I set G-o-d before me always

Na Nach Nachma Nachman MayUman

Precious Stones



Published by “Mulay ViGadish Mikav Likav”



In honor of the soul of the Rabbi and Chusid
Yisroel Ber Odesser zatza"l
Disciple of the Rav Yisroel Karduner zatza"l
Disciple of the Rav Moshe Breslover zatza"l
Disciple of our Teacher and Rabbi the Rav Nussun zatza"l
Disciple of our Holy Rebbe our Leader and Teacher
Rabbi Nachman of Breslov
Na NaCh NaChMa NaChMaN MAyUMaN may his merit protect us and all of Israel amen
And for the elevation of the soul of
Amram Yosef son of R' Moshe Nachum Halevi Horowitz zatza"l
Meir Akavya son of Yaakov Yimini zatza"l
Aaron son of Yaakov Patz zatza"l
May their souls be bound in the bundle of life

Notice and Request

In this edition great effort was expended to ensure that the book is free of all mistakes and errors. However, it is already known the words of the wise man, "just like it is impossible to have grain without straw, it is impossible for a book to be without mistakes." Therefore we ask, that if a mistake or error is found, be so kind as to notify us so that it will be fixed in the next edition with the help of HY. Telephone: 058-5581489

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2025

The Book of

Precious Stones



Sayings, Advice, and Quotations
Enlightening and Wondrous
Collected from the holy books of Breslov
Includes the Tikun Haklali (General Rectification)

"Every single one of Israel is an aspect of a crown for G-o-d , and it is necessary to insert in it every type of precious stone that is possible to found"

Likutay Moharan – A Collection of the Teachings of Rabbi Nachman, 6

DEDICATION

Dedicated to the good health and long pleasant life of my father

R. Moshe ben Chasha

May this holy sefer be a merit for all those who helped me in my day-to-day life.

IN MEMORIAM

In loving memory of my mother

Chava Bracha bas Shprintza o.b.m. — 4 Iyar 5782

and her daughter — my sister —

Bas Sheva Rosa o.b.m. — 21 Teves 5783

Arranged by Simcha Nanach

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Breslov books in English and Hebrew with search engines

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Revival of the Soul

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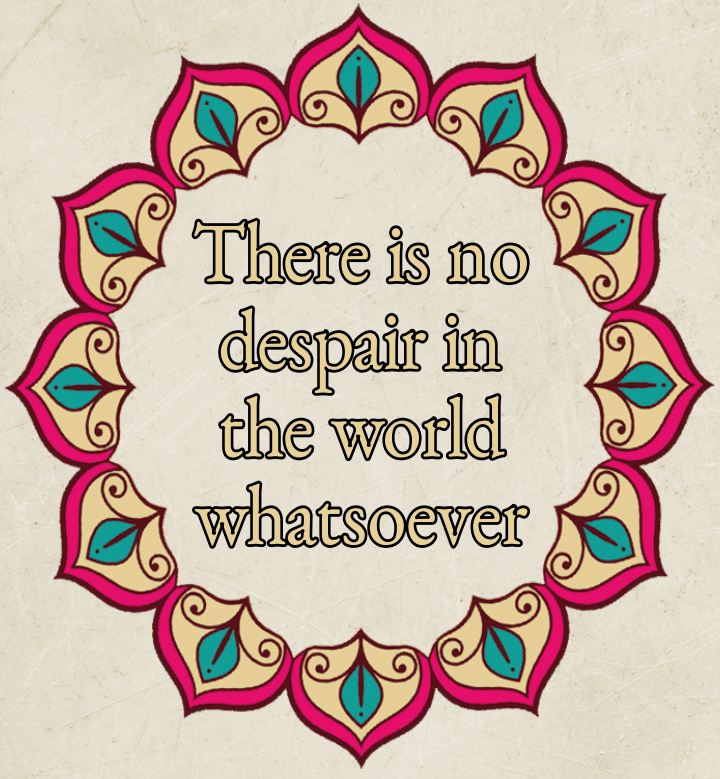
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And the principle is, that it is forbidden to despair of oneself, for even one who is a simple person [אִישׁ פָּשׁוּט] and cannot study at all, or is in a place where he cannot study, or the like, nevertheless, even during his simplicity, he must hold himself fast with fear of Heaven [יִרְאַת שָׁמַיִם] and simple service according to his paradigm. For even then, he receives life from the Torah, as mentioned above, through the great simple person, i.e. the great tzadik who is sometimes a simple person, for he sustains all of them, as mentioned above. And even one who, Heaven forbid, is at the lowest level completely, Heaven forbid, Heaven save us, even if he is placed in the lowest depths of hell [שְׁאוֹל תַּחְתִּיוֹת], Heaven save us, even still he must not despair himself, and should fulfill: מִבֶּטֶן שְׁאוֹל שִׁוַּעְתִּי (Jonah 2:3)—From the depths of Sheol I cried out. And he should hold himself fast however he can, for even he can go back and return and receive life from the Torah through the aforementioned tzadik. The main thing is to strengthen oneself in whatever way possible for there is no despair in the world at all.

Likutay Moharan, volume 2, Torah-teaching 78
In the matter of the conduct
of simplicity of the true tzadik




There is no
despair in
the world
whatsoever



It is necessary in every single generation, for Israel in general, and individually, every single one, to constantly seek G-o-d in every place one is, and cry out at all times to G-o-d , in the manner of 'From the belly of Sheol (-hell) I cried out.' And one should never despair from screaming and beseeching ever, until G-o-d looks down and sees from Heaven.

Likutay Halachos (Collection of Laws), Orach Chaim 1 (Way of Life 1), Falling on one's face (-tachanun) 6:9




Never ever
despair from
screaming and
beseeching.

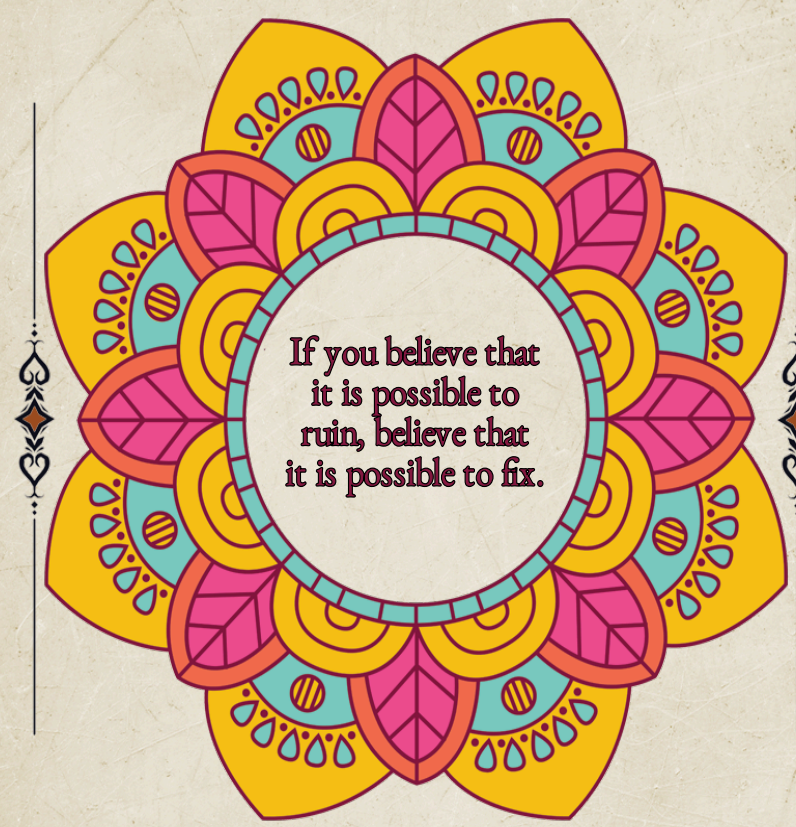


G-o-d saw that it was necessary to descend to this world our holy Rabbi — this is the doctor, he can shine in us faith, and repentance, and healing, to renew us. With every word of his, he can conquer the entire world.

Our holy Rabbi only strengthens us, revives us, something that never was before. 'If you believe that it is possible to damage, believe that it is possible to repair.' Who repairs? Our Rebbe. He revealed this: 'You messed up? Come to me — I will fix it!' Those who study, they know nothing, only pride, and honor, and money, but our holy Rebbe, he is only faith and trust. And he heals us as we are, just come to me, I can heal you.

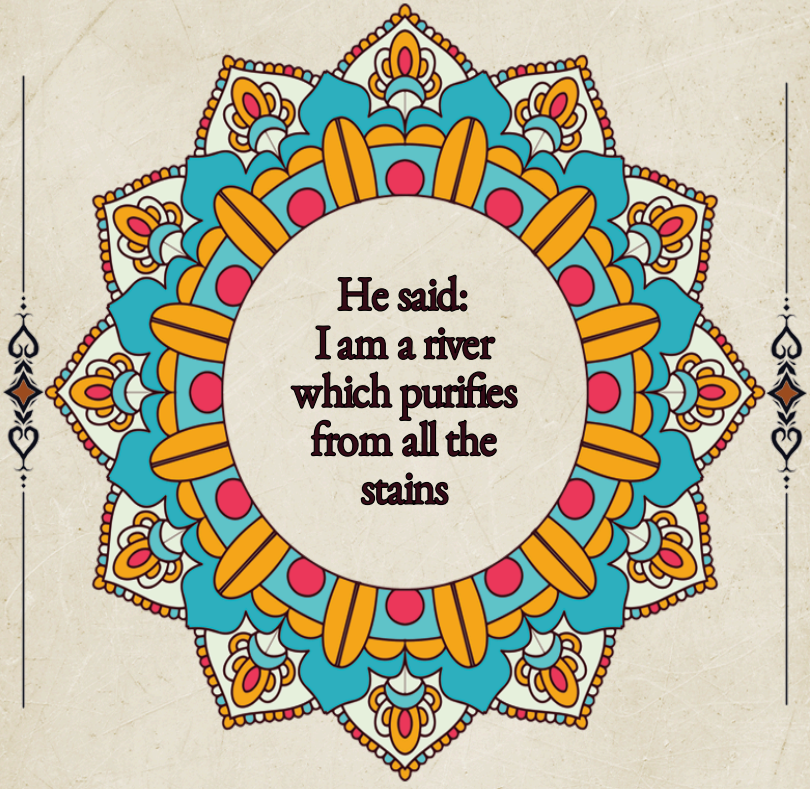
Yisroel Saba, Chapter Come to Me




If you believe that
it is possible to
ruin, believe that
it is possible to fix.

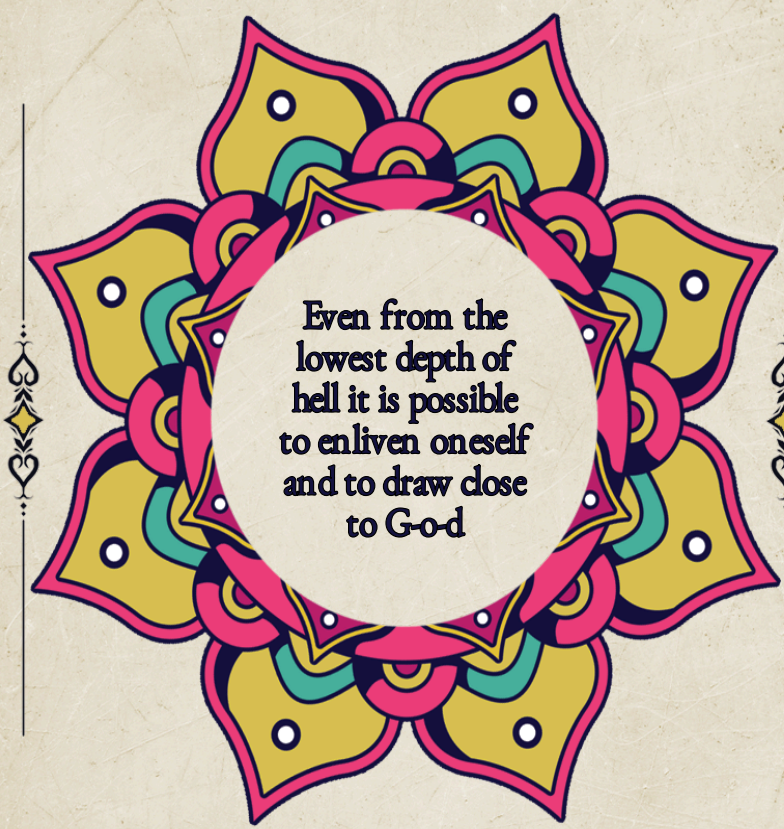
Our holy Rabbi, he purifies from everything, "I am a river that purifies from all the stains (The Life of Our Leader and Rebbe Rabbi Nachman 332)," he purifies us, he renews, and purifies, and fixes us. This is all for our sake, in order to cleanse us of the [worldly] desires. The tzadik, he revealed to us in his holy words how to cleanse and purify ourselves from the [worldly] desires, just to serve G-o-d. For this the world was created, for this was all of creation, all of creation was for the Torah. That Israel should receive the Torah. We need to learn and to fulfill everything that he reveals to us, all that we learn from his holy books – to fulfill this, with mesiras nefesh (-self sacrifice), immediately to fulfill, yes.

Yisroel Saba, Chapter To Learn and To Fulfill


He said:
I am a river
which purifies
from all the
stains

For it is found in the words of our Rabbi of blessed memory (in Likutay Moharan, volume 2, Torah-teaching 68), that there is no despair in the world. And even in the lowest depths of hell, one can enliven himself and draw close to the G-o-d . And in this itself, it is suitable for a person to enliven himself, in that at the very least he sees in himself that he is far from G-o-d . For it could have been that he would be, G-o-d forbid, very far from the G-o-d and not know at all that he had become distant. And since, at the very least, he knows the truth — that he is very, very far — even though this is truly the case, nevertheless, since at least he knows the truth, in this itself it is befitting him to enliven himself, and he can return to G-o-d .

Likutay Halachos (A Collection of Laws, Yoreh Dayah 1 (Teaching Knowledge 1), Laws of giving defective taste (- Noasain taam lifgam) 2


Even from the
lowest depth of
hell it is possible
to enliven oneself
and to draw close
to G-o-d



Know, that it is necessary to judge every person favorably, and even someone who is completely wicked, it is necessary to search and find in him some bit of good, which in that bit he is not wicked, and through this that he finds in him a bit of good, and judges him favorably, through this he raises him in truth to the favorable, and he (the onlooker) can return him in repentance.

Likutay Moharan, Torah-teaching 282




Know, that it is
necessary to
judge every
person favorably.

Know, that repentance is to return the matter to the place from which it was taken — in the aspect of zarka (Tikkunim 21, 43b. Zarka is one of the cantillation notes for reading the Torah), that is, to return and to restore the matter to its root. And the root of all things is wisdom, as it is written: 'All of them You made with wisdom' (Psalms 104:24). Therefore, it is necessary for each one to guard his wisdom and intellect from external intellectual disciplines, which are referred to by the name 'daughter of Pharaoh.' 'Daughter' is an allusion to wisdom that is not wisdom, as our Sages of blessed memory said (Menachot 110), and 'Pharaoh' is a term of nullification, as it is written: 'tafreyu <freyu- similar to Pharaoh> es hu-um' (Exodus 5:4 – disrupting the people from their work), and Onkelos translates: 'You nullify [them] (-make them cease - be idle),' meaning void wisdoms, which are the other wisdoms. For the main wisdom to acquire completeness is none other than the Divine wisdom, and the other wisdoms are merely void wisdoms, and are not wisdom at all.

Abridged Likutay Moharan, Torah-teaching 35

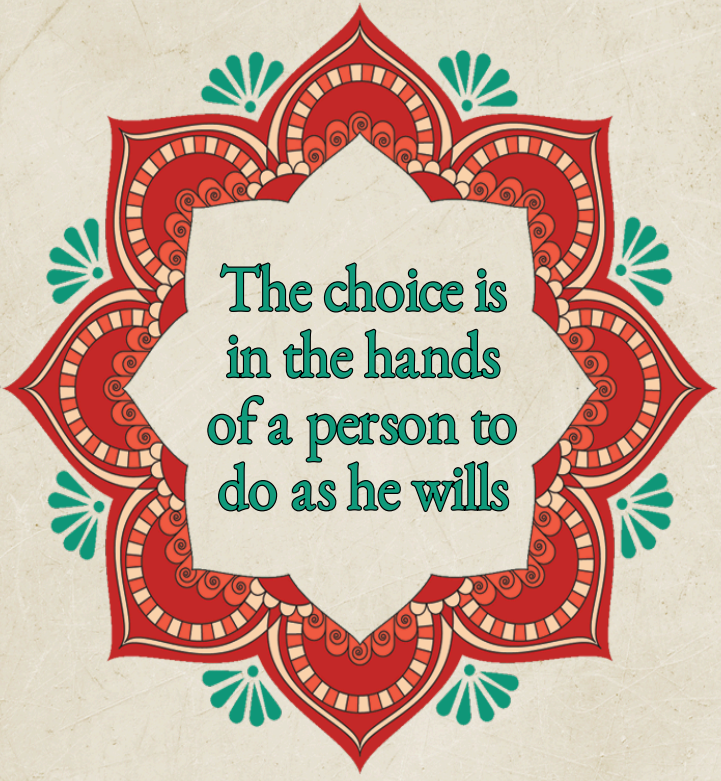


Know, that repentance is to return the matter to the place it was taken from.



Free will [בְּחִירָה, ability to choose freely in all actions] is in the hands of a person to act according to their will, and even all matters—everything is in the hands of the Israelite (person) to conduct everything according to his will, according to his free choice. For in the hands of [one of] Israel, there is free will over every matter in the world. For with others, there are matters in which they are compelled in them, but with the Israelite (person), every single thing that he does, such as traveling to some place or the like, involves service [עֲבוֹדָה, spiritual devotion through intentional actions], and therefore, he has free will over everything.

Likutay Moharan volume 2, Torah-teaching 54


The choice is
in the hands
of a person to
do as he wills

I heard that someone asked him how free will [בְּחִירָה, ability to choose freely in all actions] works. He replied in simplicity [פְּשִׁיטוּת, straightforwardly, without complexity]: that free will is in the hands of a person, in simplicity—if they want, they do, and if they don't want, they don't do. [And] I recorded this because it is greatly needed, for many people are very confused about this because they are very set in their deeds and ways from their youth. Therefore, it seems to them that they have no choice, Heaven forbid, and they cannot change their actions. But in truth, it is not so, for certainly every person has free will always over every matter, and as they want, they do. [And] Understand these matters deeply.

Likutay Moharan, volume 2, Torah-teaching 110.



[Free Will:] The choice is in a person's hands, simply: if he wants, he does (it); if he does not want, he does not do it.

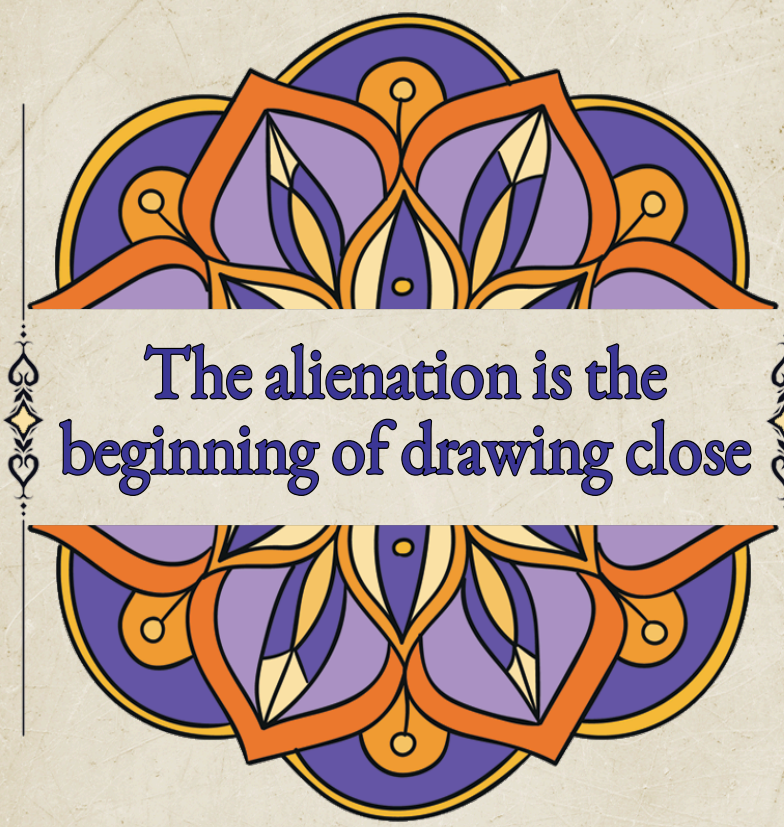




Being distanced is the beginning of drawing close, that is, when a person wants to draw close to G-o-d, may He be blessed, (then) usually judgments, afflictions, and many powerful obstacles come upon him, and it seems to him as if they are distancing him. But all this is for good, for the sake of drawing close. [And] He must strengthen, and overcome, and steel oneself, and stand resolute in this trial, not to be distanced, G-d forbid, by the afflictions, and the obstacles, and the alienation, and not err in himself to say that they are distancing him, G-d forbid. Rather, he should know and believe that everything that passes over him, it is all for his benefit, so that he strengthens (himself) to draw closer, for the distancing is only for the sake of drawing close.

Likutay Aitzos – A Collection of Advice, Strengthening 20.



