

The Song of the Redemption

An Exposition of
"Na Nach Nachma Nachman Meuman",
the Petek, and the Message of
Rabbi Israel Ber Odesser

Dedicated to

Our Master and Teacher,
may his merit protect us,

Rabbi Israel Dov-Ber Odesser

who said:

"I am Na Nach Nachma Nachman Meuman"

and who said:

"G-d may He be blessed, knows and will attest that I am ready and willing, to give my life, my money and all that I own, in order to draw even one Jewish soul to G-d, or in any case, to instill in him some thought of repentance, even for just one moment."

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Introduction

Rabbi Israel Ber Odesser said: "There will come a time when everyone will ask "Where is the Petek, and where is the Baal Petek?" And there will be a very long line, and I will sit in my palace."

**The Petek of the Redemption of the People of Israel,
from the Rebbe of all Israel:
Rebbe Na Nach Nachma Nachman Meuman**

One hundred and ten years after his passing, Rabbeinu Nachman of Breslov, may his memory be for blessing, descended in a miraculous way and transmitted the secret of the Redemption to his "precious student", Rabbi Israel Ber Odesser - a secret he did not want to reveal in his lifetime - and this event became the core and driving force of the rest of Rabbi Israel's life.

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In the year 1922, in the yeshiva of Rabbi Meir bal ha Ness, Rabbi Israel Ber Odesser cried six straight days, without eating or drinking, only praying to Hashem Yitbarach to leave the world.

For that year, he had not fasted on the Seventeenth of Tammuz, and did not want to continue living on account of it. For he had been accostumed to fasting from the age of six, even the fasts of Mondays and Thursdays.

And behold, on the twenty third of Tammuz, after six days of fasting, prayer and supplication beside Rabbi Meir bal ha Ness, a powerful thought entered his head: "Go to your bookcase, and take from it any book you choose, and there you will find healing for your soul." He had always kept his bookcase locked, and guarded the key on his person, out of the fear that other students would steal and desecrate the holy books of Breslov. For at that time, there was a persecution of Breslov Chassidus.

At first, Rabbi Israel did not want to pay heed to the thought that had come upon him, for he assumed it was just a random imagination. However, the thought returned with even greater force several times, until he decided to act upon it. And when Rabbi Israel opened the bookcase and took out Likutey Halachot, Orach Chaim, volume

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Aleph, and opened to page 25, he found there a note. On it his rabbi, Rabbi Nachman, had written to him in this language:

Very hard was it for me to descend to you. My precious student to tell you that I enjoyed Greatly your service and about you I said "My fire will burn until Mashiach will come." Be strong and courageous In your service. Na Nach Nachma Nachman Meuman. And with this I will reveal to you a secret and it is: Full and overflowing from one extremity to the other (pey, tzade, pey, tzade, yud, ke). And with strong service you will understand it and the sign is The 17th of Tammuz they will say that you are not fasting.

When Rabbi Israel saw written in the Petek, "On the 17th of Tammuz they will say you are not fasting", and he knew with certainty that no one in the world knew about this, he became extremely happy and danced the whole night (see the Story of the Petek).

Rabbi Israel was born in the year 1888. From the age of six, he began serving Hashem, already fasting, searching for the truth, and praying to Hashem Yitbarach, until after immense exertion and great suffering, he was drawn to Breslov through Rabbi Israel Karduner - a student of our holy Rebbe, and one of the thirty-six hidden Tzaddikim. And from that time, he became very strong in service of Hashem and hitbodedut, speaking to Hashem like a good friend, as is

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recommended in the literature of Rabbi Nachman. And though he endured severe hardship, poverty and bitterness, he kept the mitzva of being always joyful. Excepting the aforementioned day, on which he fell to a great depth, and wanted to die - the ultimate downfall for the sake of the ultimate ascent.

Thus Rabbi Israel Ber Odesser received the secret of the Geula, a secret guarded from the Six Days of Creation, hinted at in the Zohar and the Tikkuney Zohar, and in the introduction to the Song of Songs written by Yonaton ben Uziel. It is the idea of the Tenth Song, the New Song played on seventy two strings, the Song of Kindness through which the Children of Israel are redeemed. It is a song that is simple, doubled, tripled and quadrupled, and many hints about it appear in Likutey Moharan, for Rabbi Nachman knew the entire secret of this song. It is written there that the song is made of the letters (פ, כ, ש, ר) (the Hebrew initials of "Simple, Doubled, Tripled, Quadrupled"). However, it is only in the Petek that he reveals this secret in full.

The implications of this song are staggering. Rabbi Odesser claimed that the entire body of the Torah is contained in its four words. However, most Jews have a good deal of difficulty understanding how the Song, all its dramatic implications notwithstanding, is relevant to their personal lives.

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It is perplexing for a people who cherish the intellect so deeply to accept that the ultimate repair could come through reciting a simple phrase. Could it be that after centuries of our straining over intricate Talmudic tests, the Creator would choose this recitation as the most exalted form of worshipping Him? Before hastily assuming the answer is "No", we would do well to humble ourselves, and be willing to listen to another opinion.

A person who is committed to learning the teachings of Rabbi Nachman will certainly be familiar with the founding principle that everything will ultimately be transformed to good. All the failures that a person experiences, all the bitter disappointments, will eventually be perceived as sources of tremendous joy and reasons for celebration (see the excerpt 'Hilchot Pru uRvu' in the chapter 'Likutey Halachot' in this volume). The potential for starting afresh, becoming a new creation, means that none of our failures are permanent. In fact, they can be the initiators of a new beginning, which confers upon them tremendous value. It is considered a mitzva to maintain faith and hope in this idea, even now, in the depth of our descent.

Most of the commandments that a Jew performs are comprised of action and intention. The desire to please Hashem, and the physical act

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are both essential. However, in considering the mitzva of transforming sadness into joy, we perceive it as an attitude, a state of mind. One would have difficulty finding a physical act that corresponds to the intent.

Enter the New Song. Rabbi Nachman here gives us a concrete service whose entire aim is the above transformation. The Song gathers together all the holy sparks of our good intent and love for Hashem, that are embedded in even the worst of our actions. Hence, the actions are revealed as the outcome, perhaps distorted, of a fervent desire to please our Creator.

In the final Torah of Likutey Moharan (Part I, Torah 282), Rabbi Nachman speaks about this activity. In his words: "A person needs to find in himself some good point... and cheer himself with this little bit of good that he finds - that is to say, some good deed he merited to do at some point... and then he should search more, and find another good point... and so he should search and gather more good points, until together they are made into a song."

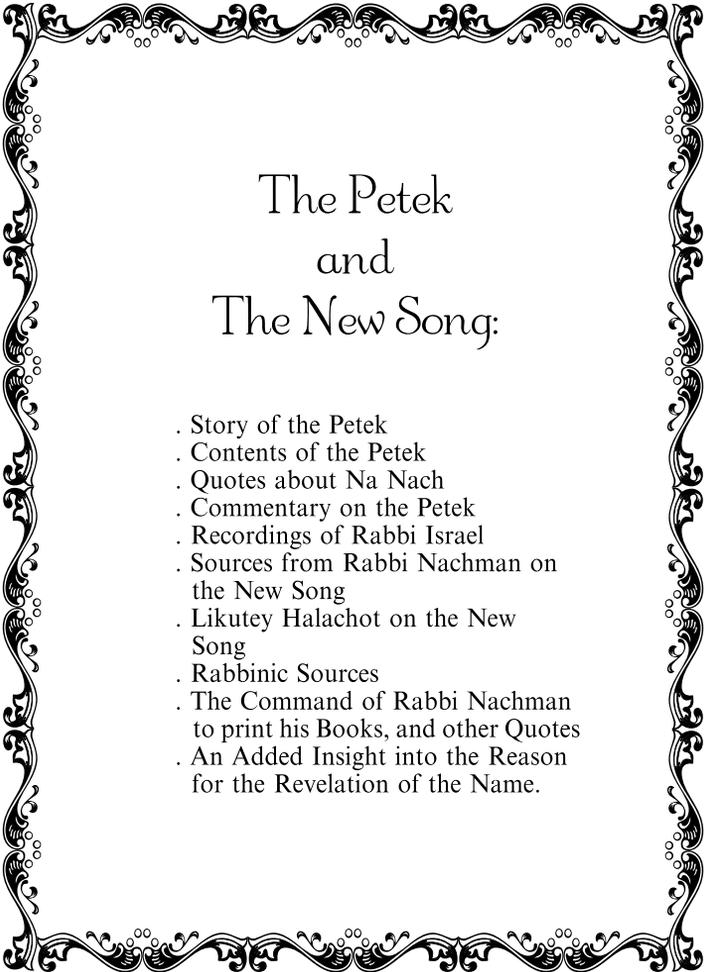
The New Song, **Na Nach Nachma Nachman Meuman**, achieves this simply by saying it. It connects a person to the level of being in which failure has no reality, in which our good points sing together a beautiful symphony that outshines all

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sadness. Our wish is that all the People of Israel, and all the nations of the world, will soon merit to sing this song - the Song of the Redemption.



The Song of the Redemption



The Petek and The New Song:

- . Story of the Petek
- . Contents of the Petek
- . Quotes about Na Nach
- . Commentary on the Petek
- . Recordings of Rabbi Israel
- . Sources from Rabbi Nachman on the New Song
- . Likutey Halachot on the New Song
- . Rabbinic Sources
- . The Command of Rabbi Nachman to print his Books, and other Quotes
- . An Added Insight into the Reason for the Revelation of the Name.

The Song of the Redemption

Story of the Petek

Story of the Petek

In the year 5682 (1922), on the Seventeenth of Tammuz, I felt a terrible weakness [relates Rabbi Israel Ber Odesser]. The evil urge overcame me in the morning and said, Behold, you are very weak! You need to eat! And I had not drunk or eaten from midnight until that morning. But I ate, for the sake of precaution, as though eating damaging substances, but without hands and without feet [i.e., without any enthusiasm]. After eating I recited the Grace after Meals and walked to the Mikveh. You can imagine how my prayers went and how I felt after such a thing. For when I was with Rabbi Israel Karduner, he had been careful about every fast in the Shulchan Aruch, especially the Seventeenth of Tammuz, the most serious of the four major fast days. Already as a child, from the age of six, I had been accustomed to fasting every Monday and Thursday; yet now, today, I stumbled and ate before praying. I did not want to live, and I fell into such dejection that I could not speak or be seen with people.

I walked to the Yeshiva and lay down in the synagogue in the Yeshiva, like a dead man. I did not speak nor eat for the next six days. Whoever

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entered the synagogue, including the Yeshiva students, and saw Reb Israel Ber lying in such dejection, was afraid. For they were used to my always being happy and dancing and had always been amazed at how Israel Ber could be happy. Why is he happy? He has no livelihood or bread for his children. Now, they said that this Israel Ber was not the Israel Ber they knew. This Reb Israel Ber had gone out of his mind, and such is the fate of all the Breslovers, that in the end they go out of their minds. For they walk at midnight to the fields and forests, and sometimes they are frightened by a dog or wild animal or a gentile, and therefore in the end they go crazy. I felt terribly dejected, and what they were saying now caused me even greater dejection. For I felt that I was the cause of everything they were saying.

In any event, I felt great pain and distress and did not want to live. I saw that my great sadness was causing a desecration of G-d's Name and a disgrace to Breslov Chassidut. Then I did hitbodedut and prayed to the Blessed G-d: Master of the Universe. Look at my situation. It's true that I ate and did what I did. But I want to return to You. Heal me and remove me from this situation, this sadness, for I am causing a desecration of Your Name and blemishing Breslov Chassidut. Then I

Story of the Petek

cried before the Blessed G-d and said in the synagogue: Master of the Universe. Heal me so that I can escape from this sadness.

