

# A Voice Calls Out to G'd

---

## Contents

1. [The Fight of Returning To G'd](#)
2. [The Advice of the Righteous](#)
3. [Meshiach](#)
4. [Escaping From Time](#)
5. [Today](#)
6. [The Gift of Forgetfulness](#)
7. [Forget the Past and Start Again](#)
8. [Hard Beginnings](#)
9. [Imprints of Holiness](#)
10. [Plain Talk With the Almighty](#)
11. [Finding the Divine Presence](#)
12. [A Time for Everything](#)

13. [Don't Give Up](#)
14. [Walking With G'd](#)
15. [The Prayer Pipeline I](#)
16. [The Prayer Pipeline II](#)
17. [Conclusion](#)
18. [Letters](#)
19. [Some Short Prayers](#)
20. [Ethics of Rabbi Nachman](#)

---

## **A VOICE CALLS OUT TO G'D**

Based on the Works of  
Rabbi Nachman of Breslov  
and His Holy Disciples

---

## 1. The Fight of Returning to G'd

Rabbi Nachman of Breslov once said: "If you believe you are capable of destruction, then believe you are capable of repair." [Likutei Moharon II; 112] If you delve deeply into this amazing insight, you will realize that it involves the entire foundation of repentance -- returning to G'd.

A tremendous feeling of heaviness and hopelessness fall upon the person who wants to return to G'd. These feelings arise so suddenly that one encounters great difficulty battling them. The fight is particularly hard for those who have already sinned by committing sexual offenses, by profaning the Shabbos, by eating non-kosher foods, or by falling in similar ways. The battle is even more difficult for those who led their lives contrary to the entire Torah. just when a spirit of holiness and purity inspire these

people, caused by the righteous (explained later on), feelings of despair and hopelessness vigorously try to subdue this holy spirit of repentance. Thoughts of depression and despair bother them, they worry about the terrible spiritual harm their actions have caused, and their consciences give them no rest. The answer though, the true answer, are the words of Rabbi Nachman: "If you believe you are capable of destruction, then believe you are capable of repair." [Likutei Moharon II; 112]

Someone who returns to G'd is truly great, and his repentance is very precious to G'd. The sages of blessed memory spoke very highly of such people. In the Talmud; "Rabbi Abahu said, 'In the place the repentant stand, even the most perfectly righteous cannot stand.'" [Tractate Berachot 34b] In the Zohar; "Rabbi Yosie said, 'We were taught that the place assigned to the penitent in the next world is so high that even the totally righteous are not allowed to enter there. The penitent are closest of all to the King since

they are more devoted and strive more intently to draw near to Him." [Zohar on Genesis 129a]. It is also brought in the Zohar; ". . . to the place reserved for the repentant, even the completely righteous cannot attain, since the repentant are established in an exceedingly high place." [Zohar on Leviticus 16b]

Why then do all of these feelings of despair attack a person who wants to return to G'd, as well as doubts and distractions? Rabbi Nachman said: "A person's intentional sins incite him to deny G'd." [Sefer HaMidot; Amunah 22]

Actually, G'd's Presence is never absent. Everything in the world is part of G'd's living force. The world of the minerals, the plants, all of the animals and mankind are all part of G'd's living force with which He has "Dressed Himself" G'd's "Clothes" are all of the creations of the world. The main purpose for which we are sent to the world is to reveal G'd's All Encompassing Presence. G'd Himself is found in every motion, fold, and detail of the universe. His Presence

dwells among us and everything is composed completely of G'dliness.

However, if a person sins, he causes G'd to separate and hide His Presence from him. The person would then be compared to the poor, unfortunate people of whom the Prophet Isaiah spoke: ". . . but if, because of your iniquities, you separated yourselves from G'd, and because of your sins, He hides His Face from you, not hearing you. . ." [Isaiah 59:2] In other words, G'd becomes angry if we sin, and His Presence, [which is actually our faith in Him], would eventually depart from the world if we disregarded His Commandments.

The Sages said: "In the beginning, before Israel sinned, the Divine Presence directed everyone, as the Torah says: '. . . since G'd, your L'rd goes through the midst of your camp.' [Deuteronomy 23:15] After they sinned, the Divine Presence departed from among them, as It says: '. . . so He should not see an unseemly thing in you and turn

away from you.' [Deuteronomy 23:15]" [Tractate Succah 3b].

The righteous of each generation beg G'd day and night to let His Presence return to the world. These righteous leaders struggle very hard, and they make tremendous self-sacrifice. They are extremely devoted in prayer, they often speak encouraging words of faith with others, and discover and reveal new concepts and ideas of Torah. Through their prayers and struggles, ideas of G'dliness regain clarity in the world, and the Jewish people who come from the same spiritual sources, return to G'd as they awaken from the darkness of their misunderstandings. As the righteous continue to serve G'd, more and more of the misunderstandings of G'dliness fade away. New clarity comes to the world, and more and more Jews wake up from their sleep -- realizing the need to return to G'd.

The righteous leaders, or Tzadikim, draw upon themselves G'd's great Light by being constantly aware of His Presence in the world. They even

wear themselves out by traveling from place to place -- talking with many people, in order that others may benefit from their tremendous awareness of G'd. Many Jews are inspired to return to G'd upon hearing their teachings and even by merely being in their presence.

The Tzadikim even reveal concepts and ideas of G'dliness to sinners and transgressors. They explain to all how to return to G'd and how to fulfill the Torah even if they have already fallen, stumbled, or are just far away from G'dliness -- as each person knows in his own heart.

Even with the great light of the righteous guiding them, those who want to return to G'd have to endure very hard tests since the power of free choice is very great. Crooked ideas and past evils are easily awoken with their hearts -- even after they have seriously considered and understand the need of returning to G'd. These evils only come to confuse and distract, though. The test is even more difficult for the poor, misguided Jews who stumbled in sin with members of the



opposite sex -- by committing adultery, by having relations during the woman's impurity, as well as for those who violated other prohibitions of the Torah. All of the evils which overpowered these people become aroused and irritated at their desires for repentance -- So it remains quite difficult for these people to actually repent.

These sinners, unintentional or otherwise, have crossed over the fences of holiness and purity which separate the Jews from the other nations of the world. They have assimilated among the other peoples of the world.

Questions and doubts constantly plague them, but when they seek G'd, the Satan, (or Evil Urge), reminds them of their sins making them feel bitter. The Evil Urge then challenges their belief in G'd with doubt provoking questions. If they leave these questions unanswered, they will feel guilty since they already realize it is correct to believe in G'd, and this is essentially what all of these questions are about. All of this only brings them back to an even stronger bitterness. So it goes --

questions, guilt, and bitterness; questions, guilt, and bitterness, until their spirits and hope give way right in front of their own eyes.

Yet there is still no relief, and their consciences still bother them. "Why did I not have pity on my soul by doing good actions?" "How did I do such terrible things?" Or, "Why did I pervert myself, chasing after the filth of the Evil Urge?"

When someone realizes the consequences of his actions and does not return to G'd, he suffers terribly. He becomes upset, his enthusiasm dwindles, and he becomes lost in the thick darkness of terrible depression. The darkness alone is enough to kill him, G'd forbid.

## **2. The Advice of the Righteous**

However, the true, righteous Tzadikim who have reached the place of G'd's Mercy and Greatness can help people out of even the lowest of

situations. Aided by the power of their prayers and G'dly struggles, people become aroused to repent and return to G'd, as mentioned earlier [See note on page 1], Therefore, all who want to return to G'd should draw close to these truly righteous leaders of our generation. They receive their knowledge of Torah and advice from an incredibly great, righteous Tzadik.

This great Tzadik was appointed from above -- he was chosen from among the special leaders of each generation. He is compared to "Meshiach," (Messiah), who is called "the Wondrous Counselor." [Isaiah 9:5]. This Tzadik was worthy enough to reach the place of "Oneness of Oneness." in other words, the innermost secrets of the "Ancient of Days" were revealed to him. (Our perception of G'd as the "Ancient of Days" is our highest perception of Him. There, we realize His "age old wisdom and experience," so to speak. G'd as the "Ancient of Days" is as someone totally uninvolved with the world -- remaining far

above its limitations). Oneness of Oneness is a place of incredible wisdom.

The righteous leaders who receive their faith and knowledge from this specially appointed Tzadik can also give advice from "Oneness of Oneness." The advice received from there is Eternal -- totally impossible to contradict or overrule. Actually, this is written in Psalms: "G'd's Advice stands forever." [Psalms 33:11]

Receiving proper advice and applying it toward serving G'd are the first steps to take when returning to G'd.

The main problem involved in serving G'd is confusion concerning what one should do or which advice he should follow. The Torah speaks of this problem of confusion. ". . . a flaming sword that revolves . . ." [Genesis 3:24] This sword was put to use after the first man sinned by eating from the "Tree of Knowledge of Good and Evil." G'd warned Adam not to eat from this Tree, so when he disregarded G'd's Command, he was

punished, and sent out of Paradise (the Garden of Eden), where the "Tree of Life" could still be found and abused by him. To keep Adam out, G'd placed this flaming, revolving sword at the entrance of the Garden. [See Genesis Chapters 2 and 3]

All of the pictures, images, and fantasies which confuse a person, urging him to change his mind from one way of thinking to another, are all represented by this revolving sword. This confusion occurs when a person does not know the proper way of approaching the "Tree of Life," which would enable him to merit Eternal Life.

There is definitely advice for every person, revealing how to return to G'd from any place he might be. People do not always understand this advice, but if they did, it could save their souls from destruction. Their lack of understanding is related to Adam's sin. When Adam ate from the "Tree Containing Knowledge of Good and Evil," he then became aware of the importance of both good and evil. This confused him, and he could no

longer tell the difference between right and wrong. Adam's sin also effects his descendants, so the Tree of Knowledge still confuses us when we are weak at clearly discerning right from wrong. This is what is written in Proverbs: "There is a way that seems right to a man, but at its end are the ways of death." [Proverbs 14:12]

Therefore, when a person starts to serve G'd, he must be very careful to choose the right path.

The great Tzadik mentioned earlier is compared to the "Holy of Holies." His advice comes from a very high source of intelligence which includes the advice of all others. Actually, this great Tzadik possesses within him the roots of all souls since he is familiar with the source from which they all come into being.

The severity of the judgments which are decreed on the world can be lightened when the judgments are appealed at their sources. When this happens, any limitations caused by the judgments are also lessened.

The holy Tzadik mentioned before knows the roads and paths through even the thickest darkness and is even called "the one who knows the darkness." [Daniel 2:22] The advice he gives actually comes from this high place from which judgments are decreed, so his advice is all-encompassing, enlightening even the thickest darkness. He can help every individual according to his own special situation by lightening any judgments which may have been decreed against him.

Being able to return to G'd is actually a very wondrous kindness. For, after a person ignored the good advice of the Torah, and even ruined the Torah's advice by sinning -- how can he still have a chance to accept the Torah's advice and now return to G'd? Now that a person disregarded the Torah's advice, it should now have even less of a chance of helping him.

The truth is that it remains quite difficult to return to G'd without the help of the righteous leaders of the generation. However, they can

guide people back to G'd because they receive the light of Meshiach.

Meshiach is familiar with even the roots of repentance, and he knows wondrous advice, drawn from the very source of the Torah. Meshiach is actually higher than the Torah Itself, and if a person is worthy enough to hear his wonderful advice and actually follow it, all of his sins will be changed to merits.

This is the foundation of Yom-Kippur, the Day of Atonement, which is related to the Great jubilee, the Fiftieth Gate -- the highest gate of repentance. Wonderful advice is given to all sinners from that highest place. Meshiach, and also the great Tzadik who is compared to him, can inspire people to return to G'd from any place they are, until they are filled with such yearning for holiness that they return to G'd on their own.