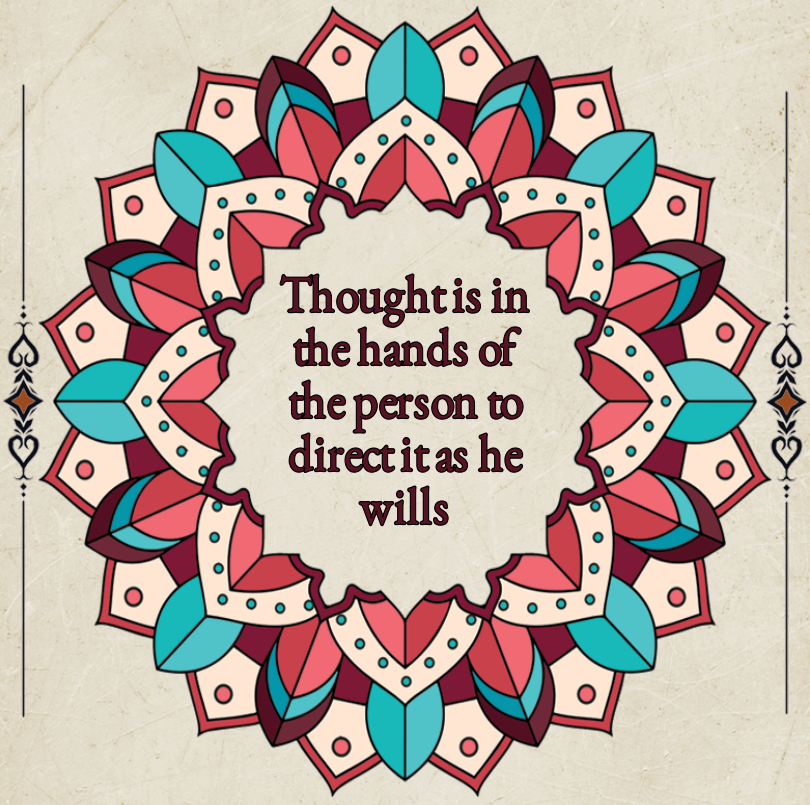

The alienation is the
beginning of drawing close



Thought [מַחֲשָׁבָה] is in the hands of a person to direct it according to their will to the place they desire. [And] It is impossible for two thoughts to exist together at all. [And] Even if sometimes one's thought flies and wanders in other, foreign matters, it is in the person's hands to return and to direct it, against its will, to the proper way [דֶּרֶךְ הַיָּשָׁר], to think what is appropriate. [And] This is exactly like a horse that turns from the path and veers to another way, where one grabs it by the bridle or its like, and brings it back, against its will, to the proper way. So too in actuality with thought, (that) one can grab it, against its will, to return it to the appropriate way.

Likutay Moharan 2:50




Thought is in
the hands of
the person to
direct it as he
wills



This world is nothing but]a means[to draw toward the eternal purpose. [And] One should not look if he will have money or not, for whether he will have money or not, he spends his days equally, because this world deceives us completely, for it shows a person as if they profit each time, but in the end, it is nothing, as can be seen empirically (-for oneself in reality). [And] Even if one attains money, they take him away from the money. [And] The general rule is that both together, the person and the money, do not have permanence, just, either the money is taken from the person, or the person is taken from the money, and never has anyone been found who remains with the money. And if the service of G-o-d is also difficult to merit, nevertheless, even when one does not merit to the service of G-o-d properly, it is necessary also to know, that this world is nothing, as mentioned above. And one should place all their will, desire, aspiration, and longing only toward the eternal purpose, and he should yearn always to be as G-o-d desires. For the ratzon <will, desire> itself is very precious, because the main thing is the ratzon <will, desire>. [And] Meanwhile, whatever good he can snatch, Torah, or prayer, or good deeds, he should snatch what he can, for he will remain with nothing from all his toil except the good ratzon <will, desire> and whatever good he snatched each day of days of his life.

Likutay Aitzos – A Collection of Advice, Money and Livelyhood 52.



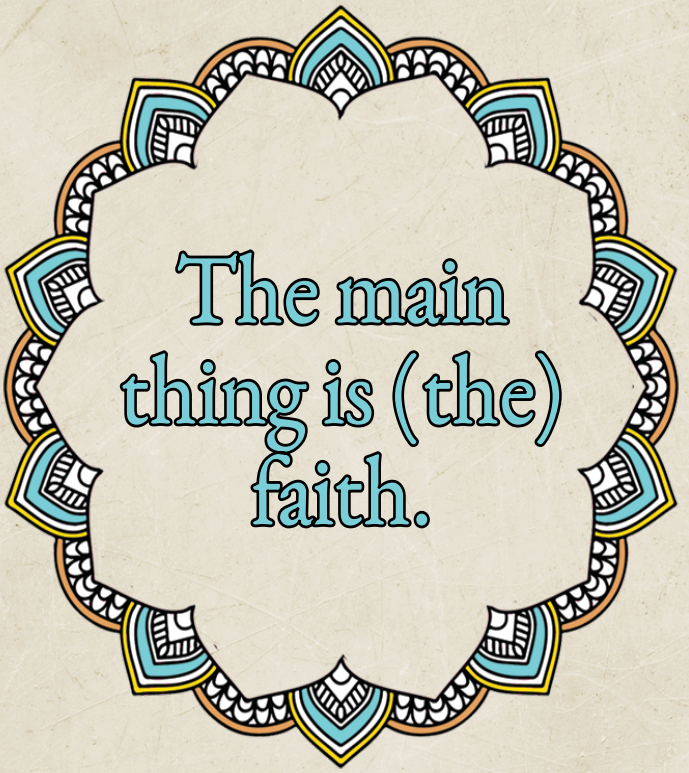

This world
deceives us
completely



The main thing is faith, and everyone needs to search (for) themselves (-introspection and self-discovery, finding one's place, and understanding one's personal identity) and strengthen themselves in faith. For there are those who suffer illnesses, who have wondrous (=severe and extraordinary) afflictions, and they suffer these illnesses only because of a falling of faith.

Likutay Moharan, volume 2, Torah-teaching 5: Blow/sound the Shofar at the [beginning of the first] Month, the Main thing is Faith




The main
thing is (the)
faith.



To everything there is an end-purpose, and to this end-purpose there is (yet) another end-purpose — higher above higher. And the main thing is the final end-purpose, which is the delights of the World to Come, which is the main final purpose of all creation and of all the things in the world.

Kitzur – Abridged Likutay Moharan, volume 1, Torah-teaching 18.




The main
thing is
the final
purpose

The main thing is a strong and valiant heart, and then he has no obstacle at all, especially the physical obstacles, such as due to money, or from his wife and children and father-in-law, or his father and mother, and all the more so from other people, when they prevent him through their words and mockery from drawing close to the truth. Certainly, all is utterly nullified for one who strengthens and fortifies his heart in G-o-d, may He be blessed.

Kitzure – Abridged Likutay Moharan, volume 2, Torah-teaching 46:4

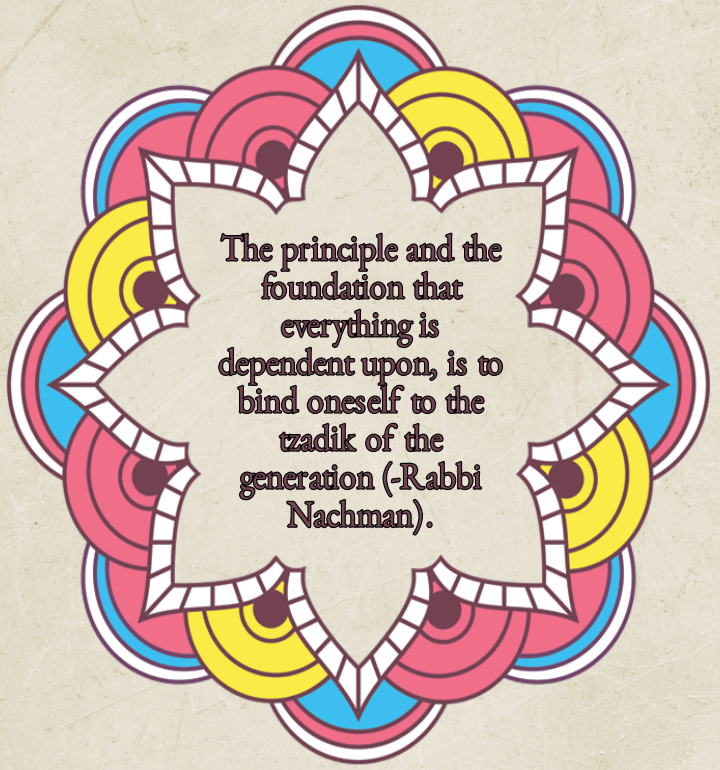

The main
thing is a
strong and
valiant heart



The principle and the foundation, that everything is dependent upon, is to bind oneself to the tzadik of the generation, and to accept his words on everything he says, because that is what it is, [whether it is] a small matter or a great matter. And not to deviate, Heaven forbid, from his words to the right or to the left, as our Sages, of blessed memory, said (Sifri, Parashat Shoftim): Even if he tells you that right is left, etc.. And to cast away from oneself all the wisdoms, and to remove one's own reasoning as if he has no intellect at all except for what he receives from the tzadik and the rav (-official rabbi) of the generation (-i.e. Rabbi Nachman).

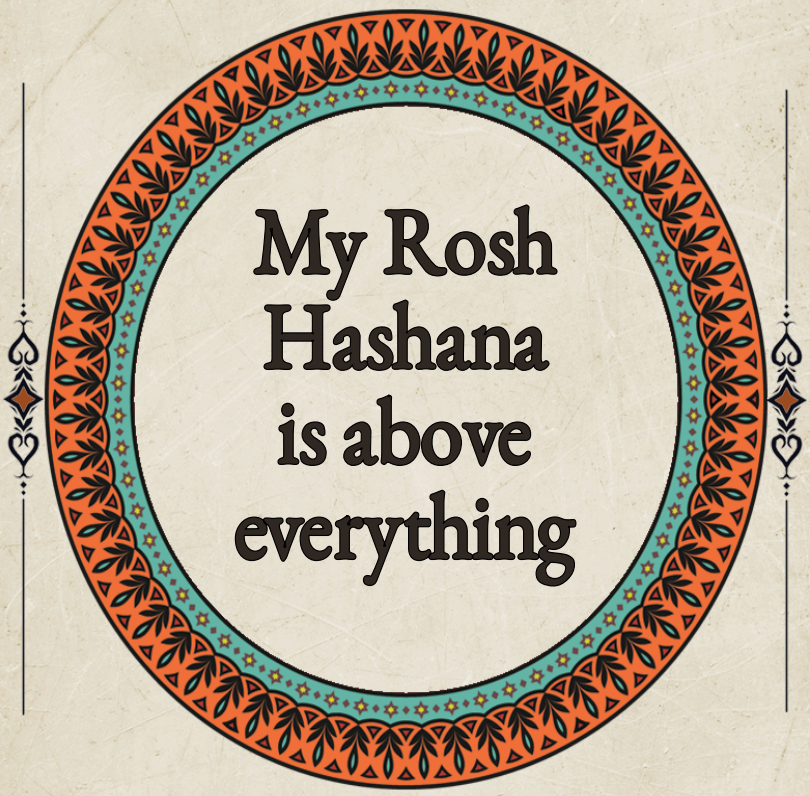
Likutay Moharan, Torah-teaching 123




The principle and the foundation that everything is dependent upon, is to bind oneself to the tzadik of the generation (-Rabbi Nachman).

He said: "My Rosh Hashana is above everything. And it was [sic] wondrous to me, being that my followers believe me, so why don't they warn all the people who are close to me (-followers), that they should all be by me for Rosh Hashana, no one should be absent. For my entire matter is just Rosh Hashana." And he warned to broadcast an announcement that whomsoever is inclined to his directives (/ defers to his authority) and is close to him, should be by him for Rosh Hashana, no one should be missing. And whomever merits to be [by him] for Rosh Hashana, it is befitting for him to be very very happy. "Eat delicacies and drink sweet things, for the joy of G-o-d is your strength (Nehemiah 8:10)," (and) this was said regarding Rosh Hashana.

Chayay Moharan – The Life of Our Leader Rabbi Nachman; The immense preciousness of his Rosh Hashana # 403.

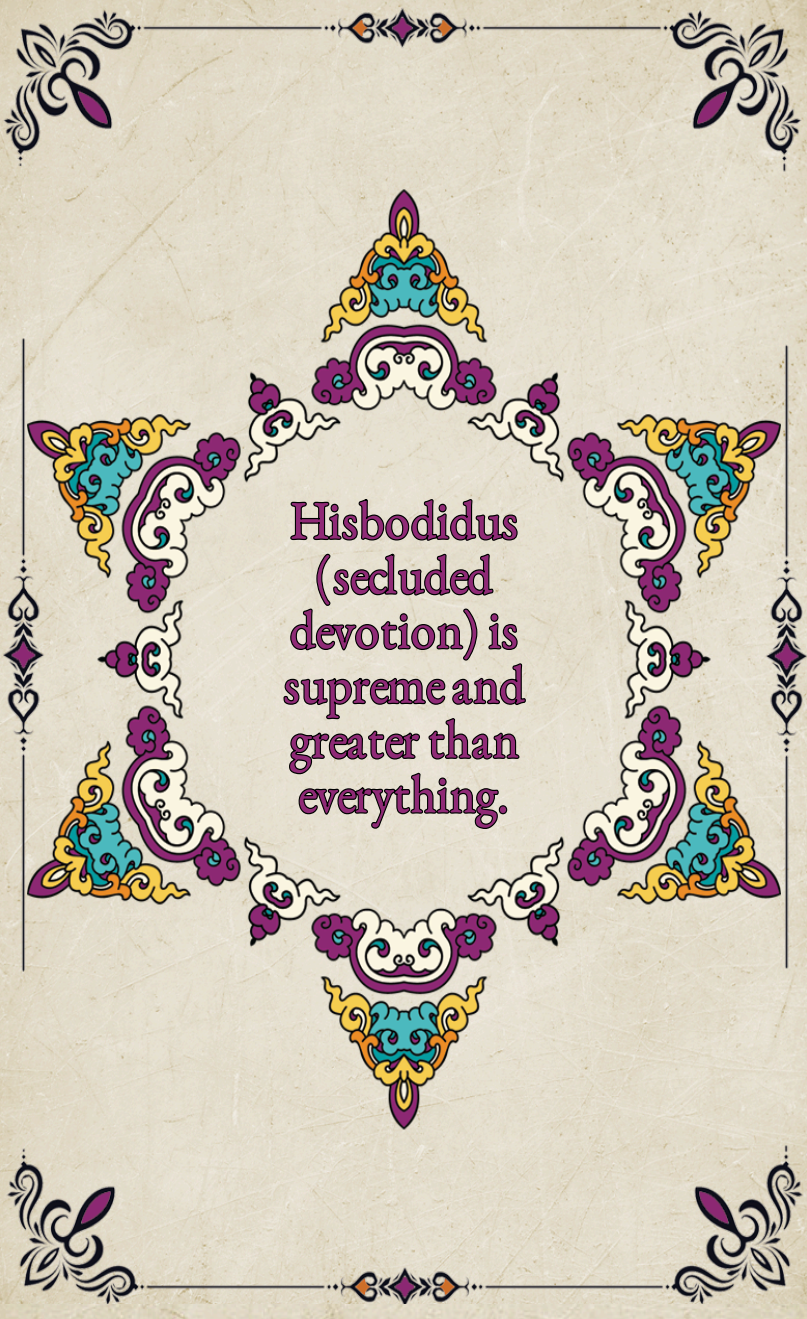

My Rosh
Hashana
is above
everything



Hisbodidus (secluded devotion) is supreme and greater than everything, namely, to set aside, at the very least, an hour or more to seclude oneself alone in some room or in the field, and to express one's personal words between oneself and one's Creator, with arguments and justifications, with endearing words, appeasements, and gentle words, to request and plead before Him, blessed be He, that He draw one close to His service in truth.

Likutay Moharan, volume 2, Torah-teaching 25




Hisbodidus
(secluded
devotion) is
supreme and
greater than
everything.

A.

The main connection and binding to G-o-d, is through prayer, for prayer is the gate through which one enters to G-o-d, may He be blessed, and from there one comes to recognize Him.

B.

Generally, when a person prays, thoughts of pride fall upon him — and this is the aspect of the exile of the Shechinah (Divine Presence). But through praying with strength, through this, he overcomes the ego-driven intentions and the thoughts of pride, and nullifies them. And through this, he brings the Shechinah out of Her exile and fixes Her, and causes the unification of the Holy One, blessed be He, and His Shechinah. Also, through prayer with strength, the oath to the Patriarchs is renewed, and it is as if He swore now to our forefathers.

Kitzur – Abridged Likutay Moharan, volume 2, Torah-teaching 84


Prayer is
the gate
through
which one
enters to
G-o-d .

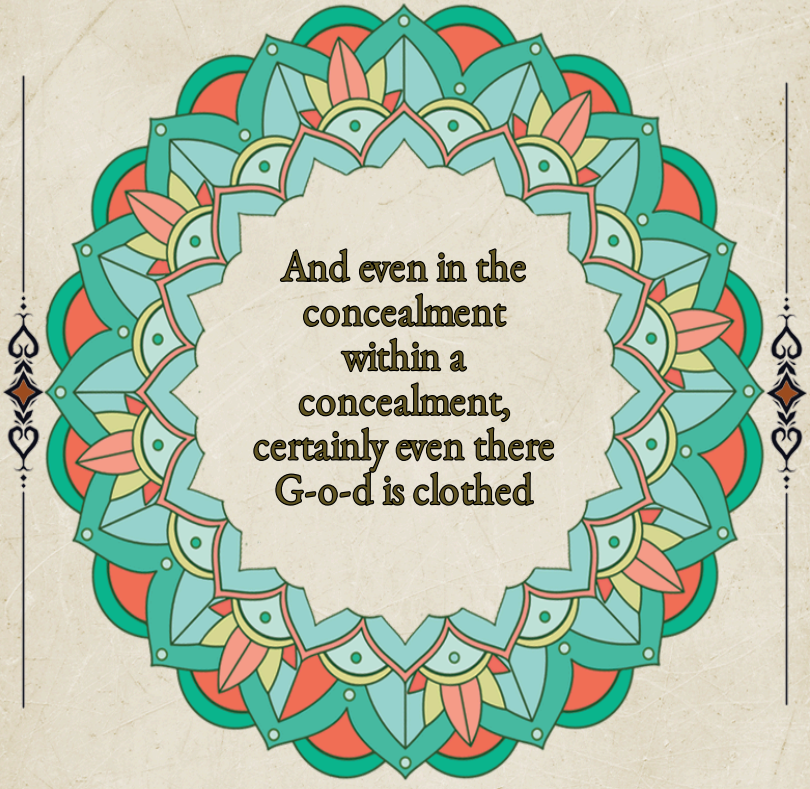


For there are two concealments, and when G-o-d, blessed be He, is hidden in a single concealment, it is also very difficult to find Him, but nevertheless, when He is hidden in a single concealment, it is possible to strive and tunnel (-search deeply) until one finds Him, blessed be He, since one knows that G-o-d, blessed be He, is hidden from one. But when G-o-d, blessed be He, is hidden in a concealment within a concealment, namely, that the concealment itself is hidden from him, meaning that one does not know at all that G-o-d, blessed be He, is hidden from one, then it is utterly impossible to find Him, since one does not know at all about G-o-d, blessed be He etc..

But in truth, even in all the concealments, and even in the concealment within a concealment, certainly even there G-o-d, blessed be He, is clothed, for certainly there is nothing that does not contain the life of G-o-d, blessed be He, for without His life, it would have no existence at all.

Likutay Moharan, Torah-teaching 56:3




And even in the
concealment
within a
concealment,
certainly even there
G-o-d is clothed

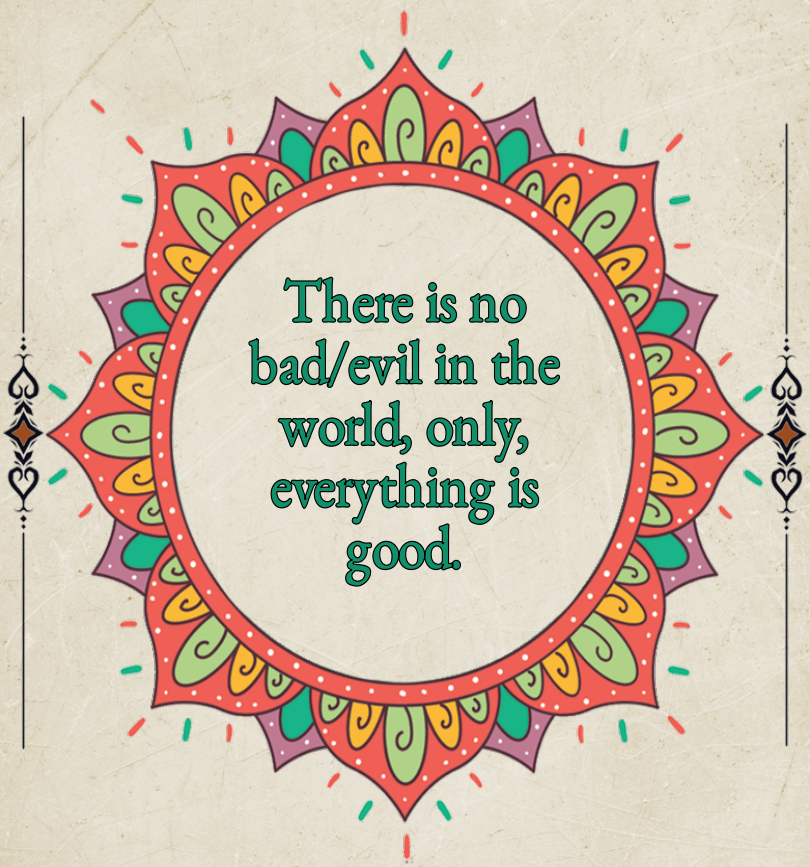


For certainly all the suffering come with intention from G-o-d, blessed be He, for one's benefit, whether to remind one to return in repentance, or to cleanse one's sins. And if so, the suffering are great goods (-benefits), for the intention of G-o-d, blessed be He, is certainly only for good. It come out, that in all the evils and sufferings that a person has, Heaven forbid, if he looks at the ultimate purpose, namely, the intention of G-o-d, blessed be He, one will have no suffering at all, but on the contrary, he will be filled with joy, from the great magnitude of the abundant good that he sees in the ultimate purpose of these sufferings. For the ultimate purpose is entirely good, entirely one, as mentioned above.

And in truth, there is no evil in the world, only, it is all good. However, the main pain that a person has from the suffering that pass over him, Heaven forbid, is only because the intellect is taken away from the person, to the extent that he cannot look at the ultimate purpose, which is entirely good. And then he feels the pain and anguish of the suffering.