A powerful thought came to me, as though someone had entered my head and my mind. The thought said to me: "Go into your room! (I was in the synagogue and my room was next to the synagogue). Go into your room, and open the bookcase, and put your hand on any book, and remove it and open it, and there you will find a cure for your soul." I wanted a cure, and I had prayed. So I said in my heart, This thought of mine, is it a serious thing? Then I said, I'll try and see what happens.

So I did this: I went from the synagogue into my room, and opened the bookcase, as the thought had said to me, and put my hand on a certain book, and removed it and opened it. And there was this letter. At first I saw just a piece of paper and I did not know what it was doing in the book. Possibly it was a bookmark to indicate where I was learning. I did not pay attention to this piece of paper. In any event, afterwards I noticed that there were lines of writing on it. I started to read and I saw what was written: "My precious student, I benefited greatly from your service." And the sign, at the end of the whole letter: "On the Seventeenth of Tammuz they will say that you are not fasting." On the Seventeenth of Tammuz they will say. This

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implied that the letter was written before the Seventeenth of Tammuz. It was telling me a sign: On the Seventeenth of Tammuz they will say that you are not fasting.

In any event I read this, and just as before I had been so sad, now I received so much joy from this letter, joy not of this world, that the sadness had no value compared to the joy. Amidst such joy I started to dance in my room in the Yeshiva. The Yeshiva students said: The crazy man is happy now. He's dancing! They all came into my room and watched me dancing. But I paid no attention to them. I danced and rejoiced until they gave in and took me outside. They stood in a circle with me in the middle. I danced for many hours that night, until they became tired. They stood for a long time and said: "He won't tire out. He will tire us out. We have no more strength." They left and I danced alone the whole night. Anyway it is impossible to describe and to relate adequately what had happened to me: Such sadness, such healing, such joy that I experienced.



Contents of the Petek

Contents of the Petek

Very hard was it 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
Mashiach will come Be strong and courageous
In your service
Na Nach Nachma Nachman Meuman
And with this I will reveal to you a secret and it is:
Full and overflowing from one end to the other (פּאָפּצִיָּה)
And with strong service you will understand it and the sign is
The 17th of Tammuz they will say you are not fasting



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Quotes about Na Nach

The following are taken from recordings of Rabbi Israel, in relation to the Petek (note) Rabbi Israel received from Rabbi Nachman in the year 1922, and the Song of the Redemption, "Na Nach Nachma Nachman Meuman" that appears within it.

"Na Nach Nachma Nachman Meuman is the new song through which all of Israel will be redeemed."

"Na Nach Nachma Nachman Meuman is the root of the whole Creation, root of the whole Torah, root of all the tzaddikim."

"Na Nach Nachma Nachman Meuman is the song that is single, doubled, tripled and quadrupled, which is referred to in the Tikkuney Zohar, and in Likutey Moharan."

"This Petek is the greatest wonder and miracle since the Creation of the World."

"Na Nach Nachma Nachman Meuman is a segula (object or saying with saving powers) for every problem and situation."

"Through the saying of this song **Na Nach Nachma Nachman Meuman**, all the judgments are sweet."

Quotes about Na Nach

tened, and everything is transformed to good."

"One who merits to say and to sing this song **Na Nach Nachma Nachman Meuman** with perfect faith, sees great wonders and salvations."

"This is a novelty and wonder, the likes of which have never before been seen in this world."

"The song **Na Nach Nachma Nachman Meuman** fixes everything and heals everything."

"This song is the matter of the Redemption."

"One who argues against this song is as if he denies the giving of the Torah."

"Just as the Torah is true, the Petek is true."

"The Rebbe of all Israel is Rebbe **Na Nach Nachma Nachman Meuman**."

"**Na Nach Nachma Nachman Meuman** lifts man from absolute descent to absolute ascent."



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Commentary on the
Petek

Just a drop from the sea of what we heard from Rabbi Israel Ber, for certainly the secrets of this Petek are endless, and as he said himself: "In spite of all that is revealed from this Petek, and all that will be revealed, it remains a secret, and so do I."

Very hard was it for me to descend to you

Rabbi Nachman testifies here how extensive was the spiritual fall of Rabbi Odesser. Even the line itself is written in a slight descent. Rabbi Israel would often say: "About you... About you... About you", implying that through the Petek, Rabbi Nachman descends to each and every one of us, to where he has fallen, and lifts him up.

From absolute Descent to absolute Ascent

It is relevant to look at Likutey Moharan Tinyana, Torah 78, concerning the True Tzaddik, who draws life to the whole world from the Treasury of Free Gifts.

Commentary on the Petek

It is also fitting to mention the words of Rabbi Odesser on what is brought in the Gemarrah, Massechet Shabbat, page 119-B: "The failure under your hand - there are things that only those who have fallen by them are able to overcome them." It might be possible to understand from this why Rabbi Israel only merited receiving the secret of the Redemption after he failed on the 17th of Tammuz.

My precious student, to tell you that I greatly enjoyed your service

"To tell" - In Hebrew, the term implies face-to-face communication. Rabbeinu calls Rabbi Odesser "my precious student". Rabbi Israel gave very great praise to Rabbi Natan, the outstanding disciple of Rabbi Nachman, through whose merit we received most of the books of Rabbeinu. Rabbi Israel said that Rabbi Natan was greater than him in wisdom...however, in the humiliation Rabbi Israel endured, he surpassed him.

"And upon you I said: 'My fire will burn until Mashiach will come'."

This saying appears in the book "Chayay Moharan", in the chapter about his travel to and stay in Uman (paragr. 229), and thus is written there: "One time I asked him: "What will be with the things we spoke of (that is, Rabbeinu's earlier promise to us that he would live long and succeed in completing all his ambitions)?" He answered: "Did

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everyone hear what he asked? Also by me this is a hard matter." Even so, he said: "I didn't finish?! I already finished and I will finish!" Rabbi Natan then relates another story following the same theme, and quotes from the lips of Rabbi Nachman: "My fire will burn until the Mashiach!"

Na Nach Nachma Nachman Meuman

In the seventh line of the Petek is brought the signature of Rabbeinu, in a song that is simple, doubled, tripled and quadrupled. It is a song to be revealed in the time to come: Na Nach Nachma Nachman Meuman. As is written in Likutey Moharan, Part II, Torah 8: "For the one who chastises Israel, and tells them of their sins and faults, he needs such a voice as will not putrefy their odor as a result of his rebuke.

"On the contrary, through this voice he beautifies their odor. Because through this voice are cultivated all the pleasant odors, since this voice waters the Garden. And this is the meaning of 'Raise your voice like a shofar'. Like a shofar precisely, because this voice that waters the Garden - which is the aspect of the river that flows from Eden - is the aspect of the voice of the song that will be revealed in the future, when Hashem renews His world. It is the aspect of the song that is single, doubled, tripled and quadrupled - which is 'like a shofar', whose letters are the initials of 'single,

Commentary on the Petek

doubled, tripled and quadrupled (in Hebrew: כשפּר, כפּ) corresponding to single, כּ) to doubled, (ש) to tripled, and (ר) to quadrupled)'.

"And this is the aspect of 'drawing upon him the thread of kindness', which is said of the one who chastises appropriately... For the thread of kindness is weaved and twined from the 'strings', upon which strings will be played the melody and the song of the future. They are the 72 strings, corresponding to the name (י, יק, יקו, יקוק), which is the aspect of the song that is single, doubled etc., as is brought in the Tikkuney Zohar (Tikkun 21), having the gematria of 72. And on these strings will be played the song of the future, at the time in which Hashem renews His world, being the aspect of 'The world will be built on kindness (Psalms 89)', for then the song will be revealed."

(This was the last Torah that Rabbi Nachman revealed, on the final Rosh ha Shana before his passing in the year 1811. See the commentary "Parparot le Chochmah" on this Torah).

***And with this: I will reveal to you a secret, and it is:
Full and overflowing from end to end***

Hinted at in this line is the idea of printing and distributing the books of Rabbi Nachman to the people of Israel, the especial importance of which is emphasized by Rabbi Natan, the most brilliant student of Rabbi Nachman. As he said before his passing in the year 1845, Erev Shabbat on the

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Tenth of Tevet: "Your main business must be the printing of the books, 'Your wellsprings will gush outward.'" He further said at that time: "Be strong in funding, determination and effort (in this objective)." "One page from the books of Rabbi Nachman will repair the entire world." That is to say, one page from Rabbi Nachman will uproot all the evil and darkness in the world.

Further, there is a strong connection between the spreading of the books of Rabbi Na Nach Nachma Nachman Meuman (as it was said, "Your wellsprings will gush outward") and the great importance of the gathering around Rabbi Nachman on Rosh ha Shana. As Rabbi Nachman himself spoke of the "adding of houses" (He explained that on Rosh ha Shana, every person who joins his congregation causes an exponential leap in the power of the entire group.)

Pey Tzadi Pey Tzadi Youd Kay

Immediately after the aforementioned line of the Petek, "And with this I will reveal to you a secret", appears the name "Patpatzi-a", the angel who oversees the blowing of the shofar and the merits of Israel on Rosh ha Shana - as is mentioned in the Kavanot of the Arizal on the blowing of the shofar on Rosh ha Shana.

Commentary on the Petek

From Sichot ha Ran, paragraph 90: "For there is an angel who is very great, who has one thousand heads, and in each head there are one thousand tongues, and each tongue has a thousand voices, and each voice sings a thousand melodies. When this angel stands to sing, it is certainly beautiful and pleasant beyond imagination."

In Chai Moharan, in the chapter "The Great Value of His Rosh ha Shana", paragraph 1: "He said: My Rosh ha Shana goes above everything. It was a wonder to me, that my chassidim believe in me, so why are they not exacting to be by me on Rosh ha Shana, without exception? For my whole thing is only Rosh ha Shana." And he warned to make a declaration that anyone who has mercy on himself, and is close to him, should be with him on Rosh ha Shana without exception. And he who merits to be there, it is fitting for him to rejoice greatly... (He said) Not only are you, my chassidim, dependent on my Rosh ha Shana. Even the whole world is dependent on it!"

Rabbi Nachman claimed that his essential and deepest being was closely tied to Rosh ha Shana. The fact that he alludes to it in his message to Rabbi Israel suggests that he is also powerfully connected to the issue.

***And the Sign is, the 17th of Tammuz, they will say
that you are not fasting***

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This is very simply, the point of evidence verifying the truth of the Petek. Certainly, it helped Rabbi Israel to be sure that this note was not the hoax of a fellow student or other individual. Rabbi Israel was absolutely definite that no one else knew of his breaking the fast. As for the rest of the Jewish people, it serves as evidence if they are willing to accept the testimony of Rabbi Israel. This is a matter of free will, granted to each person. However, before deciding, one should be clearly aware of the warning of the Sages to trust in the Tzaddikim. As they said "If they tell you that your right hand is your left, and your left hand is right, believe them." This is the primary test in the life of a Jew, and the vital ingredient for passing it is humility - to admit that the Tzaddik truly does know more than you.



Recordings of Rabbi Israel

Recordings of Rabbi Israel Ber Odesser

Sayings from the Cassettes of Rabbi Israel Ber Odesser, the Precious Student of Rabbi Nachman of Breslov (we have intentionally preserved his unique language).

"Sixty years it was kept secret, and three years I have started to reveal and publicize, for I said: The wonders of Hashem - that He can do miracles clothed within nature, and that is this piece of paper - need to be publicized! This piece of paper will conquer the world! For all the Redemption depends on Rabbeinu, Rabbi Nachman, and the tikkun of all the people of Israel and all the world."

