Breslov Chassidut from all sides, including from the young man's own family, master and student made an oath by Rabbi Akiva's grave (in Tiberia), that they would never separate, under any circumstances. So it was for five years, until Rabbi Yisroel Karduner passed away at the age of fifty-one.

A few years later, in 1922, a strange event occurred. On the 17<sup>th</sup> of Tammuz, Yisroel Ber found that he was unable to fast. He was so grieved that he saw himself leaving the world. To repair his mistake, he imposed upon himself fast days, prayers, and tears.

A week later (23 Tammuz 5682), as the people around him, unaware of what had happened, thought he had lost his mind, Yisroel Ber continued to implore Divine forgiveness. Suddenly a persistent and strong thought crossed his mind several times: he should take from his private library (to which only he had the key), the first book that would come to his. He entered the library and placed his hand on a copy of the Likutay Halachot. Inside, he found a short letter that is translated as follows:

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“Very hard it was for me to descend to you  
My precious student to tell you that I enjoyed  
Greatly your service and upon you I said  
My fire will burn until  
Messiah will come be strong and courageous

In your service  
NA NACH NACHMA NACHMAN ME'UMAN.

And with this I will reveal to you a secret and it is:  
Full and heaped up from line to line (PATZ-PATZ-KAH\*)  
And with strong service you will understand it and the sign is  
The 17<sup>th</sup> of Tammuz they will say that you are not fasting.

\*The name of the angel that oversees Rosh Hashana.

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Transliteration

M'od haya kashe li laredet eylecha

Talmidi hayakar l'hagid l'cha ki neheneti  
M'od me'avodasecha v'alecha amarti

Mein feueril vet t'liyen biz  
Moshiach vet kommen chazak v'amatz

B'avodasecha  
NA NACH NACHMA NACHMAN ME'UMAN

U'b'ze agaleh l'cha sod v'hu:  
Maleh v'gadish mikav l'kav Patz-Patz-kah

U'b'chizuk avodah tavinayhu v'siman  
Yud-Zayin b'Tammuz yom'ru sh'ayn'ch mit'aneh.

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The letter bears the signature of Rebbe Nachman , who had departed from the world 112 years earlier. It was clearly addressed to Yisroel Ber and bears proof by the indication that Yisroel Ber couldn't fast on the Seventeenth of Tammuz.

How great was Yisroel Bers joy when he read this message, which he decided to conceal for 60 years! He only told his secret to a few elder rabbis of that period, who admitted that: “HERE LIES THE SECRET OF REDEMPTION!”

Now the time has come to unveil this letter to the whole world. Each line, each word, each letter, and each punctuation mark conceals innumerable secrets; even the form of Rabbeinu's signature (NA NACH...) is alluded to in Rabbi Shimon Bar Yochai's Tikkunay HaZohar (Tikkun 21). It represents a real remedy for whoever utters it.

Rabbeinu also alludes to this in his book, Likutay Moharan (II:8). “The revelation of a single, double, triple, and fourfold song will herald the world's renewal and the Coming of the Messiah.”

Yisroel Ber Odesser is a wise man who leads a simple life and scorns honor.

His learning companions were, among others, the Gaon Tzvi Rosenthal, one of the most important disciples of the “Chafetz Chaim,” and Rabbi Motel of Slonim, head of an important Chassidic group. He served the influential Rabbi Alfandary of Constantinople.

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He brought into Breslov Chassidut the people who are its main leaders today.

Rabbi Yisroel Ber's Divine service, his constant search for truth, the purity of his heart, and the modesty and joy that characterize him, allowed him to bring several men back to G-d, such as Shmuel Yosef Agnon, winner of the Nobel Prize for literature, the writer Martin Buber, who, following their meeting, translated Rebbe Nachman's Stories, and Zalman Shazar, former President of the State of Israel.

An unbreakable and profound friendship joined these men together until the last days of the former President.

President Shazar published the marvelous and unique letters that Rabbi Odesser wrote to him over a seventeen year period (1957-1973). The following selection is Letter #4 from the book, Ibay HaNachal, Kisvay Rebbe Nachman MiBreslov Publications, 1989.

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With G-d's Help

Tiberias

The Tenth Israeli Independence Day

5718 (1958)

In honor of my heart's delight, the pleasant Mr. Zalman Shazar. Greetings and much light from the Great Eagle, who should hover over you constantly, for the duration of your life.

I am sending you my heartfelt blessing on the Tenth Anniversary of Israel's Independence. Blessed is the One who has sustained us and has brought us to this time, who has performed for us miracles revealed in the eyes of the whole world and miracles concealed and hidden from our knowledge. So may we merit the Complete Redemption, through the revelation of the Holy Knowledge of the True Tzaddik, “The Flowing Stream, the Source of Wisdom”, may his merit protect us, Amen.

The sanctity of Eretz (the Land of) Yisroel merits us to know of the True Rebbe, and according to how much one merits to attach himself to and to be included in the True Tzaddik, so also does he merit to inherit his portion in Eretz Yisroel. Eretz Yisroel is the general representation of all forms of holiness. In her, one merits to escape from nature's boundaries and to know and to believe that everything is controlled by Divine Providence alone, for this is the principle of holiness. If one would truly believe in the holiness of Eretz Yisroel,

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even in just on one-millionth of her true holiness, then he would certainly run and fly to Eretz Yisroel with all of his strength, and nothing would stop him.

Every member of Israel has a certain portion in Eretz Yisroel. For there is our life, our holiness, our home, our country, our land, our portion, our lot. And outside of Eretz Yisroel we are living like a wayfarer, who rolls around in the courtyards, in the marketplaces, and in the streets, for there is not our land or our portion at all. Therefore it is called Chutz L'Aretz (“Outside the Land”), literally outside. For there we stand on the outside, literally outside, and no one will take us home until we will come

back to the Holy Land. By dwelling in Eretz Yisroel we can perceive the Blessed L-rd's Providence in the world.

Yisroel Dov Odesser, Tiberias

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THE GIFT  
FROM  
THE TZADDIK

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The Holy Covenant

One who breaks his sexual desire can easily break all of his other desires. Therefore the remedy for sexual impurity is called the General Remedy (Tikkun HaKlali). (Likuay Etzot, Bris 40)

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A merchant was accompanied by his driver Ivan (a boorish man). Upon arriving at their destination, Ivan stood by the marketplace to wait for his master. Suddenly, a soldier yelled at him: "Wer da?" ("What are you doing here?") The driver did not understand the language and thought he was being asked his name. So he responded: "Ivan!" The soldier began to beat him while continuing to ask: "Wer da?" "Ivan!" repeated the astonished driver. The soldier beat him harder and dragged him to a side street, where he abandoned him. When the master returned he searched for him by calling: "Ivan!" But the latter answered, whispering: "Don't call me 'Ivan', call me 'Wer Da'."

As they left the city, Ivan explained: "You can once again call me 'Ivan'. Over there I'm 'Wer Da'; over here I'm 'Ivan'."

Rabbeinu concluded: "Over here, with me, it's 'Wer Da'! Here a man becomes aware of his weakness and purifies his body, his 'Ivan'. But, if he leaves me, he becomes once again the boorish and vulgar 'Ivan', with all his passions." (Kochvay Ohr, Stories and Parables)

Sexual lust is the universal evil. All the evils of all the 70 nations of the world are included in it. The Blessed L-rd separated us from the Gentiles and elevated us above all the languages. Therefore, we must separate ourselves from all of their evils, from all of the lusts that have no connection to us at all, especially from

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sexual lust, which is the universal evil of all the nations. For the main difference between us and the Gentiles is that we separate ourselves from sexual lust. For this is the main holiness of Israel, because a person has the power to remove his mind from this lust and to break it. And that is our main holiness. (Etzot, Bris 10)

The further one is from sexual lust, the closer he is to revelation of the Torah, and also the opposite, G-d forbid. Therefore, before a person merits revelation of the Torah, he must undergo a test and a

refinement in the area of sexual lust, which is the main test of a person's life. When he passes this test and breaks the husk that conceals the fruit, then he will merit the fruit, the revelation of the Torah. (Eztot, Bris 40)

The main test of a person in this world is sexual lust. Even though lust for money is very deplorable and is literally a form of idolatry, still the main test is sexual lust. (Sichot HaRan 115)

All disgrace and shame that come to a person are because of defiling the Covenant (sexual sin) and also the opposite: by repairing the Covenant a person merits honor. (Eztot, Bris 15)

The arrogance of false and celebrated leaders strengthens sexual lust in the the world. (Eztot, Bris 57)

Know that the arrogant of the generation are “dogs”, who stand up and dispute against the prayer of the man of Israel who has not yet repaired his Bris completely. (Eztot, Bris 45)

The main cause of defilement of the Covenant is sadness and depression. (Eztot, Bris 54)

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Rebbe Nachman exclaimed from the depths of his heart: “Don't let yourselves despair! There is no such thing in the world as despair!” (Sichot HaRan 153)

“If I ascend into Heaven, You are there. If I make my bed in Hell, You are there.” (Psalms 139:8)