Likutay Moharan, Torah-teaching 65




There is no
bad/evil in the
world, only,
everything is
good.

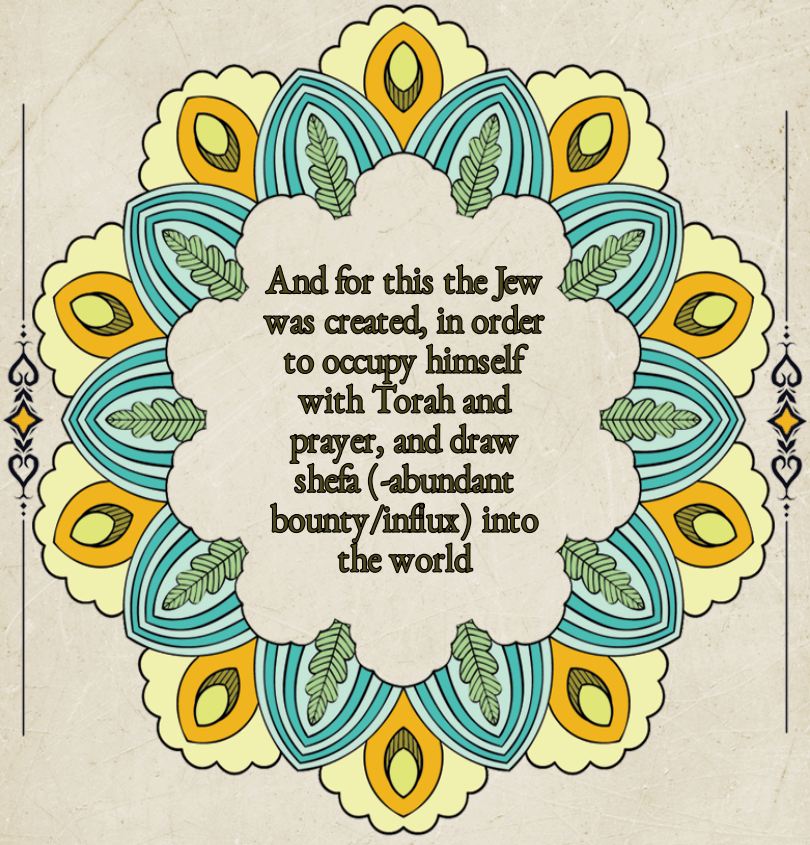


And for this the Jew was created, in order that he should occupy himself with Torah and prayer, and draw bounty/influx <shefa> into the world; for through this His G-odliness is revealed in the world etc..

For through the drawing of the bounty/influx <shefa> by the Jews, through this they (-the whole world) will recognize and know His ways, may He be blessed, that He hears the prayer of every mouth, and through this they will all acknowledge/praise Him, "and all the ends of the earth will fear Him (Psalm 67, last verse)." For this is the purpose for which everything was created — in order that His G-odliness be revealed in the world, and the main revelation is through seeing that Jews effect (-accomplish) with their prayers, and draw abundant bounty/influx <shefa> and great goodness, as mentioned above.

Likutay Halachos – A Collection of Laws, Choshen Mishpat – The Breastplate of Justice volume 2, Nachalos – Estates 4:8.



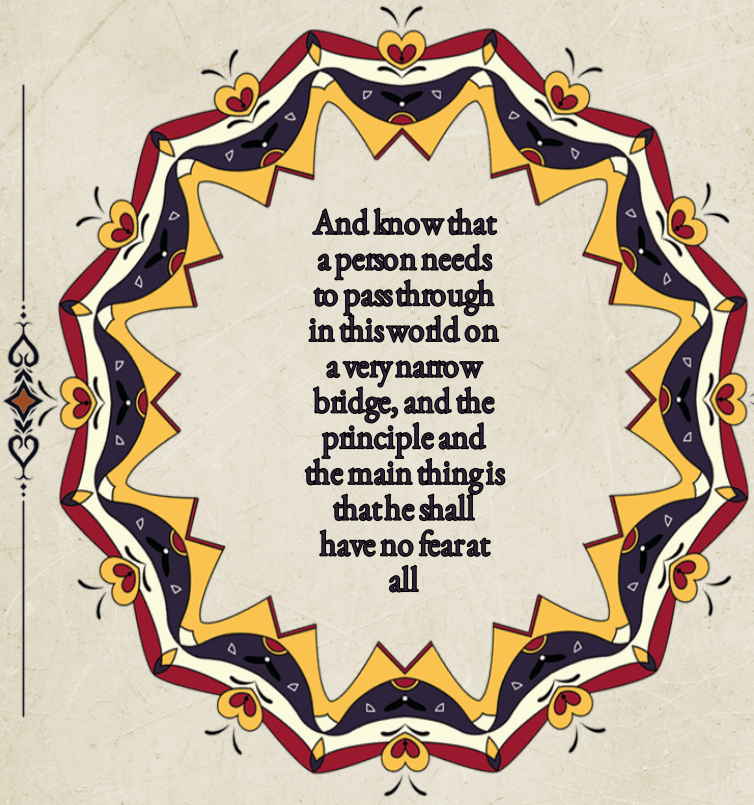

And for this the Jew was created, in order to occupy himself with Torah and prayer, and draw shefa (-abundant bounty/influx) into the world



And know that a person needs to pass through in this world on a very narrow bridge, and the main thing is not to be afraid at all. And a person needs to greatly strengthen and bring joy to himself—be it through finding in himself some merit and good point, for how is it possible that he has not done some good in his days?—and also through (the fact) that 'He did not make me a gentile.' And to make dances and jumps in order to come to joy, until he merits through this to repentance, and all the intentional sins will become merits (see Yuma 86b).

Kitzur – The Abridged Likutay Moharan, volume 2, 48




And know that
a person needs
to pass through
in this world on
a very narrow
bridge, and the
principle and
the main thing is
that he shall
have no fear at
all

I heard, that once Rabbi Gershon of Tiruhvitzeh spoke with our Rabbi, of blessed memory, and complained before him exceedingly that it was difficult for him in serving G-o-d. Our Rabbi o.b.m. answered: "You should do good and engage truthfully in His service. And when you engage and are persistent in His service , then the good will remain and the evil will by itself be nullified and fall away."

Chayay Moharan – The Life of Our Leader Rabbi Nachman, The Service of G-o-d, 447

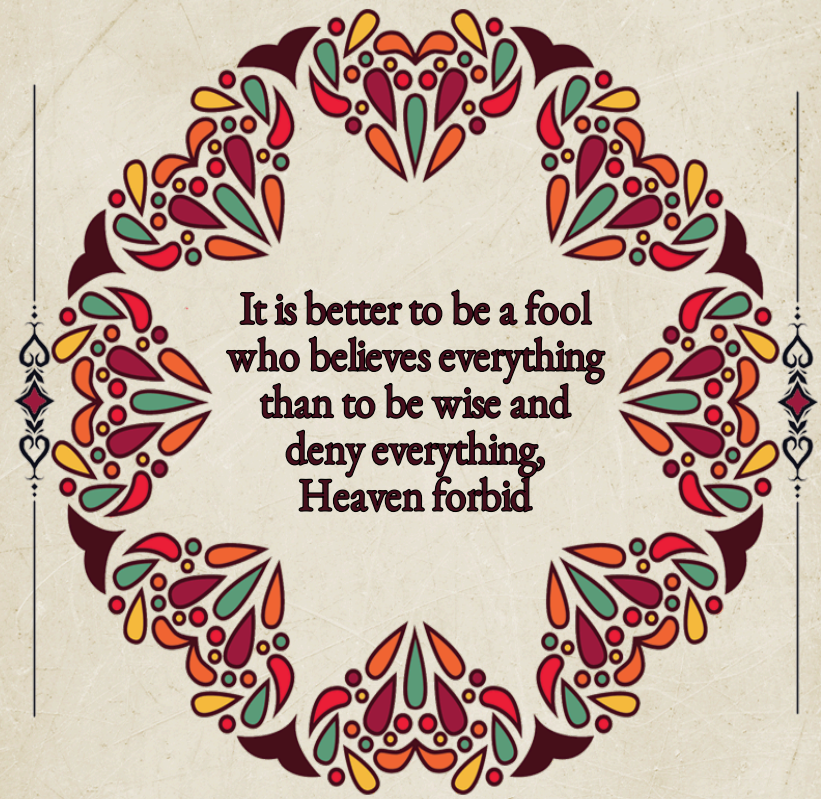

And when you engage
and are persistent in
His service , then the
good will remain and
the evil will by itself be
nullified and fall away



It is better to be a fool who believes everything — that is, to believe even nonsense and falsehoods — in order to believe also in the truth, than to be wise and to deny everything, G-o-d forbid — that is, to deny nonsense and falsehoods, and through this, everything becomes mockery by him, and he ends up denying also the truth, G-o-d forbid. 'And it is better that I be called a fool all my days and not be a wicked person one hour before the Omnipresent (Ediyot 5:6).'

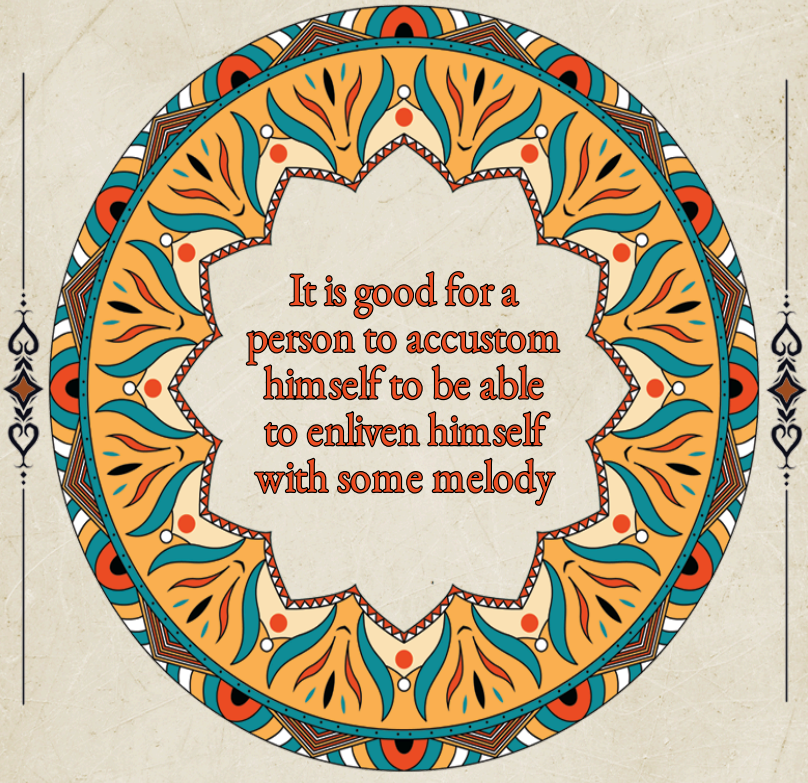
Sichos HaRan – The Words of Rabbi Nachman 103




It is better to be a fool
who believes everything
than to be wise and
deny everything,
Heaven forbid

He said: It is good for a person to accustom himself to be able to enliven himself with some melody. For melody is something very, very great and exalted, and it possesses tremendous power to awaken and draw the heart of a person to God, may He be blessed.

And even someone who cannot play music — even still, in his own home, and between himself and himself (-when alone in private), he can enliven himself with some melody, according to his ability to sing it. For the greatness of melody is beyond measure.

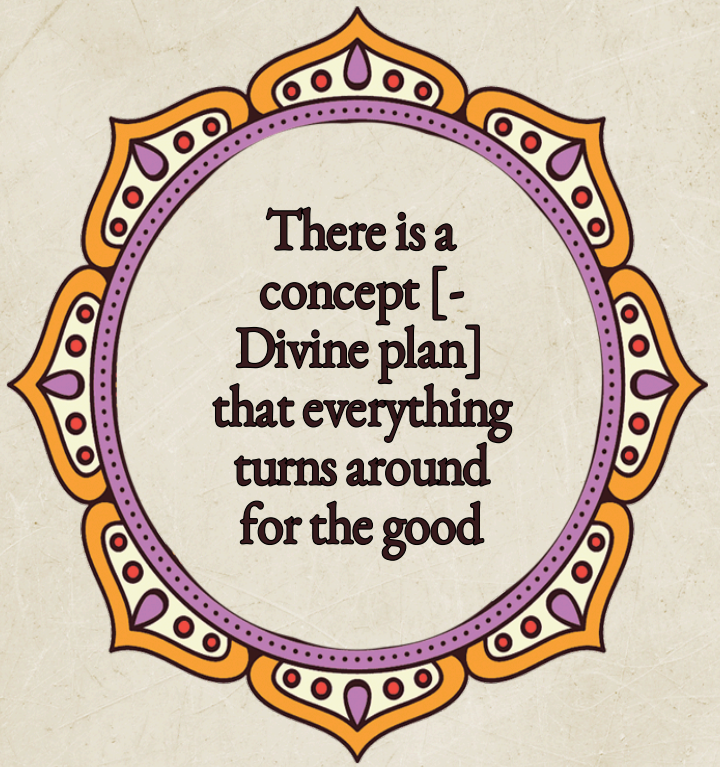

It is good for a
person to accustom
himself to be able
to enliven himself
with some melody



According to the greatness of G-o-d, may He be blessed, and the magnitude of His exaltation, may He be blessed, for a random slight movement or an random glance that is not fitting for His glory, may He be blessed, it would be fitting to come upon the person what is fitting (-deserved), Heaven forbid. But G-o-d, may He be blessed, is full of mercy, and the whole world is so pitiful, and He, may He be blessed, greatly desires the world. Therefore, my beloved, my brother, you the reader, my soul and heart, be very strong and courageous and trust in G-o-d, for He will not abandon you. For everything that transpires over you (-that you are going through), it is all for your benefit, and rely on His mercies which are abundant without measure, for G-o-d, may He be blessed, is very great, and His greatness has no limit. [And] There is a concept [-Divine plan] that everything turns around to be good, and willful sins turn into merits, just be strong and courageous .

Likutay Aitzos – A Collection of Advice, Strengthening 37



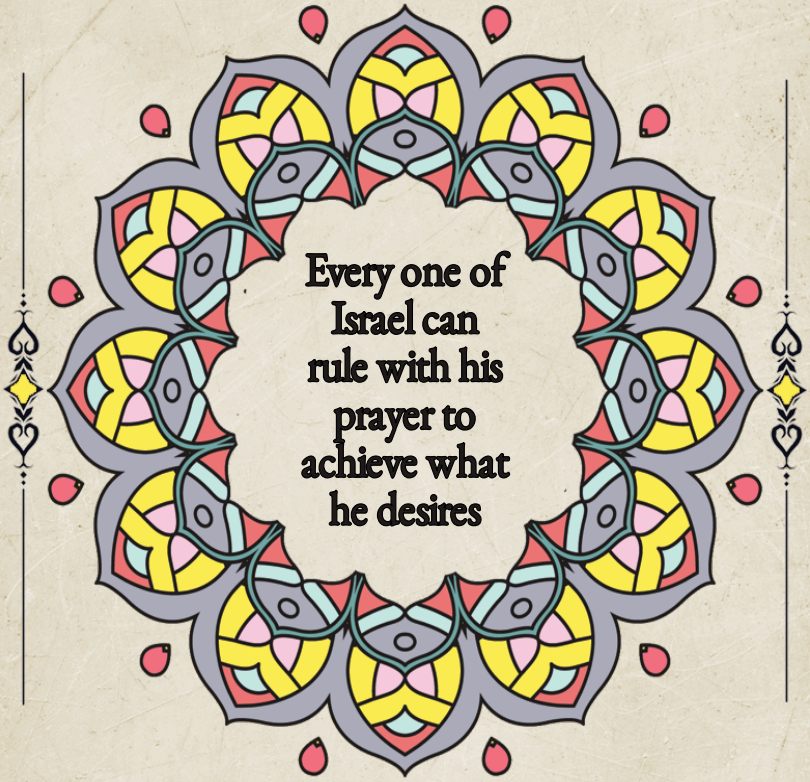

There is a
concept [-
Divine plan]
that everything
turns around
for the good



Every one of Israel can rule with his prayer to bring about what he desires. But the main obstacle is due to haughtiness, and selfish motivations, and foreign thoughts. For there is one who is haughty because he has great distinguished ancestry, or because he toiled and labored in the service of the Blessed Creator — and then (-in such a state), it is certainly impossible for him to have dominion in his prayer. Therefore, it is necessary to strengthen (himself) when standing to pray, to break all of this, and to forget his ancestry, and also the labor he labored in the service of G-o-d, and it should seem to him as if he were created today, and had not yet labored at all in the service of G-o-d, and also as if he were the only one in the world, and without any ancestry. Likewise, he needs to break and nullify all the other foreign thoughts (that arise) in middle of the prayer, which come due to his earlier intentional sins, or (from) that he deliberately thought (improperly). [And] Then he can rule with his prayer. And then the will of the Blessed Creator is fulfilled, and He, blessed be He, derives great delight from his prayer — and through this, all the bounties/influxes are drawn into the world.

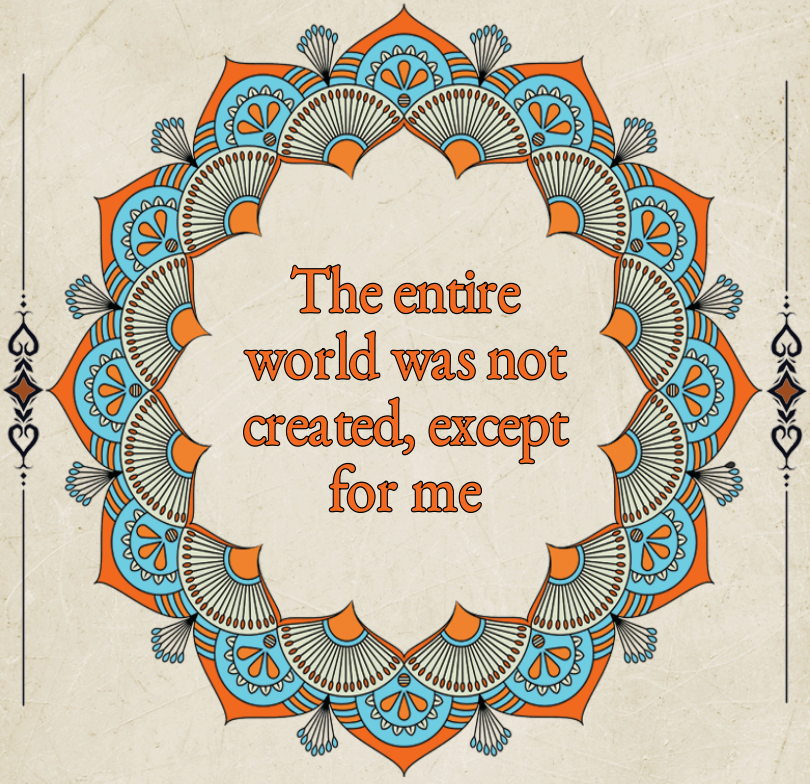
Kitzur – The Abridged Likutay Moharan, Torah 97




Every one of
Israel can
rule with his
prayer to
achieve what
he desires

For every person needs to say: The entire world was not created, except for me (Sanhedrin 37). It comes out, that as the world was created for me, I must look and study at all times toward the fixing of the world, and to fill the lacking of the world, and pray for them.

Likutay Moharan, Torah-teaching 5 - With trumpets and the sound of the shofar


The entire
world was not
created, except
for me



According to the degree to which one breaks his pride, so too does he merit Torah, and through this, he merits to bring near those who are far away to G-o-d, may He be blessed, which through this, G-o-d's honor, may He be blessed, is magnified and exalted, and one elevates the honor to its root, and merits fear [of Heaven], and through this, merits peace in the home, peace in his bones, and through this, merits prayer, and through this, merits universal peace, peace in all the worlds.

Likutay Aitzos – A Collection of Advice, Pride and Humility 14





According to the degree to which one breaks his pride, so too does he merit Torah

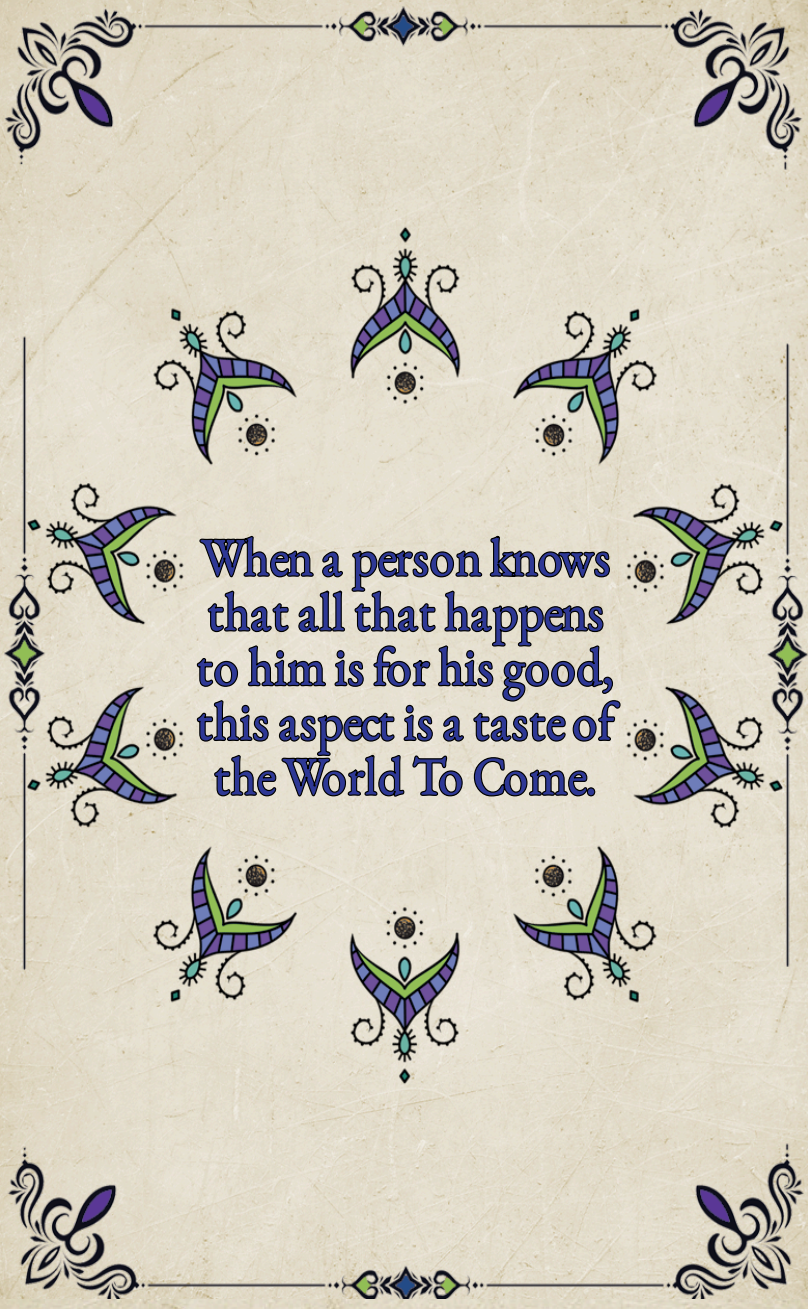




It is fitting for those who attach themselves to the true tzaddik to know that all of his occurrences are for his good. And when a person knows this, this aspect is a taste of the Future World. And this is merited through verbal confession before the Torah scholar. And then he will merit to know that everything that transpires over him all the days of his life — it is all for his good, because it is all due to the love that the Holy One, blessed be He, loves him. And this is the main perfection of a person's intellect, that he not kick (-rebel) and not become confused by the hardships that pass over him, but believe that all is for his eternal good.