"In any case, I do not need to bring witnesses, for it testifies for itself, just to see the signature of Rabbeinu, with 'nekudot' (the accent signs below Hebrew letters, that tell the reader their pronunciation). Rabbeinu, in his lifetime, signed his name "Nachman". Here, it is signed "**Na Nach Nachma Nachman**" with 'nekudot'. "Meuman (from Uman)!" The whole world knows about Rabbi Nachman

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from Breslov. Here it is written 'from Uman', because he is buried in Uman."

"This is the tune that will be played in the Time to Come, by our righteous Mashiach, to repair the world, and he reveals that song here in this letter. This is the song that is single, doubled, tripled, and quadrupled: **Na Nach Nachma Nachman Meuman**.

First of all, I was the messenger to inform you of this holy name: **Na Nach Nachma Nachman Meuman**.

Just to say this name sweetens all the sufferings and all the harsh judgments, all the sins and all the blasphemy - everything! It turns everything around, happy is the one who believes.

First of all, this signature is a new revelation in the world. For Rabbeinu says in Likutey Moharan, that there is a song that is single, doubled, tripled and quadrupled, that will be revealed in the future by our righteous Mashiach. And here, he reveals this song - single, doubled, tripled, quadrupled - **Na Nach Nachma Nachman**."

"Na Nach - then everything is good. Just **Na Nach Nachma Nachman Meuman** - that is everything - all the Torah, all Israel, all the healings and all the salvations, all in one word. This is an international melody! **An international Melody - Na Nach Nachma Nachman Meuman !**

Recordings of Rabbi Israel

It sustains, fixes and renews all of Israel, and when the Mashiach arrives, it will be a new world, not the world of today - a new world."

"How was this written? And how did it come to Tiveria, to that yeshiva, to that bookcase and that book, how? And we see, we hear, that this is above nature, something from nothing, and how does it exist in the world, and how did it come to the world, and how did it come to Tiveria, how?

A miracle like this has never before been. This is only from Rabbeinu, only a miracle. A signature such as this, no tzaddik ever signed a signature like this - single, doubled, tripled quadrupled. And Rabbeinu in his lifetime also never signed this way. Only in this Petek - we didn't know - this is found in Likutey Moharan, that the holy Rabbeinu talks about this song. He is certainly the 'Beggar' (a reference to Rabbi Nachman's story 'The Seven Beggars'), and he is this song. But here, he reveals to all the world '**Na Nach Nachma Nachman Meuman**'... What is now in the world, was never known, we know nothing.

The essence of the Torah and the Mitzvot is Rabbeinu, Rabbi Nachman, **Na Nach Nachma Nachman Meuman**. He is all our vitality, the Torah and the Mitzvot.

It is good to strengthen oneself in faith, and to mention this name Nachman, **Na Nach Nachma**

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Nachman Meuman. Just to mention it sweetens all the judgments, all the suffering, all kinds of evil decrees, and all the blasphemy and all the sins."

"Within this name is hinted all that has come upon each person of Israel, and it transforms everything to good."

"If you are suffering? Say "**Na Nach Nachma Nachman Meuman**" immediately - and it transforms everything."

"We need to believe that this is effective, for it is the root of the Redemption, and it is the root of all the Torah, and all the Tzaddikim that were from the beginning of Creation, (it is) the Crown of the Creation.

According to the letter, we see novelties - a new revelation in the world.

Na Nach - it is simple, doubled, tripled and quadrupled. Aside from that, there is in it ten letters - they are the ten forms of melody that were revealed to fix, to fix the spoilation of the Brit (the Covenant, meaning the guarding of one's sexual purity). These ten letters - the ten forms of melody - and the song single, doubled, tripled and quadrupled - all together - yes, so here he reveals in simplicity, that this is the essence of the Redemption."

"When one mentions, in every moment of crisis, and at every time, in every hour 'Na Nach',

Recordings of Rabbi Israel

and will sing it in a song, in joyfulness - this is such an easy thing, and it is the essence of everything. For the main thing is Rabbeinu, Rabbi **Na Nach Nachma Nachman Meuman**... Just to say in the morning 'Na Nach', to sing 'Na Nach' in joyfulness. And through this everyone will draw close to Rabbeinu, and that itself is the Redemption. "

"**Na Nach Nachma Nachman Meuman** sweetens all the sufferings, and all the harsh decrees."

"We have no conception what it is, that we merited, in these generations, to know like this, to know from this, from a secret like this - **Na Nach Nachma Nachman Meuman**. There is a great deal to speak about, but I cannot speak!"

"Such a wonder, that never was before - completely new! If it had already been, it would not be new. This is completely new!"

"We are very soaked! We are sunken in impurity! Yet one word from Rabbeinu transforms everything. Just to say **Na Nach Nachma Nachman Meuman**, this is enough to heal us, to sustain us, to renew us."

"Rabbi Israel Karduner and I - this was a wondrous affair, that was the beginning of the Redemption."

"And now, we are very close to the Redemption. Until now, the Redemption was 'Mashiach,

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Mashiach'. Now it has changed. Now it is 'Na Nach'."

"I am the initials Na Nach Nachma Nachman Meuman - this already includes the whole world, with all the sins, everything. Tikkun, tikkun, tikkun. I am Rabbi Nachman - that is **Na Nach Nachma Nachman Meuman**."

"We don't know anything. Rabbeinu finished everything - the day and the month that our Righteous Mashiach would come, and what form his coming would take. And the book is called 'The Scroll of Hidden Things'."

"Rabbeinu revealed, and Rabbi Natan wrote. He revealed a drop from the sea. One who knew from this, one who merited to reach this, (that is) above our understanding, above the world, the Torah, everything. This is the light of Hashem Himself. And it is written in the Petek, in the letter of Rabbeinu: "And it was about you that I said 'My fire will burn until the coming of Mashiach'. This is Mashiach. This I know - he will arrive in the month of Nissan. And Rabbeinu and Rabbi Natan, they knew it all - when Mashiach will come and how it will be. I already saw our Righteous Mashiach... Now, the time of the Redemption needs to be revealed - great lights."

"Money, what's this? Insanity! Really, it's insane! And this petek came to the world through

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a mishap. The Gemarrah relates that it is written in the Torah: 'And this stumbling-block that is under your hand' - through the stumbling, wonders are accomplished. Especially Rabbeinu, he includes, he transforms all the distant ones, all the sinners, the whole world to Hashem Yitbarach. Just one word from him turns everyone to Hashem. With just one word, he triumphs over the whole world. He's laughing at you (at everyone, at the whole world), and then they understand that they are mistaken. For what are they working so much? And running so much, for what? For who? The main thing is **Na Nach Nachma Nachman Meuman**. It's an easy thing to say. For when one says it, he grasps the root of the entire Creation, and of all the Torah and all the tzaddikim, and enters into a different world... This needs to be put in every place, in every store, in every house, all over the world. They knew they were animals, they need to become human beings... In every person there is good. And this good, even though it is very minute - practically nothing - this has the power to transform the person! This good that is in him, it has power. Rabbeinu revealed that there is within every person, through this bit of good, the potential to triumph over all temptations and all the wars of this world, through this **Na Nach Nachma Nachman Meuman**."

"This is a worldwide melody - 'Na Nach Nachma Nachman Meuman'. and 'Mitzva Gedolah Liot bSimcha Tamid (It is a good deed to be happy

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at all times)'. All the world sings this - even the non-Jews sing it. It sustains, fixes and renews all of Israel, and when the Mashiach comes, it will be a new world, not the world as it is, a new world. What there is now in the world, no one knew before. They don't know at all - all the Torah scholars and leaders. One word of Rabbeinu encompasses all the Torah and all Israel and all the healings and all the salvations. Who am I? Rabbeinu himself said so! And if he said it, the halacha goes accordingly. In the Gemarrah, there are quotes: 'The halacha is as Rabbi Nachman', 'The halacha is as Rabbi Nachman', 'The halacha is as Nachmani' - thus says the Gemarrah. 'He will comfort us from our deeds (Genesis 5:29, quote from the written Torah, referring to Noach)'. And Rabbi Nachman will comfort and fix all Israel - thus he says: 'I am the song **Na Nach Nachma Nachman Meuman**'."

"The words of Rabbeinu ha Kadosh are faithful. All that he revealed, all that he spoke about - there is within it the whole Torah. There has never before been a novelty like this in the world."

"All the blessings, all the influences are drawn from him (Rabbi Nachman) - all the Torah, all the repairs - all of it is drawn from him. Every rumination of repentance in the world is drawn from him."

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"I think that Ibey ha Nachal is stronger than 'Alim le Trufah (the letters of Rabbi Natan to his son)'...yes, yes..."

"Only Rabbi Nachman and Rabbi Natan know the year, the month and the day that Mashiach will come... (and you as well?)... Yes..."

"... It's all deceit. Only at the Western Wall is there truth but this... it's all deceit, absolute deceit. They publicized themselves as tzaddikim, they're wicked, they're blasphemers, they don't know the Torah, don't know at all... to learn by the Wall, to learn the whole section of the books of Rabbeinu - in truth, not in falsehood like the false leaders... wonders and miracles like this, wondrous lights like this were never before in the world. And this will enlighten the whole world, and all the world will throw away all the nonsense - all the money and all the honor. All the falsehood will be annulled, and there will be only the Truth. And this will be a new world, a world of truth, not the world of falsehood! When the light of Rabbeinu will be revealed, it will be a different world altogether! A new world! The main thing is only Rabbi Nachman - that needs to be impressed upon all Israel, all the time that it has not been fully revealed."

"(One) needs to be totally new. Rabbeinu ha Kadosh, he is the whole Torah, all the truth, and the liars will be totally annulled. There is a great falsehood, the truth will be revealed and the

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falsehood will fall completely. It needs to fall, fall, fall totally - everyone knows that the falsehood is being exposed. Wondrous ideas are being spoken of - entirely hidden - he will come soon, yes, the falsehood will fall! fall! fall! And the truth will rise, rise, rise throughout the world..."

"Rabbeinu wrote me three petekim. On all of them, he signed '**Na Nach Nachma Nachman Meuman**'."

"He came from Chevron to Tiveria on foot, to strengthen me, and this was the beginning of the Redemption."(Concerning his teacher, Rabbi Israel Karduner)

"If I were to reveal two words on the Petek, I would annul the free will of the whole world."

"Just to see my face is a great thing."

"Do you know who I am? Rabbeinu ha Kadosh said to his people: 'Do you know who I am? I am **Na Nach Nachma Nachman Meuman**. I am the Rebbe of all Israel, **Na Nach Nachma Nachman Meuman**'. Rabbeinu ha Kadosh said to his people: 'Do you know who I am?' No, no. 'I am **Na Nach Nachma Nachman Meuman**, I am the Rebbe of all the Jews'..."

"Rabbeinu ha Kadosh revealed who he was - the Rebbe (רבי) - the initials stand for 'Rosh Bnei Yisrael (the Head of the Children of Israel)'. Who is

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the head? **Na Nach Nachma Nachman Meuman**, he is the head. This Rabbeinu ha Kadosh revealed himself - that he is our Rebbe, of all Israel..."

"The whole world will come to Mashiach: 'Give me a tikkun! I want a tikkun!' Tikkun? Ready to give you immediately! There is already Likutey Moharan! For everyone there is a tikkun!"

"There will come a time when the whole world will ask how old I am - one hundred, two, three? I will have great honor. I found a slip of paper in the 'Yalkut (a holy Torah book)'. On it was written in large letters: 'The time of the Redemption is Very Close'."