The main secret of Meshiach's advice is faith, which is represented by the Shabbos. If a person has faith, he will certainly turn back to G'd.



Therefore, a person should trust in G'd, and strengthen himself specifically in the areas which the Evil Urge tries to make him fall. He should not be afraid of the Evil Urge, but instead, just keep increasing his faith in G'd. He should constantly work on his weaknesses, since the Evil Urge will constantly try to make a person fall by attacking him in his weak areas. The Evil Urge will really cause terrible damage if one lets thoughts of despair into his heart, such as: "It is too hard to ever atone for sins like these" or , It is absolutely no use fighting, it is a losing battle." It may be very difficult to fight off despair though, especially for those terribly distant souls who have "done what they have done," causing all sorts of spiritual harm by their actions.

There are many people who were inspired to return to G'd many times and started to repent from the ways of evil, truthfully serving G'd. Afterward though, they again fell away from G'd, each according to his own failings. The Evil Urge constantly reminds them of these failures, which

causes them to feel terribly despondent and hopeless -- for they realize the terrible consequences of their sins, as well as their other failures in serving G'd.

Really though, if one could turn around these tricks of the Evil Urge, he would give himself tremendous encouragement and strength. Now that a person understands that sin causes terrible spiritual harm, he has to realize that this is the same as saying: "I believe!" -- And since I believe, there is certainly hope for me, for if I believe I have caused harm through evil, then I must believe I can repair by repenting. This is what Rabbi Nachman said: "If you believe you are capable of destruction, then believe you can also repair." [Likutei Moharon II; 112]

It is well known that the atheists, non-believers, and anti-religious do not believe they have caused any damage by sinning. This is because they have given nonsensical and foolish reasons for the Commandments of the Torah. However, the Jewish people are a holy nation, and we

believe that sins cause terrible destruction and ruin in spiritual ways. They also incite the Evil Urge to start up with us. When we strengthen ourselves in the areas the Evil Urge attacks though, we thereby cause him to help us instead.

The plan of the Evil Urge is to continually tempt us into sin, until we rebel against G'd. The Evil Urge wants to make us crazy -- in order to make us deny the judgment, and even the judge, G'd forbid. This is what the sages said: ". . . today he will tell you to do this . . . until he tells you there is no G'd in the world." [Tractate Shabbos 108b]

A person constantly has to outwit the Evil Urge by strengthening himself in every possible way he can think of, and thereby have mercy on himself. Rabbi Nachman's insight is itself enough for a person to strengthen himself. For, if you truly believe you have caused harm by sinning, then this in itself is the beginning of repentance. This is a tremendous foundation, since a person can now have enough faith and hope to eventually correct all of the spiritual harm he has caused, not giving

in to despair at all. This is what is written in Psalms: "All of Your Commandments are faith." [Psalms 119:86] The main purpose of the Commandments is to help us develop a complete faith in G'd. Eventually, we will be able to fully recognize G'd as "the One Who Spoke and the world came into existence.

The righteous leaders are so strong, that with their help, a Person can completely repent to G'd and even change around his sins to merits. This can come about when one has even the smallest amount of faith. For when a person has faith, one good deed which is especially pleasing to G'd will be enough to bring him back to G'd -- that is, with the help of the righteous.

Therefore, every person should ask G'd to reveal the truly righteous leaders of the generation to him, since it is with their help that such wonderful salvations can come about.

These righteous leaders receive their tremendous outlook and understanding of Torah from the

great, wondrous Tzadik who is compared to Moses, our teacher, and to Meshiach -- and they have all been chosen from the great men of all generations.

One must keep asking and begging G'd until he actually finds these righteous leaders -- for then his sins will be completely changed to merits. This is especially true for those poor, misguided souls who want to return to G'd now that they have committed so many sins.

It is even worth fighting off unnecessary sleep, in order to constantly pray and beg G'd to reveal to one the true Tzadik who can heal him and bring him to great, divine places, thereby saving his soul from destruction. This is what King Solomon cried out in Proverbs: "Do not give sleep to your eyes, nor napping to your eyelids -- but save yourself like a deer from the hand of the hunter, and like a bird from the snare." [Proverbs 6:4-5] A person should constantly fight off laziness and sleep, at least until he comes close to the Tzadik, who will pray for him and show him how to draw

close to G'd. "Do this now my son, and save yourself When you have come into the hand of your neighbor; go, humble yourself, and acquire for yourself many friends." [Proverbs 6:3] The commentator Rashi explains that one should acquire many friends who will pray for him. The friends of which the verse speaks are the truly righteous who are called G'd's brothers and friends. A person should even allow himself to sometimes be stepped on or humbled, and should constantly ask G'd to help him find the truly righteous, begging Him with all of his strength -- until he actually finds them. Then, with their help, he will be able to deliver himself from evil and destruction.

It is written a little later on in Proverbs: "Limit your sleep, limit your rest, limit your folding of the hands to lie down, and your lackings will be fulfilled as a runner, and your want as a bodyguard." [Proverbs 6:10-11] In addition to its simple meaning, the verse can also mean: "You have to sacrifice your sleep and rest so you can

have more time to search for the truly righteous leader who is called the 'runner' and 'bodyguard'. " The righteous are called runners because they always go quickly from one spiritual level to the next, as it is written: " . . . If you will walk in My Ways. . . then I will give you places to go among those who stand by." [Zechariah 3:7] "Those who stand by" are the angels, yet the righteous can go among them, and are not limited to merely standing by. The righteous are also called bodyguards. This is because they shield all those who trust in G'd.

Now then, this is the second meaning of the verse. "Only give yourself a little sleep and a little rest ... until you are worthy enough for the righteous to come to you like a runner and like a bodyguard, fulfilling all of your lackings." O Rashi explains that things which you lack or do not have enough of will be given to you. All the things which you lack or do not have enough of, material or spiritual, will all come to you as a

runner and as a bodyguard, all in accordance to the righteous leader who you find.

The righteous can bring down all favor and profit from both spiritual and physical realms by applying their tremendous knowledge of G'dliness to the situation. All lackings are then completely fulfilled, as it is said in the Talmud: "You have acquired knowledge, what then do you lack?" [Tractate Nedarim 41a]

Therefore, all those who want to have pity on their souls should cry and yell out to G'd, even right now -- begging G'd to let them find a true Rebbe and leader who can bring them to a true knowledge of G'd. When a person finally finds a true Rebbe and leader, all of his sufferings will disappear and his whole situation will change and straighten out.

The great Tzadik mentioned earlier, who is compared with Moses and with Meshiach, does his main learning with his disciples. They in turn learn with the other Jewish people, thereby



helping them closer to G'd. These righteous leaders can even help people who are in the lowest of situations, and even those Jews who disregarded the whole Torah. These righteous leaders can bring these other souls high above the limitations of place and time.

G'd Himself is really above place and time, as explained by Rabbi Nachman, [Likutei Moharon II; 6] but this whole subject is really very wondrous and hidden, impossible to fully understand with a mere mortal mind.

You must realize though, that the main reason one feels the presence of time is because he does not understand -- that is, because he suffers from a lack of knowledge, relatively speaking. As one's intelligence grows larger, time becomes less significant, and one draws closer to the realm of Eternity or Infinity.

You see, in a dream, the rational mind, or intelligence, departs. The dreamer is left only with imagination, and in fifteen minutes he can

pass through the seventy years of his life. This is actually what happens in a dream -- it appears to the dreamer that he has passed through many seasons and years, but when he wakes up, he realizes that all of these seasons and years were only a short time. A person's intelligence returns to him at the end of his dreams, and it accounts for these seventy or so years as about fifteen minutes.

On the other hand, what one considers as seventy years, are really only fifteen minutes to another. This is all fairly difficult to understand though. If someone would come to another person while he was dreaming, and tell him that this dream which he comprehends as taking place over a long time period, is really nothing but fifteen minutes, the dreamer would not believe him at all. According to the dreamer's imagination, it seems as if he were passing through a very great time span.

Now, even though it may appear to your mind that you have passed through seventy years

during a dream, the whole stretch would only be about fifteen minutes for someone with a higher intelligence, and so on, higher and higher, until there is an intelligence so high, that even the time span considered a fairly long one for the intelligence immediately above your own, is negligible for his intelligence. This all goes on and on, until there is an intelligence so high, that for him, the whole span of time is virtually insignificant. His intelligence is so tremendous, that he considers all of time as less relevant than seconds -- just as the seventy years which pass by in a dream are really only fifteen minutes. Think about this; there is an intelligence so high -- that for him, all of time is virtually insignificant.

### **3. Meshiach**

Meshiach will have passed through a very long span of time before he finally comes -- a span ranging from the creation of the world onward,

and he will have gone through much suffering along the way. Even so, G'd will tell him: "You are My son; you were born this day." This statement is very striking since, considering Meshiach's greatness, G'd should perhaps tell him how knowledgeable and experienced he is. However, because of Meshiach's tremendous outlook and intelligence, he will truly realize that all of his own intelligence is as nothing when compared with G'd's Own intelligence. Therefore, G'd will say to him: you were born this day." [Psalms 2:7] -- This day specifically, since all of his past experiences will be insignificant as if he had experienced them all on that very day.

#### **4. Escaping From Time**

The greatest foundation that Meshiach will reveal when he comes, is that nothing at all is limited to place or time. Meshiach himself will have reached such tremendous heights of G'dliness that he will

truly realize his own insignificance as he stands before G'd -- the Infinite Master of All. Meshiach will be absorbed within a very high vision of G'dliness and will live and work with a most incredible sense of purpose. He will reveal all of the fantastic truths of G'd's Ways. Meshiach's revelation to mankind will be so great, that everyone will fully understand how G'd fills the universe, and how place and time are only limits and "vessels," created to help us reach G'd.

From the great light revealed by Meshiach, everyone will realize that they have to thoroughly repent. This is what is written: ". . . and a redeemer will come to Tzion, and to Jacob, one who causes sinners to repent." [Isaiah 59:20]

It is impossible to truly return to G'd without first realizing that time and place are mere creations. A person's awareness of the enslaving presence of time and place is dependent upon his knowledge. A person who has a greater knowledge will be closer to being above the realm of time and place and their limitations.

Therefore, when a person sins (which only occurs when he is overcome by a spirit of foolishness, as the sages have said), [Tractate Sotah 3b] he will fall even further to the chains of time. This is because foolishness is the opposite of knowledge, and just as knowledge sets free, foolishness enslaves. The heart becomes bitter because of sin, the spirit falls, and sinners often become filled with despair and boredom. Anyone who has already experienced holiness and purity though, will eventually realize the enslavement his sins have caused him, and run back to G'd in repentance. These people are then lifted beyond the limits of place and time to the higher realms, as Rabbi Nachman said: "The day a person repents is above the limitations of time." [Sefer HaMidot; Tshuva II]

If a person lets his thirst for G'd cool off though, he will again fall under the clutches of place and time. There, one could fall even further if he lets doubts and questions influence his thinking, for then a spirit of despair could easily overpower

him, causing him to feel he is not needed at all. This could all cause his awareness of the higher realms to be hidden from him.

Eventually though, the person will come to understand that this bondage to time and place is being caused by his imperfect repentance and yearning for G'd.

When the person finally repents with his whole being and yearns for G'd out of great thirst and desire, he will come to a spiritual paradise, completely above the limitations of time and place, where he will experience great pleasures and delights. This spiritual place is compared to the "World to Come, since the pleasing sensations and spiritual warmth which emanate from the rays" of the Divine Presence can be experienced in both of these places.

However, just as before, if the person once again lets himself get old" -- by relaxing under his achievements of already being a Master of Repentance, this fantastic light will darken, and

he will once more be subjected to time's menacing drawl.