You should know that the man of Israel is totally far from sin, that sin has no connection to him at all, because of his spiritual refinement. Sin, therefore, is an extremely heavy burden for a Jew. It is completely impossible for him to bear its load, even for one day, because the burden of sin is greater than the burden of all the other types of suffering in the world. Therefore, each person must have mercy on himself and try to repent for his sins by beseeching G-d greatly to merit to find a Leader who is a True Merciful Man who will illuminate him with True Knowledge and extricate him from his sins. This is the main form of mercy, greater than all other types of mercy. (Eztot, Repentance 29)

You should know that G-d takes pride even in the lowest members of Israel, even in the sinners of Israel. As long as they are still called Jews, they have some particular praiseworthiness that the L-rd takes pride in. Therefore, it is forbidden for a person to despair about the Blessed L-rd, even if he has caused much damage and ruin, G-d forbid, for G-d's love for him does not cease. Therefore, he can still return to the Blessed L-rd. (Eztot, Encouragement 4)

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Repentance helps for all sins in the world, even the worst sin in the Torah of masturbation, G-d forbid, or all the other grave types of sexual defilement, G-d forbid. Repentance helps for everything. The intent of the Zohar is not according to its simple meaning, for, in truth, nothing stands in the way of Repentance, as our Rabbis of blessed memory said. Complete Repentance is impossible to merit except through the True Tzaddikim, through whom everything will be repaired. (Eztot, Repentance 33)

“I am a river that purifies from all stains.” (Ch. Moh. 332)

“If you believe that you can destroy, believe that you can repair.” (Eztot, Encouragement 44)

It is impossible to rectify all the sins a person has committed, for they have many details that must be repaired. Therefore, one must repair them with the General Rectification, which is the Repair of the Covenant, and through this all the sins a person transgressed are automatically repaired. Even the tight places that are impossible to reach into and repair, can also be repaired through the General Rectification. (Eztot, Bris 24)

The essential way to guard the Covenant is through joy. (Eztot, Bris 54)

The main way to subdue and to break all the desires, especially sexual lust, which is the main desire a person must break, is through mastery of the Holy Language.

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This means saying holy words of Torah, Prayer, and Conversation with the Creator (Hisbodedus). And even though one does hisbodedus in his native tongue, this still is considered an aspect of the Holy Tongue. For hisbodedus must be done specifically in ones native tongue. (Eztot, Bris 11)

If a person does not contemplate the purpose of his life, why should he live? (Eztot, Fear and Service 15)

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The Tikkun HaKlali

“One who wants to merit Repentance should be in the habit of reciting Psalms.” (Eztot, Repentance 32)

“I am very firm about everything I say, but in this I am extremely firm: that these Ten Chapters of Psalms help very, very much.” (Sichot HaRan 141)

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The remedy's simplicity is baffling; however, its efficacy is even more surprising.

“Refu'a Kadma LeMaka”: The remedy preceded the illness. G-d had mercy on us.

He knew that at the end of this exile we would descend to an even lower level than the one we reached in Egypt. How many Jews have maintained their Hebrew names, their clothes, their Holy tongue, and their sexual purity? (These were four distinguishing virtues of the Jews in Egypt.)

So He has sent us a great Tzaddik, a pillar of the world, able to reveal remedies suited to our generation.

Nocturnal pollutions, G-d forbid, brought on by impure thoughts, create “klippot” (forces of spiritual defilement), as is written in the Zohar.

**BUT WHOEVER RECITES THE TEN PSALMS IMMEDIATELY AFTERWARDS WILL REPAIR THE DAMAGE ENORMOUSLY.**

“How many great Tzaddikim delved into the subject and searched for a perfect remedy... But G-d helped me and gave me the merit of perfect success... This is an entirely new, wonderful thing; it's a powerful, stupendous remedy.”

To immerse oneself in a mikveh and recite the Ten Psalms is, of course, most beneficial. But for whoever cannot do this, either because he's traveling or sick, simply reciting them is enough to effect a great and marvelous remedy.

Of course, it's preferable to recite the Psalms with concentration and fervor, but their simple recitation is in itself highly effective.

Rabbeinu said: “From the day of Creation nothing like this has ever been revealed.”

Rabbeinu promised us that, after he would die, whoever would come to his grave, and give a coin to charity in his name, and recite the Ten Chapters of Psalms (the Tikkun HaKlali) that we have recorded as a remedy for forbidden seminal emissions, G-d spare us, then Rabbeinu would span the length and breadth of the universe and certainly would save that person. He said that he would pull him out of Hell by his sidecurls, no matter who he was, no matter what he had done, so long as from now on he accept upon himself no to return to his folly. (Ch. Moh. 225)

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“For to each sin corresponds a particular repair, but this remedy is the global repair.”

“Even though it is easy to recite the Ten Psalms, in practice it will be very difficult to fulfill this, in spite of everything.”

Rabbeinu asked us to publicize and disseminate to everyone the teaching of these Ten Psalms.

The Ten Psalms should always be recited in the following order:

16 – 32 – 41 – 42 – 59 – 77 – 90 – 105 – 137 – 150.

\*Note: The full Hebrew text of the Tikkun HaKlali can be found at the back of the book.

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The  
TIKUN HAKLALI

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16.

A Mikhtam of Dovid. Preserve me, O G-d: for in Thee do I put my trust.

I have said to the L-rd, Thou art my L-rd: I have no good apart from Thee;

And to the saints that are on the earth, they are the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names upon my lips.

The L-rd is the portion of my inheritance and of my cup: Thou maintainest my lot.

The portions are fallen to me in pleasant places; yea, I have a goodly heritage.

I bless the L-rd, Who gives me counsel: my reins also admonish me in the night seasons.

I have set the L-rd always before me: surely He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoices: my flesh also dwells secure.

For Thou wilt not abandon my soul to She'ol; nor wilt Thou suffer Thy holy one to see the pit.

Thou wilt make known to me the path of life: in Thy presence is fullness of joy; at Thy right hand are pleasures for evermore.

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16.

Michtam l'David, Shamreini Eil, Ki-Chasi-ti Vach.  
Amart l'Adonoi, Adonoi Ata, tova-ti bal-alecha.  
Lik'doshim asher ba-aretz heima, va-adi-rei kol che-tzi-vam.  
Yirbu atz-votam acheir maha-ru, bal-a-sich niskei-hem midam, u-val esa et sh'motam al-sefa-tai.  
Adonoi m'nat chelki ve-chosi, ata to-mich gorali.  
Chavalim naf'lu li ban'imim, af na-chalat shaf'ra alai.  
Ava-reich et Adonoi asher ye-atzani, af leilot yis'runi chil-yotai.  
Shi-vi-ti Adonoi l'negdi tamid, ki mi-mi-ni, bal emot.  
La-chein samach libi va-yagel k'vodi, af b'sari yishkon la-vetach.  
Ki lo ta-azov nafshi lish-ol, lo ti-tein chasid'cha lir-ot sha-chat.  
Todi-eini orach chayim, sova s'machot et pa-necha, n'imot bimin'cha netzach.

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32.

Of Dovid. A Maskil. Blessed is he whose transgression is forgiven, whose sin is covered.  
Blessed is the man to whom the L-rd imputes no iniquity, and in whose spirit there is no guile.  
When I kept silence, my bones wasted away through my groaning all day long.  
For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.  
Selah.  
For this shall everyone that is Godly pray to Thee in a time when Thou mayest be found: then surely  
the floods of great waters shall not come near him.  
Thou art my hiding place; Thou shalt preserve me from trouble; Thou dost compass me about with  
Songs of deliverance. Selah.  
I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with my eye upon  
thee.  
Be not like the horse or the mule, which have no understanding: whose mouth must be held with bit  
and bridle, that they come not near to thee.  
Many are the sorrows of the wicked: but he that trusts in the L-rd shall be surrounded by love.  
Be glad in the L-rd, and rejoice, O you righteous: and shout for joy, all you who are upright in heart.

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32.

L'David Maskil; ashrei n'sui pasha, k'sui chata-ah.  
Ashrei adam lo yachshov Adonoi lo avon, v'ain b'rucho r'miyah.  
Ki he-che-rashti balu atzamai, b'sha-a-gati kol ha-yom.  
Ki yomam va-laila tichbad alai ya-decha, ne-h'pach l'shadi b'char-vonei kayitz sela.  
Chat'ti odiwacha, va'avoni lo chisiti, amarti, odeh alei f'sha'ai l'Adonoi; V'ata nasa'ta a'vohn chata'ti sela.  
Al zoht yit-pa-leil kol chasid ei-le-cha l'eit m'tzoh, rak l'shei-tef mayim rabim eilav lo yagi-u.

Ata seiter li, mitzar titz'reini; ra-nei faleit t'sov'veini sela.  
As-kil'cha v'or'cha b'derech zu tei-leich, ee-ahtzah a-le-cha eini.  
Al tih'yu k'sus k'fered ain ha-vin; b'meteg va-esen edyo livlom, bal k'rov ei-lecha.  
Rabim mach-ovim la-ra-sha, v'habotei-ach b'Adonoi chesed y'sov'venu.  
Sim-chu v'Adonoi v'gilu tzadikim, v'har-ni-nu kol yishrei lev.