"I? I am **Na Nach Nachma Nachman Meuman**. Shall I reveal to you here and now who I am? I am **Na Nach Nachma Nachman Meuman**! That is everything! You still don't know who I am?!"



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Sources from Rabbi
Nachman on the New
Song

From the book "Cocvei Ohr", in the chapter of Wisdom and Understanding: "For it is said of him: 'That which was, will be, and Mashiach is Moshe, who merited to grasp and unite with the awesome throne, on which will be sung the song of the delight of comprehending G-dliness, to be played on 72 strings (72 is the gematria of the word 'chesed', or kindness). Single, doubled, tripled, quadrupled - which is the name of Hashem in 'achoraim' (יקו, יק, י, - the form discussed previously), which adds up to 72. The playing of which will delight and win over all who merit to it." We see in the Petek that Rabbi Nachman's name is presented in the same pattern, in achoraim, and this is a clear hint that his name is enveloped within and joined to the name of Hashem. Which is to say that the teachings, wisdom and name of Rabbi Nachman is itself the song to be played in the time to come.

Sources from Rabbi Nachman

Another Torah that deals with this idea is the one that appears in Likutey Moharan, Section II, Torah 67: "For there is a Tzaddik, who is the beauty, glory and grace of the whole world... and when this beauty and glory is revealed in the world - that is to say, when this Tzaddik becomes known and powerful in the world, then the eyes of the world will be opened.

"For when this Tzaddik becomes revealed and known in the world, this is the aspect of 'Name', that is to say, he becomes well-known and acquires a name in the world. And within the name of the True Tzaddik is en clothed the name of Hashem, because His name is joined with our names. Thus, as the name of the Tzaddik is glorified, so is the name of Hashem. And all that the name of the Tzaddik is glorified further, so is the name of Hashem glorified further. And the name of Hashem is the aspect of 'Hashem is One and His Name is One' (Zechariah 14)."

The idea that the True Tzaddik opens the eyes of the people, is hinted at in the first and last words of the Torah, as explained in the continuation of Torah 67. "And that is 'Bereishit', 'Rosh Bayit' (Head of the House), the aspect of the Head of the World. That is, the True Tzaddik, who is the beauty and the glory of the world... for through him is the founding of the Beit ha Mikdash, and all the houses and homes of Israel. And that is: "Bereishit ('In the

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beginning' - the first word of the Torah); L'einei kol Yisrael ('in the eyes of all Israel' - the last words)". Bereishit, the Head of the House, the aspect of the Tzaddik mentioned above... Through him are opened the eyes of all Israel."

Rashi comments on the last line of the Torah, that it is referring to the breaking of the Tablets, of which it is said "and I broke them before their eyes." This episode, a fierce blow to the spirit of the Jewish People, took place on the 17th of Tammuz, and immediately afterward, we start anew: "In the beginning." In parallel, Rabbi Odesser merited to start completely anew, in the wake of his most bitter failure, which also occurred on the 17th of Tammuz! And we see that at this crucial point - the ending and beginning of the Torah that symbolizes a new beginning, we find the name of the Tzaddik embedded in the transition:

L'einei Kol Israel - Bereishit



Likutey Halachot on the New Song

Hilchot Shluchim

The main principle is that one needs to search with much determination for the True Tzaddik, who has the aspect of "Ruach ha Kodesh", in order to merit to clarify one's imagination, and thus to strengthen one's faith, upon which the whole world depends. And that is the meaning of "On my bed, in the nights, I asked for the one my soul loves. I asked but did not find" (Song of Songs, 3:1). "On my bed in the nights" - this is the aspect of sleep, which is the aspect of the imagination, which predominates at night and in sleep. Thus, especially then, one must search for the True Tzaddik, in the aspect of "I remember my song in the night, with my heart I speak, and my spirit searches" (Psalms, 77:7). "My song", this is the aspect of the holy, awesome and pleasant song that is aroused by the True Tzaddik who clarifies the imagination - until they come to merit to the melody and the song to be revealed in the future. And in this song, all the people of Israel have a part, for every Jew has a share in the World to Come. The main delight of

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the World to Come will be through the sound of this melody and song. King David mentions the song frequently, as in "Sing to the L-rd a new song (Psalms 96:1)", "And He will put in my mouth a new song, a praise to our G-d (ibid 40:4)", and so on. Because the entire book of Psalms - which is the aspect of the ten forms of melody - is drawn from the aspect of this melody and song, which is single, doubled, tripled, and quadrupled. And that is the understanding of "On my bed in the nights", which signifies the overpowering of the imagination - "I asked for the one my soul loves", that is, the True Tzaddik, who is the aspect of Moshe. (Choshen Mishpat I Halacha 5, Paragraph 16)

Hilchot Kriat ha Torah

And this is the aspect of what our sages said about the number of aliyot to the Torah: On Mondays and Thursdays, three; on Rosh Chodesh, four; on Yom Tov, five; on Yom Kippur, six; on Shabbat, seven. The sages posed the question: Three, Five, Seven - What does this signify? One answered: It is according to the Bircat Cohanim (which has three phrases: The first - three words, the second - five, and the third - seven). Another answered: Three for the guards of the entrance, five for the five who see the face of the King, seven for the seven who see the face of the King (Megilah, Chapter "Ha Koreh", page 23). After that, they brought more questions, about the six aliyot of

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Yom Kippur, etc. It is a wonder, why did they not ask first about the four aliyot of Rosh Chodesh and Chol ha Moed?

(The answer is that) the main holiness of the Giving of the Torah that we draw upon ourselves through reading the Torah, is in order to clarify our imagination. Through this we strengthen our faith in the renewal of the world, on which the whole world depends. In fact, the world only continues to exist in every moment, through the faith in the renewal of the world that the people of Israel draw on themselves through the reading of the Torah. And through this we will merit the renewal of the world in the Time to Come, in which will be revealed the New Song, which is Single, Doubled, Tripled and Quadrupled, etc. Because of this, one must read the Torah with the "ta'amim" and melody.

For this reason, the sages did not question the number of aliyot on Rosh Chodesh (four). For certainly the number of aliyot for all the days would have been fitting to be four, because the main point of the reading is to arouse the New Song, which has the aspect of four - single, doubled, tripled, quadrupled - that is drawn from the four letters of the name of Hashem, which song reaches its completion when it is quadrupled. And so, it would certainly have been fitting to have on all the days four aliyot. And thus, the sages raised no question

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on the aliyot of Rosh Chodesh... Thus, on Rosh Chodesh, on which the dates of the Festivals are established, we pray in the Mussaf prayer to merit to hear the songs of David. For the essence of the New Song will be merited through the aspect of King David, the aspect of Mashiach, who spent all his days in songs, melodies and praises. For he is the "Sweet Singer of Israel", the aspect of the completion of the Chariot (the Chariot has four legs, corresponding to the three Patriarchs and King David). And the main holiness of Rosh Chodesh, whose purpose is to fix the dates of the Festivals, is the aspect of David, as the sages said. Therefore, we say in the sanctification of the moon, "David, King of Israel, lives and endures."

For in the days of David and Solomon, the moon existed in completion. For the essence of the Song... through which we will merit the renewal of the world in the Time to Come, will be merited primarily through David, who is the Mashiach, in whose days will come the Tikkun of the world. He will come and fix the world, until he merits this Song in its completeness... and this will be all the reward of the tzaddikim and the leaders. To return to our subject - because of all this, the sages did not raise the question about the four aliyot of Rosh Chodesh and Chol ha Moed. On the contrary, the main tikkun of the Torah reading is solely through the number four, the aspect of the New Song. Thus, they questioned only the remaining numbers,

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asking to what each referred. And they answered: The five aliyot of Yom Tov, standing for the five who see the face of the King, and the seven of Shabbat for the seven who see the same. For the true King of Israel - the Mashiach, who is the aspect of David, and all who are closest to him - who are those who see the face of the King - will merit most fully to the wondrous sweetness of this song. And from them, all Israel will receive it, each one according to his closeness to those who gaze upon the King. Thus, the sages fixed the reading of the Torah, which is for the New Song, according to them (the five and the seven who gaze on the face of the King). (Orach ha Chaim Halacha 6, Paragraph 5)

Hilchot Hashkamat ha Boker

"One should rise like a lion in the morning, so that he wakes up the dawn." The main repair is through the Tzaddik, a master of strength, who can pray in the aspect of "Judgment", like Pinchas at the time of the incident with Zimri... then, the prayer is in the aspect of "Judgment", and the Other Side wants to swallow it, G-d forbid. Then, a person with great strength is needed, one who can pray in the aspect of "judgment", etc. Through this converts are made, and Hashem's glory is increased, through which prophecy is drawn down. Through this, the imagination is clarified, and so faith is clarified, to believe in the Renewal of the

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World... and the Renewal of the World is the aspect of the Land of Israel, the revealing of Divine Guidance. And through this is drawn the New Song of Wonders, which is the aspect of the Voice that Waters the Garden. Through which the Food of the Soul, the aspect of scent, of Awe, prevails over the Food of the Body, in the aspect of "and his hand held onto Asav's heal (Genesis 25)".

...And that is the aspect of learning Torah after midnight. For then is the choicest time to study Torah. For then, the study has the aspect of drawing down the spirit of prophecy. For all the levels of prophecy are included in the Torah. And through the Torah, in the aspect of prophecy, we merit to believe in the Renewal of the World, through which we merit the Renewal of the World of the future... And each Jew, according to how much he merited to draw close to the True Tzaddik, the Master of Strength mentioned above, and with his help, to make these repairs - rising at midnight, etc. - thus he will merit to the Light of the Morning, the Renewal of the World. And then he will express the kindness and goodness of Hashem Yitbarach, in the aspect of "To tell in the morning His kindness, and His faithfulness at night."

And through this is drawn the New Song, the aspect of "Sing to Hashem a new song, for He has done wonders (Psalms 98)." And from here are derived all the songs and praises that we say in the

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morning prayer service. For all the songs and praises of the present are drawn from the Voice of the Song that will be aroused in the future. And this is the aspect of "the Stars of the Morning singing together (Iyov 38)." The aspect of the joyous songs and praises that are aroused every morning, drawn from the Morning of the Future, which is the aspect of Renewal of the World. That is drawn down through prayer in the aspect of Judgment... Fortunate, fortunate is the one who has a part in this. And the primary point is through drawing close to True Tzaddikim, in complete truthfulness, for the glory of Hashem Yitbarach, and not for his own glory. (Halacha 5, Paragraph 1-3)

Hilchot Kriat ha Torah

"In the day, Hashem commands His kindness, and at night His song is with me" etc. "In the day Hashem commands His kindness" is the aspect of "To tell in the morning His kindness", which is the aspect of renewal of the world in the Time to Come, as it is written in the previous Torah. "And at night His song is with me" - "at night" is the aspect of the present time, for even now, His song is with me. For through the strength of our believing in the renewal of the world, we draw upon ourselves an infusion of the holiness of the Renewal of the future. Then, the New Song will be revealed, through which we receive all the songs and praises

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that we express now, to sing and give praise to Hashem Yitbarach, through which these alone we are sustained and strengthened in the bitterness of this Exile.(Orach ha Chaim Halacha 6, Paragraph 35)

Hilchot Tolayim

This is the meaning of "Then Moshe will sing": The verse uses "will sing" in place of "sang" - from here we learn that Moshe will sing again in the Time to Come. For even though they sang at the time of the splitting of the sea, they still did not merit to draw forth the ten types of melody in completeness, to fully heal the princess. They only drew out a radiance of the ten types of melody, from which they merited to the song at the sea. However, the main song in its completeness will only be in the future, when the Mashiach - who is Moshe himself - will come. For what was is what will be, as is understood from "Then Moshe will sing". Then precisely, Moshe will sing the ten types of melody in completeness, and then the princess, who is the "shekhina", and the congregation of Israel, will be healed.