In truth, every person is in a situation similar to this one of the repentant sinner. In fact, the cycle can be seen through the different times of day and their prayers.

Repentance and beginning anew have to do specifically with the morning and the "Shachris," or morning prayers.

Repentant sinners, as well as other Jews who start to serve G'd, usually begin by following the rituals and actions of the more experienced religious Jews, trying at first to go through at least part of the days the way they do -- by praying, learning, and working at serving G'd.

They eventually start to pray according to the order which the sages laid down. They say the long passages of the sacrifices and the incense offerings, the "Shma Yisroel," where we accept the yoke of the kingdom of heaven -- by declaring G'd's Oneness, -- and by promising to love and



obey Him, and also the "Amidah" prayer, the prayer of eighteen blessings -- the most intimate prayer, said softly while standing before G'd.

The morning is a time which symbolizes growth and strengthening one's service to G'd. This means different things for different people. However, newcomers usually start to strengthen their service to G'd by first taking on more and more of the other Commandments of the Torah, in addition to their praying.

These repentant newcomers usually fail though in some way from properly serving G'd, and G'd must therefore subject them to a test of their loyalty.

The person's Evil Urge will tempt him to sin -- for this is what makes the situation a test. This is well known and understood by all those who have attempted to enter the ranks of G'd's Service. Overcoming the Evil Urge is the main part of the test -- and one will need great strength to pass. The person will need tremendous, virtually

inexhaustible reserves of energy as well as a special blend of clever-simplicity in order to strengthen himself in serving G'd. He cannot allow himself to fail because of any reason in the entire world.

However, more than anything else, a person must be very careful not to feel small or worthless, since these feelings can cause a person to fail the test by making him feel that he does not have a hope in the entire world.

This deadly evil manifests itself in all sorts of ways -- keeping the victim at hand from praying with feeling, from being happy and from serving G'd in general.

All of this is like the afternoon, the time for the "Mincha prayers, which is the main time that feelings of worthlessness grab on to a person. Therefore, one must take heed to the warning of the sages: "Always be extremely careful during the Mincha prayers." [Tractate Berachot 6b] Be very careful to pray with the proper intentions, in

joy, knowing that G'd is listening to your prayers, and most important of all -- do not let feelings of worthlessness disturb you at all.

Just as the different times of day have different qualities and personalities, so do the various times of a person's own life. A person's life is called day, and his departing and death are called night and darkness. This is what King Solomon wrote: "as long as the sun has not set." [Ecclesiasties 12:2]

Therefore, after a man lives through half of his days, he reaches his afternoon -- which is related to the afternoon itself -- the time for praying Mincha. This is the time that the Evil Urge pushes a person harder and harder. It is also the main time that thoughts of worthlessness bother a person.

However, a person should not allow himself to fail due to any reason at all. He only has to have faith in the advice of the righteous men who cried out in a strong, powerful way, reminding us that

"there is no reason at all for despair," for, it is written in Psalms: "G'd's Greatness has no comparison." [Psalms 145:3] G'd's Greatness also includes His tremendous Mercy; so when a person approaches G'd in repentance, remembering that He is All-Merciful, everything will then change around completely for the better. Bad will change to good, sadness to happiness, and even sins will be changed to merits, as the sages have said. [Tractate Yoma 86b]

Really, a person should start to serve G'd while he is still young, since: "It is good for a man to place the yoke upon himself while he is still in his youth" [Lamentations 3:27] The sages said: Youth is a crown of roses" [Tractate Shabbos 152a] -- a beautiful, valuable time.

Yet, even people who have been strong in serving G'd from the time they were young must continue the fight as the years go by. This is because the Evil Urge will always try to block a person from the ways of life. This battle is even

more difficult for the poor, misguided souls who did not even start to serve G'd while they were young. When these people realize that most of their years have passed, they hurry and return in repentance, yearning desperately to serve G'd. The Evil Urge strengthens his tortuous hold on them though, enticing them to chase after their appetites and desires.

This is what the verse in Song of Songs cries out: "Tell me, oh you who My Soul Adores, where do you feed your flock, and where do you cause them to rest in the afternoon [Song of Songs 1:7]. Afternoon specifically, since this is the time that the flock usually rests -- due to the "heat" of increasing judgments.

Therefore, a person must work at praying to G'd while he is still young, constantly asking G'd that he never weaken from serving Him. For, a person sometimes falls into sin as he grows older, especially after he has reached the middle of his life -- when his day starts to darken. These are very difficult times; a person must therefore

contemplate his approaching end, and should give himself encouragement -- in order to help himself serve G'd properly. This will help him nullify any judgments which may have been decreed against him, due to his Evil Urge, who "rides him" because of his dejection and feelings of abandonment -- all so characteristic of this time of Mincha.

Therefore, especially during these later years, a person should seek out and attach himself to the true, righteous men of his generation, since they are compared to Moses, our teacher. They, like Moses, can lighten the judgments which have been decreed against a person -- by appealing to even the highest places above if necessary.

## **5. Today**

The true, righteous men of the generation receive their knowledge from the wondrous Tzadik who is

compared to Meshiach. Therefore, they can reveal amazing, wonderful advice to all who are close to them.

Some of the most important advice they reveal concerns forgetting. A person should get into the habit of forgetting all that happened to him in the past, even if he already sinned or "messed up 99 many times by eating non-kosher foods; by stealing; by violating the Shabbos or Yomim-Tovim (Holy Days); by masturbating (spilling his seed); or by sinning in other ways. A person should forget about all of his transgressions, even if he violated the whole Torah. -- For now that one wants to return to G'd with repentance, he has to feel he is a totally new creation born again! Anyone who wants to have mercy upon himself by considering his eternal purpose, no matter what situation he is in at the time, only needs to realize that he is an absolutely new creation -- newly created with each day. it is because of this that we say all of the blessings of the morning prayers each and every day', praising G'd again

and again for everything He has given us, as explained in the Codes of Jewish Law.

A person should always consider his work and divine service totally new each day. Every Jew fulfills lots of "Mitzvot," (Commandments) every day by wearing Tzitzis, (Fringes) on his garments; by putting on Tefilin, (Phylacteries); by loving his friends like himself; by visiting the sick; by honoring his parents; and by many of his other actions and deeds.

Most important of all, always try to feel that there has never before been a day like the one which you are experiencing right now, and that there will never again be a day like this one. The service to be done for G'd today is totally new. The obligations a person has are meant only for him. Every obligation is very special and can only be fulfilled at a particular time and place. Every individual has a unique way of serving G'd. We ourselves are chosen to fulfill these obligations and mitzvot, not the angels, and not the flaming, spiritual beings. The souls of the righteous



basking in Paradise high above cannot complete the tasks either. The mitzvot were given only for the living. And only the living can actually give thanks to G'd. A person can give thanks to G'd every day, no matter how insignificant or lowly he may feel he is.

Insignificance and lowness should not be excuses for despair. In fact, they are just the opposite. If someone realizes he is small and insignificant, he will add greater glory and sanctity to G'd's Name when he finally draws close to Him.

This is what is mentioned in the Zohar: ". . . Jethro then came; that great, supreme priest of the whole pagan world, and confessed his faith in the Holy One, saying: 'Now I know that G'd is greater than all of the Lords.' [Exodus 18:11] The Holy One, Blessed be He, was then exalted in His Glory above and below, and He then gave the Torah in the completeness of His Dominion." [Zohar on Exodus 68a] When those who were far away from G'd come close to Him -- G'd's Greatness is most revealed.

The most essential advice for fulfilling the Torah is to constantly begin anew. Someone who cannot seem to serve G'd due to temptations of the powerful exile which pull at his soul, body and money, should also try to reach G'dliness -- by merely beginning anew all of the time. This is compared to G'd's Name of "I Will Be What I Will Be" [See Exodus 3:14] -- Simply, I will prepare Myself to Be.

Sometimes, a person must start over and over again many times in one day, until all of his beginnings combine to help him make a final, successful start at serving G'd. This is what the sages have said: "A good thought is never lost." [Zohar] Therefore, if a person constantly starts anew, he will eventually serve G'd the way he should.

The most important advice is to totally detach oneself from all of the sins he has committed up until this very second, disowning them by completely returning to G'd. Do not let any failures or unsuccessful beginnings count against

you. instead, pretend that you never before began to serve G'd and that you are now beginning for the first time ever.

In fact, a person will usually stumble and fall further and further from serving G'd if he allows himself to feel that he already started to serve G'd in the past. This is a big mistake. For instance, if someone starts to serve G'd, but later on falls from his level, then gets back up, but later falls again and again, he will eventually get frustrated with serving G'd and lose motivation to pick himself up when he falls.

The best advice is therefore to forget everything which happened in the past. Even if a person already started anew thousands upon thousands of times, he should still start again whenever he fails, since now is the only time which counts. A person should prepare himself to serve G'd with all of his might whether he feels he has to scream and cry out to G'd from the deep recesses of his heart; or whether he must drop everything in order to learn, pray, or do a certain mitzvah; or

even if he merely has to remind himself of a certain good point he has.

Other areas of serving G'd involve the same discipline; you must keep starting over and over again until you finally meet with success, and are consistently following the Ways of the Torah.

Really, it does not matter how many times one has to start over before he is worthy of success, since the sages said that someone who sinned through his whole life, but repented at the end is forgiven for everything which he did. Forgiveness comes even easier for those who attempted to serve G'd earlier on in life.

The main reason that people fail at serving G'd is because they let themselves feel they have already been tested long ago. Thoughts such as these are virtually a cue for the Evil Urge -- who causes these people to feel worthless, since they previously started to serve G'd, but later on failed in one way or another.

The Evil Urge wants to take people away from life by confusing them and urging them to give up. Therefore, you have to be very careful to go in the ways explained above -- especially to always start anew, irrelevant of the situation. You should totally forget about the occasions you may have sinned -- for any failures will not be counted against you at all. You should just keep repenting and starting over again -- until you reach the level of serving G'd which you should -- starting and ending your service of G'd with total perfection.

Those who strengthen themselves in all of these ways will eventually be worthy of attaining tremendously high and wonderful things.

## **6. The Gift of Forgetfulness**

A true knowledge of all this is received mostly through the great Tzadik who has already attained great perfection.

Therefore, it was Rabbi Nachman who once said: "Most people think of forgetting as a defect. However, I consider that, at times it is very beneficial.

If you did not forget, it would be utterly impossible to serve G'd. You would remember your entire past, and these memories would drag you down -- now allowing you to raise yourself to G'd. Whatever you did would be constantly disturbed by your memories of the past.

Therefore, G'd has given you the power to forget and disregard the past. The past is gone forever and never need be brought back to mind. Because of your ability to forget, you are no longer disturbed by the past.

This is very important to consider when serving G'd. Most people are distressed by past events, especially during prayer. When a person recites his prayers, his thoughts are constantly disturbed by memories of the past. He may think about his business or household affairs, worrying whether

he might have done something wrong or forgotten something important. While attempting to serve G'd through prayer or study, he might become troubled by his many sins and shortcomings. This is a universal problem and each person knows his own difficulties.