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41.

To the Chief Musician, A Psalm of Dovid.

Blessed is he who considers the poor: the L-rd will deliver him in the day of evil.

The L-rd preserves him and keeps him alive; he is called happy upon the earth: and Thou wilt not deliver him to the will of his enemies.

The L-rd strengthens him upon the bed of sickness: whenever he is prostrate Thou recoverest him in his illness.

I said, L-rd, be gracious to me: heal my soul; for I have sinned against Thee.

My enemies speak evil of me. "When shall he die and his name perish?"

And if one comes to see me, he speaks vanity: his heart gathers iniquity to itself; when he goes outside he tells it.

All that hate me whisper together against me: against me they devise my hurt.

An evil disease, say they, cleaves fast to him: and from where he lies he shall rise up no more.

Even my own familiar friend, in whom I trusted, who did eat of my bread, had lifted up his heel against me.

But Thou, O L-rd, be gracious to me, and raise me up, that I may pay them back.

By this I know that Thou favorest me, because my enemy does not triumph over me.

And as for me, Thou upholdest me in my integrity and settest me before Thy face forever.

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41.

Lam-na-tzei-ach Mizmor L'David.

Ahsrei maskil el dal, b'yom ra'ah y'mal'tei-hu Adonoi.

Adonoi yishm'reihu vi-chai-yei-hu, v'ushar ba-aretz, v'al tit'ne-hu b'nefesh oi'vav.

Adonoi yis-adenu al eres d'vai' kol mish-kavo hafachta v'chalyo.

Ani amarti: Adonoi cha-nei-ni, r'fa-ah nafshi, ki chata'ti lach.

Oi-vai yom'ru ra li, matai yamut v'avad sh'mo.

V'im ba lir-ot shav y'dabeir' libo yi-batz avel lo; yeitze la-chutz y'dabeir.

Yachad alai yit-la-cha-shu kol son-ai, alai yach-ch'vu ra-ah li.

D'var b'li-ya-al ya-tzuk bu, va-asher sha-chav lo yosif la-kum.

Gam ish sh'lomi asher ba-tach-ti vo, ochel lach-mi hig-dil alai a-keiv.

V'ata Adonoi cha-neini va-ha-ki-meini, va-a-shal'ma la-hem.

B'xot yada'ti ki cha-fatz-ta bi, ki lo yari'a oi-vi alai.

Va-ani b'tumi ta-machta bi, va-ta-tzi-veini l'fanecha l'olam.

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Blessed be the L-rd, the G-d of Israel, from everlasting to everlasting, Amen and Amen.

42.

To the Chief Musician, A Maskil, for the sons of Korach.

AS the hart pants after the water brooks, so my soul pants after Thee, O G-d.

My soul thirst for G-d, for the living G-d: when shall I come and appear before G-d?

My tears have been my bread day and night, while they say to me all the day, Where is thy G-d?

When I remember these things, I pour out my soul in me: how I was wont to pass on with the throng, leading them in procession to the house of G-d, with the voice of joy and praise, a crowd-keeping Holy Day.

Why art thou cast down, O my soul? And why dost thou moan within me? Hope thou in G-d: for I shall yet praise Him for the help of His countenance.

O my G-d, my soul is cast down within me: because I remember Thee from the land of Yarden and the hills of Hermon, from the mount Mitz'ar.

Deep calls to deep at the noise of Thy cataracts: all Thy waves and Thy billows are gone over me.

Yet the L-rd will command His steadfast love in the daytime, and in the night His song shall be with me, a prayer to the G-d of my life.

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Baruch Adonoi Elohei Yisra'el mei-ha-o'lam v'ad ha-olam, amein v'amein.

42.

Lam-na-tzi-ach Maskil liv-nei Korach.

K'ayal ta-arog al a-fi-kei mayim, kein nafshi ta-arog ei-le-cha Elohim.

Tzam'ah nafshi leilohim, l'eil chai; matai avoh v'ei-ra-e p'nei Elohim.

Hay'ta li dim'ati lechem yomam va-laila, be-emor ei-lai kol ha-yom: Ayehe Elo-he-cha.

Ei-leh ex-k"ra v'eshpa'cha alai nafshi' ki e'evor ba-sach, e-da-dem ad beit Elohim; b'kol rina v'toda hamon chogeg.

Ma tish-to-cha-chi nafshi, va-te-hemi alai; ho-chili leilohim ki od odenu y'shu'ot panav.

Elohaim, alai nafshi tish-to-chach, al kein ez-kar-cha mei-eretz yardein v'chermonim, mei-har mitz-ar.

T'hom el t'hom korei l'kol tzi-no-recha, kol mishbarecha v'gelecha alai a-va-ru.

Yomam y'tzaveh Adonoi chaso, u-va-laila shiro imi; t'fila l'eil cha-yai.

66

I will say to G-d my rock, Why has Thou forgotten me? Why go I mourning under the oppression of the enemy?

Like a deadly wound in my bones, my enemies taunt me; while they say daily to me, Where is thy G-d?

Why art Thou cast down, O my soul? And why moanest thou within me? Hope thou in G-d: for I shall yet praise Him, who is the health of my countenance, and my G-d.

59.

To the Chief Musician, (entitled) do not destroy, A Mikhtam of Dovid; when Sha'ul sent, and they watched the house to kill him.

Deliver me from my enemies, O my G-d: defend me from those who rise up against me.

Deliver me from the workers of iniquity and save me from men of blood.

For lo, they lie in wait for my soul: fierce men are gathered against me; not for my transgression, nor for my sin, O L-rd.

They run and prepare themselves for no fault of mine: awake to help me and behold.

Thou therefore, O L-rd G-d of hosts, the G-d of Yisra'el, awake to punish all the nations: be not gracious to any wicked traitors. Selah.

They return at evening: they howl like a dog, and go round about the city.

Behold, they speak out with their mouth: swords are in their lips; for (they claim) who hears?

67

Omrah l'eil sal'i, lama sh'chach-tani, lama koder eileich b'lachatz oi-yeiv.

B'retzach b'atz-motai cheir-funi tzor'rai, b'amram eilai kol ha-yom: Ayeh Elohecha.

Ma tish-to-chachi nafshi, uma te-he-mi alai; ho-chili leilohim, ki od odenu y'shu-ot anai veilohai.

59.

Lam-na-tzei-ach al tash-cheit, l'David Michtam; Bishlo-ach Sha-ul, vayishm'ru et habayit la-ha-mito.

Hatzi-leini mei-oivay, Elohai; mi-mitkom'mai t'sag'veini.

Hatzi-leini mi-poalei aven, u-mei-anshei damim ho-shi-eini.

Ki hi-nei ar-vu l'nafshi' ya-guru alai a-zim; lo fish-i v'lo cha-ta'ti, Adonoi.

B'li avon y'ru-tzun v'yiko-na-nu, urah likra'ti ur'ei.

V'ata Adonoi Elohim tz'va-ot Elohei Yisra'el, ha-ki-tza lifkod kol hagoyim, al tachon kol bog-dei aven sela.

Ya-shuvu la-erev, ye-he-mu ch-kalev, vi-sov'vu ir.

Hinei ya-bi-un b'fi-hem, cha-ravot b'sif-to-tei-hem, ki mi sho-mei-a.

68

But Thou, O L-rd, shalt laugh at them; Thou shalt have all the nations in derision.

Upon Thee, O my strength, will I wait: for G-d is my fortress.

G-d who loves me shall come to meet me: G-d shall let me gaze upon my enemies.

Slay them not, lest my people forget: scatter them by thy power; and bring them down, O L-rd our Shield.

For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

Consume them in wrath, consume them, that they may be no more: and let them know that G-d rules in Ya'aqov to the ends of the earth. Selah.

And at the evening let them return; and let them howl like a dog, and go round about the city.

Let them wander up and down for food, and murmur if they have not their fill.

But I will sing of Thy power; yea I will sing aloud of Thy steadfast love in the morning: for Thou hast

been my defense and refuge in the day of my distress.  
To Thee, O my strength, will I sing: for G-d is my fortress, and the G-d who loves me.

69

V'ata Adonay tis-chak lamo, til-ag l'chol goyim.  
Uzo, ei-lecha eshmora, ki Elohim yar-eini b'shor'rai.  
Al ta-har-geim pen yish-k'chu ami; hani-eimo v'cheil-cha v'horidei-mo, magi-nei-nu Adonoi.  
Cha-tat pi'mo d'var s'fa-teimo; v'yi-lach-du vigonam, u-mei-ala u-mi-ka-chash y'sa-pei-ru.  
Kalei v'cheima, kalei v'ei-nei-mo; v'yei-d'u ki Elohim mosheil b'Ya'akov, l'af-se ha-arets sela.  
V'ya-shuvu la-erev, ye-he-mu cha-kalev, vi-sov'vu ir.  
Heima y'ni-un le-echol, im lo yis-b'u vaya-li-nu.  
V'ani a-shir u-zecha, va-a-ra-nein la-boker chasdecha; ki ha-yita mis-gav li, u-manos b'yom tzar li.  
Uzi, ei-lecha a-za-meira; ki Elohim mis-gabi, Elohei chasdi.