For then he will sing a new song, in the aspect of "Mizmor, sing to Hashem a new song, for He has done wonders," which is the aspect of the "Song of Wonders", the song that is single, doubled, tripled, and quadrupled, that will be revealed in the future. For the revelation of Hashem's kingship - which is

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the aspect of the healing of the princess, the kingship of holiness - depends on the future revealing of His kingship before the eyes of all, in the aspect of "And Hashem will be King over all the earth."

Then the joy and gladness will be complete in all the worlds, through the arousal of the ten types of melody, which are the aspect of joy. And this is the aspect of "Hashem has reigned, the earth will rejoice", the aspect of "The heavens will be joyous, the earth will rejoice, and they will say among the nations: 'Hashem has reigned'". Then, the verse "Make music to G-d, make music; make to our King, make music" will be fulfilled, for G-d will have reigned over all the earth.

For the main revelation of Hashem's kingship, the aspect of the healing of the princess, is through music and melody - the aspect of the ten types of melody, the aspect of "Give thanks to Hashem on the harp, play to Him on the ten-stringed violin, sing to Him a new song, etc.". And so in many verses which speak of revealing Hashem's kingship through song and melody. All this is the aspect of the ten types of melody through which the princess is healed, the aspect of the revealing of the Kingship of Holiness - to know that the kingship is Hashem's. (Yoreh Deah I Halacha 4, Paragraph 4)

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Hilchot Shabbat

The main power needed to fight Amalek and to erase his name and memory from the world, is through Shabbat, which is the name of the Holy One, Blessed be He. For the main war of Amalek in every generation is against the name of Hashem, which is the name of the True Tzaddik, for the name of Hashem is joined with that of the True Tzaddik. This Tzaddik is the glory and beauty and splendor of the whole world. He is the true grace of the world. He is the aspect of the simple foundation, the river that flows out of Eden, from which are drawn all four elements which are the basis of all the worlds. For all of them are drawn from (this river), and all their life-force is drawn from it. So everyone who is included in the true name of this Tzaddik, looks upon himself through all four elements - which include all the dimensions - and merits to return in repentance to Hashem.

And if this True Tzaddik were to be revealed, and all the world drew close to him in truth, the world would already be totally repaired. For this Tzaddik has the power to fix the whole world, if not for the attempts of the Other Side to hide him. For in every generation there is the aspect of the war of Amalek. The core of his struggle, may his name be erased, is specifically against the True Tzaddik, who is the "Head of the House". For Amalek is the aspect of the Head of the Other Side, as in "The

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first of the nations is Amalek." Therefore, his entire war is only against the true Head of the House, from whom all the generations are drawn. In the aspect of "Call the generations from the start."

For Amalek has no interest in waging war with any other leader - large or small - aside from the Head himself. However, against the Head of the House, he has no power to wage war. For that True Tzaddik - the Head of the House - has already merited to defeat and break him completely, for he has no selfish motivations at all. For he has already broken all his desires and negative traits with such an absolute completeness, that beyond it there is no more final completeness. He has annulled completely from himself the "impurity of the Snake", which is the impurity of Amalek, the Other Side, until there remains with him not a trace of evil at all. Furthermore, he continues, after this, to dedicate his entire being every day for Hashem, and accepts upon himself suffering intense and more bitter than death to sanctify the name of Hashem, and for His people Israel.

Therefore, certainly Amalek has no chance to wage war against this Tzaddik himself. Consequently, his entire war hinges upon how he confuses the world at every moment. And creates a great attack at all times against this True Tzaddik, who is the Head of the House, in order to distance Israel

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from him, so that they will not return to Hashem through this True Tzaddik, who has the power to return the whole world to a state of well-being.

And this is the evil husk, who is Haman-Amalek, whose every plan and whose entire war is to hide and cover up the name of this True Tzaddik, who is the true Head of the House. For Amalek is quite pleased that the people of Israel will come close to all the leaders of the world. It goes without saying, to the leaders of the Other Side in its revealed form - for example, the philosophers and the heretics. For also in these groups, there are leaders who teach them the crooked ideas that uproot them from this world and the next. And that people should draw close to these leaders, is certainly a great joy to Amalek. However, even those leaders who have a share in holiness, who are Torah individuals and even tzaddikim, only that they are still held to some degree by the forces of Evil... Amalek is very satisfied that these leaders will be powerful and famous, and have a great name in the world. And that they will have a great following. And all his evil intention is only to hide through this the true Head of the House, who is the Head of all the Heads in the world...

All the four elements are called "heads". As it is written: "And it (the river flowing from Eden) became four heads." And these further divided into many smaller heads throughout the world. And

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even within holiness there are many heads. For each one according to his share, in that he succeeded in purifying some part from the four elements through perfecting his traits and overcoming his desires, so he merits some part in leadership drawn from purifying the four elements. However, none of these leaders have succeeded in purifying the four elements completely, to the zenith of purity. For they are still gripped to some degree by certain desires and negative traits that they have not overcome.

And as I heard directly from Rabbeinu, that there are a number of tzaddikim who have on the whole broken their desires, yet there still remains with them some trace of them. And these tzaddikim do not have the power to bring the children of Israel back in repentance. This power resides only with the True Tzaddik, the True Head of the House, who has merited to annul the evil in him completely.

For since there is no evil in him at all, he has the power to fix all the souls that draw close to him, to return them to Hashem, may His name be praised. Therefore, the Evil One girds himself especially, and extends himself from one end of the world to the other, to hide the name, greatness and glory of this True Tzaddik, and creates around him a fierce controversy. And he strives in his schemes to raise up leaders in the world, whose

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names are drawn from the Impure Side, and to glorify their names to a great degree. And sometimes, when he sees that it is impossible to overturn the truth completely, and to cause a complete sinner to become a famed Torah leader - for certainly the Jews would not follow such a man - consequently he clothes himself within a basically upright person, or a tzaddik who is not complete, and plants in his heart the will to attack the aforementioned True Tzaddik, the True Head of the House. And the Evil One aggrandizes the name of this attacker; he glorifies him and makes him exceedingly well-known. For Amalek is pleased that all the world will come close to these leaders - even though they are only tzaddikim to a small degree - in order to distance them from the Great Tzaddik, the True Head of the House, upon whom depends the rectification of all the souls of Israel, and of the entire world.

And this is hinted at in the passage: "and he (Amalek) cut off all the weak ones behind you". "Cut off", or "veizanav" in Hebrew, is derived from the root word "zanav", tail. The sages commented on this: "Amalek cut off the tails and threw them skyward." For the people, in relation to the True Tzaddik, are the aspect of tails - for they are secondary to him. For he is the head. However, it is certainly better to be a tail in relation to him, rather than a head somewhere else. As the sages said, "Be

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a tail of a lion, and don't be a head to foxes." And as they said, "One who is attached to a pure source, is also pure".

However, Amalek, in his twisted schemes, cuts off the tails and throws them skyward, turning them into heads. That is, he takes those who are small in stature - who are like a tail in relation to the Head of the House, and ought to be subdued to him. He takes these "tails", cuts them off - that is to say, distances them from the true Head. And throws them skyward - that is to say, he makes them leaders and raises them very high. And magnifies their name exceedingly. And plants in their hearts to attack the True Tzaddik. All in order to hide the name of the True Tzaddik, the true Head of the House.

Thus, it is said in the Torah: "The war of Hashem against Amalek is in every generation." For in every generation, Amalek maintains his attack, since in every generation, the Redemption is ready to come through this Head of the House, who is the aspect of Moshe-Mashiach - the highest tzaddik of each generation. The primary obstacle is through this tremendous controversy, which itself is the War of Amalek, whose entire war is to hide and obscure the name of this Tzaddik.

In Moshe's war with Amalek, he specifically sent Yehoshua to fight him, and did not enter the war himself. For since the entire war of Amalek is

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against Moshe, the true Head of the House, Moshe himself cannot contend with him. For "He who is in prison cannot free himself." The Tzaddik cannot glorify and publicize his own name, for it would not appear appropriate. Therefore, Moshe commanded Yehoshua to go and wage the war. For the aspect of Yehoshua - the student - all his efforts and schemes are to publicize and glorify the holy and awesome name of the Tzaddik in this world. As Rabbeinu wrote, "Specifically through the students of the Tzaddik, one can know his greatness." And certainly, all Yehoshua's power to fight Amalek, is only from the Tzaddik himself, who is the aspect of Moshe. For surely, Yehoshua, the aspect of "student", does not have the power to wage a war so tremendous and awesome as this. So it is written: "And it was, when Moshe would raise his arms, Israel would triumph, etc." For certainly, the primary force of the battle came from Moshe himself. However, even so, the war itself - to overcome Amalek, to glorify and publicize the name of the Tzaddik - must be carried out by Yehoshua, the student. And as it is written in the Zohar (Beshalach, chapt. 5, sect. 2), that specifically Yehoshua was fit for this war. (Orach Chaim III Halacha 5, Paragraphs 9, 10)

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Hilchot Pru uRvu

And the essential joy of the Time to Come, that is to say, the main reward, will be the sadness that we merited to transform to joy. Each one according to the Torah and mitzvot he accomplished in this lowly world, and through this elevated it into holiness, which is joy. For the central point of all the mitzvot and good deeds is the joy in doing them, as is written: "The precepts of Hashem are straight, giving joy to the heart." As we regularly pray, "Let us rejoice in Your Torah and mitzvot forever." For the perfection of the Torah and mitzvot is when they are done in happiness. As it is written in the holy books, particularly those of the Ari, in which he emphasizes the importance of doing the mitzvot in joy. And it is written in the Torah, "Because you did not serve Hashem your G-d in happiness and with a good heart, etc."...

And through this, we will merit the reward of the future - the tremendous joy that will be then, in that we succeeded in including this world within the next, through which will come the primary joy of that time. In the aspect of "They will reach joy, and misery will flee", for all will be transformed to joy.

And that is the aspect of repentance, which reaches the greatest spiritual heights, as it is said, "In the place of a Ba'al Teshuva (one who repents),

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absolute tzaddikim cannot stand. For when the Ba'al Teshuva returns from his sins - which are the aspect of pain and agony, the aspect of "I worry from my sins" - then the sins are transformed to merits, the aspect of joy... Thus, their level in the future will be very high, and their reward will be immense, for the essential reward will be the dance and the joy of the World to Come, which will be precisely through the transforming of misery to joy - which is the core of true joy...

Then the New Song, the Song of Kindness, will be awakened - the aspect of "Cohen", who is called "kindness". As Rabbeinu said (Likutey Tinyana, Chap. 8): "In the future, we will merit the Song of Kindness, the essential completeness of the Ten Types of Melody, the aspect of a song that is single, doubled, tripled and quadrupled, whose gematria is 72 - the same as the gematria of the word 'kindness'.