The best advice for this is simply to forget. As soon as an event is over with, forget it completely and never think about it again. Understand this well, for it is a very important concept." [Sichos HaRan (Rabbi Nachman's Wisdom) 26]

## **7. Forget the Past and Start Again**

Everyone should get into the habit of forgetting all of his sins by repenting and by starting anew. This is what our teacher Moses made possible for us when he broke the tablets of the Ten Commandments after watching the people sin with the golden calf, a conglomeration of all the

possible sins in the world, since it was a combination of idol worship, sexual perversions, and blood shed." [Midrash Tanhuma; Parsha Ki-Tatzai]

The Jews felt very guilty after their terrible sin, and when Moses realized this, he let the tablets fall and break. The sages said: "If the (first) tablets had not broken, there would be no possibility of forgetting . . ." [Tractate Eruvin 54a]

This requires a bit of an explanation. The first tablets broke before their miraculous appearance could make an impression on the Jewish people. If Israel had had a chance to realize the significance of the tablets while in their degenerate state of sin, they would have suffered from terrible shame, since they would have realized their gross unworthiness for such a revelation of G'dliness. Such a tremendous shame would be impossible to ever forget. However, since Moses let the tablets break, Israel could still repent to G'd, forget about their tremendous sin, and begin anew.



Therefore, by letting the first set of the Ten Commandments break, Moses actually revealed the tremendous powers of being able to forget, establishing forever that repentance and starting anew are only possible with the ability to forget.

This explains the connection between the final words of the Torah: and the awe which Moses revealed to the eyes of all Israel," [Deuteronomy 34:12] to the Torah's beginning: "In the beginning of G'd's creating the heavens and the earth . . ." (The Torah is read in a early cycle, and right after we end It's reading, we start again).

The awe which Moses revealed to the Jews refers to this time when he let the tablets fall, as explained by Rashi. By letting them fall, Moses revealed and established that the most powerful, true way for the people to escape the guilt of their sins -- is by simply repenting and forgetting about them. This gives every person new strength to start again at serving G'd. Hinting at this specifically, the Torah begins again: "In the beginning . . . Immediately after we learn the

lesson of forgetting the past, we start the Torah again from "In the beginning . . ." [Genesis 1:1]

This is the level of repentance we reach for every year on Rosh Hashanah (the Jewish New Year), and during the Ten Days of Repentance. The most essential part of repentance is to realize you have to start serving G'd as if it were your first time. This idea sheds great light on the verse in Lamentations: "G'd, let us return to You, and then we will have truly returned, and our days will be renewed as of old." [Lamentations 5:21] Amen.

## **8. Hard Beginnings**

Everyone should accustom themselves to repent and constantly start anew. It is forbidden for anyone at all to give up hope or feel despondent. This applies even if a person has failed thousands upon thousands of times.

One must know that "all beginnings are hard."  
[Mechilta; Parsha Jethro]

Feelings of heaviness will weigh a person down and try to push him back to his previous evils each time he resolves to start again, and with more and more force each time.

Therefore, a person must begin to serve G'd by repenting with great yearning and desire. However, it is impossible to arouse such a desire for G'd and repentance unless one has already experienced the ecstasy of G'd's glorious Light, inspiring him to repent.

Yet, how can G'd reveal His precious, delightful Light to someone who has not first drawn close to Him by repenting? It would be like strangers partaking of Kodshim (holy food), which is prohibited. [See Leviticus 22:]

If this is the case though, it is a vicious, revolving cycle and the question remains, how can a person start to return to G'd?

G'd sometimes has extraordinary mercy on a person by letting some of His Divine Light shine forth to his thick darkness, in order to inspire him to return in repentance.

Someone who is imprisoned in darkness cannot receive this light the way he should though, unless he immediately repents. Spiritual harm which his bad actions have caused make G'd's Light appear almost blinding. It is too much of a realization for one time, and even if the person is successful and does return to G'd, he will usually fall again as time goes on, since his present situation requires more sanctity than he ever had before. If he lacks this extra sanctity, he will fall right back down.

Therefore, the most valuable advice is to constantly begin anew and never give in to despondency or despair since "all beginnings are hard." [Mechilta: Parsha Jethro]

## 9. Imprints of Holiness

The different exiles of the Jewish people are also related to these struggles of repentance. When the Jewish people merited to return to our land in the past redemptions, many Jews eventually sinned because they were not careful to sanctify themselves more than before. The land of Israel has tremendous holiness -- much more than the other lands of the world, so it should be shown greater respect and sanctity.

The same is true, for example with someone who enters the King's Chambers -- he must be extra cautious to show proper respect or he will be sent away.

When we came back to our land, many of the Jews were not respectful enough. This caused G'd's Wondrous Presence to appear as a blinding, overbright light. And this, in turn, became the chief cause of the "shattering of the vessels" which later took place there.

When "vessels" are shattered, the "Other Side" (the side opposite sanctity and holiness), gains strength. As more and more of the vessels broke, it became harder and harder for the Jews to repent. They sinned more and more, and were eventually exiled from the land. This happened to our nation several times. We are now in the fourth, last, and most difficult exile of all -- the Roman Exile, which will last until Meshiach comes and the Holy Temple in Jerusalem is rebuilt.

Even in exile though, "The Right Hand of G'd is raised high; the Right Hand of G'd does valiantly," [Psalms 118:16] and: "G'd, You are exalted Forever." [Psalms 92:9] Rashi explains this as; G'd, You always have the upper hand." G'd's Ways will always come through, and this can be seen from each redemption, since new levels of holiness were achieved in each successive redemption, helping the Jews keep the Commandments of the Torah, bringing us closer and closer to the final redemption. These achievements caused lots of lasting impressions, and through the strength of

these impressions we will eventually have strength to mend all of the shattered vessels. Then we will finally be able to receive the light of G'd's Providence.

A tremendous amount of holiness remains with us from these spiritual reachings -- even now, giving us strength to survive as a nation in exile. Also, because of these imprints of holiness, we have strength to receive certain fragments of the awesome knowledge of G'dliness and faith. These "sparks" of Light and Divine Knowledge enlighten us in the ways of G'dliness and faith, and even allow us a knowledge of G'd Himself. This cycle of exile and redemption takes place in other ways as well.

For instance, a person who starts to serve G'd, falls, starts again, but again falls -- time after time, must constantly realize that every beginning that he makes is precious to G'd and will never be lost or forgotten about, even if he fell so far as to actually sin. When a person falls spiritually from his place, a small impression still remains intact

from all of his service to G'd and from all of his new beginnings, just like the impressions which remain with the Jewish nation as a whole.

These lasting impressions cause wondrous repairs in the world and they are needed to construct the holy building that is long overdue -- that is, the Holy Temple.

When Meshiach comes, we will finally have a complete redemption, never to be exiled from our land again. The Holy Temple will also be rebuilt, and in such a wondrous way, that it will never again be destroyed. All of the Jewish people will gather together from all over the world in tremendous holiness -- not leaving even one soul or spark of holiness outside, since G'd does not want to even consider having anyone remain aside or far away from Him.

Therefore, we need a tremendous amount of "vessels" for this building. Yet, to build these vessels, we must first have the tools. "I, (Rabbi Nosan) once heard this concept from the holy



Rebbe, who said, 'I can create wonderful vessels, the difficulty being that must create the tools as well.'" [Chai Moharon 71]

In these generations, we are in the epoch of Meshiach, but the "Other Side" is gaining strength, gathering power far and wide. The "Satan," its leader, realizes that the Redeemer will come very soon, which means he will have to release all of those who his demonic force swallowed up -- freeing us all forever.

Therefore, since the struggle is so difficult, anything holy which a Jew does is very precious to G'd; whether it is studying Torah, praying, giving charity, completing an act of loving kindness, or any other mitzvah.

Bringing these good deeds together is the task of the "Caretaker of the Field," who works to repair the "field." The repairs of the field involve the corrections of all of the souls and worlds, which are compared to plants of a field. Meshiach -- who is the "Caretaker of the Field," desperately

needs all sorts of holy actions, whether large or small, to help finish the holy building which he is working on.

Everyone who has ever done something holy or worked to serve G'd should know and believe with perfect faith that no actions or words will ever be lost from the world. Even if a person only worked at serving G'd for a few years, days, or even hours, his work will always remain precious to G'd -- even if he later on fell from his level. Awakenings and good thoughts are also never lost or forgotten, as it is written: "A good thought is never lost." [Zohar]

Immediately after one has a good thought or idea, and certainly after completing a good action, the righteous leaders of each generation take it to the site of this holy building. When this amazing building will be completed, all of the scattered people of the world will gather there -- not one will remain outside. This is also understood from what Rabbi Nachman said when he spoke on the subject of the "incredible

amount of spiritual 'houses' which are added to the holiness when even a single person moves into the 'neighborhood.'" [Likutel Moharon II; 8] He bases this on a verse in Isaiah: ". . . and the neighbor shall not say 'I am sick,' for the people who dwell there (in the neighborhood) shall be forgiven their iniquity, (all because of him)." [Isaiah 33:24] (The neighbor might feel sick because of past sins, but as Rabbi Nachman explains, his new ways of holiness will cause his well -- being). When there are, for example, twenty people praying together and one more person comes, many "houses of prayer" are added; as is seen with a word of twenty letters -- when one more letter is added, an incredible amount of new combinations can now come into existence. The Rebbe explained further, that this is even true when the person joins the group temporarily, as is seen in the verse which speaks of the neighbor: ". . . and the neighbor shall not say 'I am sick . . .'" [Isaiah 33:24] The example of a neighbor is specifically used, because our whole analogy of building houses of prayer is like the

case of a group of people who have a certain neighbor. The neighbor can do as he pleases, either staying or leaving. Even so, he is still considered a full-fledged neighbor for as long as he is there, not inferior in the least.

It is the same here, when someone joins the group that is praying, even though he may be compared to the "temporary neighbor" -- amazing happenings are taking place because of him. When this neighbor comes in by doing a certain holy action or good deed, even if it is something he is only doing because of the moment, an incredible number of "houses of prayer" are added to the group's "neighborhood." Fantastic ecstasies are created because of him, even if he plans to later leave the wings of holiness, going far away like the temporary neighbor." [Proverbs 14:28]

This is what we see practically when there are, for instance, nine people who want to say one of the holy prayers such as "Barachu," "Kaddish," or "Kedusha," which all require a minyan, (a quorum

of ten Jewish men). Even if the nine are great, righteous men, they cannot say the "Kedusha." if one more man comes to them though, even the lowest of the lowliest from the street corners and alleys, he can join up with them to form a minyan. Even if the tenth man is the lowest of the lowliest, lots of high, spiritual sensations are created because of him, giving G'd tremendous pleasure.

One Jew can add so much to G'd's Holiness and Glory even if there is already a minyan, and even if there are already lots of minyanim. For; "the glory of the King is revealed by the multitudes of the people." When people gather together in holiness, each additional person causes incredible improvements and countless numbers of "new buildings" to be created, as derived from Rabbi Nachman's talk.

This is how Rabbi Nachman explained the concept that three stones (letters) can build six houses (words), that five can build one-hundred twenty, six can build seven-hundred twenty, onward and

onward, reaching incredible limits." [Likutel Moharon 11; 8. Three "stones" can build six "houses" as follows: 1) A-B-C 2) A-C-B 3) B-A-C 4) B-C-A 5) C-A-B 6) C-B-A Rabbi Nachman based this part of the talk on the Sefer Yetzirah, (The Book of Formation).]

Therefore, it works out that everything which a person does to serve G'd in this world is kept track of, and immediately taken to become part of the holy building, giving it fantastic improvements. Even if the person later on goes away from the ways of holiness, the improvements will never be destroyed.

If a person encourages himself to constantly begin anew all the days of his life, then in the end, all of the improvements he created by serving G'd will all gather together as his help and encouragement to return to G'd in completeness and in truth. Though it may seem difficult in the beginning, in the end he will accomplish tremendous achievements and corrections. A person will then come to realize how much each

of his holy deeds accomplished -- for he will see that none were ever lost or destroyed.