Kitzur – The Abridged Likutay Moharan, Torah-teaching 4a




When a person knows
that all that happens
to him is for his good,
this aspect is a taste of
the World To Come.

When a person has a heart, place does not apply to him at all, for on the contrary, he is the place of the world, and so forth. For G-o-d is in the heart, as it is written (Psalms 73): "The Rock of my heart." And regarding G-o-d, blessed be He, it is said (Exodus 33): "Behold, there is a place with Me," that He is the place of the world, and the world is not His place (as brought in Rashi there, and it is in Beraishis Rabbah there). It comes out, (that) one who has an Israelite heart, it is not fitting for him to say that this place is not good before him, for space does not pertain to him at all, for on the contrary, he is the place of the world, and the world is not his place, as mentioned above.

Likutay Moharan, volume 2, Torah-teaching 56


When a person
has heart,
space does not
pertain to him
at all

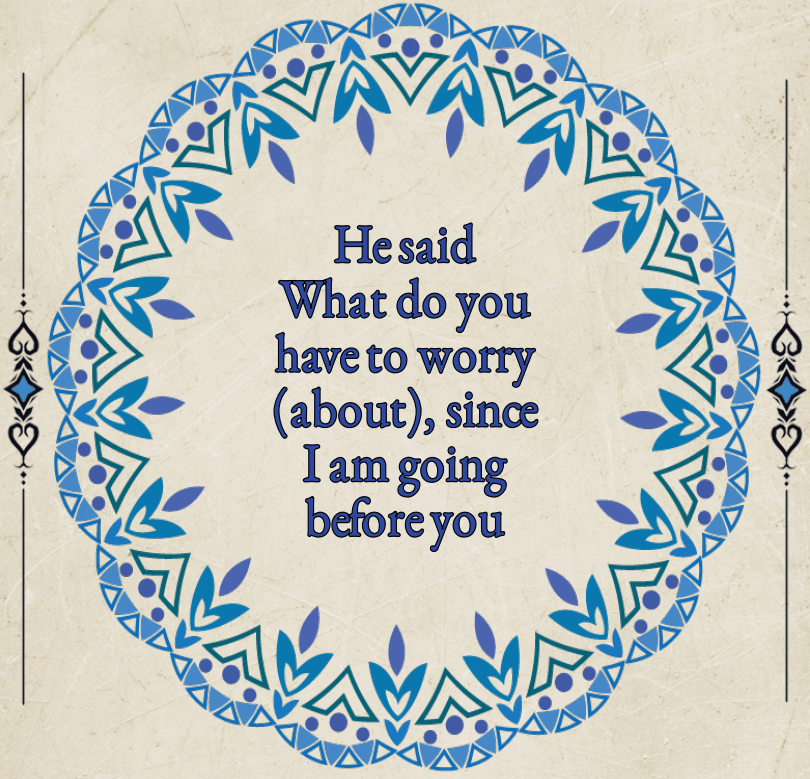


And on the night before his passing, he said, "What is there for you to worry (about), since I am going before you? And [what] — if even the souls who never knew me at all, they are awaiting (for) my fixings — all the more so you etc.."

(And likewise, even those who did not merit to know our Rabbi o.b.m. in his lifetime, when they come upon his holy grave, and lean on him, and study his holy books, and accustom themselves to go in his holy paths which are expressed in his sacred writings, certainly they have what to rely upon. Fortunate are they, fortunate is their portion. And they will not err, all who take refuge in him, for already he revealed his mindset in many different expressions, overtly and allusively, that everything that he ministers to us is not only for us alone, but for those who are here and those who are not here [i.e. even with the future generation].

Chayay Moharan – The Life of Our Leader Rabbi Nachman, His trip and residence in Uman 225




He said
What do you
have to worry
(about), since
I am going
before you



53

Whoever has faith – his life is life, and he spends the days of his life always in goodness. For when things go properly for him, and he has goodness – certainly it is good for him. And even when it is not so (that is, that things are not going for him in order (-smoothly/as they should), and he has suffering, Heaven forbid) – it is also good, because he is confident that nevertheless, the G-o-d will have mercy on him in the future and will make his end good. For since everything is from Him, blessed be He – certainly, everything is for the good. But one who does not have faith, Heaven forbid, his life is not life at all, for as soon as some bad (-misfortune) befalls him, he no longer has any life, because he has nothing with which to comfort himself at all, since he has no faith at all. And he does not have any life or any good, since he goes without G-o-d and without [Divine] providence, may the Merciful One save us. But through faith, how good and beautiful is his life, as mentioned above.

Words of Rabbi Nachman 53



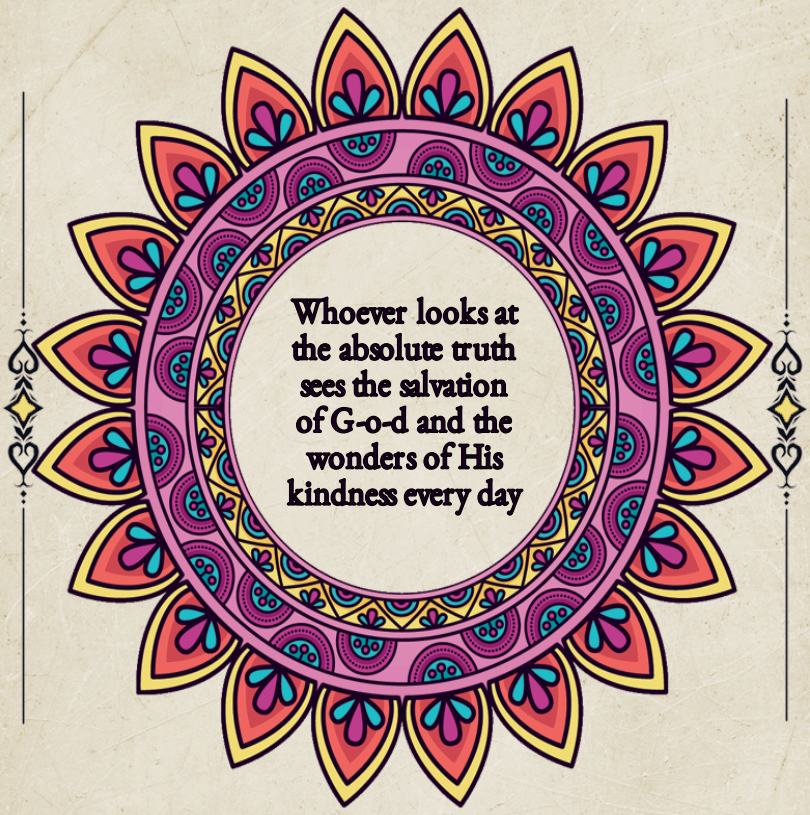

Someone who has
faith – his life is
life, and he spends
the days of his life
in goodness always



And one who looks at the truth as it truly is, sees the salvation of G-o-d and the wonders of His kindnesses every day and at every time, as we say: "for Your miracles that are with us every day, and for Your wonders and Your goodness at all times — evening, and morning, and noon, etc." And even so, the complete salvation is very far from us, for we are placed in (-due to) our many sins in the full intensity of the exile, in which the strength to keep going is nearly gone, and especially the exile of the soul, which is the main thing, as each person knows in his own soul his heartaches and his pains. And even so, the salvation of G-o-d and the wonders of His kindness are seen at all times.

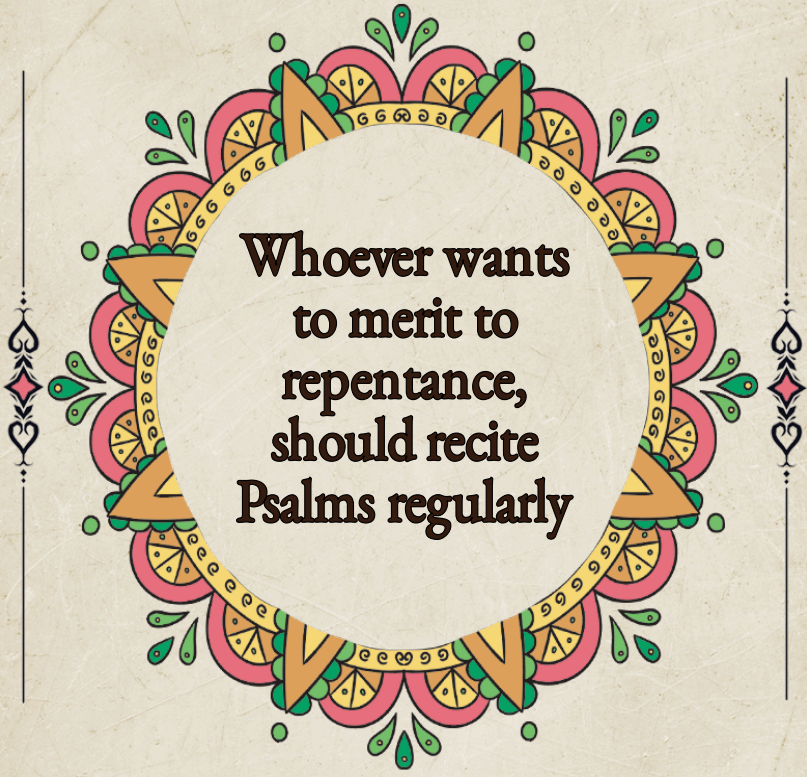
Likutay Halachos – A Collection of Laws – Yoreh Daya 2, Sheeluach Hakain – Sending Away From the Nest 5:2




Whoever looks at
the absolute truth
sees the salvation
of G-o-d and the
wonders of His
kindness every day

One who wants to merit to repentance should regularly recite Psalms, for Psalms are especially helpful for repentance. For there are very many obstacles to doing repentance. There is one who has no arousal whatsoever for repentance, and even one who arouses to repent, there are many obstacles to this, for there are some people for whom the gate of repentance is closed before them, and there is one who do not know how to reach the gate that is designated for him — that precisely in that way he needs to return to G-o-d , and similarly, other such obstacles that prevent a person from repenting, until it is possible for someone to spend his days and die without repentance, Heaven forbid. And for all of this, the recitation of Psalms is especially helpful, for even one who has no awakening at all for repentance, can merit, through the recitation of Psalms, to be aroused to repentance, and also to reach the gate which is designated for his soul, and to open the gate, until he merits complete repentance.

Kitzur – Abridged Likutay Moharan, volume 2, Torah-teaching 73


Whoever wants
to merit to
repentance,
should recite
Psalms regularly



It is a great mitzvah (-good deed/ commandment) to be happy always, and to strengthen oneself to distance the sadness and melancholy with all one's might, and all the illnesses that come upon a person, they all come only from ruination of the joy.

Likutay Moharan, volume 2, Torah-teaching 24 – It's a great mitzvah to be happy always




It is a great
mitzvah to
be happy
always



Volume 2

100 - All of Them Reached Their Level Only Through Hisbodidus

It was told to me that he said, that from small to big, it is impossible to be a truly kosher person, except through hisbodidus [solitary devotion]. And he mentioned many renowned and authentic tzadikim, and said that all of them did not reach their level, except through hisbodidus. And he also took [-for example] a simple man, from the grandchildren of the Baal Shem Tov, of blessed memory, and said: Also this (one) expresses what he has to say before G-o-d, blessed be He, with great weeping. And he said, that the descendants of the Baal Shem Tov are especially accustomed to this practice, as they come from the seed of King David, peace be upon him, and David's entire occupation was this concern, that he would deeply break his heart before G-o-d, blessed be He, which is the essence of the Book of Psalms [Sefer Tehillim] that he established.

Likutay Moharan, volume 2, Torah-teaching 100





From small to big
It is impossible to be a truly kosher person,
Except through hisbodidus [solitary
communion with G-o-d].



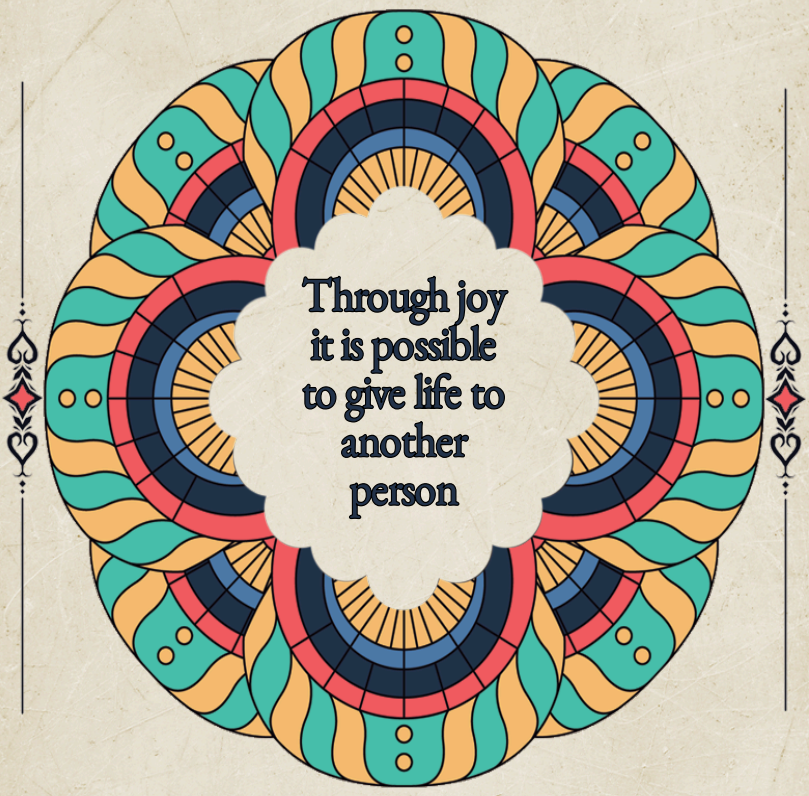


And the general rule is that one must be very, very careful to be happy always. And even if one is, as he is—that is, that he is Heaven forbid very far from G-o-d, blessed be He, nevertheless he should rejoice greatly that he was not made a gentile etc.

Also, through joy one can give life to another person. For there are people who have great and terrible sufferings, may the Merciful One save us, and it is impossible for them to tell over what is in their heart. And they would want to tell, but they have no one before whom to tell and speak with all that is in their heart. And they go full of sufferings and worries, and when a person comes with a cheerful face, he can truly revive them. And to revive a person is not a small thing, because it is a very great thing.

Words of Rabbi Nachman 43

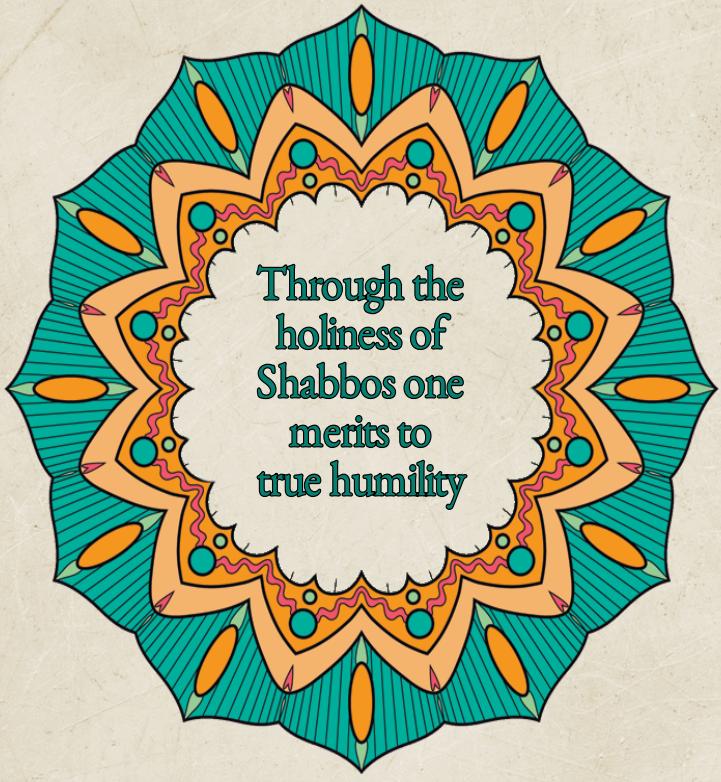



Through joy
it is possible
to give life to
another
person

Through the holiness of Shabbat, one merits true humility, that is, to see his own lowliness and to recognize the importance of Israel, and to be willing to give up his life for them — like Moshe Rabbainu, peace be upon him.

The main humility is that a person should hold himself below his level — lower than what he (actually) is, in the aspect of what is said regarding Shabbat: "Let every man remain 'in his place' <'tachtuv' – lit. beneath him>" (Exodus 16:29), meaning beneath his level. And in any case, "no man should leave his place" (-same verse), to higher than his level.

Through humility and lowliness, through this no one can displace him or push him out of his place — meaning, to deprive him of his livelihood, Heaven forbid.


Through the
holiness of
Shabbos one
merits to
true humility



Through prayer with kavana (-concentratio/intention), where the thought is bound to the words of the prayer with a tough and strong bond, one merits to attain understanding of the hidden and inner dimensions of the Torah. And this prayer brings (abundant) bounties and blessings to the world. [And] Therefore, the Holy One, blessed be He, desires his prayer, for He desires to bestow His goodness to His living beings.

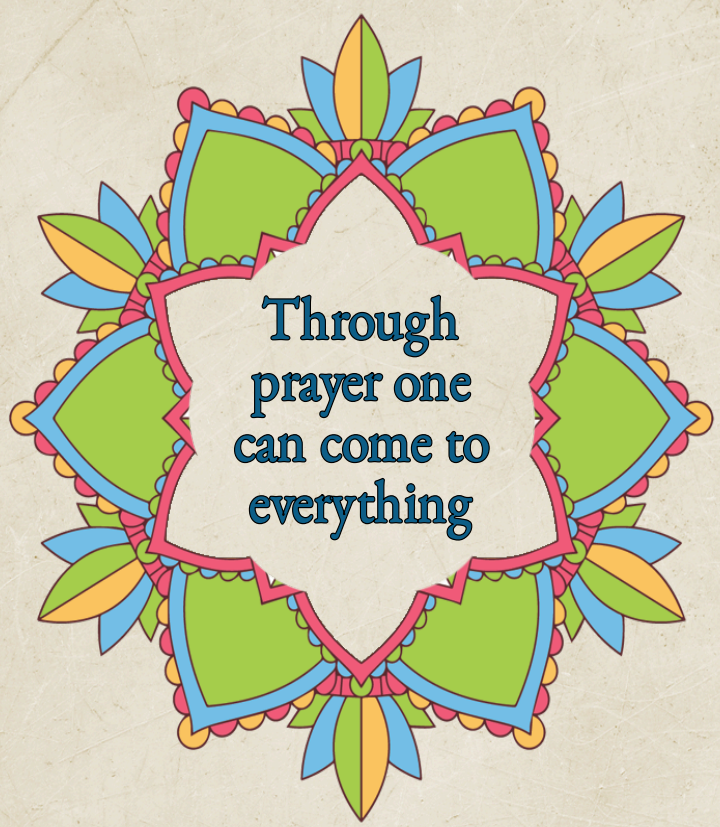



Through prayer with
kavana (-concentration/
intention) one merits
to attain understanding
of the hidden and inner
meanings of the Torah

Someone asked him about the conduct of drawing close to G-o-d, blessed He, and he instructed him to learn (Torah), and so forth. And (the person) asked him: 'But I'm not able to learn.' He replied: 'Through prayer, one can come to everything — to all goodness, to Torah, to divine service, to all holiness, to all forms of devotion, and to all the good things in all the worlds.'

Once he said: 'If a dead person were allowed in this world to pray, certainly he would pray exceedingly well, with all his strength.'"

Likutay Moharan, volume 2, Torah-teaching 111


Through
prayer one
can come to
everything



The true self of a person is the intellect and reasoning, and therefore, where the intellect thinks, that is where the person is entirely. Therefore, one needs to flee greatly from evil thought, so as not to acquire his place there, G-d forbid. And one needs to compel and force himself to good thoughts in order to merit to know and attain knowledge of G-o-d, blessed He, and thus he is truly there and included in Him, blessed He. And the more one knows, the more he is included in his root, that is, in Him, blessed He. And he merits eternal life, and merits to completeness of intellect, and is saved from all deficiencies.