For at the present, all of the melodies and songs of the world are only a reflection of the Ten Types of Melody, for now the essence of song is from the side of the Levites, which is the aspect of judgment, held in the grip of the "female side" (therefore, all the words for "song" are in the feminine). However, in the future, the New Song, expressed in the masculine, will be awakened... For then, agony and suffering will be annulled completely, and all will be transformed to joy. Then, we

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will merit to hear the Voice of the Song, drawn from the "Straight Voice" itself, which is the aspect of the Cohen, the aspect of kindness. That is the aspect of the overwhelming magnification of joy of the Time to Come, the aspect of the "satiating joy of Your Countenance", and other such expressions from Scripture. Happy is the one who will merit to this happiness, and to this Song of Kindness, the melody which will be played on 72 strings, when all the sins of Israel will be transformed to merits, which is itself the transforming of sadness and pain to joy.(Even ha Ezer Halacha 3, Paragraph 8)

Hilchot Succah 6

And then (in the days of Mashiach), the Song of Wonders will be awakened... the song that is single, doubled, tripled, and quadrupled, that will be played on 72 strings. The aspect of kindness, of "The world shall be built on kindness." This song is the aspect of the "Voice that Rebukes", the aspect of the Voice of Yaakov, the aspect of the river that flows from Eden to water the Garden. Through which are grown all the scents and sights, and through which it is possible to rebuke, in the aspect of "My nard gave out its scent..." And the parting and the annulling of the clouds and the Other Side is the aspect of forgiving of sins, the aspect of "I have wiped away your sins as a cloud."...

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...and that is the aspect of Simchat Beit Shoeva (celebrations in the intermediate days of Sukkot). In the aspect of "And you will draw out water in joy" ... for then, the Waters of Knowledge pour out in great abundance, in the aspect of "like the waters that cover the sea", the aspect of "The G-d of Glory thunders, Hashem is upon many waters." And so we observe Simchat Beit Shoeva, for then we draw out the Waters of Knowledge, through the repair made by the prayers of Rosh ha Shana and Yom Kippurim. And so, we draw out the water in very great joy, and someone who has not seen the joy of Simchat Beit Shoeva, has not seen joy all his life. For through this Knowledge that we draw now, which is revealed through the prayers of the High Holy Days - through this we merit to arouse the Song of the Future, mentioned above, from which comes the essential joy. For the main joy will be at the time that this Song is revealed, for then "Our mouths will be filled with laughter, and our tongues with song (Psalms 126)." For the primary joy will be in the future, when this song is revealed. And now, in Simchat Beit Shoeva, the joy of the future is aroused, through arousing now the Song of the Future...

...And then the Song of the Future will be aroused. And that is the aspect of the joy of Sukkot, as it is said, "The time of our joy". For there lies the root of all the joys in the world, which are all drawn from the joy that will be in the Time

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to Come, in the aspect of "In joy you will go out", the aspect of "They will attain gladness and joy". For then will be aroused delight and melody in the world, at the time when the New Song is aroused, from which comes all the joys. Thus, Sukkot is the Time of Our Joy, and that is the aspect of Simchat Beit Shoeva. And through this melody are grown all the scents, and the awes that are the food of the soul, through which the food of the body is subdued.

The sukkah is the aspect of Renewal of the World, that emanates from the kindness we merit through faith. Through this we arouse the voice of the Song of the Future - the song that is single, doubled etc., played on the 72 strings. And that is the aspect of the Four Species that we hold on Sukkot, corresponding to the four letters of the Name of Hashem - yud, key, vav, key - which is the aspect of the above-mentioned Song of the Future. Thus, the halacha specifies there should be one lulav branch, two aravot, and three hadasim - single, doubled and tripled. And the etrog is comprised of them all, as it is known. For it is the aspect of the final "hey" in the Divine Name, the aspect of "kingship" which is comprised of them all. It is the Quadrupled Song, the last in the sequence.

The blessing over the Four Species mentions specifically the lulav. For the lulav is the aspect of "The Tzaddik will blossom like a date palm", the

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aspect of the river that flows out of Eden to water the Garden, and through which all the sights and sounds grow. This is the aspect of the waving of the four species, in order to arouse the scent within one's mind. For the scent results primarily from completing one's knowledge. For through knowledge, one merits the above Song, which nurtures all the scents.

Therefore, we wave the Four Species to arouse the scent that is within knowledge. Thus there are 72 wavings corresponding to the 72 strings - signifying kindness - on which the song is played... Therefore, the key point of the mitzva of waving the Four Species is during the saying of Hallel. For that is the centerpoint of the Four Species, which are the aspect of the song that is single, doubled, tripled and quadrupled, which will be aroused in the future. Thus, we see that the Four Species and Hallel are truly one - the song, praise and thanks to be voiced in the Time to Come. Thus the principal waving is done during the Hallel.

And through this we merit immediately the Eighth Day of Sukkot - Shmini Atzeret and Simchat Torah. For through all the previous aspects, we merit to sing, which is the heart of joyfulness. On Simchat Torah, all of Israel sings and dances before Hashem and His Torah - a presaging of the Time to Come, when the New Song will be aroused. (End of quote.)

Likutey Halachot

It should be remembered that the anniversary of the passing of Rabbi Nachman is during the days of Simchat Beit Shoeva (the intermediate days of Sukkot), and that the completion of the year of mourning for Rabbi Odesser (eleven months after passing), falls out on the same date. (See also "Yemey Moharant" on the passing of Rabbeinu, that his last mitzva was the shaking of the lulav).



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Rabbinic Sources

Sources in the Rabbinic literature on the concept of notes that fell from Heaven, and of the Song that is single, doubled, tripled and quadrupled.

I. Baruch She Amar:

In the Code of Jewish Law, Laws of "Baruch she Amar (the blessing that begins the morning prayers)", (Orach Chaim, Vol. I, Section 51): The Mishna Brurah (one of the commentators) writes about this blessing: "This praise was instituted by the Sages of the Great Assembly, by means of a 'pitka' (note) that fell from heaven, on which this blessing was written. It has 87 letters, and a proof for its validity is derived from the verse 'His head is of fine gold' ('Paz', or gold, has the gematria of 87). That is to say, the 'head' of the morning prayers is a blessing with 87 letters."

II. In the Tikkuney Zohar, Tikkun 21, p. 51:

"And the sound of the shofar intensified'... When the sinners are annulled from the world, prayer will ascend in the melody of the four species - which is the song that is single - yud; doubled -

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yud kay; tripled - yud kay vav; quadrupled - yud kay vav kay. In the name of yud kay vav kay, the prayer - which is the Divine Presence - rises. The Torah in a song, the Divine Presence in a song, Israel leaves the Exile in a song. As it is written, 'Then Moshe and the children of Israel will sing this song to Hashem'."

III. Zohar, Parshat Pinchas, p. 219

"(ק"ר"ק) (ק"ש"ק) (ק"ש"ר"ק), that make a 'keshet' (knot), which are the Tekia, Shevarim, Truah (order of the shofar blowing on Rosh ha Shana). Through it, falsehood is removed from the world. Within it is the vow "A war to Hashem upon Amalek". Then, there will be aroused in the world, the song that is single, doubled, tripled and quadrupled, whose initials - (יק"ו), (יקו), (יק), (י) - add up to 72 (the gematria of 'chesed'). In that time, there will be fulfilled the prophecy: 'And then the tzaddikim will see and rejoice, the upright will exult, and the pious will celebrate in song'."

IV. Tikkuney Zohar, Tikkun 22, page 65:

"The Divine Presence said: 'Master of the World, place me as a seal (Song of Songs)' - Just as You imprinted with Your seal. For even though the seal remains in Your hand, its impression remains on a petek, and from this impression, both the Upper and Lower Worlds are stunned..."

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...The sages discerned the number of impressions made by the seal, and they are four: The impression of a lion, a bull, an eagle, and one in the image of a man. And who is He who made these impressions? Yud Kay Vav Kay Emet. And in these four, the entire Creation is rooted."

V. Introduction to Song of Songs

In the translation of "Song of Songs", Rabbi Yonaton ben Uziel writes, as an introduction, about the ten songs from the Creation until the Days of the Mashiach:

"Ten songs were sung in this world, and this song is praiseworthy beyond all of them. The first song was sung by Adam, the First Man, when his sin was forgiven, and Shabbat came and protected him. He opened his mouth and said 'A psalm, a song for the Shabbat day'. The second song was sung by Moshe and the Children of Israel when Hashem split the Red Sea for them. They all opened their mouths as one and sang a song, as it is written, 'Then sang Moshe and the Children of Israel...' The third song was sung by the Children of Israel when the well of water was given to them, as it is written, 'Then sang Israel'. The fourth song was sung by Moshe, near the time of his passing from this world, and he rebuked the people of Israel, as it is written: 'Listen, Heavens, and I will speak'. The fifth song was sung by Yehoshua ben Nun, when

Rabbinic Sources

war erupted at Giv'on, and the sun and moon stood still for thirty six hours, and they stopped singing. He opened his mouth then and sang, as it is written 'At this, Yehoshua uttered praise to Hashem'. The sixth song was sung by Barak and Devorah, on the day that Hashem delivered Sisra and his army into the hands of Israel, as it is written: 'And Devorah and Barak ben Avinoam sang'. The seventh song was sung by Chanah, when she gave birth to a son before Hashem, as it is written: 'And Chanah prayed and said'. The eighth song was sung by King David, for all the miracles that Hashem did for him. He opened his mouth and sang, as it is written: 'And David spoke to Hashem the words of this song'. The ninth song was sung by Shlomo, King of Israel, with the spirit of prophecy before Hashem, Master of the Worlds. The tenth song will be said by the Children of the Exile, in the time that they leave the Exile, as it is written by Yeshi-ah the Prophet: 'This song will be for you like the first night of the Pesach festival, and joy of the heart of the people who go to be seen before Hashem three times a year, with varieties of music and the sound of the drum, to ascend the mountain of Hashem, and to serve before Hashem, the Rock of Israel'."



The Song of the Redemption

The Command of
Rabbi Nachman to
print his Books, and
other Quotes

I. Rabbi Nachman

Rabbeinu ha Kadosh commanded us to print enough to fill the whole world - every house - with the books of Rabbeinu.

II. Rabbi Natan

Rabbi Natan, before his passing on the 10th of Tevet: "One page from the books of Rabbeinu will root out all the evil from the world. Be strong with money, effort, belongings, and in every issue, to print his holy books."

III. Rabbi Israel Ber Odesser

"Anyone who wants to have mercy on himself and on his children, should buy the books of Rabbi Nachman and engross himself in them, and live according to them. Then it will be an entirely new world."

The Command of Rabbi Nachman

"This is the idea of the Redemption. But the meaning that we can reach, what we can speak of about this: That he reveals here 'Full and overflowing from end to end' - to fill the whole world more than full and overflowing, from one end of the world to the other, to fill the world with the books of Rabbeinu."

"Na Nach Nachma Nachman Meuman - this needs to be in every place, in every store, in every home, the whole world. They will realize that they are animals, and will start to become human."

Likutey Halachot, Laws of Theft

He who stole from the many and does not know from who, should do service for the many. For there are those who have sinned to the point that their offenses violate the whole of Israel, in the aspect of stealing from one's father and mother, that is to say Hashem and the Congregation of Israel. In such a case, his entire repair is only to engage in serving the community for the sake of Heaven. And the most important community service is to help them to merit the ultimate goal, in which service every man should labor, especially one who has sinned and harmed a great deal. The main point is to strive to have a share in the proliferation of the Torah that comes to repair the world, that will spread and illuminate the world, through which will come the main repentance of all

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Israel. Either through giving financial support, or giving with the work of his hands, or through any other means. For everyone can merit to have a share in this, and through this he will bring merit to the community. That is the main repair for stealing, which is the archetype of all sins, as mentioned above. For through the proliferation of this Torah mentioned above, comes the main repentance of Israel.