70

77.

To the Chief Musician, to Yedutun, a Psalm of Asaf.  
To G-d I will cry aloud: aloud to G-d. O, hear me!  
In the day of my trouble I sought the L-rd: my hand is stretched out in the night, and rests not: my soul refuses to be comforted.  
I remember G-d, and moan: I meditate, and my spirit faints. Selah.  
Thou holdest fast my eyelids: I am so troubled that I cannot speak.  
I have considered the days of old, the years of ancient times.  
I call to remembrance my song in the night: I meditate with my heart: and my spirit makes diligent search.  
Will the L-rd cast off forever? And will He be favorable no more?  
Is His steadfast love clean gone forever? Does His promise fail for evermore?  
Has G-d forgotten to be gracious? Has He in anger shut up His tender mercies? Selah.  
And I said, I am sick at heart, for the right hand of the most High has changed.  
I will remember the works of the L-rd: surely I will remember Thy wonders of old.  
I will meditate also on all Thy work, and muse on Thy doings.  
Thy way, O G-d, is in holiness: who is so great a G-d as our G-d?

71

77.

Lam-na-tze-ach al Y'du-tun l'Asaf Mizmor.  
Koli el Elohim v'etz-aka; koli el Elohim, v'ha-azin ei-lai.  
B'yom tza-ra-ti Adonoi da-rashti; yadi laila nigra v'lo tafug, mei-ana hi-na-cheim nafshi.  
Ez-k'ra Elohim v'e-he-maya a-sicha v'tit-ateif ruchi sela.  
A-chaz-ta shmurot einai, nif-am-ti v'lo adabeir.  
Chi-shav-ti yamim mi-kedem, sh'not olamim.

Ez-k'ra n'ginati ba-laila; im l'va-vi a-si-cha, vay'cha-peis ruchi.  
Hal'olamim yiz-nach Adonoi' v'lo yosif lir-tzot od.  
He-afeis la-netzach chasdo, gamar omer l'dor va-dor.  
Ha-sha-chach chanot Eil, im kafatz b'af ra-chamav sela.  
Va-omar: Chaloti hi, sh'not y'min elyon.  
Ezkor ma-al'lei Ya, ki ez-k'ra mi-kedem pil-echa.  
V'hagiti b'chol pa-a'lecha, u-va-ali-lo-techa a-si-cha.  
Elohim ba-kodesh dar-ke-cha, mi eil gadol k'Eilohim.

72

Thou are the G-d that doest wonders: Thou has declared Thy strength among the people.  
Thou hast with thy arm redeemed thy people, the sons of Ya'aqov and Yosef. Selah.  
The waters saw Thee, O G-d, the waters saw Thee: they were afraid: the depth also trembled.  
The clouds poured out water: the skies sent out a sound: thy arrows also went abroad.  
The voice of Thy thunder was in the whirlwind: the lightnings illuminated the world: the earth trembled and shook.  
Thy way was in the sea, and Thy path in the great waters, and Thy footsteps were not known.  
Thou didst lead Thy people like a flock by the hand of Moshe and Aharon.

90

A Prayer of Moshe, the Man of G-d. L-rd, Thou hast been our dwelling place in all generations.  
Before the mountains were brought forth, and before ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou are G-d.  
Thou turnest man back to dust; and sayest, Return, you children of man.  
For a thousand years in Thy sight are but like yesterday when it is past, and like a watch in the night.  
Thou engulfest them; they are like sleepers; they are like the short-lived grass in the morning.

73

Ata ha-Eil osay feleh, hoda'ta va-amim u-zecha.  
Ga-alta bizro-ah a-mecha, b'nei Ya'akov v'Yoseif sela.  
Ra-u-cha mayim Elohim, ra-u-cha mayim ya-chilu, af yir-g'zu t'homot.  
Zor-mu mayim avot, kol nat'nu sh'chakim, af cha-tza-tze-cha yit-ha-lachu.  
Kol ra-am-cha ba-galgal, hei-iru v'rakim tei-veil, rag-za va-tir-ash ha-aretz.  
Ba-yam dar-kecha, ush'vil-cha b'mayim rabim; v'ik-vo-techa lo no-da-u.  
Na-chi-ta cha-tzon a-mecha, b'yad Moshe v'Aharon.

90.

Tefila l'Moshe Ish Ha-Elohim; Adonoi, ma-ohn Ata ha-yita lanu b'dor va-dor.  
B'terem harim yu-ladu, vat'choleil eretz v'tei-veil, u-mei-olam ad olam Ata Eil.  
Ta-sheiv enosh ad daka, va'tome: shuvu v'nei adam.  
Ki elef shanim b'ei-necha k'yom etmol ki ya-avor, v'ash'mura va-laila.

Z'ram-tam, sheina yih'yu, ba-boker ke-chatzir ya-cha-lof.

74

In the morning it flourishes and fades; by evening it is withered and dry.  
For we are consumed by Thy anger, and by Thy wrath are we terrified.  
Thou hast set out iniquities before Thee, our secret sins in the light of Thy countenance.  
For all our days are passed away in Thy wrath: we spend our years like a tale that is told.  
The days of our years are seventy; or if by reason of special strength, eighty years; yet their pride is but trouble and wretchedness; it is soon cut off and we fly away.  
Who knows the power of Thy anger? Even according to Thy fear, so is Thy wrath.  
So teach us to number our days, that we may get a heart of wisdom.  
Return, O L-rd, how long? And relent concerning Thy servants.  
Satisfy us in the morning with Thy steadfast love; that we may rejoice and be glad all our days.  
Make us glad according to the days wherein Thou hast afflicted us, and the years in which we have seen evil.  
Let Thy work appear to Thy servants, and Thy glory to their children.  
And let the beauty of the L-rd our G-d be upon us: and establish the work of our hands upon us; O prosper it, the work of our hands.

75

Ba-boker ya-tzitz v'chalaf, la-erev y'moleil v'yaveish.  
Ki cha-li-nu v'a-pecha, u-va-cha-mat-cha niv'hal-nu.  
Shata avono-teinu l'neg-decha, alu-meinu lim'or pa-necha.  
Ki chol yameinu panu v'ev-ra-techa, ki-li-nu sh-nei-nu ch'mo hegeh.  
Y'mei sh'no-teinu vahem shiv-im shana, v'im big-vurot sh'monim shana, v'rah'bam amal va-aven, ki gaz chish va-na-ufo.  
Mi yo-de-a oz a-pecha, uch'yir-at-cha ev-ratecha.  
Lim-not ya-meinu kein hoda, v'navi l'vav chach-ma.  
Shuva Adonoi ad matai, v'hina-cheim al ava-decha.  
Sab'einu va-boker chas-decha, u-n'ran'na v'nis-m'cha b'chol ya-meinu.  
Sam'cheinu kimot i-ni-tanu, sh'not ra'inu ra-ah.  
Yei-ra-eh el a-va-decha fa-alecha, va-ha-dar'cha al b'nei-hem.  
Vi'y'hi no-am Adonoi Eloheinu aleinu; u-ma-asei yadeinu kon'na aleinu, u-ma-asei ya-deinu kno'nei-hu.

76

105.

O Give thanks to the L-rd; call upon His name: make known His deeds among the people.  
Sing to Him, sing psalms to Him: talk of all His wondrous works.  
Glory in His holy name: let the heart of those who seek the L-rd rejoice.  
Seek the L-rd and His strength: seek His face continually.  
Remember His marvelous works that He has done; His wonders, and the judgments of His mouth;

O see of Avraham, His servant, you children of Ya'aqov His chosen ones.  
He is the L-rd our G-d: His judgments are over all the earth.  
He has remembered His covenant forever, the word which He commanded to a thousand generations;  
Which He made with Avraham, and his oath to Yitzchak;  
And confirmed the same to Ya'aqov for a law, and to Yisra'el for an everlasting covenant:  
Saying, to thee I will give the land of Kena'an, the lot of your inheritance:  
When they were but a few men in number; of little account, and sojourners there:  
When they went from one nation to another from one kingdom to another people;  
He suffered no man to do them wrong: but He reprov'd kings for their sakes; saying,  
Touch not my anointed, and do my prophets no harm.

77

105.