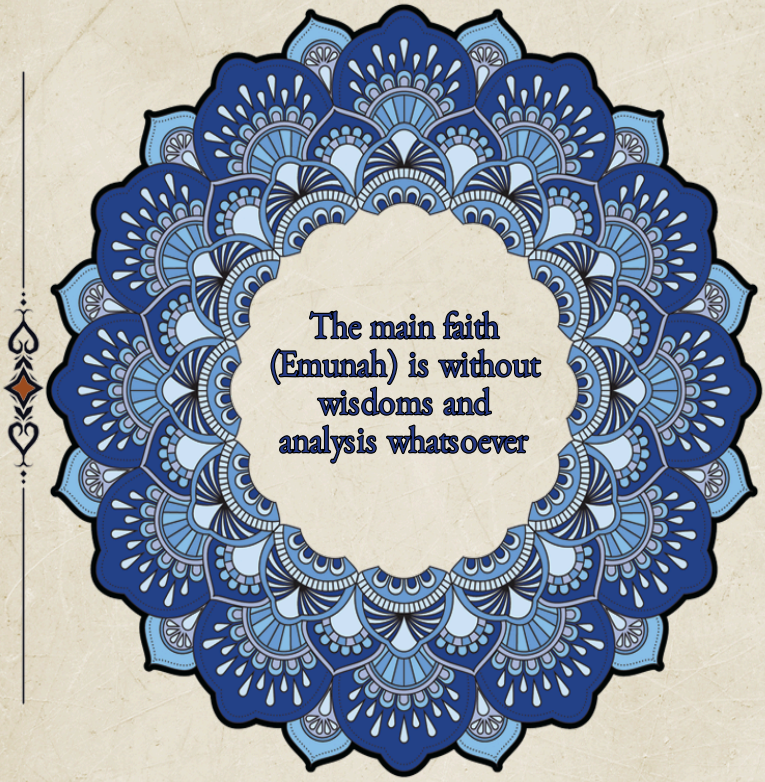
Kitzur – Abridged Likutay Moharan, Torah 21:21




The true self
of a person is
the intellect
and reasoning

He spoke up and said: By the world, emunah [faith and belief in G-d] is a small matter, but by me, emunah is a very great matter. And the essence of faith is without any wisdoms or investigations at all, just with complete simplicity, like the way women and the upright common people believe.

Sichos HaRan – Words of Rabbi Nachman 33


The main faith
(Emunah) is without
wisdoms and
analysis whatsoever

When a person goes after his intellect and wisdom, he can fall into many errors and stumbling blocks, and can come to the hands of great evils, G-d forbid. And there are those who ruined a lot, such as the very great wicked ones who are famous, who misled the world, and all was through their wisdom and intellect. And the main essence of Judaism is only to go with wholeheartedness and simplicity, without any wisdoms at all. And to look at everything that one does, that G-o-d, blessed He, should be there. And not to pay attention at all to one's own honor, only, if there is in this (matter) the honor of G-o-d, blessed be He, one should do it, and if not, not. And then certainly he will never fail.

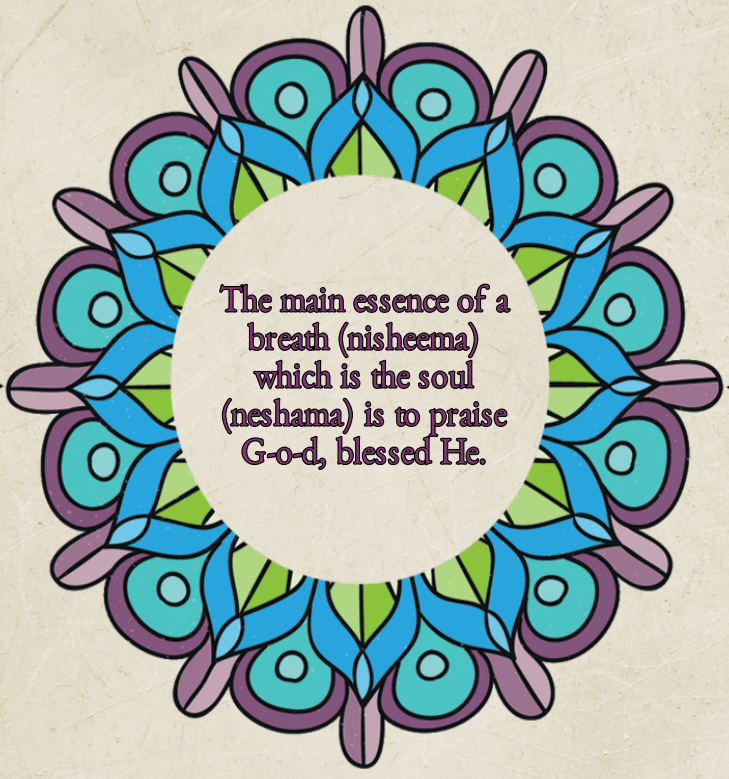
Likutay Moharan, volume 2, Torah-teaching 12


The main (essence) of
Judaism is just to go
with wholeheartedness
and simplicity without
any wisdoms



And this is the aspect of 'All the soul shall praise Y-ah, halleluy-ah,' which is the end of the Book of Psalms, which includes all of Psalms. That is, as our Sages of blessed memory expounded: 'On every single breath praise Y-ah.' And this is fundamental, to know that every single breath comes from Him, may He be blessed, and to praise His blessed Name on every single breath. And afterward, it is immediately necessary to praise Him for this itself—that we merit to praise His Name—which is itself the breath. For the essence of the breath (nisheema), which is the soul (neshamah), is to praise His blessed Name, as it is written in this very verse, in its plain meaning: 'All the soul shall praise Y-ah,' etc. It follows, that it is necessary to praise His blessed Name forever, in the manner of: 'And we will bless Y-ah from now until forever, halleluy-ah.' For every time we praise His blessed Name, we need to praise Him for this itself—that we merit to praise His Name. For in truth, all is from Him, may He be blessed, in the aspect of: 'He is your praise, and He is your G-d,' etc.



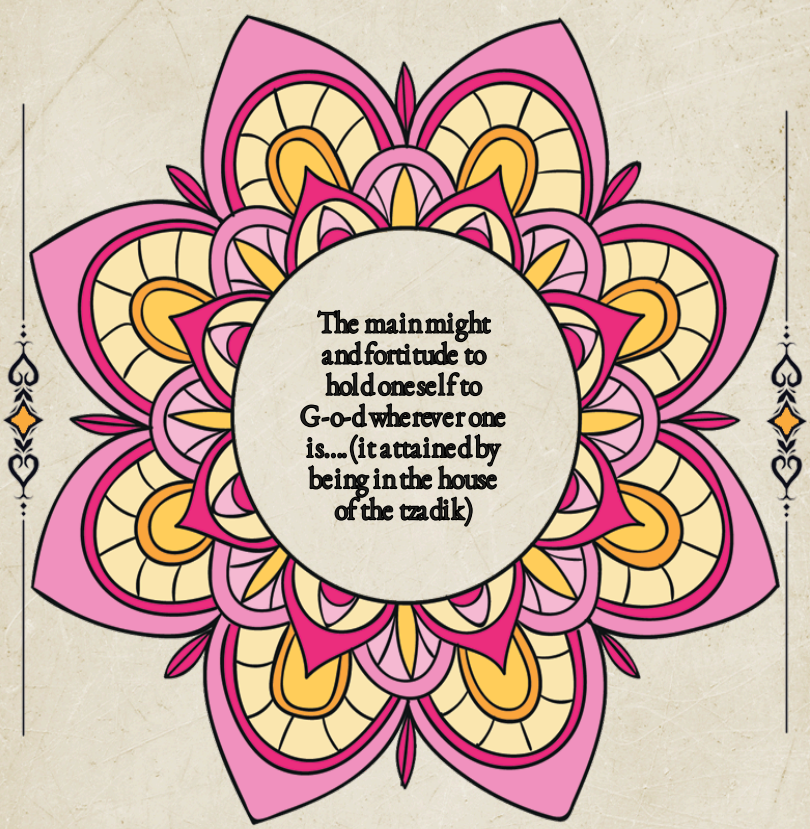

The main essence of a breath (nisheema) which is the soul (neshama) is to praise G-o-d, blessed He.



And this is the aspect of 'Ashray yoashvay vaisecha' ('Fortunate are those who dwell in Your house'), which is matched with the verse 'Ashray adam oaz loa vach' ('Fortunate is the man whose strength is in You'). For the essence of strength and encouragement—to strengthen oneself in G-o-d, may He be blessed, in whatever place one may be—is through meriting to be included among the dwellers of Your house, who are the aspects of the upper house (baisa ila'ah) and the lower house (baisa tata'ah), which the tzaddik is engaged in building, as mentioned above. For through this comes the main strengthening, about which it is said: 'Fortunate is the man whose strength is in You'—surely fortunate, for this is the main thing, as is known. And through this (comes) the main drawing (down) of the Torah, which the tzaddik draws to Israel in every generation, because the fundamental is through the aspect of these likkutim (gatherings of the upper and lower houses).

Likutay Halachos, Orach Chaim 2, Prayer of Mincha 7:63




The main might and fortitude to hold oneself to G-o-d wherever one is....(it attained by being in the house of the tzadik)



For one who truly sets his heart well to look upon his eternal purpose, for the main compassion is to illuminate true knowledge upon his soul—to know well in his heart, every day, that G-o-d is G-d; to fulfill the verse: 'And you shall know today, and take it to your heart, that G-o-d is G-d,' etc. Until he merits through this to come out from all the sins and the defects, which are the main burden and exile—may the Merciful One save us. Fortunate is he who wisely attends to the lowliness and weakness of his soul, to support it and assist it through the healings already known to him, and to journey with his weakened soul to the true healers and doctors who know how to heal it, who are genuinely involved in this work, and are very, very proficient in this with wondrous and profoundly deep intelligence, in accordance to the hour and the time etc. May G-o-d support us and all of us until we merit to be as He truly desires. Amen, so may it be His will.

Ullim Litrufah – Leaves for Healing, Letter of Rabbi Nussun of Breslov, Letter 326




The main
compassion is
to shine the
true intellect
on one's soul

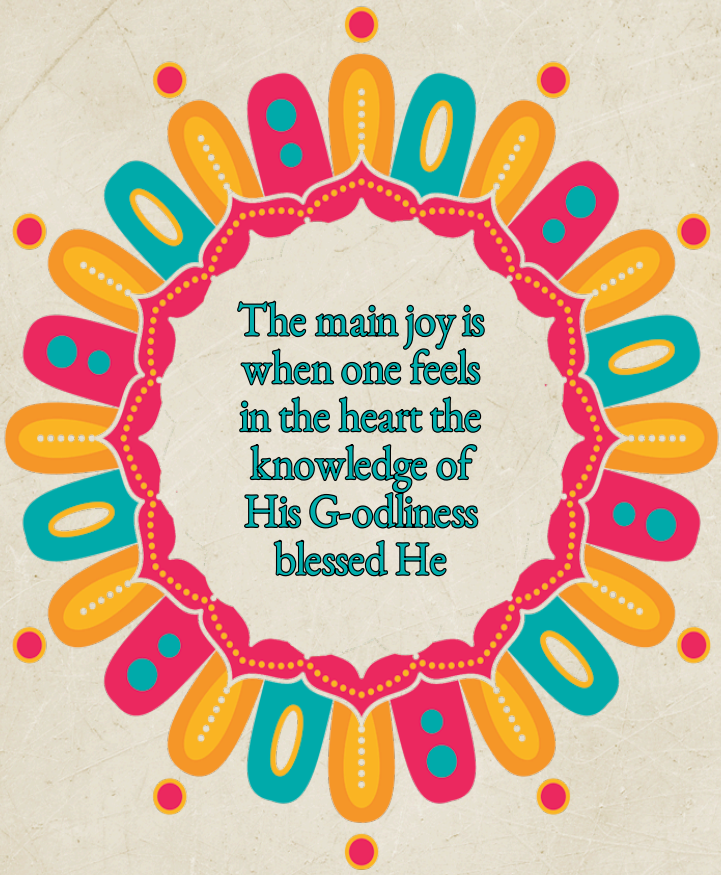
The main essence of peace is to unite two opposites. Therefore, do not be alarmed by your thoughts if you see a person who is completely the opposite of your own outlook, and it seems to you that it is absolutely impossible to maintain peace with him. And likewise, when you see two people who are two complete opposites, do not say that it is impossible to make peace between them. On the contrary, this is the main completeness of peace—to strive that there should be peace between two opposites, like G-o-d who makes peace in His heights between fire and water, which are two opposites.

Kitzur – Abridged Likutay Moharan, Torah-teaching 80


The main
peace is to
connect two
opposites

The main joy is when one feels in the heart the knowledge of His blessed G-dliness, from which all the joys in the world are drawn, in the aspect of: 'Serve G-o-d with joy... know that G-o-d, He is G-d.' For the main joy is when one knows that G-o-d is G-d etc., because the main joy is when one knows of G-o-d , this being the main purpose and the (greatest) goodness of all goodness.

Likutay Halachos, Yoreh Daya 1, Ya-yin Nesech (Wine libation) 3:3


The main joy is
when one feels
in the heart the
knowledge of
His G-odliness
blessed He



Through humility one merits to repentance, for the main repentance is when a person hears his disgrace, he should be silent, and not respond—and he should endure humiliation and spilling of (his) blood (when the blood rushes to the face or leaves it), through feeling his own lowliness, and smallness, and numerous defects, and he understands that certainly it is fitting for him to endure the shaming that comes upon him. And through this, he diminishes the blood in the left chamber of the heart, and sacrifices his evil inclination. And through this, he merits the aforementioned Divine honor.

Kitzur – Abridged Likutay Moharan, Torah-teaching 6

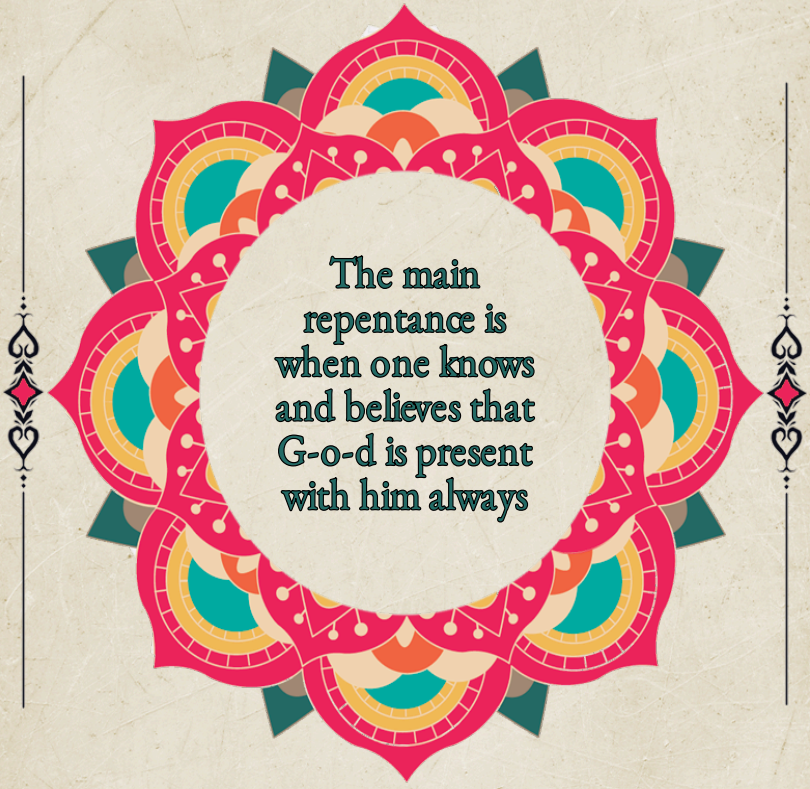



The main repentance is when one hears themselves being shamed – they should not respond and (they should) be silent



For this is the main repentance, when one knows and believes that G-o-d, may He be blessed, is present with him always, at all times and in all places where he is, as it is written (Psalms 103:22): 'In all places (of) His kingdom.' And through this, he will merit to go in the way of teshuva (-repentance) that Moshe made.

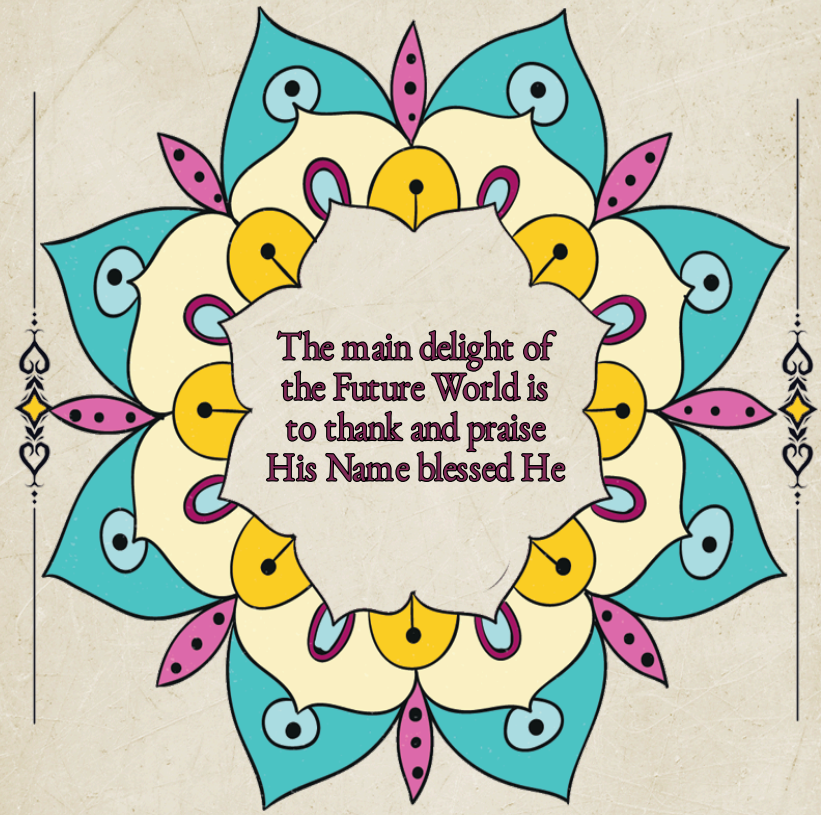



The main
repentance is
when one knows
and believes that
G-o-d is present
with him always

The main delight of the World to Come is to give thank and praise to His blessed Name, and to know and recognize Him, may He be blessed; for through this, one is near and close to Him, may He be blessed. For the more one knows and recognizes Him, the closer one is to Him.

For all other things (in their entirety) will be nullified in the future, and nothing will remain except this aspect—of giving thanks, praising, and knowing Him, may He be blessed, and this will be the entire delight of the World to Come.

Kitzur – Abridged Likutay Moharan, volume 2, Torah-teaching 2


The main delight of
the Future World is
to thank and praise
His Name blessed He

The main avoada (devotion) of charity (tzedakah) is to break one's cruelty and transform it into compassion—to (willingly/generously) donate to charity. Because one who is naturally compassionate and gives tzedakah out of mercy that is in his nature, this is not considered avoadah (spiritual service). Therefore, all those generous of heart who wish to fulfill the mitzvah of tzedakah properly, must first go and pass through the way of this aspect—that is, at the outset, they need to break their cruelty that is in their nature, to transform it into compassion to give charity. For this is the main avodah of tzedakah, as stated above.

And through this, even the wrath of G-o-d, may He be blessed, is transformed into favor (ratzon).

Kitzur – Abridged Likutay Moharan, volume 2, Torah-teaching 4


Charity is a
cure for all
wounds/
afflictions



A person needs to be very embarrassed before G-o-d, may He be blessed, not to act against His will, G-d forbid, and all the more so not to commit any sin or transgression, G-d forbid. [And] Shame is a very great thing, for the main fear [of Heaven] is shame. [And] If one does not draw upon himself holy shame in this world, as mentioned above, he will be ashamed in the World to Come, which is harsher than all punishments, for the pain of shame in the future is very, very harsh, and it is even harsher than the bitter Gehinnom (-hell). [And] Even every tzadik will be ashamed before his fellow who is greater than him in stature. [And] Our Rabbis, of blessed memory, said about this: "Woe to that shame, woe to that disgrace," and all the more so, and all the more so, how the sinners will be ashamed, Heaven have mercy, for it is impossible to fathom in this world the magnitude of the pain and bitterness of this shame in the World to Come, may the Merciful One save us. [And] When one merits holy shame not to sin, as mentioned above, through this, he merits to prayer, and joy, and holy brazenness, and to draw close and be included in true tzadikim, and to receive from them faith in the ultimate perfection.

Likutay Aitzos – A Collection of Advice, Boosha (shame)
1.





A person needs to be extremely embarrassed before G-o-d





The greatest compassion of all forms of compassion is when one of Israel falls into sins, G-d forbid, for this is the heaviest burden, more than all the suffering in the world, which is entirely impossible for a person of Israel to bear (upon him), this heavy burden of sins, may the Merciful One save us. For according to the greatness of the holiness of Israel at their root, from the place where they are taken, they are completely distant from sin, and sin has no association to them at all, according to the greatness of their refinement and spirituality. Therefore, every single one needs to have compassion on (the people of) Israel, to extricate them from the heavy burden of sins. Therefore, each person must speak with his fellow about the fear of Heaven, striving to have compassion on him to extricate him from his sins, for every person can fulfill this, even a simple person.

Likutay Aitzos – A Collection of Advice, Rebuke 17




Every single one
needs to have
compassion on
(the people of)
Israel



It is necessary to know that G-o-d takes pride even in the least of the least of (the people of) Israel, even the sinners of Israel —as long as he is called by the name of Israel, there is a particular pride in him, that G-o-d, may He be blessed, takes pride in him. Therefore, a person must not despair himself of G-o-d, may He be blessed, even if he has messed up and defected a lot, G-d forbid, for the affection of G-o-d, may He be blessed, has still not ceased from him, as mentioned above, and therefore, he can still return to G-o-d, may He be blessed, and the principal (means) is through people of truth who can find even the good and the pride worthiness that exists even in the worst of the worst, and to return everything to G-o-d, may He be blessed .