In accord with this idea, through giving support to the printing of novel Torah teachings from true tzaddikim, one merits more and more to the repair made through giving charity. Specifically, this is the repair of raising the knowledge that fell through the elderly who are not righteous. Also, through the proliferation of holy books, one merits to annul the brazen snake - the doubts that desire to deflate the will - whose defeat is primarily through charity. Thus, the printing of holy books from true tzaddikim, that leads people to observe the Torah, is an aspect of charity. Through the printing of holy books, and the donating of charity toward this end, one brings merit to the community, and atonement for oneself. (Halacha 5, Paragraph 18)

Sichot ha Ran, Discussion 126:

"Before the coming of Mashiach, there will be more than one tzaddik who will make a call for 'emunah' (faith), with a great cry, like me today,

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until their throats will be sore, and it will not help... And there will be several well known leaders of falsehood. And there is no doubt that one will not be able to find a gathering like us today - a group of people gathered together, who truly want to hear the word of Hashem. And even though there will be some righteous people in that generation, they will be dispersed."

From Chai Moharan:

I heard that he said: "I have such a great level of comprehension of Hashem, that I could bring the Mashiach. But I abandoned it all and took it upon myself to bring you (his followers) back in repentance, for that is higher than everything..."

He said: "All that Mashiach can accomplish for Israel, I can also accomplish. The difference is that Mashiach will decree, and it will stand, whereas I..."

There are three versions of how the quote ended:

1. He broke off and was silent.
2. "I still cannot complete."
3. "By me, there is still free choice, whereas with Mashiach, there will be no choice at all."

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He related in public, that he caused Hashem to guarantee him that the Mashiach would come from his seed.

He said: "My fire will burn until the coming of Mashiach."



An Added Insight into
the Reason for the
Revelation of the
Name:

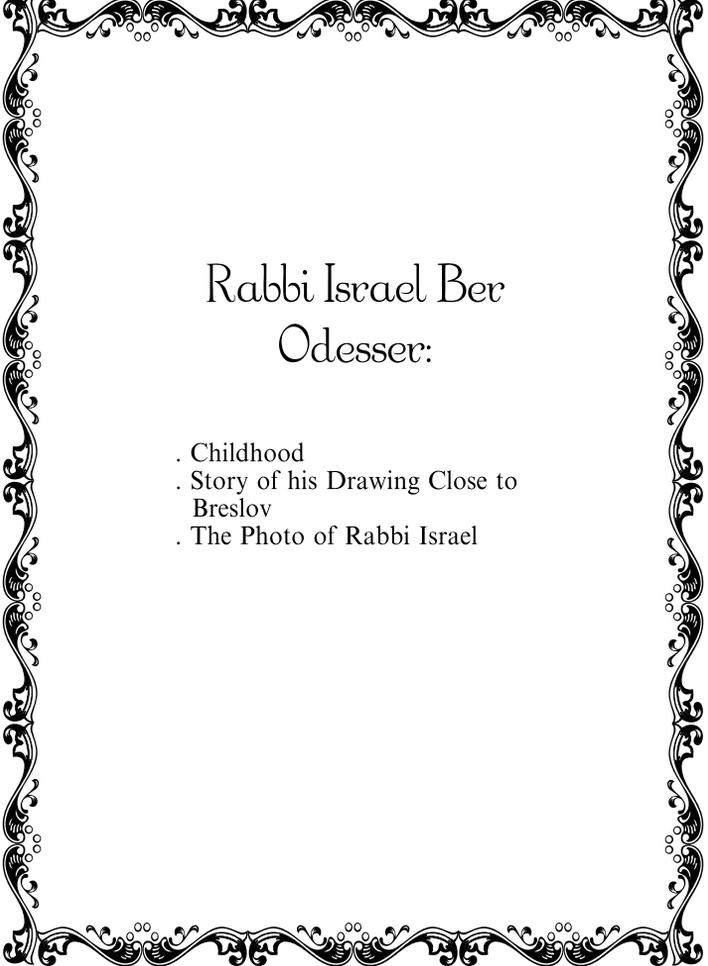
Na Nach Nachma Nachman Meuman

It is stated repeatedly in the sources we have quoted - and especially in Torah 67, Likutey Moharan Tinyana - that the name of Hashem is en clothed in the name of the True Tzaddik. This is a great kindness on the part of Hashem Yitbarach, for certainly, without this en clothement, it would not have been possible to make use of Hashem's name for the healing of our souls. For the prohibition of using the holy names of Hashem in filthy places is well known. The names are only to be used in conditions of great purity. And in our generation, in the midst of the flood of heresy and boorishness, there is certainly a serious prohibition against using the names of the Kabbalah. As Rabbeinu himself warned, not everyone can have the proper intentions, and G-d forbid, one could come to do great damage.

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However, the kindness of Hashem is endless, that we now have this name, **Na Nach Nachma Nachman Meuman**. It is true that it is forbidden to degrade this name as well, for that is a serious sin. Even so, it is possible to use the name in any situation, in any place, by any person. Only on condition that he use it with faith, and without, G-d forbid, mockery (for that is considered as if he had denied the whole Torah and all the tzaddikim). This we heard explicitly from Rabbi Israel ber Odesser himself.



A decorative border with intricate scrollwork and floral patterns surrounds the text.

Rabbi Israel Ber Odesser:

- . Childhood
- . Story of his Drawing Close to
Breslov
- . The Photo of Rabbi Israel

The Song of the Redemption

Childhood

Stories from the Childhood of Rabbi Israel

The Story of His Nursing

Our supply of milk was finished, so I pulled out "that"... then my mother said to me..."You're already a big boy. Aren't you ashamed?! What's with you?" Then I started to cry "I want knowledge!" Also I remember when I was several years old, I was very sick. And I had a battle with the Angel of Death. I felt that I was going to die. I was younger than ten, in any case, I was very sick and weak. For someone who became sick, it was necessary to feed him something to enliven his soul. Milk, she gave me - milk with water...so I (said): "Give me milk!"But she did not have more. I said: "You give me milk with water. I want only milk!"

The Story of His Learning

I went to cheder (school for young children), and I had not eaten anything, for I had given away my bread (to a poor person). And my head hurt very

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much, I needed to eat and didn't have. The teacher had a custom on Sunday, to tell the students what was the week's Torah portion. So he said, "The Portion of the Week is 'Noach'. He said it several times. So that they would know it was Parshat Noach. He looked at all the students, and discerned that I wasn't listening at all, as if I wasn't even there. Not listening at all, not knowing at all. So he left me, and then afterwards called on me: "Yisrael Ber! Say the Portion of the Week?" I didn't know and didn't hear. Just that my head hurt me, that was all I knew, that my head hurt. I didn't hear what he was saying at all! Well, well, so he hit me, with such cruelty. "What is this?! I announced the Portion several times, where were you? Can't you hear? What's this? Where were you? I'm wasting my breath!" He hit me, and I was humiliated in front of all the students. He wanted everyone to see and be afraid. The shame was impossible to imagine, he hit me with such cruelty. (How old were you?) Little. (Five, six?) Yes, approximately... I said, 'From now on, I won't give the bread away. If I give it away, I get hit. I won't give it away and won't get hit. And I'll know that the Portion of the Week is 'Noach'.

Even so, I gave away my bread to the poor person again. That for me was all of Judaism, all that I heard about spirituality, about faith, about the Torah.

Childhood

The Studies He Learned with Rabbis Before Coming to Rabbi Nachman

I searched with self-sacrifice, and revealed before several people, all my sins and all that I had gone through, because I wanted to rise up from the mud, and to change. I thought that if I could reveal the sickness, they would know better how to help me. In any case, I went through what I went through, more and more and more, until I reached the age of fourteen, and then Hashem began to do miracles and wonders, I saw the personal supervision of Hashem, how he had mercy on me and helped me. Every time... Hashem Yitbarach had mercy on me, and arranged things so that I would merit to draw close to Rabbeinu ha Kadosh.

Desire to Learn Torah

One can see the mercy of Hashem Yitbarach - before seventy years, Breslov - it's impossible to imagine the depth of disrespect there was then toward Breslov. And I stood against lions, against the Great Leaders of the Torah and the respected leaders of the city, and all of them said: "Breslov - No!" ... All the leaders of Tiveria, I prayed with them. Tiveria was a small town, and I was acquainted with all of them. And all of them said "Breslov, oi vey, oi vey", yes, and I - Hashem Yitbarach - I merited in the mercies of Hashem

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Yitbarach to taste the taste of Breslov, the taste of Hitbodedut, the taste of Hishtapchut ha Nefesh - yes.

Desire to Serve Hashem

It is a wonderful story, and very awesome, (for) someone who truly reflects upon it. And so I said, it is appropriate and important to tell and record, everything that I went through, from the time that I came to the age of consciousness, for it is all connected. From the time I became conscious, until I drew close to Rabbeinu ha Kadosh, it is one connected idea... Hashem had mercy on me, and granted me a such a soul, that from the time I became conscious, when I was still a small child, my heart burned to serve Hashem and to merit to Fear of Heaven and Faith. And all the main point, my desire was to clean myself of vain passions, from all the passions of this world, leaving only desire to serve Hashem. But certainly, when I was a young child, I didn't know anything, but my desires, and the burning of my heart was only to serve Hashem, and not to be involved in any type of work. My father had been very poor all his life, and then he became blind, and I was still a small child. Oy vey! Master of the World, and I had longings to afflict myself, to do fasts when I was still a young child. What age? Seven, eight years? (Did you do fasts when you were seven or eight?) No, only on the eves

Childhood

of Rosh Chodesh (the first of the month). Or in Elul, during the days of Teshuva, Elul. For example, on Rosh Chodesh I wanted to fast, and my mother was very protective, and she had great pain from this. "What is with you? You are still a small child. Why should you fast?" I didn't want to listen to her, and I fasted every Rosh Chodesh, half a day. But in Elul, Rosh Chodesh Elul, the whole day. And I caused great pain to my mother from this. In any case, I went through more... it is a known thing, that in every holy act, the Evil Inclination rises up against it. I was overwhelmed by the desires of this world on one hand, and on the other, I had Fear of Heaven. I was worn out from my life, I felt a great sweetness...

The Search After Men of Truth

So I searched after people with Fear of Hashem, people of truth, among the chassidim with whom I grew up. For then, I did not know anything about Rabbeinu. But I searched for advice - even though I was connected with Karlin Chassidism, still I thought, Maybe I will find something in Slonim, maybe in another place. Then I will be connected only to Hashem Yitbarach, to the place where I feel and see that it is bringing me results, that it is shining the light of Hashem upon me. So I searched among the chassidim of Karlin, and among Slonim, and others.

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Story of His Drawing
Close to Breslov

In this section [says Rabbi Israel Odesser] I want to relate just a few stories that demonstrate the greatness of Rebbe Nachman, as seen through my teacher, Rabbi Israel Karduner, of blessed memory, one of the giants of Breslov Chassidus in the late nineteenth and early twentieth centuries.