The same principle is involved with the Jewish nation. All of the improvements and accomplishments made during the first redemptions left great impressions, even though we later disregarded the enactments which caused them when we sinned. The righteous Meshiach is working with all of these impressions as he builds the awesome structure which will come to be the Holy Temple. When he finally finishes our building and redeems us, our eyes will behold, and our hearts rejoice upon beholding the awesome corrections and accomplishments made during each redemption, as well as from every single action throughout the ages, down to every last detail.

This is related to what is written: "G'd says: 'I remember you for the kindness of your youth, the love of your espousals, how you followed after Me in the wilderness, in a land that was not sown.'" [Jeremiah 2:2] And it is written in King

Solomon's Song of Songs: "Come with Me, come with Me from Lebanon, My Spouse. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards." [Song of Songs 4:8] The simple explanation is; at the end, G'd will remind us of all our merits and acts of kindness. He will count them for us even from the beginning -- when we followed after Him in the desert, in an unsown land -- passing through lions' dens, mountains with leopards and other dangers. Despite the fact that Israel sinned to such a degree as to cause the destruction of the Holy Temple, G'd will still remember all of these merits for us. In the end, we will all turn back to G'd in truth, and He will forget all of our evil deeds. Yet He will not forget even one motion which we made while doing any of our -- good deeds. This is the meaning Of. "Can a woman forget her suckling child? Yea, they will all be forgotten, but I will not forget you." [Isaiah 49:15] The sages explain that "G'd will forget for our sake the incident of the golden calf Israel said,



"These are your G'ds, oh Israel." [Exodus 32:4, 8]  
However, He will never forget the merits which Israel has for accepting the Torah -- where they completely sanctified themselves before G'd, fulfilling the first of the Ten Commandments, recognizing that 'I am the L'rd, your G'd." [Exodus 20:2] " [Tractate Baba Batra 34b]

The same is true on an individual level. Even if a person is steeped in sin and feels he does not have a help in the entire world, remembering only how far he was from G'd during the few times he did serve Him, he will eventually see all of his accomplishments, as it is written: "Come with Me. . . look from the top of Amana." Amana is related to the word amuna, which means faith - the starting point in serving G'd. A person should strengthen himself all of the days of his life to always start anew, since "the L'rd will not cast off forever," [Lamentations 3:31] and also because "no good thought is ever lost." [Zohar]

This is how Rabbi Nachman explained the verse in Psalms: "You rule the raging sea; when the waves

rise up, You praise them." [Psalms 89:10] When a person turns toward G'd, he is compared to a rising wave. Even if he cannot hold on to draw closer and closer but instead falls, he must realize that every single effort which he made is still very precious and worthwhile to G'd. The mere fact that he strengthened himself and turned his ways to G'd is in itself praiseworthy. [Chai Moharon]

## **10. Plain Talk With the Almighty**

All those who want to truly return to G'd must know one essential secret -- they should accustom themselves to speak with G'd in a personal way, just as one speaks with a friend. This is the main hope which a person has to help him ascend from all of the evil and darkness he has fallen into. -- Each person according to his own mistakes and evil inclination which "swallowed" him. -- Each person according to the filth of his actions and bad thoughts. -- Each

according to his own lowness. A person should tell G'd about everything that is on his heart and about all the sins he has committed -- with all of their details. One should ask and beg G'd to forgive him and to bring him out of the mud and darkness he fell into -- speaking the same way he would if he were talking with a friend. Prayer, conversation, and crying between a person and the Creator help bring a person to even the highest levels of G'dliness. They are so precious that it is nearly impossible to comprehend or imagine.

"Rabbi Yitzhak said: 'They say in the West (Palestine), in the name of Rabbah, the son of Marri, "Come and see how G'd's Traits differ from those of flesh and blood. The traits of flesh and blood are to be doubtful whether or not to accept an apology after being provoked. Even if a person is positive about accepting an apology, it is doubtful if he will be appeased by mere words. ... G'd however, allows Himself to be appeased with mere words, as it is written: 'Take with you the

words and return to G'd." [Hosea 14:3] " [Tractate Yoma 86b]

Look into the words of Leviticus which begin: "If they confess their iniquity, and the iniquity of their fathers . . ." [Leviticus 26:40 (Parsha Behukotei)] These words show the greatness of repentance, since right after they confess their sins, G'd will return and have mercy on them, as it says: "If they confess their iniquity and the iniquity of their fathers, admitting to the trespass which they trespassed against Me . . ." [Leviticus 26:40 (Parsha Behukotei)] ending a few verses later: then I will remember My Covenant with Jacob." [Leviticus 26:42]

It is stated that repentance is the only protection which can stand in the way of punishment. The destroying angel has no permission to even touch one who sinned, but afterward apologized by confessing his sins. [Midrash Rabbah on Numbers Ch. 20; 13]

Look into the Zohar where it is written: "Rabbi Chizkiah said: 'Whoever confesses his sin, thereby procures G'd's Forgiveness.'" [Zohar on Genesis 56a]

You should also search into the Zohar where it is written: "The Holy One, Blessed be He, is aware of all of a man's sins and needs no reminder of them. However, since the Satan, the supernal adversary and accuser continually lies in wait, always ready to bring a man 's sins before the Holy One, it is a good idea to hasten on in advance of him by fully confessing one's sins." [Zohar on Exodus 41a]

You should also search out the Zohar where it is written: "Rabbi Chiya and Rabbi Yosi were once walking together when Rabbi Yosi suggested, 'Let's expound some words of Torah' Rabbi Chiya then began with the verse: "'I have acknowledged my sin unto you.'" [Psalms 32:5] We learn from this that a man who conceals his sins, not confessing them before the Holy King by begging for mercy, is not allowed to enter the door of

repentance. However, if he confesses them openly before G'd, then G'd has pity on him, and lets mercy prevail over judgment; especially if he cries, since tears open all doors.' " [Zohar on Leviticus 20a]

## **11. Finding the Divine Presence**

When a person is far away from G'd, and all the more so, when he falls to bad desires or sin, his situation is compared to: "Rachel weeps for her children." [Jeremiah 31:15] This is because the Divine Presence, which is the Holiness of the Jewish nation, is called Rachel, as is known to those familiar with the mystical teachings.

The Divine Presence is seen as the Holiness of the Jewish nation before her "fleece is shorn." (Rachel, as well as being one of the matriarchs of the Jewish nation, also simply means ewe or lamb). However, when the Jewish nation sins, the

emptiness and evil of the "Other Side" shear and take away her fleece, which is her praise and glory. These forces of evil then possess her "fleece," and the Divine Presence suffers terribly, as stated in the Talmud: "What does the Divine Presence say? 'I suffer with terrible heaviness.'" [Mishnayos Sanhedrin Ch. 6; Mishna 5]

When this person who is far away from G'd becomes inspired and realizes his great distance from G'd, he should not despair in any way. Instead, he should moan and cry out to G'd, as the verse says: "A voice is heard in Ramah, lament and bitter weeping. [Jeremiah 31:15]

The soul's holiness cries out in terrible bitterness and laments for comfort -- but it is nowhere to be found. For the soul only realizes now how far away she is from G'd, and for what a terribly long time she has been distant.

However, if a person constantly encourages himself to lament and cry out to G'd, then eventually G'd's Mercy will awaken, light will

shine forth upon his soul, and he will be strengthened from above. All of this is compared to the verses: "Thus says G'd; Refrain your voice from weeping, and your eyes from tears -- for your work shall be rewarded ... and there is hope in your end." [Jeremiah 31:16-17]

All of this is only made known to us through the wondrous Tzadik of the generation who is compared to Issachar, (one of the twelve tribes of Israel. Literally, his name means: there is reward). This righteous leader enlightens and makes known to every soul in Israel that there is still reward and that nothing is ever lost -- not even crying heard from the pit, (Gehinom, or hell) down below. Even if a person's desires or shortcomings get the worst of him, and hold him so tightly that he cannot escape, he will still be rewarded when he finally frees himself, and his prayers will never be lost. If a person constantly lets a yearning and deep desire for G'd build up within him, this is also very precious to G'd and it



will eventually help him escape from his worldly desires and bondage.

## **12. A Time for Everything**

One should know and understand very well that there are many different situations which all Jews have to pass through -- good times, and bad times, too. All together they make up the twenty-eight times mentioned in the book of Ecclesiasties, [See Ecclesiasties 3:1-8] and they include all of the different situations of life -- from birth until death. These are also the different times which King David cried and begged of G'd, "My times are in Your Hand, save me from the hand of my enemies and from those who chase me." [Psalms 31:16]

When the great Tzadik teaches Torah and knowledge to Israel the way Issachar did, showing them that there is reward for their good actions,

his life is at its fullest. He can enlighten every Jew, helping each individual understand the situations and times he is passing through, encouraging and inspiring everyone according to their situation. This is the work of Issachar, of whom it is written: ". . . and from the children of Issachar are those who understand the times, in order that Israel can know the appropriate ways to act." [1st Chronicles 12:23] They informed the entire Jewish nation how to act in each situation -- explaining to each person how to constantly encourage and enliven himself according to his individual mood and attitude. -- Times by learning Torah; times by giving charity; by screaming, begging, and crying to G'd; times by just being happy and joyous; times by talking, and times by remaining silent. There is even a time when a person has to put his spiritual work completely aside. This is compared to what the sages said in the Talmud: "Being uninvolved with the Torah is (sometimes) the way It is established." [Tractate Menachos 99b] One must sleep and eat in order to satisfy his bodily needs. Also, one must talk

with other people to relieve tension. This may seem as uninvolved with the Torah, but it is actually the way it is established.

The true, righteous leader of the generation has the same task as the children of Issachar. He must enlighten each individual Jew, telling us all how to strengthen ourselves in our relationship with G'd at each specific time.

### **13. Don't Give Up**

You must realize my lad, my precious brother, that just as a person has to withstand a test -- and not chase after his desires -- whether forbidden or permissible ones, he must also withstand temptation if he has already stumbled into sin, so that he does not completely fall away.

There are so many people who imagine they have failed forever -- saying that it is impossible to continue on in the straight path. Yet this is only

because of their desires and evil urges which seek occasion 'to pull them away from serving G'd -- only to afterward incite them to chase guiltlessly after their bad desires. The Evil Urge finds innumerable contexts and occasions for every person -- with lots of reasons backing up each excuse. Some people are lured away from serving G'd because of a lack of money; some because of personal problems or health reasons, while others are tempted away because of yet different excuses.

However, every Jewish soul is very bitter because of his sins, for the soul realizes it will be forced to give a reckoning and an accounting.

The good therefore strengthens itself time after time and inspires the person to return and repent to G'd. But beware of the Evil Urge and his deadly arguments -- trying to convince a person that there is no hope for him. The Evil Urge will try to make him feel that he is a failure, since he has already tried to return to G'd many times, only to

eventually fail miserably -- everyone according to their own weaknesses.

And so it goes, so many unsuccessful attempts, until a person excuses himself from making any new plans to return to G'd. The truth is that all of the thoughts and ideas of failure are merely the schemes of the Evil Urge, who is merely making excuses for a person to turn aside from following G'd, and from feeling guilty.

However, there is really no reason in the world for despair, and every person must pass through much testing before he can finally merit to enter into the holiness.

Who among us is greater than the first man Adam, who separated from his wife for one-hundred thirty years, and then returned to G'd with complete repentance?

All sorts of impure spirits came to him during these one-hundred thirty years, urging him on and trying to seduce him to stumble into impurity, as the sages said. [Tractate Eruvin 18b]

They certainly must have made him terribly depressed, and the Evil Urge must have lied in wait nearby, trying to make him give up hope the whole time.