Likutay Aitzos – A Collection of Advice, Encouragement 4

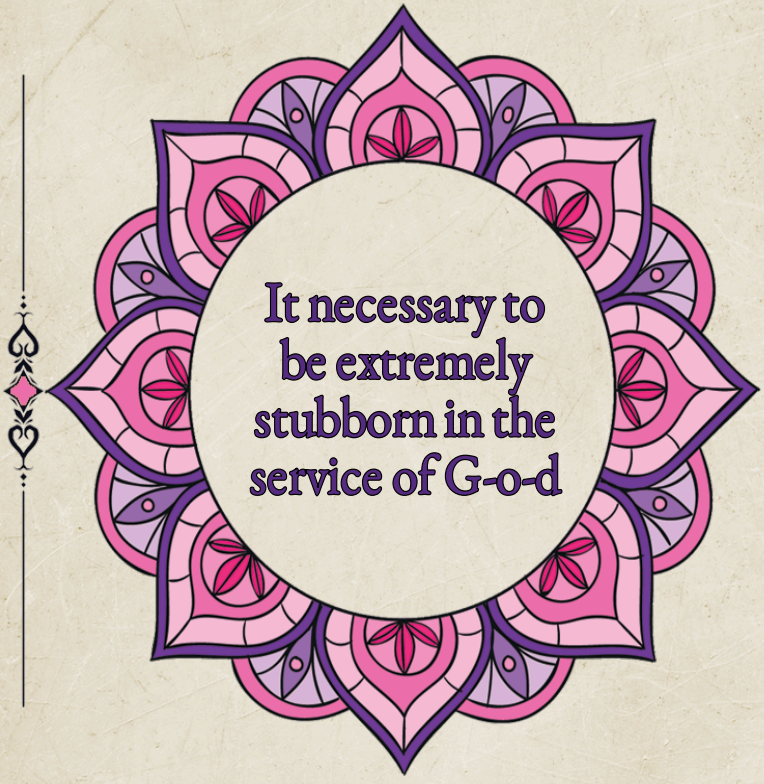




It is necessary to know that G-o-d takes pride even in the most insignificant of Israel

One must be very stubborn in the service of G-o-d, not to abandon (even) a small part of the divine service one has begun, no matter what may come upon him. And remember this well, because when you begin a little in the service of G-o-d, you will greatly need this [stubbornness], for it is inevitable that a person will undergo countless ups and downs. And at times there is, that a person is deliberately cast down from the service of G-o-d. And for all this, one requires great strengthening, to hold himself to the service of G-o-d solely by way of obstinance. And one needs very, very great stubbornness in this.

Kitzur – Abridged Likutay Moharan, volume 2, Torah-teaching 48


It necessary to
be extremely
stubborn in the
service of G-o-d

One must always be happy and serve G-o-d with joy. And if at times he falls from his level, he must strengthen himself with the previous days when there shone for him a little light. And he should hold himself now with the former arousal and radiance that he had before, until G-o-d helps him and His light, blessed He, returns and shines for him, Amen.

Kitzur – Abridged Likutay Moharan, Torah-teaching 222


It is necessary
to serve G-o-d
with joy

Waking up for midnight is the sweetening of judgments, and it is propitious like a redemption (pidyon). The time of midnight is always six hours after the beginning of the night, whether in summer or winter. And then the time of midnight begins, and continues until the end of the second watch — that is, two hours. And in the morning, it is good to gaze at the heavens, and through this, understanding is drawn (see Zohar, Beshalach, p. 57).

Kitzur – Abridged Likutay Moharan, Torah-teaching 149


Waking up for
midnight is a
sweetener of
judgements

I see that the main thing is self-sacrifice for the sake of G-o-d, blessed He — for the sake of the Torah. Wisdom is also good, but the principal, the foundation, the core of Judaism, the main essence of Torah — is the self-sacrifice, the strong will!

I was the worst of everyone, but one spark of truth stands against the entire world, against all the forces, against all the powers. And our holy Rebbe also hinted at this and said: "Give your hearts to me, and I will lead you in a new way. It is a very ancient way that our forefathers walked from time immemorial — even still, it is entirely new." Nu, it is necessary to give the heart.

Yisroel Saba, Chapter of the Dream of the Sea


Give your
hearts to me,
and I will
guide you in
a new way

Pid'yon (Redemptive Offering)

Place your hands over the money and say:

Mu'oas, Vi'ais ha'yikoom ashehr bi'raglayhem.

[Money, 'and the possessions by (/that keep them on) their feet', Deut. 11:6]

Tzedek yikru'aihoo li'ragloa

['righteousness He called to (where) his (Avraham's) feet (went)', Isa. 41:2]

Tzedek malchoosuh kadeesha

['righteousness is the kingdom of holiness', Tikunay Zohar 17b]

Deenuh dimalchoosuh deenuh

['the law of the kingdom is the law.' Gitin 10b]

Shoaresh hadeeneem beenuh

['The root of judgments is in Binah (understanding)', Kisvay Arizal]

Annee beenuh lee givooruh

['I am Binah, strength is mine.' Proverbs 8:14]

Ain ha'deen nimtak elluh bishorshoa

['Judgment can only be sweetened at its root'. Zohar 3:141]

Pid'yon (continued)

Shloashuh yudaye'im bibeenuh
[Three 'hands' in Binah:]

Yud hagidoaluh, yud hachazukuh, yud hurumuh
[the great hand (Chessed/kindness), the strong hand (Gevurah/strength), the exalted hand (Tiferes/Beauty).]

Shuloash pi'umim yud gematria shaim shel mem bais
[Three times 'hand' is gematria the Name of 42 (letters).]

Mem bais shebi'yitzeeruh: Shaim shel Unuh Bikoa'ach
[The 42 that is in (the world of) Yetzirah, the Name of Ana BiKoach.]

Mem bais shebibreyuh: Shnay pi'umim Ek'yeh
[The 42 that is in (the world of) Breyah, two times EHY"H.]

Mem bais shebi'atzeeloos: Havay'uh (pushoot), bimeeloo'oa, oomeeloy dimeeloy
[The 42 that is in (the world of) Atzilus, Y-H-V-H (as is), spelled out, and the spelling spelled out.]

Pid'yon (continued)

Yihee rutzoan meelifunnechuh
[May there be will from before You,]

She'yoomtikoo hadeeneem vihagivooroas hakushoas
[that all harsh judgments and gevooroas (severities) be sweetened]

may'al (persons name, son/daughter of – mother's name -)
[from upon (so-and-so - son/daughter of <mother's name>),]

Ahl yiday pelleh el'yoan (Pettek El'yon)
[By means of the Supreme Wonder,]

Sheh'hoo chassudeem gidoaleem
[which is great kindnesses]

Vi'rachameem gimooreem oopishooteem
[and absolute and simple mercy]

Sheh'ain boa taroavess deen klahl, umain
{which doesn't have in it any mixture of judgment whatsoever. Amen.]

Pid'yon is a sweetening of judgements, and it saves from all hardships, because the main healing is through pid'yon specifically, because (Ex. 21:19): 'virapoa yirapay (and he shall surely heal him)' (with the two words) have the numerical value of 'pidyon nefesh (soul)'. Likutay Moharan, volume 2, Torah-teaching 3

Tikun HaKlali

תִּקּוּן הַכְּלָלִי

And he said that even when his days are fulfilled [i.e., after death], then after his departure, whoever comes to his grave and recites there these ten chapters of Psalms mentioned above, and gives a prootah [small coin] to charity—even if his iniquities and sins have grown and become exceedingly great, God forbid—then I will exert myself and strive to lengthen and widen [my efforts] to save him and to rectify him, etc. And I am very strong in all my words, but in this matter I am strongest of all: that these ten chapters are exceedingly beneficial, very very much so. And these are the ten chapters of Psalms:

16, 32, 41, 42, 59, 77, 90, 105, 137, 150—

as they have already been printed several times. And one should say them in the order in which they are written in the Book of Psalms. And he said that this is the General Rectification (tikun ha-klali). For every transgression has its own specific rectification, but the rectification mentioned above is the general one. He also said at that time that the matter mentioned above—concerning these ten chapters of Psalms—should be revealed and made known in public to everyone. And he said: Although it is an easy thing to say ten chapters of Psalms, nevertheless, even this will be very difficult to fulfill. And so it has been fulfilled now, in our great sins, that because of the great increase of disputes and divisiveness, most of the multitude are very far from fulfilling this. And he—of blessed memory—informed of all this in advance.

[Sichos Haran – The Words of Rabbi Nachman 141]

Transliterator's note: The method used here is not the sophisticated conventional way; rather, it is extremely simple and straightforward. There are basically only three rules to keep in mind: (1) ch = kh; (2) all vowels are soft (like bed, sit, luck, including eh, also at the end of a word) unless doubled, as in ai, ay, ee, ey, oo, oa, ue, and uy; and (3) iy = eye.

The Teekoon Haklali is composed of ten chapters from the Psalms, and before reciting them there is a short assertion whereby one binds oneself to Rabbi Nachman for their recital:

Haraynee mekashehr es atzmee bi-ameeras hu-asara mizmuray tihilim ailoo lichul hatzadikim hu-ameeteem shebidoarainoo, oolichul hatzadikim hu-ameeteem shoachney ufur kidoasheem ashehr bu-uretz haimu, oobifrat li-rabainoo hakudoash tzadik yisoad oalum nachal noavaiya mikur chuchmu ra-bainoo Na Nach Nachmu Nachmun Me-Oomon zichoosoa yugain ulainoo vi-al kul yisru-el umain.

Hereby I bind myself, through the recitation of these ten Psalms, to all the true tzadikim in our generation, and to all the true tzadikim who have passed on, the holy ones who rest in the dust, and in particular to our holy Rabbi, the foundation of the world, the flowing stream, the source of wisdom, our Rabbi Na Nach Nachma Nachman of Uman; may his merit protect us and all of Israel, Amen.

[Lichoo niraninuh laHshem nuhreya litzoor yeeshainoo. Nikadmuh punuv bisoadah bizmeeroas nuhreeya loa. Kee Ai-l gadoal Adoa-neye oomelech gadoal al kul eloaheem.

Go, let us give praise to Hashem, let us holler to the Rock of our salvation. Let us greet His countenance with thanksgiving, with songs we will holler to Him. For Hashem is a great G-d, and a great King over all gods. – Psalm 95:1-3]

Psalm 16 · פרק טז

1 מִכְתָּם לְדָוִד שָׁמְרֵנִי א-ל כִּי-חָסִיתִי בָךְ

Michtam liduweed shumrainee ail key chusseessee buch.

A michtam of David. Protect me, O G-d, for I seek refuge in You.

2 אָמַרְתְּ לַיי אֲדֹנָי אָתָּה טוֹבָתִי בַּל-עָלֶיךְ

Umart ladoanuy Adoanuy uttu toavussee bal ullechu.

I say to the LORD, "You are my Lord, my benefactor; there is none above You."

3 לִקְדוֹשִׁים אֲשֶׁר-בָּאָרֶץ הֵמָּה וְאַדִּירֵי כָּל-חֶפְצִי-בָם

Likidoashim ashehr bu-uretz haimu vi-adeeray kul chefiziy vum.

As to the holy and mighty ones that are in the land, my whole desire concerning them is that

4 יִרְבּוּ עַצְּבוֹתָם אַחֵר מָהָרוּ בַּל-אַסִּיךְ נִסְכֵּיהֶם מִדָּם וּבַל-אֶשָּׂא אֶת-שְׁמוֹתָם עַל-שְׂפָתָי

Yeerboo atzvoasum achair muhuroo bal aseech neeskaihem meedum ooval essu es shimoasum al sifusuy.

those who espouse another [god] may have many sorrows! I will have no part of their bloody libations; their names will not pass my lips.

5 יי מְנָת-חֶלְקִי וְכוֹסִי אַתָּה תּוֹמִיךְ גּוֹרָלִי

Adoanuy minnus chelkee vichoasee attu toameech goarulee.

The LORD is my allotted share and portion; You control my fate.

6 חֲבָלִים נָפְלוּ-לִי בַּנְּעִמִים אַף-נַחֲלַת שָׁפְרָה עָלָי

Chavuleem nufiloo lee bani-eemeem af nachalus shufiru ulluy.

Delightful country has fallen to my lot; lovely indeed is my estate.

7 אֲבָרֵךְ אֶת-יי אֲשֶׁר יְעָצָנִי אַף-לֵילוֹת יִסְּרֻנִי כִלְיוֹתָי

Avuraich es Adoanuy ashehr yi-utzunee af lailoas yisiroonee cheelyoasuy.

I bless the LORD who has guided me; my conscience admonishes me at night.

8 שִׁוִּיתִי יי לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל-אֶמּוֹט

Sheeveesee Adoanuy linnegdee summeed key meemeenee bal emoat.

I am ever mindful of the LORD's presence; He is at my right hand; I shall never be shaken.

9 לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי אַף-בְּשָׂרִי יִשְׁכֹּן לָבֶטַח

Luchain summach leebee va-yuggel kivoadee af bisuree yishkoan luvetach.

So my heart rejoices, my whole being exults, and my body rests secure.

10 כִּי לֹא-תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא-תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת

Key low sa-azoav nafshee lishoal low seetain chaseedichu leeroas shuchas.

For You will not abandon me to Sheol, or let Your faithful one see the Pit.

11 תּוֹדִיעֵנִי אֹרַח חַיִּים שֹׂבַע שְׂמָחוֹת אֶת-פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח

Toadee-ainee oarach cha-yim soava simuchoas es punechu ni-eemoas beemeenichu netzach.

You will teach me the path of life. In Your presence is perfect joy; delights are ever in Your right hand.

Psalm 32 · פרק לב

1 לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי-פֶּשַׁע כְּסוּי חֲטָאָה

Liduveed maskeel ashray nissoy pesha kissoy chatu-uh.

Of David. A maskil. Happy is he whose transgression is forgiven, whose sin is covered over.

2 אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יי לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה

Ashray udum low yachshoav Adoanuy low uvoan vi-ain biroochoa rimeeyu.

Happy the man whom the LORD does not hold guilty, and in whose spirit there is no deceit.

3 כִּי-הֶחֱרַשְׁתִּי בָּלוּ עֲצָמַי בְּשַׁאֲגָתִי כָּל-הַיּוֹם

Key hecherashtee buloo atzumuy bishaagussee kul ha-yoam.

As long as I said nothing, my limbs wasted away from my anguished roaring all day long.

4 כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה

Key yoamum vullailu teechbad ulliy yudechu nehpach lishaddee bicharvoanay ka-yitz sellu.

For night and day Your hand lay heavy on me; my vigor waned as in the summer drought. Selah.

5 חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא-כִסִּיתִי אָמַרְתִּי אוֹדֶה עָלֵי פְּשָׁעַי לַיי
וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה

Chattussee oadee-achu vaavoanee low cheesseessee umartee oadeh allay pishu-iy Ladoanuy vi-attu nussussu avoan chattussee sellu.

Then I acknowledged my sin to You; I did not cover up my guilt; I resolved, "I will confess my transgressions to the LORD," and You forgave the guilt of my sin. Selah.

6 עַל-זֹאת יִתְפַּלֵּל כָּל-חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ

Al zoas yeespalail kul chusseed ailechu li-ais mitzoa rak lishaitef ma-yeem rabeem ailuv low yaggee-oo.

Therefore let every faithful man pray to You upon discovering [his sin], that the rushing mighty waters not overtake him.

7 אַתָּה סֵתֶר לִי מִצַּר תִּצָּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה

Attu saisehr lee meetzar teetzirainee runnay falait tisoavivainee sellu.

You are my shelter; You preserve me from distress; You surround me with the joyous shouts of deliverance. Selah.

8 אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ-זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי

Askeelichu vi-ohrichu bidderrech zoo sailaich ee-atzu ullechu ainiy.

Let me enlighten you and show you which way to go; let me offer counsel; my eye is on you.

9 אַל-תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג-וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרוֹב אֵלֶיךָ

Al tee-hi-yoo kissoos kifferred ain huvveen bimmesseg vurressen edyoa leevloam bal kirroav ailechu.

Be not like a senseless horse or mule whose movement must be curbed by bit and bridle; far be it from you!

10 רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיי חֶסֶד יְסוֹבְבֶנּוּ

Rabbeem machoaveem lurushu vihaboatai-ach Badoanuy chessed yisoavivvenoo.

Many are the torments of the wicked, but he who trusts in the LORD shall be surrounded with favor.

11 שִׂמְחוּ בַיי וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל-יִשְׁרֵי-לֵב

Seemchoo Vadoanuy vigeeloo tzadeekeem viharneenoo kul yeeshray laiv.

Rejoice in the LORD and exult, O you righteous; shout for joy, all upright men!

Psalm 41 · פרק מא

1 לַמְנַצֵּחַ מִזְמוֹר לְדָוִד

Lamnatzai-ach mizmohr liduvveed.

For the leader. A psalm of David.

2 אַשְׁרֵי מַשְׂכִּיל אֶל-דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יי

Ashray maskeel el dul bi-yoam ru-uh yimallitaihoo Adoanuy.

Happy is he who is thoughtful of the wretched; in bad times may the LORD keep him from harm.

3 יי יִשְׁמְרֵהוּ וִיחַיֵּהוּ וְאֻשַּׁר בָּאָרֶץ וְאַל-תִּתְּנֵהוּ בְּנֶפֶשׁ אֹיְבָיו

Adoanuy yeeshmiraihoo veeycha-yaihoo vi-ooshar bu-uretz vi-al teetinnaihoo binneffesh oyivvuv.

May the LORD guard him and preserve him; and may he be thought happy in the land. Do not subject him to the will of his enemies.

4 יי יִסְעָדֶנּוּ עַל-עֶרֶשׂ דְּוָי כָּל-מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ

Adoanuy yeesuddennoo al eres divvuy kul meeshkuvvoa huffachtu vichulyoa.

The LORD will sustain him on his sickbed; You shall wholly transform his bed of suffering.

5 אֲנִי-אָמַרְתִּי יי חָנֵּנִי רְפָאָה נַפְשִׁי כִּי-חָטָאתִי לָךְ

Annee umartee Adoanuy chunnainee riffu-uh nafshee key chuttussee luch.

I said, "O LORD, have mercy on me, heal me, for I have sinned against You."

6 אוֹיְבַי יֹאמְרוּ רַע לִי מָתַי יָמוּת וְאָבַד שְׁמוֹ

Oyiviy yoamiroo ra lee mussiy yumoos vi-uvad shimoa.

My enemies speak evilly of me, "When will he die and his name perish?"

7 וְאִם-בָּא לִרְאוֹת שָׁוְא יְדַבֵּר לִבּוֹ יִקְבָּץ-אָוֶן לוֹ יֵצֵא לַחוּץ יְדַבֵּר

Vi-eem bu leeroas shuv yidabair leeboa yeekbutz uven low yaitzai lachootz yidabair.

If one comes to visit, he speaks falsely; his mind stores up evil thoughts; once outside, he speaks them.

8 יַחַד עָלַי יִתְלַחֲשׁוּ כָּל-שֹׂנְאָי עָלַי יַחְשְׁבוּ רָעָה לִי

Yachad ulliy yislachashoo kul soaniy ulliy yachshivoo ru-uh lee.

All my enemies whisper together against me, imagining the worst for me.

9 דְּבַר-בְּלִיַּעַל יָצוּק בּוֹ וַאֲשֶׁר שָׁכַב לֹא-יוֹסִיף לָקוּם

Divar bileeya-al yutzook boa vaashehr shuchav low yoaseef lukoom.

"Something baneful has settled in him; he'll not rise from his bed again."

10 גַּם-אִישׁ שְׁלוֹמִי אֲשֶׁר-בָּטַחְתִּי בּוֹ אוֹכֵל לַחְמִי הִגְדִּיל עָלַי עָקֵב

Gam eesh shiloamee ashehr butachtee voa oachail lachmee heegdeel ulliy ukaiv.

My ally in whom I trusted, even he who shares my bread, has been utterly false to me.

11 וְאַתָּה יי חָנֵּנִי וַהֲקִימֵנִי וַאֲשַׁלְּמָה לָהֶם

Vi-attu Adoanuy chunainiy vahakeemainiy vaashallimu luhem.

But You, O LORD, have mercy on me; let me rise again and repay them.

12 בְּזֹאת יָדַעְתִּי כִּי-חָפַצְתָּ בִּי כִּי לֹא-יָרִיעַ אֹיְבִי עָלָי

Bizoas yudattiy key chuffatztu bee key low yuree-a oyivee ulluy.

Then shall I know that You are pleased with me: when my enemy cannot shout in triumph over me.

13 וַאֲנִי בְּתֻמִּי תָּמַכְתָּ בִּי וַתַּצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם

Vaannee bisoomee tumachtu bee vatatzeevainee lifunechu li-oalum.

You will support me because of my integrity, and let me abide in Your presence forever.

14 בָּרוּךְ יי אֱ-לֹהֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן

Burooch Adoanuy Eloahay Yisru-el maihu-oalum vi-ad hu-oalum umain vi-umain.

Blessed is the LORD, G-d of Israel, from eternity to eternity. Amen and Amen.

Psalm 42 · פרק מב

1 לַמְנַצֵּחַ מַשְׂכִּיל לִבְנֵי-קֹרַח

Lamnatzai-ach maskeel leevnay koarach.

For the leader. A maskil of the Korahites.

2 כְּאַיָּל תַּעֲרֹג עַל-אֲפִיקֵי-מָיִם כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ א-ל

Ki-a-yul taaroag al afeekay muyeem kain nafshee saaroag aillechu Eloaheem.

Like a hind crying for water, my soul cries for You, O G-d;

3 צָמְאָה נַפְשִׁי לֵא-לֹהִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי א-ל

Tzumi-uh nafshee lailoaheem li-ail chuy mussay uvoa vi-airu-eh pinai Eloaheem.

my soul thirsts for G-d, the living G-d; O when will I come to appear before G-d!

4 הָיְתָה-לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל-הַיּוֹם אַיֵּה אֱ-לֹהֶיךָ

Hu-yisu lee deemussee lechem yoamum vuluylu be-emohr ailliy kul ha-yoam a-yai Eloahechu.

My tears have been my food day and night; I am ever taunted with, "Where is your G-d?"