Hodu Ladonoi kir-u vi-sh'mo, hodi-u va-a-mim ali-lotav.  
Shiru lo zam-ru lo, sichu b'chol nifl'otav.  
Hit-hal'lu b'sheim kadsho, yis-mach leiv m'vakshei Adonoi.  
Dir-shu Adonoi v'uzo, bak'shu fanav tamid.  
Zich-ru nif-l'o-tav asher asah, mof'tav u-mishp'tei fiv.  
Zera Avraham avdo, b'nei Ya'akov b'chirav.  
Hu Adonoi Eloheinu, b'chol ha-aretz mishpatav.  
Zachar l'olam b'rity, davar tziva l'elef dor.  
Asher karat et Avraham, ush'vu-ato l'Yis-chak.  
Va-ya-am-de-ha l'Ya-akov l'chok, l'Yisrael b'rit olam.  
Leimor l'cha etein et Eretz K'na'an, chevel na-cha-lat-chem.  
Bih'yotam m'tei mis'par, kim-at v'garim ba.  
Va-yit-hal-chu mi-goi el goi, mi-mam-lacha el am acheir.  
Lo hini-ach adam l'ashkam, va'yo-chach alei-hem m'lachim.  
Al tig'u bim-shi-chai, v'lin-vi-ai al ta-rei-u.

78

Moreover He called for a famine upon the land: He broke every staff of bread.  
He sent a man before them; Yosef was sold for a servant:  
Whose foot they hurt with fetters: he was laid in iron:  
Until the time that His word came to pass: the word of the L-rd had tested him.  
The king sent and loosed him: and the ruler of the people let him go free.  
He made him lord of his house, and ruler of all his possessions.  
To bind his princes at his pleasure, and teach his elders wisdom.  
So Yisra'el came into Mitzrayim; and Ya'aqov sojourn'd in the land of Cham.  
And He increased His People greatly; and made them stronger than their enemies.  
He turned their heart to hate His People, to deal craftily with His servants.  
He sent Moshe His servant; and Aharon whom He had chosen.  
They performed His signs among them, and wonders in the land of Cham.

He sent darkness, and made it dark, and they did not rebel against His word.  
He turned their water into blood, and slew their fish.  
Their land swarmed with frogs, in the chambers of their kings.  
He spoke, and there came swarms of gnats, and lice in all their borders.  
He gave them hail for rain, and flaming fire in their land.

79

Va'yikra ra-av al ha-aretz, kol matei lechem shavar.  
Shalach lif-nei-hem ish, l'eved nimkar Yoseif.  
Inu va-kevel raglo, barzel ba-ah nafsho.  
Ad eit bo d'varo, imrat Adonoi tz'rafat-hu.  
Shalach melech va-ya-ti-rei-hu, mosheil amim vay'fat'chei-hu.  
Samo adon l'veito, u-mosheil b'chol kin-yano.  
Le'sor sa-rav b'nafsho, uz-kei-nav y'chakeim.  
Va'yavo Yisrael Mitz-rayim, v'Ya'akov gar b'erezt Cham.  
Va'yefer et amo m'od, vaya'atzi-mei-hu mi-tzarav.  
Hafach libam lis-no amo, l'hit-nakeil ba'avadav.  
Samu vam div-rei oto-tav, u-mof'tim b'erezt Cham.  
Shalach cho-shech va'yach-shich, v'lo maru et d'varo.  
Hafach et mei-mei-hem l'dam, va-yamet et d'gatam.  
Sharatz ar-tzam tz'fard'im, b'chad'rei mal'chei-hem.  
Amar va-yavo arov, kinim b'chol g'vulam.  
Natan gish-mei-hem barad, eish le-havot b'artzam.

80

He smote their vines also and their fig trees; and broke the trees of their country.  
He spoke, and the swarming locust came, and the hopping locust without number,  
And they ate up every plant in their land, and devoured all the fruit of their ground.  
Then He smote all the firstborn in their land, the chief of all their strength.  
He brought them forth also with silver and gold: and there was not one who stumbled among their Tribes.  
Mitzrayim was glad when they departed: for the fear of them had fallen on them.  
He spread a cloud for a covering; and a fire to give light in the night.  
They asked, and He brought quails, and satisfied them with bread from Heaven.  
He opened the rock, and water gushed out; it ran in the dry places like a river.  
For He remembered His holy promise to Avraham His servant.  
And he brought out His people with joy, and His chosen ones with gladness:  
And gave them the lands of the nations: and they seized the labor of the peoples;  
That they might observe His statutes, and keep His Laws. Haleluyah!

81

Va'yach gafnum u-t'eina-tam, vay'shabeir eitz g'vulam.

Amar va'yavo arbeh, va'yelek v'ein mispar.  
Va'yochal kol ei-sev b'artzam, va'yochal p'ri ad-matam.  
Va'yach kol b'chor b'artzam, reishit l'chol onam.  
Va'yotzi-eim b'chesev v'zahav, v'ein bish-vatav kosheil.  
Samach Mitz'rayim b'tzei-tam, ki nafal pachdam alei-hem.  
Paras anan l'masach, v'eish l'ha-ir lai-la.  
Sha-al va'ya-vei s'lav, v'lechem sha-mayim yas-bi-eim.  
Patach tzur va-ya-zuvu mayim, hal'chu ba-tzi-yot nahar.  
Ki zachar et d'var kad-sho, et Avraham avdo.  
Va'yotzi amo v'sa-son, b'rina et b'chirav.  
Va'yi-tein lahem artzot goyim, va-amal l'umim yi-rashu.  
Ba-a-vur yish-m'ru chukav, v'toro-tav yin-tzoru, Hal'luyah.

82

137.

By the rivers of Bavel, there we sat down; yea, we wept, when we remembered Tziyyon.  
We hung our lyres upon the willows in its midst.  
For there they who carried us away captive asked us for a song; and they who despoiled us asked us for mirth, saying, Sing us one of the songs of Tziyyon.  
How shall we sing the L-rd's song in a foreign land?  
If I forget thee, O Yerushalayim, let my right hand forget her cunning.  
If I do not remember thee, let my tongue cleave to my palate; if I do not set Yerushalayim above my highest joy.  
Remember, O L-rd, against the children of Edom, the day of Yerushalayim, when they said, Raze it, raze it, to its very foundations.  
O daughter of Bavel, marked for devastation; fortunate is he who shall repay thee thy recompense for what thou hast done to us.  
Fortunate is he who shall seize and dash thy little ones against the rock.

83

137.

Al na-harot Bavel, sham yashav-nu gam bachi-nu, b'zachrei-nu et Tzion.  
Al aravim b'tocha, tali-nu ki-noro-tei-nu.  
Ki sham sh'ei-lunu sho-vei-nu div-rei shir v'to-la-lei-nu simcha, shiru lanu mi-shir Tzion.  
Eich nashir et shir Adonoi, al admat nei-char.  
Im esh'ka-cheich Yeru-shalayim, tish-kach y'mini.  
Tid'bak l'shoni l'chiki, im lo ez'k'rei-chi; im lo a-aleh et Yeru-shalayim al rosh sim-chati.  
Z'chor Adonoi liv-nei Edom et yom Yeru-shalayim; ha-om'rim aru aru, ad hay'sod ba.  
Bat Bavel hash'duda, ashrei she-y'shalem lach et g'muleich she-ga-malt lanu.  
Ashrei she-yo-cheiz v'ni-peitz et ola-layich el ha-sala.

84

150.

Haleluyah! Praise G-d in His sanctuary: praise Him in the firmament of His power.  
Praise Him for His might acts: praise Him according to His exceeding greatness.  
Praise Him with the sound of the shofar: praise Him with the harp and lyre.  
Praise Him with the timbrel and dance: praise Him with stringed instruments and the pipe.  
Praise Him upon sounding cymbals: praise Him upon loud clashing cymbals.  
Let everything that has breath praise the L-rd. Haleluyah!

85

150.

Hal'luyah, hal'lu Eil b'kadsho, hal'lu-hu bir-ki-ah uzo.  
Hal'lu-hu big'vuro-tav, hal'lu-hu k'rov gudlo.  
Hal'lu-hu b'teika shofar, hal'lu-hu b'nei-vel v'chi-nor.  
Hal'lu-hu b'tof u-machol. Hal'lu-hu b'minim v'ugav.  
Hal'lu-hu b'tzil-tz'lei shama, hal'lu-hu b'ttzil-tz'lei twru-ah.  
Kol han'shama t'ha-leil Ya, hal'luyah.

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87

Prayer of Rabbi Nathan

88

After reciting the Tikkun Haklali, it is very important to say the following prayer from Likutay Tefillot:

Prayer of Rabbi Nathan

I will sing to the L-rd with my life, I will sing to my G-d while I live. May my speech be pleasant to Him; I will rejoice in the L-rd. Give praise to the L-rd with the harp, with the ten stringed harp sing to Him. O G-d, a new song I will sing to You. With the ten-stringed lyre I will sing to You. For You gave me joy, O L-rd, with Your deeds; I shall sing about the works of Your Hands.

Master of the World, L-rd of Everything, Creator of all souls, Master of all actions, who chooses melodic songs, help me and show me grace with Your great mercy and Your powerful loving-kindnesses, that I shall merit to awaken, to extract, and to reveal all the ten types of song that are included in the Book of Psalms.

In the merit of these Ten Chapters of Psalms that I have recited to You, which correspond to the ten types of song: Ashray, Beracha, Maskil, Shir, Nitzuach, Niggun, Tefilla, Hoda'ah, Mizmor, Haleluyah.

In the merit of the Songs and in the merit of the verses and the words, and the letters, the vowels, and the cantillation notes, as well as the names that come from them, from both initial and terminal acronyms.