Adam constantly overcame the Evil Urge though, and he did not rest from the ways of repentance until he was worthy enough to bear Seth at the end of the one-hundred thirty years, through whom the world was properly established. Seth was the ancestor of all of our fathers: Abraham, Issac and Jacob, and also Moses our holy teacher. Meshiach will likewise be his descendent. Adam repented and was righteous all the days of his life, and he left this world with a good name. Even though we still have to repair Adam's sin in every generation, if he had not strengthened and encouraged himself to correct what he corrected, it would certainly be much harder for the righteous who would come after him.

Essentially, everyone has the same sort of test, so a person has to nourish himself with a lot of encouragement to recover from all of his failures

and from all of the sins he has committed, never letting himself give in to despair. Everything which a person merits to accomplish by repenting is very great-especially if he gets in the habit of starting new every day, constantly imagining in his mind that he was just born. One should be confident that everything which he has not yet been worthy of completely correcting will work out with the help and merits of the holy, righteous leaders.

These righteous leaders have strength to change around everything to good. Do not despair from hoping in them, rather be very stubborn, fill your heart with longing, then beg and cry to G'd for help. This is what is written in Psalms: "Let Israel hope in G'd, for with G'd there is mercy, and with Him, redemption." [Psalms 130:7]

## 14. Walking With G'd

A person should realize that even after giving himself all sorts of encouragement, it is still possible for him to fall from serving G'd if he envies his friends' achievements.

It is a very good trait to be of a low, modest spirit before all men and to feel that others are better than oneself. Yet, if a person gets depressed because of this, then he is really not absorbed in the ways of humility at all, but it's opposite -- tremendous haughtiness. For he may feel that after all of his service to G'd, he is still so very far from Him, and at the same time see his friends attaining higher and higher levels of G'dliness. This can obviously lead to terrible despondency.

It is forbidden to approach G'd this way as it is impossible to know the source from which his soul came, or to which places his wrongdoings brought him. A person is not similar to his companions in any way whatsoever.



This is what the sages said while discussing the mitzvah of counting the Omer. (It is a Commandment to count the days of the "Omer," which start on the second day of Passover and last until Shavuot. These forty-nine days represent the forty-nine gates of purity which Israel had to ascend from the time they left Egypt until they could receive the Torah which was given on the holy day of Shavuot).

The verse says: ". . . and you shall count unto you . . ." [Leviticus 23:15] The sages interpret this to mean: and you shall count for yourselves. [Tractate Menachos 65b] The counting of the Omer is the way for the Jewish people to purify themselves and make themselves worthy enough to, receive the yoke of the Torah -- the kingdom of heaven.

Therefore, a person must count the days for himself, being careful not to stumble or fall at all because of his friends or companions. This is the meaning of the verse: "Abraham was one . . ." [Ezekiel 33:24] Abraham always felt he was alone

in the world, not paying any attention to the things which might slow him down, stop him, or upset him, as explained by Rabbi Nachman. [Likutei Moharon II; Beginning]

There are many people who want to cause a person's downfall. They may tease him, urge him on and laugh at him, or support the arguments which seem to weigh heavily against him.

Lots of stumbling blocks and depressing thoughts often come from friends, loved ones, and "approved" people, too. All of this is very difficult to express in writing, and a person must try to understand this personally. Eventually, he will come to realize that to fight against all of these different sorts of stumbling blocks in the path, he must use the concept of. "Abraham was one . . ." [Ezekiel 33:24] Abraham did not compare himself with his contemporaries at all. All of this illustrate the verse: ". . . and you shall count unto you . . ." [Leviticus 23:15] -- meaning; for yourselves.

You should also get used to living in simple ways and always being happy-even in times of poverty and great stress -- and even if your service to G'd and prayers are not so complete or perfect. A person should always be happy with his portion and he should not compare himself with the rest of the world. There are many people, for instance, whose incomes virtually "flow" to them. In serving G'd also, it may appear to a person that many other people are thousands of steps above him in their understanding of Torah and in the heartfelt yearnings they seem to express during prayer. On top of that, it may appear to him that he alone struggles so greatly -- not even coming close to what others achieve. In addition, he may even be battling his way through poverty and terrible despondence at the same time -- quite a difficult situation.

Yet, even so, one should not get depressed or despair at all and should always be happy with his portion. Instead, he should encourage himself with all of his abilities and with all of the good

deeds he has done in his lifetime. They should all be very precious for him. He should constantly give thanks to G'd, Who has Worked tremendous acts of loving kindness for him, enabling him to come, at least, to his present situation. If one's companion seems better off than he is -- he should not let it even concern him. "G'd is good to all." [Psalms 145:9]

One should be like the simpleton of the story Rabbi Nachman told." [Siporei Masiot (The Thirteen Stories of Rabbi Nachman); The Clever One and the Simpleton] This simpleton would answer everyone in a simple way when they asked him what he thought of his fellow tradesmen who made much more money from their work than he did. He would say: "What difference does it make? This is his work, and this is my work! He loved his work and was tremendously happy with it, even though he did not perform it perfectly, or even close to the way it was supposed to be done. Yet, he was very pleased with the small profit which passed from

hand to hand after he finished his work and great struggling, and he did not pay any attention to others.

A person can only merit this high level by serving G'd in simplicity and by being straightforward. He should make it a habit to talk with G'd the same way a person talks with a friend. Tell G'd all of your heart, tell Him about all of the sins you have ruined yourself with, along with all of their shameful details. Be very strong -- make sure to have this holy conversation as much as you can. Tell Him about all of your adventures and good experiences too; thank and praise Him for all of the Mitzvos and good deeds He lets you accomplish. Be very stubborn at this since most people are plagued by tremendous suffering and feelings of insignificance -- due to the many bruises which time has brought them, (all of which may try to pull one away from having this precious conversation)

A person who wants to accustom himself to the ways of truth and tear himself from the vanities

of this passing world, will be attacked by bitterness, suffering or feelings of insignificance.

Up until now, such people were entrenched in ways of evil, (or at least accustomed to them), but now that they merited an inspiration from above, and yearn to follow G'd -- they must separate themselves from their lowly deeds and ideas.

However, the Evil Urge will confront the person with even more strength at such a time, since: "He who is greater than his companion, has a greater Evil Urge." [Tractate Succah 52a]

Therefore, you should know that the most powerful weapon there is against the Evil Urge is conversation with G'd. Talk with G'd in a completely simple way. Speak with Him constantly, tell Him about all of the incredible wonders He Created, about all of your plans and concerns. Ask Him for help in your war with the Evil Urge. Talk with Him about all that is on your

heart or mind -- all in a simple, straightforward manner.

A person should keep up this regiment even if he gets disenchanted by different sorts of doubts or conflicts.

If you can go to a place of seclusion, it will truly help in this holy conversation. Rabbi Nachman speaks in many places of how beneficial the uninhabited places are for talking with G'd. [Likutei Moharon 52] He also explains how all of the different grasses Join together and help a person in his prayers, [Likutei Moharon II; 1] as well as many other incredible concepts and ideas. [Likutei Moharon II; End]

## **15. The Prayer Pipeline I**

It may be difficult to understand why so much prayer and desire for change is necessary, since everything which G'd does is for the best. The

sages said: "A person must be able to say that all which is done from heaven is done for the best." [Tractate Succah 52a] If this is the case though, why did G'd Command us to pray when we suffer? Are not all of the troubles and suffering really good for us since they can help us merit eternal life?

Certainly, everything which G'd causes a person to go through is for the best, but even so, one must still pray to G'd and request freedom from his sufferings, begging for pleasure and profitable situations.

Prayer effects change in quite amazing ways. When a person prays, he creates "tubes" and "vessels" which draw down and contain any Divine Allotment of Kindness he is worthy of receiving. If the Divine Allotment would descend while the vessels were unfit, the situation would be comparable to an overabundance of "oil," which would cause the "candle" to be extinguished. If this were to actually happen, the



kindness, now overabundant, would lead to terrible destruction.

Therefore, a person should constantly pray to G'd and seek freedom from all of his problems. Yet, at the same time, he must realize that if G'd does not answer his prayers, it must be because his "vessels" cannot safely contain the Allotment he is seeking. If one remains strong in his prayers though, he will eventually repair his "vessels" and experience tremendous joy upon receiving the Divine Allotment he seeks.

The way to create vessels and maintain them is through prayer and the study of Torah. The most essential of the two though, is prayer. It is written: ". . . and all of the produce of the field were ready to grow in the land . . . for G'd had not yet caused it to rain . . . and man was not . . ." [Genesis 2:5] Rashi explains that man was not means that man was not yet there to pray. This illustrates that the way of drawing down Divine Allotment is through prayer.

Before a man prays, even problems and suffering are good for him. Everything is for his benefit. The Divine Allotment and Kindness are withheld from him because of his bad deeds. If, for example, kindness would be allotted without being justly deserved, it would be unappreciated - - causing even more damage, as mentioned before. Therefore, it is only through prayer that the greatest repair of damaged vessels takes place. -- And the greatest repair which prayer accomplishes is to suspend the sternness of judgment, caused by undeserved Kindness.

When a person prays, he "sweetens" the judgments and fixes the vessels so that he is able to receive G'd's Allotment of eternal Kindness, without any problems or bad side effects.

The essential ingredients of prayer are to constantly keep in mind G'd's Oneness and to combine all of one's requests into a single, united prayer -- for, with such a oneness, everything will be good.

A person really has no reason to pray if he does not have a proper purpose for the things he desires. For example, does one give an insane person or an infant everything that he asks for? Definitely not; such untampered kindness would cause greater harm than good. It is the same here. When, for example, a person is poor or has problems with his health and prays, asking G'd to grant him a substantial income, wealth, or health, he must realize why he seeks these things; for by praying for them, he is thereby challenging G'd's Own Decisions.

A person must therefore realize the eternal purpose behind his requests and direct his prayers accordingly. When he can also realize G'd's Oneness, his prayers will be answered, since the "vessels" will then be able to receive the Divine Allotment.

If one does not have a G'dly purpose behind his prayers, then the Divine Allotment which he seeks will damage him. This is seen from the actions of many of the wealthy. Their wealth

incites them on to terrible evils. This is what King Solomon was astonished about. "There is an evil . . . wealth, which guards the evils of its owners." [Ecclesiasties 5:12]

Is there a greater evil than to give a person thousands of coins to play with in this passing world, which could cause his downfall from the ever existing World to Come?

After becoming wealthy, a person often becomes possessed by his money, and it can easily uproot him from both worlds. This is what is written in the Zohar: "The way of wealth in this world is for a person to make sport of it, but it will usually kill him -- ruining his portion in the World to Come, may G'd's abundant Mercy protect us." [Tikunei Zohar: 5 Final Tikunim; See also Likutei Moharon 23]

Therefore, one must envision G'd's Oneness and Eternal Presence before praying. For example, understand the different sorts of reasons behind a desire for money. Then, realize G'd's Eternal

Presence as opposed to the passing life of this world. Finally, direct your prayers together, reaching for the goal.

A person must remember, especially while absorbed in prayer, that everything is for the best. Believing this firmly will help one's prayers a great deal. This realization itself can help a person bring down the corrections he needs for the vessels he is working on. The vessels can then hold tremendous amounts of Divine Allotment and Kindness, allowing him a good income -- even wealth, health, healthy children, and other blessings. Everything will work out fine once the vessels are properly repaired.

This itself is the subject which Rabbi Nachman explained: ". . . and afterward, when he returns from being absorbed in G'd's Unity, his soul's thirst will subside, since it was caused by his suffering, which is already being relieved with the help of the Torah he learned while being absorbed within His Unity." [Likutei Moharon 65]

All of the Torah which a person receives and experiences while being absorbed within the Infinite One must be drawn down with prayer and supplication. This is also understood from Rabbi Nachman's talk, since he already explained that a person has to make a unity from all of his prayers by directing himself toward G'd's Oneness. Then, after this great prayer, he will be able to bring down and understand new concepts and ideas of Torah and apply them successfully to his problems.