5 אֵלֶּה אֶזְכְּרָה וְאֶשְׁפְּכָה עָלַי נַפְשִׁי כִּי אֶעֱבֹר בַּסָּךְ אֶדַּדֵּם עַד-בֵּית א-ל בְּקוֹל-רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג

Ailleh ezkirru vi-eshpichu ulliy nafshee key e-evohr basuch edadaim ad bais Eloaheem bikoal reenu visoadu humoan choagaig.

When I think of this, I pour out my soul: how I walked with the crowd, moved with them, the festive throng, to the House of G-d with joyous shouts of praise.

6 מַה-תִּשְׁתּוֹחֲחִי נַפְשִׁי וַתֶּהֱמִי עָלָי הוֹחִילִי לֵא-לֹהִים כִּי-עוֹד אוֹדֶנּוּ
יְשׁוּעוֹת פָּנָיו

Ma teeshtoachachee nafshee vattehemee ulluy hoacheelee Lailoaheem key oad oadennoo yishoo-oas punnuv.

Why so downcast, my soul, why disquieted within me? Have hope in G-d; I will yet praise Him for His saving presence.

7 אֱ-לֹהַי עָלַי נַפְשִׁי תִשְׁתּוֹחָח עַל-כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן וְחֶרְמוֹנִים
מֵהַר מִצְעָר

Elloahiy ulliy nafshee seeshtoachuch al kain ezkurchu mai-eretz yardain vi-chehrmoaneem maihar meetzur.

O my G-d, my soul is downcast; therefore I think of You in this land of Jordan and Hermon, in Mount Mizar,

8 תְּהוֹם-אֶל-תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ כָּל-מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ

Tihoam el tihoam koarai likoal tzeenoarechu kul meeshburechu vigallechu ulliy uvuroo.

where deep calls to deep in the roar of Your cataracts; all Your breakers and billows have swept over me.

9 יוֹמָם יְצַוֶּה יי חַסְדּוֹ וּבַלַּיְלָה שִׁירוֹ עִמִּי תְּפִלָּה לְאֵל חַיָּי

Yoamum yitzaveh Adoanuy chasdoa oovalaylu sheeroa eemee tifeelu li-Ail chayuy.

By day may the LORD vouchsafe His faithful care, so that at night a song to Him may be with me, a prayer to the G-d of my life.

10 אוֹמְרָה לְאֵל סַלְעִי לָמָּה שְׁכַחְתָּנִי לָמָּה-קֹדֵר אֵלֵךְ בְּלַחַץ אוֹיֵב

Oamiru li-Ail salee lumu shichachtunee lumu koadair ailaich bilachatz oyaiv.

I say to G-d, my rock, "Why have You forgotten me, why must I walk in gloom, oppressed by my enemy?"

11 בְּרֶצַח בְּעַצְמוֹתַי חֵרְפוּנִי צוֹרְרַי בְּאָמְרָם אֵלַי כָּל-הַיּוֹם אַיֵּה אֱ-לֹהֶיךָ

Biretzach bi-atzmoasiy chairifoonee tzoariruy bi-umrum ailliy kul ha-yoam a-yai Eloahechu.

Crushing my bones, my foes revile me, taunting me always with, "Where is your G-d?"

12 מַה-תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה-תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי-עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵא-לֹהָי

Ma teeshtoachachee nafshee ooma tehemee ulluy hoacheelee lailoaheem key oad oadenoo yishoo-oas punniy vailoahuy.

Why so downcast, my soul, why disquieted within me? Have hope in G-d; I will yet praise Him, my ever-present help, my G-d.

Psalm 59 · פרק נט

1 לַמְנַצֵּחַ אַל-תַּשְׁחֵת לְדָוִד מִכְתָּם בִּשְׁלֹחַ שָׁאוּל וַיִּשְׁמְרוּ אֶת-הַבַּיִת לַהֲמִיתוֹ

Lamnatzai-ach al tashchais liduweed meechtum beeshloa-ach Shu-ool vayeeshmiroo es habayees lahameesoa.

For the leader; al tashḥeth. Of David. A michtam; when Saul sent men to watch his house in order to put him to death.

2 הַצִּילֵנִי מֵאֹיְבַי א-לֹהַי מִמִּתְקוֹמְמַי תְּשַׂגְּבֵנִי

Hatzeylainee mai-oyiviy Eloahuy meemeeskoamimiy tisagvainee.

Save me from my enemies, O my G-d; secure me against my assailants.

3 הַצִּילֵנִי מִפֹּעֲלֵי אָוֶן וּמֵאַנְשֵׁי דָמִים הוֹשִׁיעֵנִי

Hatzeylainee meepoa-alay uven oomai-anshay dumeem hoasheyainee.

Save me from evildoers; deliver me from murderers.

4 כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יָגוּרוּ עָלַי עַזִּים לֹא-פִשְׁעִי וְלֹא-חַטָּאתִי יְיָ

Key heenai urivoo linafshee yugooroo ulliy azeem low feeshee vilow chatusee Adoanuy.

For see, they lie in wait for me; fierce men plot against me for no offense of mine, for no transgression, O LORD;

5 בְּלִי-עָוֹן יְרוּצוּן וְיִכּוֹנָנוּ עוּרָה לִקְרָאתִי וּרְאֵה

Bilee uvoan yirootzoon vi-yeekoanunoo ooru leekrussee ooray.

for no guilt of mine do they rush to array themselves against me. Look, rouse Yourself on my behalf!

6 וְאַתָּה יי-א-לֹהִים צְבָאוֹת אֱ-לֹהֵי יִשְׂרָאֵל הָקִיצָה לִפְקֹד כָּל-הַגּוֹיִם
אַל-תָּחֹן כָּל-בֹּגְדֵי אָוֶן סֶלָה

Vi-attu Adoanuy Eloaheem Tzivu-oas Eloahay Yisru-ail hukeetzu leefkoad kul hagoyeem al tuchoan kul boagday uven sellu.

You, O LORD G-d of hosts, G-d of Israel, bestir Yourself to bring all nations to account; have no mercy on any treacherous villain. Selah.

7 יָשׁוּבוּ לָעֶרֶב יֶהֱמוּ כַכֶּלֶב וִיסוֹבְבוּ עִיר

Yushoovoo lu-erev yehemoo chakullev veesoavivoo eer.

They come each evening growling like dogs, roaming the city.

8 הִנֵּה יַבִּיעוּן בְּפִיהֶם חֲרָבוֹת בְּשִׂפְתוֹתֵיהֶם כִּי-מִי שֹׁמֵעַ

Heenay yabee-oon bifeehem charuvoas biseefsoasaihem key mee shoamai-a.

They rave with their mouths, sharp words are on their lips; [they think,] "Who hears?"

9 וְאַתָּה יי תִּשְׂחַק-לָמוֹ תִּלְעַג לְכָל-גּוֹיִם

Vi-attu Adoanuy teeschak lumoa teelag lichul goyeem.

But You, O LORD, laugh at them; You mock all the nations.

10 עֻזּוֹ אֵלֶיךָ אֶשְׁמֹרָה כִּי-א-לֹהִים מִשְׂגַּבִּי

Oozoa ailechu eshmoaru key Eloaheem meesgabee.

O my strength, I wait for You; for G-d is my haven.

11 א-לֹהֵי חַסְדִּי יְקַדְּמֵנִי א-לֹהִים יַרְאֵנִי בְשׁוּרָרָי

Eloahay chasdiy yikadimainee Eloaheem yarainee vishoariruy.

My faithful G-d will come to aid me; G-d will let me gloat over my watchful foes.

12 אַל-תַּהַרְגֵם פֶּן-יִשְׁכְּחוּ עַמִּי הֲנִיעֵמוֹ בְחֵילְךָ וְהוֹרִידֵמוֹ מָגִנֵּנוּ אֲדֹנָי

Al tahargaim pen yeeshkichoo amee haneyaimoa vichailichu vihoareedaimoa mugeenainoo Adoanuy.

Do not kill them lest my people be unmindful; with Your power make wanderers of them; bring them low, O our shield, the Lord,

13 חַטַּאת-פִּימוֹ דְּבַר-שִׂפְתֵימוֹ וְיִלָּכְדוּ בִגְאוֹנָם וּמֵאָלָה וּמִכַּחַשׁ יְסֻפֵּרוּ

Chatas peymoa divar sifusaymoa vi-yeeluchidoo veegoanum oomai-ullu oomeekachash yisapairoo.

because of their sinful mouths, the words on their lips. Let them be trapped by their pride, and by the imprecations and lies they utter.

14 כַּלֵּה בְחֵמָה כַּלֵּה וְאֵינֵמוֹ וְיֵדְעוּ כִּי-אֱלֹהִים מֹשֵׁל בְּיַעֲקֹב לְאַפְסֵי הָאָרֶץ סֶלָה

Kalay vichaimu kalay vi-aynaimoa vi-yaidoo key Eloaheem moashail biyaakoav li-afsay hu-uretz sellu.

In Your fury put an end to them; put an end to them that they be no more; that it may be known to the ends of the earth that G-d does rule over Jacob. Selah.

15 וְיָשׁוּבוּ לָעֶרֶב יֶהֱמוּ כַכֶּלֶב וִיסוֹבְבוּ עִיר

Vi-yushoovoo lu-erev yehemoo chakulev veysoavivoo eer.

They come each evening growling like dogs, roaming the city.

16 הֵמָּה יְנִיעוּן לֶאֱכֹל אִם-לֹא יִשְׂבְּעוּ וַיָּלִינוּ

Haimu yinee-oon le-echoal eem low yeesbi-oo va-yuleenoo.

They wander in search of food; and whine if they are not satisfied.

17 וַאֲנִי אָשִׁיר עֻזֶּךָ וַאֲרַנֵּן לַבֹּקֶר חַסְדֶּךָ כִּי-הָיִיתָ מִשְׂגָּב לִי וּמָנוֹס בְּיוֹם צַר-לִי

Vaannee usheer oozechu vaaranain laboakehr chasdechu key hu-yeessu meesguv lee oomunoas bi-yoam tzar lee.

But I will sing of Your strength, extol each morning Your faithfulness; for You have been my haven, a refuge in time of trouble.

18 עֻזִּי אֵלֶיךָ אֲזַמֵּרָה כִּי-אֱלֹהִים מִשְׂגַּבִּי אֱ-לֹהֵי חַסְדִּי

Oozee aillechu azamairu key Eloaheem meesgabee Eloahay chasdee.

O my strength, to You I sing hymns; for G-d is my haven, my faithful G-d.

Psalm 77 · פרק עז

1 לַמְנַצֵּחַ עַל-יְדוּתוּן לְאָסָף מִזְמוֹר

Lamnatzai-ach al yidoosoon li-ussuf meezmohr.

For the leader; on Jeduthun. Of Asaph. A psalm.

2 קוֹלִי אֶל-א-לֹהִים וְאֶצְעָקָה קוֹלִי אֶל-א-לֹהִים וְהַאֲזִין אֵלָי

Koalee el Eloaheem vi-etzuku koalee el Eloaheem vihaazeen ailluy.

I cry aloud to G-d; I cry to G-d that He may give ear to me.

3 בְּיוֹם צָרָתִי אֲדֹנָי דָּרַשְׁתִּי יָדִי לַיְלָה נִגְּרָה וְלֹא תָפוּג מֵאֲנָה הִנָּחֵם נַפְשִׁי

Bi-yoam tzurusee Adoanuy durushtee yudee laylu neegiru vilow sufoog mai-anu heenuchaim nafshee.

In my time of distress I turn to the Lord, with my hand [uplifted]; [my eyes] flow all night without respite; I will not be comforted.

4 אֶזְכְּרָה א-לֹהִים וְאֶהֱמָיָה אָשִׂיחָה וְתִתְעַטֵּף רוּחִי סֶלָה

Ezkiru Eloaheem vi-ehemu-yu useechu viseesataif roochee sellu.

I call G-d to mind, I moan, I complain, my spirit fails. Selah.

5 אָחַזְתָּ שְׁמֻרוֹת עֵינָי נְפְעַמְתִּי וְלֹא אֲדַבֵּר

Uchaztu shimooroas ainuy neefamtee vilow adabair.

You have held my eyelids open; I am overwrought, I cannot speak.

6 חִשַּׁבְתִּי יָמִים מִקֶּדֶם שְׁנוֹת עוֹלָמִים

Cheeshavtee yumeem meekedem shinoas oalumeem.

My thoughts turn to days of old, to years long past.

7 אֶזְכְּרָה נְגִינָתִי בַלָּיְלָה עִם-לְבָבִי אָשִׂיחָה וַיְחַפֵּשׂ רוּחִי

Ezkiru nigeynusee baluylu eem livuvee useechu va-yichapais roochee.

I recall at night their jibes at me; I commune with myself; my spirit inquires,

8 הַלְעוֹלָמִים יִזְנַח אֲדֹנָי וְלֹא-יוֹסִיף לִרְצוֹת עוֹד

Hali-oalumeem yeeznach Adoanuy viloa yoaseef leertzoas oad.

"Will the Lord reject forever and never again show favor?

9 הֶאָפֵס לָנֶצַח חַסְדּוֹ גָּמַר אֹמֶר לְדֹר וָדֹר

He-ufais lunetzach chasdoa gumar oamehr lidohr vudohr.

Has His faithfulness disappeared forever? Will His promise be unfulfilled for all time?

10 הֲשָׁכַח חַנּוֹת אֵל אִם-קָפַץ בְּאַף רַחֲמָיו סֶלָה

Hashuchach chanoas ail eem kufatz bi-af rachamuv sellu.

Has G-d forgotten how to pity? Has He in anger stifled His compassion?" Selah.

11 וָאֹמַר חַלּוֹתִי הִיא שְׁנוֹת יְמִין עֶלְיוֹן

Vu-oamar chaloasee hee shinoas yimeen elyoan.

And I said, "It is my fault that the right hand of the Most High has changed."

12 אֶזְכּוֹר מַעַלְלֵי-יָהּ כִּי-אֶזְכְּרָה מִקֶּדֶם פִּלְאֶךָ

Ezkohr ma-alilay yu key ezkiru meekedem peelechu.

I recall the deeds of the LORD; yes, I recall Your wonders of old;

13 וְהָגִיתִי בְכָל-פָּעֳלֶךָ וּבַעֲלִילוֹתֶיךָ אָשִׂיחָה

Vihugeesee vichul pu-ulechu oovaaleeloasechu useechu.

I recount all Your works; I speak of Your acts.

14 א-לֹהִים בַּקֹּדֶשׁ דַּרְכֶּךָ מִי-אֵל גָּדוֹל כֵּא-לֹהִים

Eloaheem bakoadesh darkechu mee ail gudoal kailoaheem.

O G-d, Your ways are holiness; what god is as great as G-d?

15 אַתָּה הָאֵל עֹשֵׂה פֶּלֶא הוֹדַעְתָּ בָעַמִּים עֻזֶּךָ

Attu hu-ail oasay felle hoadaatu vu-ameem oozechu.

You are the G-d who works wonders; You have manifested Your strength among the peoples.

16 גָּאַלְתָּ בִזְרוֹעַ עַמֶּךָ בְּנֵי-יַעֲקֹב וְיוֹסֵף סֶלָה

Gu-altu beezroa-a amechu binay yaakoav vi-yoasaif sellu.

By Your arm You redeemed Your people, the children of Jacob and Joseph. Selah.

17 רָאוּךָ מַיִם א-לֹהִים רָאוּךָ מַיִם יָחִילוּ אַף יִרְגְּזוּ תְהֹמוֹת

Ru-oochu ma-yeem Eloaheem ru-oochu ma-yeem yucheeloo af yeergizoo si-hoamoas.

The waters saw You, O G-d, the waters saw You and were convulsed; the very deep quaked as well.

18 זֹרְמוּ מַיִם עָבוֹת קוֹל נָתְנוּ שְׁחָקִים אַף-חֲצָצֶיךָ יִתְהַלָּכוּ

Zohrmoo ma-yeem uvoas koal nussinoo shichukeem af chatzutzechu yeesha-luchoo.

Clouds streamed water; the heavens rumbled; Your arrows flew about;

19 קוֹל רַעַמְךָ בַּגַּלְגַּל הֵאִירוּ בְרָקִים תֵּבֵל רָגְזָה וַתִּרְעַשׁ הָאָרֶץ

Koal ra-amchu bagalgal hai-eeroo virukeem taivail rugizu vateerash hu-uretz.

Your thunder rumbled like wheels; lightning lit up the world; the earth quaked and trembled.

20 בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ

Ba-yum darkechu ooshveelichu bima-yeem rabeem vi-eekivoasechu low no-adu-oo.

Your way was through the sea, Your path, through the mighty waters; Your tracks could not be seen.

21 נָחִיתָ כַצֹּאן עַמֶּךָ בְּיַד-מֹשֶׁה וְאַהֲרֹן

Nucheesu chatzoan amechu bi-yad Moashe Vi-aharoan.

You led Your people like a flock in the care of Moses and Aaron.

Psalm 90 · פרק צ

1 תְּפִלָּה לְמֹשֶׁה אִישׁ-הָאֱ-לֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר

Tifeelu liMoashe eesh hu-Eloaheem, Adoanuy mu-oan attu hu-yeesu lunoo bi-dohr vudohr.

A prayer of Moses, the man of G-d. O Lord, You have been our refuge in every generation.

2 בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד-עוֹלָם אַתָּה אֵל

Biterem hureem yooludoo vatichoalail eretz visaivail oomai-oalum ad oalum attu ail.

Before the mountains came into being, before You brought forth the earth and the world, from eternity to eternity You are G-d.

3 תָּשֵׁב אֱנוֹשׁ עַד-דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי-אָדָם

Tushaiv enoash ad daku vatoamehr shoovoo vinay udum.

You return man to dust; You decreed, "Return you mortals!"

4 כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה

Key elef shuneem bi-ainechu kee-yoam esmoal key yaavor vi-ashmooru valuylu.

For in Your sight a thousand years are like yesterday that has passed, like a watch of the night.

5 זְרַמְתָּם שֵׁנָה יִהְיוּ בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף

Ziramtum shainu yeehi-yoo baboakehr kechutzeer yachaloaf.

You engulf men in sleep; at daybreak they are like grass that renews itself;

6 בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ

Baboakehr yutzeetz vichuluf lu-erev yimoalail vi-yuvaish.

at daybreak it flourishes anew; by dusk it withers and dries up.

7 כִּי-כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ

Key chuleenoo vi-apechu oovachamusichu neevhulnoo.

So we are consumed by Your anger, terror-struck by Your fury.

8 שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ

Shattu avoanoasaynoo linegdechu aloomainoo leemi-ohr punechu.

You have set our iniquities before You, our hidden sins in the light of Your face.

9 כִּי כָל-יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ כִּלִּינוּ שָׁנֵינוּ כְמוֹ-הֶגֶה

Key chul yumaynuoo punoo vi-evrusechu keeleynoo shunaynoo chimoa hegge.

All our days pass away in Your wrath; we spend our years like a sigh.

10 יְמֵי-שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה
וְרָהְבָּם עָמָל וָאָוֶן כִּי-גָז חִישׁ וַנָּעֻפָה

Yimay shinoasaynoo vu-hem sheeveem shunu vi-eem beegvooroas shimoaneem shunu viruhbum umul vu-uven key guz cheesh vanu-oofu.

The span of our life is seventy years, or, given the strength, eighty years; but the best of them are trouble and sorrow. They pass by speedily, and we are in darkness.

11 מִי-יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ

Mee yoadai-a oaz apechu oochyeerusichu evrusechu.

Who can know Your furious anger? Your wrath matches the fear of You.

12 לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִיא לְבַב חָכְמָה

Leemnoas yumainoo kain hoada vinuvee livav chuchmu.

Teach us to count our days rightly, that we may obtain a wise heart.

13 שׁוּבָה יי עַד-מָתָי וְהִנָּחֵם עַל-עֲבָדֶיךָ

Shoovu Adoanuy ad mussuy viheenuchaim al avudechu.

Turn, O LORD! How long? Show mercy to Your servants.

14 שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל-יָמֵינוּ

Sabainoo vaboakehr chasdechu ooniranenu vineesmichu bichul yumainoo.

Satisfy us at daybreak with Your steadfast love that we may sing for joy all our days.

15 שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה

Samichainoo keemoas eeneesunoo shinoas ru-eenoo ru-uh.

Give us joy for as long as You have afflicted us, for the years we have suffered misfortune.

16 יֵרָאֶה אֶל-עֲבָדֶיךָ פָּעֳלֶךָ וַהֲדָרְךָ עַל-בְּנֵיהֶם

Yairu-eh el avudechu fu-ulechu vahadurichu al binaihem.

Let Your deeds be seen by Your servants, Your glory by their children.

17 וִיהִי נֹעַם אֲדֹנָי אֱ-לֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ

Veehee noa-am Adoanuy Eloahainoo ulainoo oomaasay yudainoo koaninu ulainoo oomaasay yudaynoo koaninai-hoo.

May the favor of the Lord, our G-d, be upon us; let the work of our hands prosper, O prosper the work of our hands!

Psalm 105 · פרק קה

1 הוֹדוּ לַיי קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו

Hoadoo Ladoanuy keeroo veeshmoa hoadee-oo vu-ameem aleeloasuv.

Praise the LORD; call on His name; proclaim His deeds among the peoples.

2 שִׁירוּ-לוֹ זַמְּרוּ-לוֹ שִׂיחוּ בְּכָל-נִפְלְאוֹתָיו

Sheeroo low zamroo low seechoo bichul neefli-oasuv.

Sing praises to Him; speak of all His wondrous acts.

3 הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יי

Heeshaliloo bishaim kudshoa yeesmach laiv mivakshay Adoanuy.

Exult in His holy name; let all who seek the LORD rejoice.

4 דִּרְשׁוּ יי וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד

Deershoo Adoanuy vi-oozoa bakishoo funuv tumeed.

Turn to the LORD, to His might; seek His presence constantly.

5 זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר-עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי-פִיו

Zeechroo neefli-oasuv ashehr ussu moafsuv oomeeshpitay feev.

Remember the wonders He has done, His portents and the judgments He has pronounced,

6 זֶרַע אַבְרָהָם עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו

Zera Avruhum avdoa binay Yaakoav bicheeruv.