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In the merit of King David, may Peace be unto him, along with all the Ten Tzaddikim who established the Book of Psalms.

In the merit of the Tzaddik who is the Foundation of the World, the Flowing Stream, the Source of Wisdom, Our Teacher, Nachman ben Faige, Na Nach Nachma Nachman MeUman, may his merit protect us, who revealed and arranged for us to say these Ten Chapters of Psalms in order to repair the Covenant.

In the merit of all the True Tzaddikim and true Chassidim, grant me merit and grace that I should merit in Your great mercy to extract all the drops of semen that left me in vain, whether accidentally or on purpose, whether under duress or willingly (if you are reciting this Prayer for a seminal emission that happened the previous night, G-d forbid, then add: and especially all the drops that left me this last night, because of the pollution which came upon me due to my many sins).

With Your great mercy, compassion, and strength, let me merit to extract all of these drops from the husks and from the evil forces, from all the places to where they fell and were scattered and dispersed. Don't let us be pushed away from You. Please subdue, break, kill, uproot, abolish, and nullify all the husks, and all the spirits, demons, and Liliths that were made, created, and fashioned through these drops that came out of me in vain. Remove from them their life-force; extract and

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steal from them the holy vitality and all the holy sparks that they swallowed.

Master of the Universe, you are the living and enduring G-d, the primal life-force, who is full of mercy and who judges the whole world favorably always, who desires loving-kindness and does manifold goodness. My Father, my Father, my Deliverer and Redeemer, I know, O L-rd, I know that I myself am guilty and iniquitous, even for the emissions that happened to me by accident, because I didn't guard my thoughts at all, and I fantasized by day until I came to be defiled at night. Through this I ruined what I ruined and caused what I caused and destroyed what I destroyed. Woe, woe, woe, to my soul, woe to my soul for I paid myself back with evil. What should I say, what should I speak, how can I justify myself? G-d has found my sin.

Here I am before You in great guilt, here I am before You full of embarrassment and shame, full of dirt and filth, full of evil abominations, and there is no language in the world that can express the tremendous pity that is on me. For it is evil and bitter, for it blemished my soul. It is very bitter for me, my Father in Heaven. It is very bitter for me, Master of all the worlds. See my sighs and groans, for my soul is very bitter, to the point that I don't know how I am able to live from the terrible bitterness of my soul, which reaches up to the Heavens, for I cut short my life. Why do I need life like this, life more bitter than death? My soul has drunk from the bitter cup of poison.

Master of the Universe! You alone know the many, numerous, great, powerful, and terrible blemishes that are caused by this in all the worlds. How can I repair this now, with what can a child like me repair that which I've destroyed? But still I know and I believe with complete Faith that there is no despair in the world at all, and that I still have hope, and my hope in the L-rd has not been lost. For the loving-kindness of the L-rd does not cease and His mercies do not end. Therefore I have come before You, O L-rd my G-d and G-d of my Fathers. G-d of Abraham, G-d of Isaac, and G-d of Jacob. G-d of all the True Tzaddikim and Chassidim, and G-d of all Israel. G-d of the first and the last. I have come to ask that You show mercy to me and help me follow Your decrees and guard Your statutes. Please subdue my evil nature to subservient to You, and rebuke my evil urge. Banish it from me from now and forever. Guard me, save me, and help me escape now from all types of evil fantasies and thoughts, from blemishes in sight and speech, and save me from now on from all types of flaws in the Covenant in the world, in thought, speech, and action. Be with me always, guard me, and save me from an accident by day or by night from now and forever.

Our Father, powerful, living, and enduring King, strong Redeemer, I spread out to You my hands, rescue me, rescue me! Save me, save me! Rescue those who are being taken to death, rescue one pursued and guilty like me, rescue me from the lowest Hell. Give me hope and

don't let me be lost, G-d forbid. For what profit is there in my blood, in my falling to destruction? Can the dirt praise You and tell of Your Truth?

My eyes are raised to the Heavens. O L-rd, exploit me, guarantee me, secure Your servant for the good. Don't let the wicked exploit me, for I have no strength apart from my mouth, I have no refuge and trust except in You alone, in Your great mercy and loving-kindness alone; in Your true compassion, in Your eternal grace, in the strength and merit of the Tzaddikim, who guarded the Covenant in the epitome of perfection after which there is no more perfection. In them I place my stakes, on them I shall lean and support myself. In their merit and strength I trust and hope. For You will not abandon my soul to Hell, You will not let Your Chassid see destruction. Please, O L-rd, save me; please O L-rd rescue me, see how endangered I am, torn in the heart of the sea.

Master of the World! Master of the World! Full of mercy and full of loving-kindness; full of Grace, full of pity; full of good; full of desire, we already accepted upon ourselves to call out to You always. Behold I am now fulfilling this acceptance and I am calling out to You from a lowly place, from such disgraceful places. From the depths I cried out to You, O L-rd, from such disgraceful places. From the depths I cried out to You, O L-rd, from the deepest depth. From the straights I cried out to G-d; please answer me in the open space. Due to our many sins we have fallen very low, and now,

in the Footsteps of the Messiah, we have fallen to places extremely lowly and humble that Israel has never fallen into before, as it is written: "She will fall wondrously; no will comfort her." Even so, we

will not despair, G-d forbid, in any way in the world at all. For You've already promised to return us from the depths of the sea, as it is written: "The L-rd said: From Bashan I will return them, I will return them from the depths of the sea." And it is written: "Even when they will be in the land of their enemies, I will not reject them, I will not despise or utterly destroy them, or break my Covenant with them, for I am the L-rd their G-d."

Master of the World! Open Your mouth to a mute like me, and send me words from Your exalted holy abode from Heaven, in a way that I will be able to conquer You, in order to please You and appease You, that You will accept with Your many mercies and powerful loving-kindness these Ten Chapters of Psalms that I recited before You, as though King David himself, peace be unto him, recited them. Even though I don't know how to have any of the powerful and awesome intentions that are in these Ten Psalms, may it be Your will, L-rd my G-d, and G-d of my Fathers, that my mere recitation will be important to You as though I perceived and intended all the secrets and intentions that they contain. Let my speech be pleasing before the L-rd of all.

Behold I am throwing my burden upon You. I am binding myself to all the True Tzaddikim in our generation,

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and to all the True Tzaddikim who dwell already in the dust, to all the holy ones in the earth, and especially to the Tzaddik, Foundation of the World, the Flowing Stream, the Source of Wisdom, our Teacher Nachman son of Feige, Na Nach Nachma Nachman MeUman, may his merit protect us, Amen. With their knowledge and their intentions I have recited all these Ten Psalms, Chapters of Psalms, and in their merit and strength may I merit to awaken and reveal all the ten types of song that are included in the Book of Psalms, which are the single, double, triple, quadruple song, which are included in Your special, great and holy name.

The two holy names EIL, ELOHIM, when fully spelled out: ALEPH LAMED, ALEPH LAMED HAY YUD MEM, add up to 485, which is also the numerical value of the word Tehillim (Psalms) and the numerical value of Na Nach Nachma Nachman MeUman (when Uman is spelled without a vav). In the strength of these holy names, let me merit to extract all the drops of seminal emissions from the belly of the husk that swallowed them, whose name also adds up to 485, for she is the husk that corresponds to and opposes the holiness of the Book of Psalms. In the strength of these Ten Psalms awaken the two holy names EIL, ELHOIM, to kill, break, subdue, uproot, destroy, and nullify this husk that swallowed them, and free her to vomit up all

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the holy drops from her belly and her innards. Erase her name and memory from the world, and fulfill the verse that is written: "It swallowed valor, but will vomit it up; from his belly G-d will repossess." Please slaughter all of the husks that were created through these drops. Extract and steal from them the holy vitality, as well as all the holy sparks that were swallowed because of this sin. Extract all of them; return and gather them all together in renewed holiness.

Let us merit to accept upon ourselves the yoke of the Kingdom of Heaven with love always, and let us

merit to endeavor all our days in Torah, Prayer, and Good Deeds, in truth and with a perfect heart, so that we will merit to create holy bodies and vessels for all the souls that are naked due to our many sins, including through the blemish of seminal emissions that came out of me in vain.

Master of the World, courageously strong and most powerful, do what You can with Your great mercy so that we will merit to repair the blemish in the Covenant and the blemish in our intellect. Whether we blemished ourselves by mistake or intentionally, by force or willingly, for everything forgive and pardon me, O G-d of Forgiveness, the gracious One who pardons greatly. Let us merit to repair all the blemishes in perfection in our lifetimes in the merit of the holy Tzaddikim who are in the earth (and if one is at the holy gravesite of Rebbe Nachman, then add: and in the merit of this Tzaddik who lies here, the Tzaddik, Foundation of the World, the Flowing

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Stream, the Source of Wisdom. For I have crushed my feet and undertook this difficult journey in order to come here and to prostrate myself on the grave of this True and Holy Tzaddik, who promised us in his holy lifetime to stand and assist us always when we come to his holy grave and give a coin to charity in his memory and say these Ten Chapters of Psalms. And now, I have done what was upon me to do, please now do what is upon You).