Really though, everything is one, for Torah and prayer are dependent upon each other. Through prayer, one can bind to himself the light of G'd's Infinite Oneness. This gives rise to new understandings of the Torah. These two steps: prayer; and the development of new understandings of Torah create and repair vessels. This enables the flow of G'd's Divine Kindness to descend for the good and for eternal life; and not for evil, death or destruction.

Actually though, the righteous leaders of the generation are the only ones who truly understand the ways of prayer. This is what the sages have said: "A person who has a sick person in his house should go to the sage, (that he may pray for him)." [Tractate Baba Batra 116a] The righteous leader is alone able to reach G'd's Oneness during prayer.

The true, righteous leader is also known as the "Caretaker of the Field," for he is concerned with all those who are still far from the destination of G'dliness, and whose prayers are not yet properly directed. He alone is sure to bring them to the destination -- by helping to join their varied prayers together as one ultimate, heartbreaking prayer in search of G'd's Oneness.

King Solomon was one of the greatest of these leaders, and therefore prayed to G'd: "Whatever prayer and supplication be made by any man -- by anyone from your people Israel . . . Hear Thou in heaven and forgive, and do, and give to every man according to his ways which You Know --

since You Alone Perceive the hearts of all men. Do this in order that they may fear You all the days that they dwell on the land which You gave to our fathers." [1st Kings 8:38-40]

The righteous leaders sometimes ask that peoples' prayers not be answered, as well. We see this also from the example of King Solomon. Rashi explains that the emphasis of King Solomon's prayer lies in the words: "Which You Know." [1st Kings 8:38-40] -- If You Know that a certain person will try to cause harm to his companion with money, then do not answer his prayers in which he requests money. The righteous leaders protect the people by making sure any Divine Allotment only comes for good and not for bad.

The knowledge of how to pray correctly is not really known except to the truly righteous. Therefore, other people should attach their prayers to these righteous men, and they will raise up their prayers as is befitting them. This will cause an allotment to come down for them



according to their needs, letting them enjoy healthy children, sustenance, and other blessings; and the allotment will never damage them. In fact, just the opposite is true. With the proper Divine Allotment, everything will work out well and a person will be able to return to G'd easily.

This is exactly what King Solomon meant in his prayer: Hear Thou in heaven . . . and give to every man according to his ways which You Know." [1st Kings 8:38-40] He asked G'd to fulfill all of the requests which Israel would pray for if the requests were for their own good. This is what is written: "Do this (answer their prayers) ... in order that they may fear You all of the days . . ." [1st Kings 8:38-40] -- but not if their requests are detrimental or might damage them.

However, concerning the heathens, King Solomon prayed that G'd should answer all which they would pray for." [1st Kings 8:41-43] Rashi explains that this was so they should not become angry with G'd or lose faith in Him, a probable reaction for them if their prayers were not answered. This

is also the reason that many of the righteous occasionally pray and ask for wealth to be granted to some of the sinners who approach them, asking for blessings. The righteous pray that their requests should be granted, in order that they should not be deterred even more from having faith in G'd-which might easily occur if their prayers were not answered. One must always realize that the intentions of the righteous are always to sanctify G'd's Name in the world.

The true way of prayer is to not be excessively stubborn in one's requests. If G'd grants one what he wants, then it is very good, and if He does not, then it is likewise good. sometimes, it is impossible to fulfill a person's requests -- even when he prays with his whole heart, for perhaps the things he desires would cause him terrible harm if he actually received them. If a person is too stubborn in his prayers, he may end up annoying G'd, causing Him to fulfill the person's requests before he is actually ready for such an allotment, causing terrible suffering and damage.

This is one of the many secrets and hidden wonders of prayer. Man was created so that when he would pray with conviction and stubbornness, he would be able to draw down all of the allotment he requested from above. If a person "forces" G'd though, his answers will be premature and will not be for his own good. For in his present situation, he does not have vessels which are fit to contain the Divine Allotment he seeks.

## **16. The Prayer Pipeline II**

Before a person prays, his problems are usually plentiful. As he begins to pray though, "vessels" are fixed properly and then all which a person lacks can be given to him, and the allotment -- will not damage him in the least.

In general, by praying properly, one's share will come to him for good and blessing. The essence

of prayer is that it be truthful and directed toward G'd's Glorious Oneness -- since completeness in prayer comes only when a person reaches toward this pure, eternal unity. If you give it thought, you will realize that this explains the concept of the sages that a person's prayer should be for the sake of the Divine Presence. [Likutei Moharon 89]

This is more easily understood through Rabbi Nachman's explanation of the following Talmudic parable. "Rabbah Bar Bar Channah took his basket and placed it in the heavens." [Tractate Baba Batra 73b] Rabbi Nachman explains that the basket alludes to his prayers (desires and goals), and the heavens to his soul. [Likutei Moharon 14] The main purpose of prayer should be for the soul -- a part of the Divine Presence.

This is true even for the prayers, "Heal us, oh G'd . . ." and "Bless for us, oh G'd, this year . the most material of all our requests (in the Amidah, the prayer of eighteen blessings)." [These prayers will be discussed later on.] The purpose of even these

prayers is to fulfill the lackings of the Divine Presence, as all lackings of the soul are also lackings of the Divine Presence.

The main intent of our prayers should be to reach the final goal of making the world a dwelling place for G'd's Divine Presence. For instance, when someone prays to G'd, asking for an income or wealth, he should desire the money in order to do good deeds, in order to attract G'd's Presence to the world.

Therefore, the sages arranged the prayers in a fantastic order. First, a person praises G'd with the first three blessings, (of the Amidah prayer). Afterward, he prays for his needs in the thirteen middle blessings. A person does not start to pray for his needs from the beginning -- since he should first praise G'd; mentioning His great Kindness in the first blessing, since this is our main intention in prayer and most important of all. This is what the sages said: "First one should praise G'd for the great Kindnesses He continuously does for us," [Tractate Berachot]

and at the same time realize that everything He does is for the best.

Let's take a look at this first blessing of the Amidah prayer:

"Blessed are You, G'd our L'rd, and L'rd of our fathers, L'rd of Abraham, L'rd of Isaac, and L'rd of Jacob; great, mighty and revered G'd, All-Mighty and Unreachable, Who grants loving-kindness. Master of all things; Who remembers the good deeds of our fathers, and Who will graciously bring a redeemer to their children's children in love, for Your Name's sake. A helping King, a Savior and Shield. Blessed are You, oh G'd, Shield of Abraham."

Certainly, everything which G'd does is for the best, so it is with this in mind that we say "Who grants kindness," and continue onward in this first blessing.

Afterward, we reach the second blessing:

"You are mighty forever, You revive the dead, and You are powerful to save. You cause the wind to blow and the rain to fall. You sustain the living with kindness and revive the dead with great mercy, You support all who fall, and heal the sick, You set the captives free, and keep faith with those who lie in the dust. Who is like You, L'rd of power? Who resembles You -- the King Who brings death and restores life, and causes salvation to flourish? You are faithful to revive the dead. Blessed are You, oh G'd, Who revives the dead.

This blessing corresponds with the trait of might, or G'd's ability to withhold a kindness. In it, we mention G'd's Strength and Wonders, as well as His Ability to renew everything; as it is said: "You are mighty forever . . ." This is similar to what Rashi said, commenting on Psalm 92: G'd, You are exalted forever, and You always have the upper hand . . ." [Psalms 92:9] He explains that G'd's Intentions are always for the eternal good. This realization can help us understand why the

phrase "You revive the dead" is mentioned in this blessing. For, resurrection of the dead is the greatest, most enduring kindness possible -- a gift of Eternity.

All of the experiences which G'd has a person go through are all for this eternal good which will transpire when the dead are brought back to life. This can be understood more clearly by the different phrases of this last blessing.

You see, the greatest possible kindness would be for everyone to be worthy of resurrection. Therefore, in this blessing, where we mention all of the kindness which G'd does for a person in this world, we also remind G'd of His Promise to revive the dead.

In other words, we pray that all the kindnesses which G'd does for us in this passing world, all be done in a way which will also let us merit the resurrection of the dead. G'd should not "sell us short" of our merits entitling us to resurrection by substituting kindness of this temporary world, for



revival of the dead is the greatest gift we can be worthy of receiving here.

A person can now easily understand why livelihood and other necessities are sometimes withheld. It is all for a higher, eternal kindness which is much more precious than anything within the limits of this temporary world.

G'd can certainly let everyone enjoy the benefits of a handsome income -- even great wealth, or let everyone be immediately cured of all disease and sickness, for He is G'd -- the One Who sustains life and heals the sick. G'd sometimes delays or holds back a person's allotment though, all because He sustains life through eternal kindness. That is, with Kindness which will allow Him to bring a person to Eternal Life. G'd supports the fallen, heals the sick, and frees the captives in the same way. That is, in a way which will allow Him to "keep faith with those who lie in the dust" -- which implies that He will Grant them eternal existence in the future.

Looking back, we see that this blessing also deals with the requests of livelihood. Earning a living can be very upsetting, and if a person's livelihood would be withheld, life would be extremely difficult, especially in these times of exile where people have new desires and uses for their money with each new day. Yet, even with our great need for money, we nevertheless mention our requests for livelihood close to the subject of revival of the dead -- thereby recognizing that G'd provides and sustains all men, but we ask Him to do so in a way that will also allow Him to "revive the dead with great mercy."

In other words, G'd should provide us with a means to make a living, (and other blessings, as well), but only in a way that will allow us to be judged worthy of the final, eternal treasure of being brought back to everlasting life. immediately after this we start the third blessing:

"You are Holy and Your Name is Holy, and all the holy sanctify You each day, praising You forever. Blessed are You, oh G'd, Holy G'd."

This blessing speaks of sanctifying G'd's Name, which is the greatest task and purpose our lives can take on in both this world and in the World to Come. It is a very tremendous merit, so we pray that we will always be fit for this tremendous task. This is exactly what we say in this blessing: ". . . all (so the holy (ones) sanctify You each day, praising You forever." Happy are those who merit such an existence.

This last blessing completes the initial three blessings of the Amidah prayer. Summing them up, we first praise G'd for the immense Kindness He does for us; then we recognize that everything which G'd does is to help us merit His Supreme Kindness of revival of the dead, and is therefore always in our own best interests. Afterward, in the third blessing, we pray and yearn to truly exalt and sanctify G'd.

It is only after first praising G'd in these ways that we can even think of requesting our own needs and desires from Him.

G'd could most certainly provide for us without our prayers, but we pray to Him in order to help us create "vessels" for the Allotment, as He Commanded us.

Even though we pray for material needs and desires, our intentions are always for the Divine Purpose of drawing G'dliness into the world, thereby causing His Oneness to be more and more revealed.

Even so, one might think that such grossly material prayers would be better off unspoken.

However, we have to pray with our physical mouths in order to create "vessels" which can contain the Divine Allotment.

We find this in Rabbi Nachman's talk based on the verse: ". . . and He will Bless you as His Words were to you." [Deuteronomy ] The Rebbe

interprets this to mean: "and He will Bless you according to the strength of your prayers." [Likutei Moharon 34] G'd will Bless us according to His Promise or Words -- which are dependent upon the verbal strength of our own prayers.

In the middle blessings (of the Amidah), we first ask to be blessed with knowledge, since this is most essential of all:

"You gracefully grant knowledge to mankind; and You teach men understanding . . ."

In the next blessing, we ask G'd to let us return to Him in repentance. For; knowledge reveals the ways of good and bad, but it can only help us if we go in the ways of righteousness.

Next, we ask forgiveness for our sins, that we might be able to draw close to G'd from now on.