O offspring of Abraham, His servant, O descendants of Jacob, His chosen ones.

7 הוּא יי אֱ-לֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו

Hoo Adoanuy Eloahainoo bichul hu-uretz meeshputuv.

He is the LORD our G-d; His judgments are throughout the earth.

8 זָכַר לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר

Zuchar li-oalum bireesoa duvur tzeevu li-elef dohr.

He is ever mindful of His covenant, the promise He gave for a thousand generations,

9 אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׂחָק

Ashehr kuras es Avruhum ooshvoo-usoa liYischuk.

that He made with Abraham, swore to Isaac,

10 וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם

Va-yameedehu liYaakoav lichoak liYisru-ail birees oalum.

and confirmed in a decree for Jacob, for Israel, as an eternal covenant,

11 לֵאמֹר לְךָ אֶתֵּן אֶת-אֶרֶץ-כְּנַעַן חֶבֶל נַחֲלַתְכֶם

Laimohr lichu etain es eretz kinu-an chevel nachalaschem.

saying, "To you I will give the land of Canaan as your allotted heritage."

12 בִּהְיוֹתָם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ

Beehi-yoasum misay meespur keemat vigureem bu.

They were then few in number, a mere handful, sojourning there,

13 וַיִּתְהַלְּכוּ מִגּוֹי אֶל-גּוֹי מִמַּמְלָכָה אֶל-עַם אַחֵר

Va-yeeshalichoo meegoy el goy meemamluchu el am achair.

wandering from nation to nation, from one kingdom to another.

14 לֹא-הִנִּיחַ אָדָם לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים

Low heenee-ach udum li-ushkum vayoachach alaihem milucheem.

He allowed no one to oppress them; He reproved kings on their account,

15 אַל-תִּגְּעוּ בִמְשִׁיחָי וְלִנְבִיאַי אַל-תָּרֵעוּ

Al teegi-oo veemisheechuy vileenivee-ay al turai-oo.

"Do not touch My anointed ones; do not harm My prophets."

16 וַיִּקְרָא רָעָב עַל-הָאָרֶץ כָּל-מַטֵּה-לֶחֶם שָׁבָר

Vayeekru ru-uv al hu-uretz kul matay lechem shuvur.

He called down a famine on the land, destroyed every staff of bread.

17 שָׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נִמְכַּר יוֹסֵף

Shulach leefnaihem eesh li-eved neemkar Yoasaif.

He sent ahead of them a man, Joseph, sold into slavery.

18 עִנּוּ בַכֶּבֶל רַגְלוֹ בַּרְזֶל בָּאָה נַפְשׁוֹ

Eenuoo vakevel ragloa barzel bu-uh nafshoa.

His feet were subjected to fetters; an iron collar was put on his neck.

19 עַד-עֵת בֹּא-דְבָרוֹ אִמְרַת יי צְרָפָתְהוּ

Ad ais boa divuroa eemras Adoanuy tzirufushoo.

Until his prediction came true the decree of the LORD purged him.

20 שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ מוֹשֵׁל עַמִּים וַיְפַתְּחֵהוּ

Shulach melech va-yateeraihoo moashail ameem va-yifatichaihoo.

The king sent to have him freed; the ruler of nations released him.

21 שָׂמוֹ אָדוֹן לְבֵיתוֹ וּמוֹשֵׁל בְּכָל-קִנְיָנוֹ

Sumoa udoan livaisoa oomoashail bichul keenyunoa.

He made him the lord of his household, empowered him over all his possessions,

22 לֶאְסֹר שָׂרָיו בְּנַפְשׁוֹ וּזְקֵנָיו יְחַכֵּם

Lesohr suruv binafshoa oozkainuv yichakaim.

to discipline his princes at will, to teach his elders wisdom.

23 וַיָּבֹא יִשְׂרָאֵל מִצְרָיִם וְיַעֲקֹב גָּר בְּאֶרֶץ-חָם

Va-yuvoa Yeesru-ail meetzru-yeem viYaakoav gur bi-eretz chum.

Then Israel came to Egypt; Jacob sojourned in the land of Ham.

24 וַיֶּפֶר אֶת-עַמּוֹ מְאֹד וַיַּעֲצִמֵהוּ מִצָּרָיו

Va-yefehr es amoa mi-oad va-yaatzeemaihoo meetzuruv.

He made His people very fruitful, more numerous than their foes.

25 הָפַךְ לִבָּם לִשְׂנֹא עַמּוֹ לְהִתְנַכֵּל בַּעֲבָדָיו

Hufach leebum leesnoa amoa liheesnakail baavuduv.

He changed their heart to hate His people, to plot against His servants.

26 שָׁלַח מֹשֶׁה עַבְדּוֹ אַהֲרֹן אֲשֶׁר בָּחַר-בּוֹ

Shulach Moashe avdoa Aharoan ashehr buchar boa.

He sent His servant Moses, and Aaron, whom He had chosen.

27 שָׂמוּ-בָם דִּבְרֵי אֹתוֹתָיו וּמֹפְתִים בְּאֶרֶץ חָם

Sumoo vum deevray oasoasuv oomoafseem bi-eretz chum.

They performed His signs among them, His wonders, against the land of Ham.

28 שָׁלַח חֹשֶׁךְ וַיַּחְשִׁךְ וְלֹא-מָרוּ אֶת-דְּבָרוֹ

Shulach choashech va-yachsheech viloa muroo es divuroa.

He sent darkness; it was very dark; did they not defy His word?

29 הָפַךְ אֶת-מֵימֵיהֶם לְדָם וַיָּמֶת אֶת-דְּגָתָם

Hufach es maimaihem lidum va-yumes es digusum.

He turned their waters into blood and killed their fish.

30 שָׁרַץ אַרְצָם צְפַרְדְּעִים בְּחַדְרֵי מַלְכֵיהֶם

Shuratz artzum tzifardi-eem bichadray malchaihem.

Their land teemed with frogs, even the rooms of their king.

31 אָמַר וַיָּבֹא עָרֹב כִּנִּים בְּכָל-גְּבוּלָם

Umar va-yuvoa uroav keeneem bichul givoolum.

Swarms of insects came at His command, lice, throughout their country.

32 נָתַן גִּשְׁמֵיהֶם בָּרָד אֵשׁ לֶהָבוֹת בְּאַרְצָם

Nussan geeshmaihem burud aish le-huvoas bi-artzum.

He gave them hail for rain, and flaming fire in their land.

33 וַיַּךְ גַּפְנָם וּתְאֵנָתָם וַיְשַׁבֵּר עֵץ גְּבוּלָם

Va-yach gafnum oosainusum va-yishabair aitz givoolum.

He struck their vines and fig trees, broke down the trees of their country.

34 אָמַר וַיָּבֹא אַרְבֶּה וְיֶלֶק וְאֵין מִסְפָּר

Umar va-yuvoa arbeh vi-yelek vi-ain mispur.

Locusts came at His command, grasshoppers without number.

35 וַיֹּאכַל כָּל-עֵשֶׂב בְּאַרְצָם וַיֹּאכַל פְּרִי אַדְמָתָם

Va-yoachal kul aisev bi-artzum va-yoachal piree admusum.

They devoured every green thing in the land; they consumed the produce of the soil.

36 וַיַּךְ כָּל-בְּכוֹר בְּאַרְצָם רֵאשִׁית לְכָל-אוֹנָם

Va-yach kul bichohr bi-artzum raishees lichul oanum.

He struck down every first-born in the land, the first fruit of their vigor.

37 וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאֵין בִּשְׁבָטָיו כּוֹשֵׁל

Va-yoatzee-aim bikesef vizu-huv vi-ain beeshvutuv koashail.

He led Israel out with silver and gold; none among their tribes faltered.

38 שָׂמַח מִצְרַיִם בְּצֵאתָם כִּי-נָפַל פַּחְדָּם עֲלֵיהֶם

Sumach meetzra-yeem bitzaisum key nufal pachdum alaihem.

Egypt rejoiced when they left, for dread of Israel had fallen upon them.

39 פָּרַשׂ עָנָן לְמָסָךְ וְאֵשׁ לְהָאִיר לָיְלָה

Puras unun limusuch vi-aish li-hu-eer luylu.

He spread a cloud for a cover, and fire to light up the night.

40 שָׁאַל וַיָּבֵא שְׂלָו וְלֶחֶם שָׁמַיִם יַשְׂבִּיעֵם

Shu-al va-yuvai siluv vilechem shuma-yeem yasbee-aim.

They asked and He brought them quail, and satisfied them with food from heaven.

41 פָּתַח צוּר וַיָּזוּבוּ מָיִם הָלְכוּ בַצִּיּוֹת נָהָר

Pusach tzoor va-yuzoovoo mu-yeem hulichoo batzee-oas nuhur.

He opened a rock so that water gushed forth; it flowed as a stream in the parched land.

42 כִּי-זָכַר אֶת-דְּבַר קָדְשׁוֹ אֶת-אַבְרָהָם עַבְדּוֹ

Key zuchar es divar kudshoa es Avruhum avdoa.

Mindful of His sacred promise to His servant Abraham,

43 וַיּוֹצֵא עַמּוֹ בְשָׂשׂוֹן בְּרִנָּה אֶת-בְּחִירָיו

Va-yoatzee amoa visusoan bireenu es bicheeruv.

He led His people out in gladness, His chosen ones with joyous song.

44 וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם וַעֲמַל לְאֻמִּים יִירָשׁוּ

Va-yeetain lu-hem artzoas goy-eem vaamal li-oomeem yeerushoo.

He gave them the lands of nations; they inherited the wealth of peoples,

45 בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ הַלְלוּי-הּ

Baavoor yeeshmiroo chookuv visoaroasuv yeentzoaroo halliloo-yu.

that they might keep His laws and observe His teachings. Hallelujah.

Psalm 137 · פרק קלז

1 עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ גַּם-בָּכִינוּ בְּזָכְרֵנוּ אֶת-צִיּוֹן

Al naharoas buvel shum yushavnoo gam bucheenoo bizuchrainoo es tzey-oan.

By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion.

2 עַל-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כִּנֹּרוֹתֵינוּ

Al aruveem bisoachu tuleenoo keenoaroasainoo.

There on the poplars we hung up our lyres,

3 כִּי שָׁם שְׁאֵלוּנוּ שׁוֹבֵינוּ דִּבְרֵי-שִׁיר וְתוֹלָלֵינוּ שִׂמְחָה שִׁירוּ לָנוּ מִשִּׁ יר צִיּוֹן

Key shum shi-ailoonoo shoavainoo deevray sheer visoalulainoo seemchu sheeroo lunoo meesheer Tzey-oan.

for our captors asked us there for songs, our tormentors, for amusement: "Sing us one of the songs of Zion."

4 אֵיךְ נָשִׁיר אֶת-שִׁיר-יי עַל אַדְמַת נֵכָר

Aich nusheer es sheer Adoanuy al admas naichur.

How can we sing a song of the LORD on alien soil?

5 אִם-אֶשְׁכָּחֵךְ יְרוּשָׁלָם תִּשְׁכַּח יְמִינִי

Eem eshkuchaich Yirooshulu-yeem teeshkach yimeenee.

If I forget you, O Jerusalem, let my right hand wither;

6 תִּדְבַּק-לְשׁוֹנִי לְחִכִּי אִם-לֹא אֶזְכְּרֵכִי אִם-לֹא אַעֲלֶה אֶת-יְרוּשָׁלַם עַל רֹאשׁ שִׂמְחָתִי

Teedbak lishoanee licheekee eem low ezkiraichee eem low aaleh es Yiroosh-ula-yeem al roash seemchussee.

let my tongue stick to my palate if I cease to think of you, if I do not keep Jerusalem in memory even at my happiest hour.

7 זְכֹר יי לִבְנֵי אֱדוֹם אֵת יוֹם יְרוּשָׁלִָם הָאֹמְרִים עָרּוּ עָרּוּ עַד הַיְסוֹד בָּהּ

Zichohr Adoanuy leevnay edoam ais yoam Yirooshulu-yeem hu-oamreem uroo uroo ad ha-yisoad bu.

Remember, O LORD, against the Edomites the day of Jerusalem's fall; how they cried, "Strip her, strip her to her very foundations!"

8 בַּת-בָּבֶל הַשָּׁדוּדָה אַשְׁרֵי שֶׁיְּשַׁלֶּם-לָךְ אֶת-גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ

Bas buvel hashidoodu ashray she-yishalem luch es gimoolaich shegumalt lunoo.

Fair Babylon, you predator, a blessing on him who repays you in kind what you have inflicted on us;

9 אַשְׁרֵי שֶׁיֹּאחֵז וְנִפֵּץ אֶת-עֹלָלַיִךְ אֶל-הַסָּלַע

Ashray she-yoachaiz vineepaitz es oalula-yeech el hasula.

a blessing on him who seizes your babies and dashes them against the rocks!

Psalm 150 · פרק קנ

1 הַלְלוּ-ה הַלְלוּ-א-ל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ

Halliloo-yu halliloo Ail bikudshoa halliloohoo beerkey-a oozoa.

Hallelujah. Praise G-d in His sanctuary; praise Him in the sky, His stronghold.

2 הַלְלוּהוּ בִגְבוּרֹתָיו הַלְלוּהוּ כְּרוֹב גֻּדְלוֹ

Halliloohoo veegvooroasuv halliloohoo kiroav guedlow.

Praise Him for His mighty acts; praise Him for His exceeding greatness.

3 הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר

Halliloohoo bisaika shoafuhr halliloohoo binaivel vicheenohr.

Praise Him with blasts of the horn; praise Him with harp and lyre.

4 הַלְלוּהוּ בְתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב

Halliloohoo bisoaf oomuchoal halliloohoo bimeeneem vi-ooguv.

Praise Him with timbrel and dance; praise Him with lute and pipe.

5 הַלְלוּהוּ בְצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה

Halliloohoo vitzeeltzilay shuma halliloohoo bitzeeltzilay siroo-uh.

Praise Him with resounding cymbals; praise Him with loud-clashing cymbals.

6 כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ-הּ

Kohl hanishumu ti-halail Yuh halliloo-Yuh.

Let all that breathes praise the LORD. Hallelujah.

[מי יתן מציון ישועת ישראל בשוב יי שבות עמו יגל יעקב ישמח ישראל.

ותשועת צדיקים מיי מעוזם בעת צרה.

ויעזרם יי ויפלטם, יפלטם מרשעים ויושיעם כי חסו בו.]

The Effectiveness of Tikun HaKlali

The effectiveness of saying these 10 Psalms is to arouse the ten types of song which are included in the Song of the Future, the song that is single, double, triple, and quadruple, which unites with the name of G-d, and has now been revealed to be the ten letters of the holy name of the Rebbe, Head of the People of Israel: Na NaCh NaChMu NaChMuN Me'Uman. Therefore by pronouncing this name, and especially by singing it, as it is a wondrous song, one invokes colossal rectification for one's soul and effects the faithful and supernatural renewal of the entire world! Many people have experienced awesome miracles, for example sick people without any cure, they received healing and full recovery by saying this holy awesome name!

Short Prayer

Many recite this short and powerful prayer each day after Tikun HaKlali:

Master of the World, Effector of effects and Cause of all causes: You are above all, and nothing is higher than You, for no thought can grasp You. Silence is fitting praise for You (Psalms 65:2), and You transcend all blessing and praise. To You I turn and plead: make for me a hidden passage from You, through all the worlds, down to the place where I stand, as You, Knower of hidden things, see fit. Through that path, shine Your light upon me and return me to complete and genuine repentance before You. Let no alien thought, confusion, or idea contrary to Your Will enter my mind. Bind me instead to pure desire—the desire of the choicest of creation, Na Nach Nachma Nachman MeUman—so that I think only pristine and holy thoughts of serving You, truly perceiving You and Your Torah. "Incline my heart to Your testimonies" (Psalms 119:36), and give me a pure heart to serve You faithfully. Draw me from the depths of the sea into great light, very swiftly; Hashem's salvation comes in the blink of an eye. May I bask in the light of life all my days upon the earth. May I renew my youth and restore to holiness the days that passed in darkness. May my departure from the world be as my entrance into it—without sin. May I merit to behold the pleasantness of Hashem and visit His chamber, which resounds entirely with glory. Amen, netzach, selah, vu-ed.

Holy Yearning Soul Factory

Breslov tradition teaches that one path toward the final redemption is a practice Rabbainu strongly encouraged and illuminated with profound secrets: expressing aloud our yearning for Hashem Yisburach and for all that is holy. In Likutay Moharan, Torah 31, Rabbainu explains that yearning creates a soul bikoach (in potential), while verbal expression brings it bifoaal (into actuality). A holy yearning sends a holy soul into the world to attach itself to someone and awaken that person to holiness; an unholy yearning has the opposite effect. Even someone hardened against every ordinary influence may be reached by a soul born from a simple expression of holy longing.

Many people openly express their desire for physical pleasure, thereby strengthening the pull of an empty material existence. Yet when people perform remarkable acts of kindness or attain greater purity of mind and spirit, they rarely speak of those achievements with comparable yearning and enthusiasm. The achievement then remains isolated instead of spreading its wings, inspiring others, and drawing the world toward still greater holiness.

> *This principle appears in Rabbainu's tale The Lost Princess. The princess—an allusion to the Shechinah, the Divine Presence—tells the viceroy: "It is impossible for you to take me out unless you choose a place for yourself and remain there for a full year. Throughout that year you must long to take me out; whenever you have free time, you must only long, desire, and hope to take me out."*

Set aside two minutes each day to speak aloud your love, yearning, longing, need, and desire for Hashem Yisburach and for all that is holy. Set an alarm so the practice is not forgotten, and allow an extra minute beforehand to say:

Lishaim (for the sake of) Yeechued (unifying) Koodshu Breech Hoo (Hashem Yisburach) OoShicheentay (with His Divine Presence), bidicheeloo (with fear/awe) ooricheemoo (and with love), ooricheemoo (and with love) oodicheeloo (and with fear/awe), li-yachaid (to unify) shaim (the name) Yud Kay (Y"H) bi

(with) Vuv Kay (V"H), bishaim (in the name of) kul (all of) Yisroel (Israel); Hereby, I bind myself to all the true tzadikim of our generation, and to all the true tzadikim dwellers of the dust, holy ones who are in the earth, and specifically to Rabbainu Hakadoash (our holy Rebbe), tzadik foundation of the world, N'achal (stream) N'oavaya (gushing) M'ikor (source) Ch'uchmu (wisdom) [acronym Nachman], Rabbainu Na Nach Nachma Nachman MayUman in my desires, yearning, longing, thought, speech, and actions, so that they be desirous and meritorious before Hashem Yisburach, and so that the expressed yearning create souls bikoach and bifoaal which go out and arouse holy yearning in others. With love for all my fellow Jews as we are commanded to love one another as ourselves.

"Veehee (and may) noa'am (the pleasantness of) Adoan"ai (Hashem) Eloahainoo (our Gd) ulainoo (be upon us), oomaasay yudainoo (and the work of our hands) koaninuh ulainoo (be established for us), oomaasay yudainoo (and the work of our hands) koaninaihoo (be established) [Psalms 90:17]."

Now send holy souls into the world. Na Nach Nachma Nachman MayUman.

Rabbi Nachman's Personal Attention

On the 17th of Tammuz 5682 (1922), Rabbi Yisroel Dov Odesser—known as Saba Yisroel—received in a wondrous manner a Petek, or note, attributed to Rebbe Nachman of Breslov. It addressed him as a "precious student," praised his service, and revealed the signature Na NaCh NaChMu NaChMaN MEyUMaN.



The Petek received by Saba Yisroel

PETEK TRANSCRIPTION

"Very hard it was for me to descend to you my precious student to tell you that I enjoyed greatly your service and upon you I said my fire will burn until the Mashiach will come. Be strong and courageous in your service. Na NaCh NaChMu NaChMaN MEyUMaN. And with this I shall reveal to you a secret... full and heaped up from end to end... and with strengthening of service you will understand it. And a sign: the 17th of Tammuz they will say that you are not fasting."

The signature unfolds his name as single (Na), doubled (NaCh), tripled (NaChMu), and quadrupled (NaChMaN), joined to Uman. Though not used publicly in his lifetime, this pattern is hinted at in Likutay Moharan as the future revelation of the holy song.

The Petek is personal yet universal: it does not name Saba, allowing every reader to receive its call. Decades later, Saba publicized it as a unique revelation and described Na Nach Nachmu Nachman MeUman as a segula for every problem, the matter of redemption, and a force that lifts a person from absolute descent to absolute ascent. He taught that its recital sweetens suffering and judgment and transforms darkness into good.

Rabbi Moshe Feinstein zt"l wrote Saba a rare letter of approbation, affirming his greatness and his testimony concerning the Petek.

One of the Song's Deep Kabbalistic Meanings: Melody of Supreme Faith

Rebbe Nachman taught in Likutay Moharan (Lesson 64) that every wisdom and faith has its unique melody. Heresy has its tune (as with the Greek melody linked to Elisha ben Avuyah's fall), while true faith —especially the highest faith in the infinite Ain Soaf (No Limit)—has the supreme melody above all others. Ancient sages like Rabbi Yonatan ben Uziel (in his Targum on Shir HaShirim) and Rabbi Shimon bar Yochai (in the Zohar) foretold a future song—Single, Doubled, Tripled, Quadrupled—that would restore pure faith before Mashiach, nullify heresy, free fallen souls from the "Vacated Space," and renew the world. The Tzadik of the generation, an aspect of Moshe, sings this song from the "height of faith" to elevate all.

Na Nach Nachmu Nachman MeUman is this melody: Rebbe Nachman's revealed name/soul as the Song of Redemption. It opens gates of mercy, prayer, repentance, and Torah; destroys the Other Side; dispels darkness; and includes all salvations. "Simply by reciting it... this eases all troubles... transforms everything to good." It is effective for every person—general and individual. In times of suffering or sin, say it immediately: it renews and heals. This is the great secret of our generation—a simple, joyous path to the height of faith, belief, and ultimate redemption. Na Nach Nachma Nachman MeUman!