Forgive, pardon, and atone for me all the sins, crimes, and offenses that I have committed before You with my 248 limbs and 365 sinews, in thought, speech, and deed, with my five senses and with the other powers of my body, and especially that which I sinned, offended, and blemished against You with the abuse of the Covenant, which encompasses the entire Torah. I have done evil in Your eyes from my youth to this very day. For everything forgive, pardon, and atone, You who are full of mercies. Restore all the names that I blemished with Your great Name. Wash me clean of my iniquity and purify me from my sin. Purify me with hyssop and I will be pure; wash me and I will be whiter than snow. Let me hear gladness and joy. Let my crushed bones rejoice.

Hide Your face from my sins and erase all of my iniquities. Erase my offenses for Your sake, as it says: "I am surely the one who erases your offenses for My sake and your sins I will not recall." Fill me with Your mercies and always be my help on the merit of the

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strength of the True Tzaddikim. Guard me and save me always, and give me strength to overcome my evil urge, and to suppress and break my lusts. I will not blemish again what I blemished before, I won't do again the evil in Your eyes, and I won't return again to foolishness. If I did iniquity I will not add to it, for You already promised us that Prayer and Petition also help us to be saved in the future from the Evil Urge and his clique by means of Your true mercies (And if you are at his holy grave-site then add: and especially at the place of this holy shrine, help me in the merit of the Tzaddikim who are buried here).

Have mercy on me, and give me strength and might from You, that I will merit to overcome and conquer my evil urge always, until I will merit in Your mercy to banish and cast it off from me, as well as to nullify it completely from now and forever. My life has already been consumed with sighing and my years with groaning. My power failed due to my sins and my bones wasted away. My power to endure has failed. Have mercy on me, my Father, Father of Mercy, have mercy on me and hear my cry,

hear my groaning, hear my screaming. Have mercy, have mercy, save and save, deliver, deliver; don't let my blood fall to the earth before You, don't let my soul fall into the pit. Save me from blood, O G-d, G-d of my salvation. Let my tongue sing of Your great loving-kindness, please let Your compassion and loving-kindness be aroused over a

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wretched soul like myself, for one pursued like myself, one filthy with sins like myself, and one lacking knowledge and advice like myself. For on You alone are my eyes depending, to You alone are my thoughts turning, my eyes are looking to the One on high; please help and please save. Please have compassion and pity on me, and save me to return to You in perfect repentance, in truth, and with a perfect heart. Let me merit always to do according to Your good will from now and forever. Give me life according to Your loving-kindness and I will guard the testimonies of Your mouth. Create in me a pure heart, O G-d, and renew a proper spirit within me.

Therefore let this be Your Will, L-rd our G-d, and G-d of our Fathers, L-rd of joy and happiness, before whom there is never any sadness at all, as it is written: "Glory and Beauty are before him; Might and Beauty are in His place." Please help me with Your powerful mercies and let me merit to be happy always. Give joy to sad souls; give joy to my soul which is very miserable, wretched, tired, thirsty, and hungry for You. Remove from me sighs and groans, rejoice the soul of Your servant, because to You, O L-rd, I lift up my soul. Inform me of the way of life, satiate me with the happiness of Your countenance, with the pleasantness of Your eternal right hand. Answer me with the joy of Your salvation, and may Your generous spirit support me. Satisfy me with Your goodness and rejoice my soul with Your salvation and purify my heart to serve Yourselves

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in Truth. Awaken my Glory, awaken the harp and the lyre, I will awaken the dawn.

Let us merit to all the Ten types of songs of holiness, which subdue and repair the blemish of the Covenant, as it is written: "I will bless the L-rd who advises me, even by night my reins instruct me." "To Dovid Maskil, happy is the one who bears iniquity and who covers over his sin." "A home and riches are the inheritance of fathers, but a prudent wife is from the L-rd." "By day the L-rd offers his loving-kindness, and at night His song is with me, a prayer to the G-d of my life." "To the Conductor, 'let me not be destroyed.' To Dovid, a Mikhtam, when Shaul sent after him and watched the house to kill him." "I will recall my song in the night with my heart I am praying and my spirit searches." "Does one eat unsalted meat? Is there taste in the juice of mallows? "Lest You give Your Glory to other and Your years to my cruel adversary." "And he did not say where is my G-d, my Maker, who gives songs in the night." "Grace is false and beauty vain, a woman who fears the L-rd will be acclaimed!" And it says: "Haleluyah! Praise G-d in His sanctuary: praise Him in the firmament of His power. Praise Him for His might acts: praise Him according to His exceeding greatness. Praise Him with the sound of the shofar: praise Him with the harp and lyre. Praise Him with the timbrel and dance: praise Him with stringed instruments and the pipe. Praise Him upon sounding cymbals: praise Him upon loud clashing cymbals. Let everything that has breath praise the L-rd. Haleluyah!

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Master of the World, blow the great shofar for our freedom, and uplift the banner to gather our Exiles. Ingather the scattered ones from amidst the Gentiles and the distant ones like a miracle from the ends of the earth. Gather in our dispersed ones together from the four corners of the world to our Land, and fulfill for us the verse that is written: “And the L-rd you G-d will return your returnees and show mercy to you, and will return and gather you from all the peoples that the L-rd your G-d scattered you unto. If you will be dispersed to the ends of the Heavens, from there the L-rd your G-d will gather you in and from there He will take you. And He will bring you to the Land that your Forefathers inherited and you will inherit it. He will do good to you and multiply you more that your Fathers.” And it says: “Thus says the L-rd G-d, who gathers in the dispersed of Israel: I will yet gather them in.” And it says: “The L-rd builds Jerusalem, and will bring in the dispersed of Israel.”

Quickly and speedily redeem us, and bring us the righteous Messiah. Rebuild our Holy and Splendid Temple, and bring us to Tzion, Your city, in song and to Jerusalem, Your Holy Temple, with eternal joy, as it is written: “And the captives of the L-rd will return and will come to Tzion in song and with eternal joy on their heads. Joy and happiness they will attain and sighing and groaning will flee.” And it says: “For you will go out in joy, and in peace you will come in. The mountains and

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hills will open their mouths before you in song, and all the trees of the field will clap their hands.”

And it says: “For the L-rd will console Tzion, He will console all of her ruins, He will make her desert like a Paradise and her wilderness like a Garden of the L-rd. Joy and happiness will find her, thanksgiving and the sound of song.” “Rejoice in the L-rd and exult Tzaddikim; sing out all the straighthearted. Light is sown for the righteous and joy to the straighthearted. Rejoice, O Tzaddikim, in the L-rd, and give praise to His holy Name” Amen. Netach. Selah, Va'ed.

Master of the World, causer of all causes and reason for all reasons, You are lofty and above everything and there is nothing higher than You. There is no thought that can grasp You at all, and to You silence is praise and exalted above all blessing and praise. You I will seek, You I will beseech to clear out a path to You, down through all the universes, descending to the place where I am standing now, as is revealed to You, the One who knows the hidden things. Through this path and channel, shine Your light upon me to return me in true and perfect repentance, according to Your will, and following the way of the True Tzaddikim.

Prevent my mind from thinking any extraneous thoughts or any thought or confusion that is against Your will. Rather, allow me to cleave to You with pure, bright, and holy thoughts, to be in Your service in truth, in Your perception and in Your Torah. Turn my heart

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to Your testimonies and give me a pure heart to serve You in truth. From the depths of the sea, bring me out speedily to great light. The L-rd's salvation comes like the wink of an eye. Let the light of life shine on me all the days of my existence on the face of the earth. Let me merit to renew my youth, the days that passed in darkness, and return them to holiness. Let my departure from the world be like my arrival: without sin. Let me merit to gaze on the pleasantness of the L-rd and to visit His palace, where

everything declares: "Glory!" Amen. Netzach. Selah, Va'ed.

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Prayers To Go To Uman

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**A PRAYER TO MERIT TO TRAVEL TO THE TRUE TZADDIK AND TO RECEIVE THROUGH HIM THE SANCTITY AND RECTIFICATION OF ROSH HASHANAH:**

May it be Your Will, L-rd our G-d and G-d of our Fathers, that You allow me in Your great mercy to go and travel to the True Tzaddik for Rosh Hashanah and to be attached to him always, and through this may I merit to sanctify my mind and my thoughts with great holiness. Have pity on me in Your great compassion and help me and save me now from all alien thoughts and from all mental deficiencies in the world. Grant me a portion of Your own knowledge, wisdom, discernment, and intelligence, and endow me speedily with a truly perfect and holy mind. And in Your great mercy, sweeten and annul all harsh judgments against us and against Your entire People, Israel, from now and forever. Let us merit to receive the holiness of Rosh Hashanah through the True Tzaddik and to complete all the rectifications that we need to make on Rosh Hashanah, which is the source of all the judgments for the whole year. Let our thoughts always be pure and holy, especially on the holy days of Rosh Hashanah.