All of these prayers help us reach the main goal and purpose of our lives; drawing down G'd's Oneness to the world, thereby fulfilling all lackings, both spiritual and physical.

Afterward, we say the blessings which deal with the needs of the body. These are the blessings:

"Heal us, oh G'd, and we will be healed. . ."; and "Bless this year for us, G'd, our L'rd, and all the different crops, for goodness . . ."

The purpose of even these prayers for bodily needs is really to have strength to learn Torah and carry out the mitzvot, thereby satisfying the soul's needs. This causes G'd's Oneness to be more revealed in the world, since the soul is really a part of G'd, as explained earlier.

Therefore, those who pray properly and who constantly give themselves encouragement in the fight against the Evil Urge will eventually be filled with tremendous joy as G'd's Oneness becomes more and more revealed.

This is all hinted at in our most powerful ethic of Rabbi Nachman: "If you believe you are capable of causing spiritual harm, then believe you are likewise capable of repair." [Likutei Moharon II; 112]

## 17. Conclusion

My precious brother, always speak with G'd and tell Him about the sins you have transgressed, begging for forgiveness. Ask Him to protect you from the many evils, sufferings and places of darkness which are found roaming this world.

After much time has passed in constant service of G'd -- day and night, you will be worthy to experience amazing wonders while still living in this mundane world. However, you must remain strong in following the holy and wondrous path set forth in this book.

Your dreams of actually being able to experience the "pleasures of the 'World to Come' while yet living in this world" will all come true. A most powerful light will shine forth and surround you, a light which emanates from G'd's most pleasurable fountains. Happy are these people, and how delightful are their portions.

## **Adapted from Letters from Rabbi Nosan zy"e**

Peace be upon you my precious friends,

. . . Place all of your problems before G'd for "He loves you and will provide for you."

However, be on guard against anger and sin, as the sages said. "become well accustomed to the trait of patience."

Remind yourself well of the great Kindnesses and Wonders which G'd has caused for you, and then realize that He has really done much, much more.

The trick is to be strong and courageous enough to constantly receive G'd's Kindnesses and Favors. Of course, you also need to have faith that everything which happens is for the best.

"Fill your hands this day for G'd." -- Become accustomed to learning Torah and saying lots of Tefillos (prayers); even during those days in which you fail miserably.



This is so very important, since nothing is left for a person other than what he prepared for himself during his lifetime -- just as we all truly realize within . . .

### **Adapted from Letters of Rabbi Nosan zy"e**

My precious child,

If you only knew how much pain I feel for you due to your terrible suffering, as you described to me in your letter.

However, the holy words of Rabbi Nachman are our comfort. I am very glad that you have made a place for them of your heart, and that you are brought even to song because of them.

A person should give himself plenty of encouragement, irrelevant of his situation, -- and yes, this was meant even for you. In fact, this is so essential, that all of Jewishness is dependent upon it.

A tragic number of people have become lost because of their self-despair. They let themselves

feel that they have fallen lower than the entire world, or have entertained similar ideas. Now, even though most were fairly intelligent, their intelligence did not help them; as a matter of fact, it usually caused them even greater harm, may G'd's mercy protect us.

G'd's holy Words were given in tremendous Kindness -- so let them flower within your heart.

My child, you must be strong. Keep giving yourself more and more encouragement. The Rebbe must have surely had you in mind in this, for he included even those who are much lower than you when speaking on encouragement and renewing oneself.

You should constantly feel that you are being lifted up and freed from the depths below, since I myself heard the Rebbe say that this is most important of all.

Encourage yourself as well, with every ounce of your strength -- with every sort of idea you can

think of Make yourself happy as much as you can -- even with foolishness and nonsense.

You can rely on the strength of the "elder of holiness," who said that "everything will work out for the best." -- Even a person's sins can be changed to merits -- for G'd is very Great; so Great that is totally impossible to speak of . . .

### **Adapted from Asher B'Nachal #712**

Erev Shabbos Parshas Toldos 5736 (1975)

Peace and Blessings upon you, the special one of my heart, a candle to the Tzadik . . .

I am sending you the names of three people who are thinking of traveling together to Rabbi Nachman's resting place in Uman.

They do not want you to make the adventure too public though, since obstacles can strengthen themselves against you all too easily.

My precious friend, be strong to constantly start anew as we find so often in the writings of the Rebbe. "The greatest completeness in coming close to G'd is reached by constantly starting anew." When a person is strong in this, he will never fall.

Talking with G'd is also very important; in fact, it is the ladder leading up to Him.

On top of all else, remember to be happy -- for we are worthy to know of such a true Rebbe.

### **A Short Prayer I**

Attributed to Rabbi Nachman of Breslov Z"YE

Master of the World; Highest of the Highest and Cause of all Causes. You are the Most High -- above absolutely everything. None can be found above you. Why, no thought can even come close to grasping You. Praises are, to You, merely silent,

vain attempts at true Worship. You are Exalted beyond all blessings and praises. it is You who I seek, You who I search for. O, that You would only forge out a path from Your Holy Presence -- a path leading through all of the worlds. -- until the chain reaches even myself -- to the very place where I am. You can accomplish this feat, since all of the hidden things are revealed to You. With this way and path, enlighten me with Your Light. Help me return to You in complete repentance -- truthfully. All according to Your Will, in truth, according to the way You have chosen for Your creations.

Do not let me entertain any foreign thoughts, ideas, or distractions which oppose Your Will. Instead, let me attach my being to pure, refined and holy ideas of how to serve You in truth -- according to Your Ways and Laws.

Turn my heart to Your Testimony, and Give me a pure heart to serve You in truth.

Bring me up from the depths of the sea; to a great light -- fast, easily and soon. -- For the redemptions of G'd are like the blink of an eye. -- to the "light within the light of life" -- all of my days upon the face on the earth.

## **A Short Prayer II**

Master of the World, may it please be Your Will that I always have an ever-increasing faith in You.

Please Forgive all of my sins (especially ... and Help me to correct any damage I may have caused by going astray. Please don't let me fall into the hands of the Evil Urge if he should try to make me feel depressed or hopeless. instead, Give me the strength to follow Your Laws and Ways in Truth.

Master of the World, please Open my eyes to the Delightful Work of Creation, and Give me the wisdom to repent to You if I somehow become

overcome by the Evil Urge and sin -- causing You to Separate from me.

Dear G'd, I'm not able to come close to you on my own. Please Attach my hopes and prayers to those of the righteous leaders of our generation. Thank You so very much for these righteous Tzadikim. Please Help me draw close to them, so that I can come to understand the right way of life -- and thereby save my soul from the path of destruction.

Master of the World, Master of the World, please Give me the strength to trust in You and to follow the Commandments of the Torah as I was meant to.

I know that sin causes terrible harm and that the Torah contains deep secrets about everything imaginable -- and even more. So please G'd, don't let me fall into ways of evil -- Give me strength to fight off my lusts and earthly desires, and truthfully repent from my past failings.

Please Help me seek out the true, righteous leaders who can change around my sins to merits. Help me to constantly realize how important this really is. Please don't let it become meaningless in my eyes.

Master of the World, You Know that I only desire to come close to You in truth, so please Help me fight off unnecessary sleep -- at least until I am worthy enough to draw near to these true Tzadikim and their ways of holiness.

Midnight is such an exceptional time to come close to You, so please Help me break my sleep around midnight to mourn and wail over the destruction of the Holy Temple, and Help me to thereby shape my very own being to be like that of the Temple.

Please have pity upon me and let me find the righteous leaders of the generation.

Ribono shel Olam, [Master of the World] please send Meshiach soon, and Help me follow his wondrous teachings, which are known even now -



- especially the teachings which reveal how nothing at all is limited to time or place.

Please Help me to fix all of my "vessels" so that I can have a true, clear vision as I stand in Your Glorious Presence.

HaShem, [G'd (lit. the Name)] Come to my aid. Remind me to serve You properly -- and please Annul any bad judgments which have been decreed against me.

Help me realize that I am a newly born creation each and every day, and that I can start with a new slate any time I wish by merely repenting of my past evils.

Master of the World, repentance is so hard for me -- so please Help me to forget the past when I repent to You.

Please bring Meshiach soon so that Your Delightful Truth can be known to the whole world, and the entire Jewish nation can soon gather together in intense holiness, and so that

we soon be worthy of the final redemption and rebuilding of our Holy Temple in Jerusalem -- the very apple of our eyes. Master of the World, please Help all the Jews realize that they are all very precious to You -- and that every good deed they do is kept track of -- no matter where they are in the world. It is so important that I talk with You every day., without fail -- so please Remind me about this precious conversation. Help me find a nice spot for speaking with You as well -- maybe in the forest or field (down the road). Inspire me to cry to You from the deep recesses of my heart, since I'm so terribly far from You, Dear G'd.

Master of the World, I know I am really asking a lot from You, but this is all so terribly important to me, so please consider well these prayers of mine.

Help me pray to You with the proper respect and humility -- and help me understand the hidden secrets of prayer in order that I can pray for others, as well as for myself.

Spare me, please, from the evils of this passing world, and Give me encouragement -- it is such a long, tiring path without Your Help.

Help me so that I can reach my purpose here. -- Purify my soul that I can become worthy of eternal life.

Let me bask in the warmth of Your soothing Presence, Dear G'd -- I know that You only want us to be truly happy.

May it be Your will that my prayers give You "Nachas" -- I don't seek anything more than this. Thank You so much for even the strength to say these prayers, Dear L'rd.

Please Help me to fill the task of being Your Special Servant and Child for ever and ever. Amen, amen, amen, Selah.

---

## **Ethics of Rabbi Nachman**

Amazing! There is absolutely no reason  
whatsoever for despair.  
(Chai Moharon)

There is really no such thing as despair.  
(Likutei Moharon II; 78)

It is a tremendous mitzvah to constantly be  
happy.  
(Likutei Moharon II; 24)

Histboddus (talking with G'd), is the highest  
concept and greater than all else.  
(Likutei Moharon II; 25)

If you believe you are capable of destruction,  
then believe you are capable of repair.  
(Likutei Moharon II; 112)

There is such a concept as changing around  
everything to good.  
(Rabbi Nachman's Praises)

. . . and knows that a person must cross over an extremely narrow bridge, and it is most essential not to be frightened at all.  
(Likutei Moharon II; 78)

---

Say these ten Psalms -- they are a wonderful remedy for every sort of problem, especially Tikun HaBris (gaining sexual purity).

16-32-41-42-59-77-90-105-137-150

Pray with a minyan of Breslover Chassidim every Rosh Hashanah.

Study at least one law from the Codes of Jewish Law each day.

Speak with G'd in your own personal way as often as you can.

Break your sleep at midnight [six hours after dark -- all year round] in order to mourn over the Holy Temple's destruction.

---

A Voice Calls Out to G'd was written by [Rabbi Eleazer Shlomo Shick](#), shlit"a renowned Breslover leader, Rosh Yeshiva, and author of over seventy books, all based on the teachings of Rabbi Nachman of Breslov zy"e

If You would like extra copies of this book, just send us whatever You can afford -- in order to help cover printing and shipping costs.

We also have many other Breslov publications, however, most are in Hebrew.

Donations would also be most welcome, to say the least. The Yeshiva is involved in many different programs -- all with the goals of spreading the teachings of Orthodox Judaism, and Breslov Chassidus, in particular, to the Jewish people.

Feel free to write if you have any questions or just want to share your thoughts or problems.

Most of all though, keep praying to G'd.

Mesivta Heichal HaKodesh  
1129-42th St.  
Brooklyn, N.Y.  
11220

---

*Mesivta Heichal Hakodesh Chasidei Breslov  
1129-42th Street, Brooklyn, N.Y. 11220*