Please, O Merciful One, in Your great mercy, have opity on us and merit us with and grant us the greatest possible holiness of the mind. Guard us and save us from all alien and external thoughts; instead, let us rejoice constantly with dread and awe in Your Name, with great holiness and purity, with holy and refined and pure thoughts, with the essence of refinement and illumination.

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Until we shall merit through the strength of our attachment to the True Tzaddik to rectify and to extract all that needs to be extracted on Rosh Hashanah, to extract all the sparks of holiness from the depths of the husks and to sweeten and to annul all of the harsh judgments in the world, from ourselves and from all of Your People, Israel. May there extend over us only good and kindness and salvation and great mercy, from the beginning of the year until the end of the year, and inscribe us and seal us for a good and long life and for peace, for true life, a life of fear of Heaven, in which we shall merit to guard Your commandments and to do Your Will in truth and with a perfect heart and to rectify everything that we damaged from the day we were born until now. Bestow upon us a good livelihood and mercy and life and peace and everything that is good.

Master of the World, You know the greatness of the obligation to travel to the True Tzaddik for Rosh Hashanah, and You also know the powerfully numerous obstacles that oppose us from all sides. You who pity the destitute, have pity and spare us; help us to merit to break all the obstacle, and instruct us in Your ways and guide us in truth and teach us, that we shall merit to go and travel to the True Tzaddik for Rosh Hashanah, so that we may merit through him to have a truly holy mind.

For You know that now, in the footsteps of the Messiah, our main hoe and salvation lies only in the days of Rosh Hashanah, upon which we depend to draw near to You and to draw down upon us Your Divinity and Sovereignty from Rosh Hashanah onto the entire

year. Now, however, we don't know what to do on the holy days of Rosh Hashanah and how to appease You appropriately, so that we should merit to accept upon ourselves Your Sovereignty with dread and awe; nor how to stand up against all our enemies and accusers, to shut the mouth of our adversaries and accusers, except through the merit and the power of the true Tzaddik, upon whom we lean and depend, for he fights for us and subdues and casts down all of our enemies and pursuers, and draws upon us the holiness of Rosh Hashanah in perfection.

Therefore, have mercy upon us for Your Name's sake and help us to merit to break all the obstacles and to merit to come to the True Tzaddik on Rosh Hashanah and to attach ourselves to him in truth and to merit to a perfectly sanctified mind through him, and to merit to sweeten and annul all the harsh judgments and to draw upon ourselves loving-kindness. Let us merit to recognize and to know Your exaltedness and Your Kingdom over us, and may You rule over us in glory soon. May every creature know that You created it, and may every being know that You fashioned it, and may every soul exclaim: "The L-rd, G-d of Israel, is King and His Dominion is over all." And purify us and sanctify us with Your most sublime holiness from now and forever Amen, Selah!

From: Likutay Tefillos I:76

**A PRAYER TO MERIT TO GO AND PROSTRATE OURSELVES IN REPENTANCE ON THE HOLY GRAVE-SITE OF OUR MASTER OF BLESSED MEMORY, REBBE NACHMAN OF BRESLOV, WHO IS BURIED IN THE CITY OF UMAN, IN THE UKRAINE.**

Master of the Worlds, L-rd of all the souls, Who conceives thoughts that we shouldn't be pushed away from You. In Your great mercy You merited us to be included amongst the descendants of Your servant, Jacob, and You drew us near to True Tzaddikim. You implanted within us Your Holy Faith, to believe in You, in Your Holy Torah, and in Your True Tzaddikim: to believe in all their holy words and in everything about them, which is true, and certain, and established, and enduring. Therefore have pity and compassion on us our Father, Father of mercy, Hearer of prayer, who hears with mercy the prayer of every Jewish mouth. In Your great kindness, help us to merit quickly to guard, do, and fulfill all the words of the True Tzaddikim, everything they instruct us and teach us, in order that all of us shall merit to return to You quickly from all our unintentional, intentional, and malicious sins, and that each and every one of us should merit to receive the rectifications he needs, through Your chosen True Tzaddikim.

Master of the World, full of great mercy and kindness always, on everyone who desires to draw near to You. You had compassion on us in these latter generations

preceding the Messianic Era and sent us a True Head of Israel, who goes in front of us and teaches us the way we should go and the actions we should do in order that we not sleep away and squander our days and years; he is "The Flowing River, The Source of Wisdom," our Master Nachman Son of Feige,

Na Nach Nachma Nachman MeUman, may his merit protect us, Amen; who arouses us from our sleep and inflames our sealed hearts and strengthens us to stand firm; who goes before us and prays for us and recommends our good. Did he not tell two trusted witnesses that, after his passing, whoever will come to his holy grave-site and will recite there the Ten Chapters of Psalms [the Tikkun HaKlali] that are known to rectify blemishes in the Covenant, the secret of which this Tzaddik revealed from the mysteries of the world in order to rectify estranged souls, and will give a coin to charity in this Tzaddik's name; then even if this person's sins and transgressions are extremely numerous and severe' G-d forbid, this Tzaddik will endeavor with all of his might to ave and to rectify and to extract this person from the deepest depth of hell? And he said: "I will span the length and breadth of creation to help him: I will pull him out of the deepest depth of Hell by his sidecurls."

And You know, Master of the whole world, everything that is happening to us, to each and every one of us in these times, especially with regard to blemishes in the Covenant, which is the blemish of the whole Torah, G-d forbid. Woe is me! Woe is me! What can I say before You, Who sits on high? What can I tell You,

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Who dwells in Heaven? For You know all the hidden and revealed things!

Master of the Universe, full of mercy, knower of hidden things, You know the secrets of the world and the hidden parts of all living things. You search out the hidden chambers of the gut, and test the kidneys and the heart. Before You are revealed all the hidden things, how the obstacle, and tests, and pitfalls are overwhelming us at this time, when atheism and unchaste and lust are growing stronger and stronger all the time. The only refuge left to us after the passing of our holy Master is his holy grave-site, that has the sanctity of the Land of Israel, and from which our Master has the strength to elevate and rectify everything to You.

This being so, from where will come our help, to whom can we pour out our prayer, where is the place that we can confess everything that has happened to us, in order to transform our descents into ascents, our transgressions into merits, that we should merit to leave behind our poisonous and disgusting behaviour and our foolishness? Therefore, O G-d, evoke Your compassion and mercy upon us, for the sake of Your great Name that is joined with the name of the True Tzaddik, and help us in his merit and in his strength that the gates of Tzion should be opened up for us. Open for the gate at the very time it is being locked shut! Open for me the gates of righteousness and I shall enter them and thank the L-rd! Open u the gates and let in the righteous people who guard the Faith! This is the L-rd's gate,

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righteous people will enter it! Lift up your heads, O gates, and be uplifted, O eternal entrances, and let in the King of Glory!

And let us merit to go to Uman with songs of joy and to prostrate ourselves in prayer on our Master's holy grave-site, and let us merit to awaken ourselves quickly from our deep sleep and to get up from our downfall and to return to You in perfect repentance with a perfect heart, and to conduct ourselves from now on according to Your good will, we and all of Your People Israel, and let us never again return to folly from now on and forever! May the words of our mouth and the meditations of our heart be acceptable to You, O G-d, our Rock and Redeemer, Amen! Amen!

Based on Rabbi Yitzchak Breiter's Prayer.

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The Tikkun Chatzot

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Tikkun Chatzot [The Midnight Prayer]

1. By arising at midnight to toil in Torah, Prayer, and Hisbodedus, one merits to separate the good from the evil and to draw upon himself true memory, to remember always his eternal purpose and destiny. And to cleave his thoughts always to the World to Come. And to look at everything that the Blessed L-rd arranges for him every day, in order to hint to him constantly to draw near to Him, for this is the main good and eternal purpose of life and the main sustenance of man during his brief days of vanity in this world. And everything that happens to him every day is for this purpose alone [to remind him to draw near to G-d]. (Likutay Moharan I:54)

2. Arising at midnight sweetens harsh judgments, and is as beneficial as a Pidyon. (Lik. Moh. I:149)

3. The time for the midnight prayer always begins six hours after night fall, both in the summer and in the winter, and extends for two hours, until the end of the second night-watch. And in the morning it is good to look at the heavens, for through this, knowledge is drawn down. (Ibid.)

4. The main service of the Jewish man is, in the winter to be careful to arise at midnight and, in the summer, when the night is very short – less than six hours – and there is no midnight prayer (as mentioned above in #3, [that is outside of Israel, for in Eretz Yisroel, the shortest night of the year is still almost eight hours long]), then one should be careful to arise early in the morning before dawn. (Sichot HaRan 303)

\*Note: The full Hebrew text of Tikkun Chatzot has been included in the back of the book.

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back cover:

LETTER FROM  
REBBE NACHMAN OF BRESLOV

“THERE IS A PRINCIPLE THROUGH WHICH EVERYTHING IS TRANSFORMED TO THE GOOD.”

It is good to sing and to say in every difficulty and in every situation a new song:

NA NACH NACHMA NACHMAN ME'UMAN

YEAR 5682 FROM THE CREATION