I have longed all my life to relate the story of how I drew close to my teacher, the holy and pious Rabbi Israel Karduner, through whom I merited to know of our Master, Rebbe Nachman of Breslov, may his merit protect us. In the merit of my teacher's awesome devotion and faith, may it be the will of the Almighty to make known the teachings of Rebbe Nachman, transforming to light and goodness a world currently immersed in darkness, thus fulfilling the words of the Prophet Isaiah, "The world will be filled with the knowledge of G-d, as waters cover the sea. [Isaiah 11:9]"

Story of His Drawing Close to Breslov

From my earliest days, G-d blessed me with a soul that longed to come close to Him. My ancestors for generations were Karlin Chassidim, and I myself, being a G-d-fearing person, was very connected to Karlin. However, since I had great struggles in serving G-d, like all beginners who are starting out, especially those who are more particular in their service of G-d and who endure wars and obstacles and ups and downs; therefore I required techniques, advice, and encouragement in order to succeed in the war against the evil inclination. And I searched for a cure for my soul to the point where I would disgrace myself in front of the leaders of Chassidus, the Elders of the Generation, and the Masters of Kabbalah. I always would bow down to them and would complain to them about my spiritual afflictions. For I feared the L-rd and I was in a situation of suffering both from the demands of the evil inclination to sin and the demands of my Creator to battle and overcome the evil part of my nature. And therefore I had no sense of spiritual contentment. I would explain to these leaders all my spiritual problems and afflictions, but they had no cure for me. Occasionally I would receive some arousal to G-d, but a complete cure I did not find. And from this experience I saw with my own eyes that the Blessed L-rd does not withhold reward from any of His creatures. For I had sacrificed myself greatly in revealing all the afflictions of my heart to these great leaders, and in reward for my

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embarrassment and struggle to find a spiritual cure I merited to draw near to our Teacher [Rebbe Nachman of Breslov], "The Flowing Stream, the Source of Wisdom.[Proverbs 18:4]"

The first event that introduced me to the teachings of Rebbe Nachman occurred when I found a book without a cover in the Yeshiva garbage. Since it is forbidden to disgrace a holy book in this fashion, I removed it in order to bury it in an honorable way. I picked up the book and looked at it, for I had always loved all Torah books and constantly was looking through them to comfort my soul. As I read through it, I noticed the title, Hishtopchut HaNefesh [Outpouring of the Soul]. As its name testified, so it was. I wondered if the Almighty had arranged this incident for my personal salvation? Instead of burying the book, I kept it and began reading it day and night. It became precious to me, and, in truth, it started to heal me.

After my Bar Mitzvah I was learning at the Yeshiva of Rabbi Meir Baal HaNess, which is located in the mountains at the edge of Tiberias. I read in Hishtopchus HaNefesh that, through prayer and conversation with G-d, one can attain all that one needs in life, both spiritually and materially. The book shows that the main way to come close to the Blessed G-d is specifically through personal prayer and meditation.

Story of His Drawing Close to Breslov

And because my Yeshiva was in the desert, I would go outdoors with the book "Outpouring of the Soul". I still did not know who authored the book, for I still had not heard of Breslov Chassidut at all - though I had heard about various paths in Chassidut in general. However, since I wanted to save my soul, and to fulfill the word of the book, I would engage in prayer and hisbodedut, and dwelled upon the book in pure truthfulness. And I saw that this was saving me, and simply this power of simplicity and truth worked upon me more than miracles and wonders. For that is the greatest miracle of all - that a man can change his will. This is a great and wondrous thing. From the overwhelming desire that the book inspired in me, it seemed to me always new. And I would finish it and open it again, and learn from it constantly. And it saved me from all evil, and revealed to me a truly new light. I felt within myself that I had changed like the distance from heaven to earth. And even though I did not know who was the author of the book, its effect upon me was good and wonderful.

One day a certain Chassid came into my room. When he saw this book in my hand he said, "Are you actually looking at a book like that? Isn't that a Breslov book?" (This was the first time that I had heard the name Breslov). So I

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told him, "If you don't like it, don't look at it; but I will continue to read it." However, he forced the book out of my hand and ran off with it.

Since I already knew the book by heart, I continued with its teachings unhampered. Now that I had heard the name Breslov, I pleaded with the Blessed L-rd to draw me near to Him by sending me someone to teach and guide me in Breslov Chassidut. I deduced, from the strong opposition that I had witnessed, a sign of the greatness of the book's teachings. My prayers were heard, for shortly after this incident I came to meet Rabbi Israel Karduner, of blessed memory, who introduced me to the teachings of Rebbe Nachman of Breslov.

Rabbi Israel Karduner was a truly remarkable figure. Had he been alive even in the time of Rebbe Nachman himself he still would have been unique. Ordinary words are not adequate to describe what I observed from him. He lived with such an attachment to G-d that anyone who saw him immediately sensed his holiness. To this day I have not heard or seen such devotion in fulfilling G-d's commandments. When he would stand to pray it was as though he was not in this world at all. All his actions, both towards his Creator and towards his fellow man, were to sanctify G-d's Name, and his face shone constantly with the light of holiness.

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Rabbi Israel* [asterisk indicates Rabbi Israel Karduner] served G-d with awesome and wondrous fervor and vitality. Everyone who ever met him, or even heard his voice, including those most opposed to Breslov, felt so overwhelmed in his presence that their objections completely faded and they came to respect him and view him with awe. Even his family did not distract him from the service of G-d. They lived in Tzefat, while he himself spent most of the week in Meron, returning home only for Shabbos. (Meron, unpopulated at the time, was like the Garden of Eden.) There in Meron he would stand near the Tomb of Rabbi Shimon Bar Yochai (Rashbi), immersed in prayer and introspection, following the advice of Rebbe Nachman. Having asked the Almighty to introduce me to Breslov Chassidut, I never could have dreamed that such a man, constantly immersed in prayer, would soon travel to my own home in Tiberias!

During this same period, Rabbi Israel Karduner began to suffer from terrible pains. With the increasing agony he could no longer perform his devotions. He felt as if his every limb was being cut by knives. Rabbi Karduner thought that this might be a sign to travel to Tiberias to soak in the hot springs. However, without being absolutely sure that this was the Almighty's will, he did not want to leave

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Meron and the holy tomb of the Rashbi. He thought that perhaps this was a test from the Blessed L-rd that he could overcome through prayer. For a long time he struggled with his doubts. Finally, when the pain became unbearable, he concluded that this indeed must be G-d's will. He prepared to travel to Tiberias, rising early to depart without doubts or further delay, like the Patriarch Abraham, who set out promptly when G-d asked him to bring his son Isaac as a sacrifice. The Almighty then arranged events so that Rabbi Israel* would enter my life.

It happened like this. My parents were desperately poor, coffee grinders by trade. They earned barely enough to buy bread. During the First World War the coffee supply was cut off and we were left destitute, with no income at all. One of my cousins, Chayim Binyamin Barzel, lived with us. He was the son of my mother's brother and an orphan from youth. My mother treated him like her own son. When she told him that we now were left without a livelihood, he suggested that she bake and sell bread. When my mother asked, incredulously, how she could afford to buy flour, my cousin convinced the miller to advance her some on credit. My mother began to bake on a Sunday, and a few days later, on Thursday night, Rabbi Israel*, who had just arrived in Tiberias from Meron, met

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Binyamin. They greeted each other, and when Rabbi Israel* asked where he could buy some bread, Binyamin, thrilled that he'd found a buyer, immediately sent him to my mother's house. It was the end of the business day, and our home was filled with young children, who ate a lot of bread, so I considered it a miracle that we still had one loaf remaining when Rabbi Israel came to our house.

From his appearance I had the distinct feeling that he was one of the Thirty-Six Hidden Tzaddikim, as many great Jewish leaders had said of him in his own lifetime. I already knew that through him I could find complete healing for my soul. I wondered, however, how I could start a conversation with someone who was so great that he surely could transcend time and space at will? And furthermore, even if I could start a conversation, how could I pour out my heart to someone so holy and dignified?

AS I was thinking these thoughts, Rabbi Israel* paid me for the bread and asked whether he could wash his hands and eat in our house. I felt drawn to him like a magnet, and I sensed that he was aware of my thoughts. It was already nighttime, and our house was filled with mattresses for the children to sleep on; there was not even room to sit down. I was sure that my father would never agree to have a guest in such circumstances.

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However, I asked my father anyway, and he not only agreed, but he also offered our guest the last remaining morsel of food that we had. I was even more astounded that my father had agreed, because we had to rise early the next morning to bake bread.

Rabbi Israel* sat down and washed his hands. I offered him the last remaining onion to eat with his bread, but he refused, saying, "My custom is to eat only bread and tea." I prepared him some tea, and then, being aware that everyone was still awake, I whispered to him, "Do you know that the Almighty sent you to rescue my soul?" Rabbi Israel* was very moved by my question, since it finally was becoming clear to him exactly why he had been forced to leave Meron. At that moment a special bond started to form between us.

When Rabbi Israel* washed his hands, he said the blessing quietly, with the sweetness of one thanking a friend for a favor. I was very moved by this, and Rabbi Israel* sensed my feelings. He now saw very clearly how Divine Providence had directed him to my house immediately upon his arrival in Tiberias, and from that moment on he gave himself over to me with all his heart and soul. And even though he loved every

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Jew, the bond that formed between us was extremely unique. It is impossible to imagine the love and closeness that existed between us.

After Rabbi Israel* finished reciting Bircat HaMazon, I asked him where he would sleep. He said that he would spend the night in a nearby synagogue. I escorted him out of the house, and as soon as we were outside I broke into tears. I wanted to evoke this great man's compassion towards me and make sure that I would not lose this precious relationship and be left alone again. I told him everything that had happened to me, my discovery of the book, Hishtopchut HaNefesh, and how I'd beseeched the Almighty to introduce me to Breslov Chassidut. In Rabbi Israel*, I saw a Divine messenger to answer my prayers, so I said to him, "Now that the Almighty has arranged these wondrous events so we could meet, I beg you to have mercy on me and to teach me things that will heal my soul!"

When he heard these words he was very moved. As I continued to tell him about all the pains of my soul, he listened attentively. Finally he began to speak; every word that flowed from his mouth was a healing and renewal of my very life-force, the nature of which I had never experienced since the day I came into the

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world. He spoke of our Master, Rebbe Nachman, of his teachings and his great light that were made to heal my broken heart.

We walked until we reached the Karliner synagogue, which was locked, as was another shul. Nearby was a third synagogue, formerly used by the great Sages and Disciples of the Baal Shem Tov, such as Rabbi Avraham Kalisker and Rabbi Menachem Mendel of Vitebsk. The shul stood at the edge of the Sea of Galilee, and in the winter, during the rainy season, water would actually overflow into it. The tables inside were half-immersed in water. All the books had been removed, leaving the shul abandoned and open.

We entered the shul together and sat down on a table. Rabbi Israel* put down his books, Tallis and Tefillin, and took out from his pocket a candle and matches. (They always were with him wherever he went, even though they were very expensive at the time.) Then Rabbi Israel opened up the book, Rebbe Nachman's Likutay Mohoran, and began teaching me the lesson entitled, "The one who has mercy will lead them [II:7]". We were so absorbed in the lesson that we did not notice the dampness and water in the shul.

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We sat and learned together until early morning, when, suddenly, I heard my mother cry, "Where is my son?" I realized then the great trouble that I had caused by my absence. The dough that my mother was to have baked that day had spoiled, since I wasn't there to help her knead it. The entire household was upset and yelled at me, demanding to know why I'd left the house at that time. I had not intended to cause trouble, but simply had become so absorbed in our learning that I completely lost track of time. I now was certain that Rabbi Israel* was one of the Thirty-Six Hidden Tzaddikim, for the Torah he had taught me was truly awesome. Rabbi Israel* remained in the shul until morning, when he went to pray with a minyan. Afterwards I found him in the Karliner synogue.

Tiberias was a small town in those days, and when people heard my mother's cry the whole town became alarmed. They thought that I had died, G-d forbid. They began to inquire, and my mother told them of a certain Jew who had come into town at night to buy bread. I went off with him but did not return, and in the morning my mother had found me with this Jew in the flooded shul. My mother did not know that Rabbi Israel* was a Breslover Chassid but the townspeople did, and when I came home the next

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morning everyone said, Last night Israel Ber was forcibly converted to Breslov Chassidut. This was when I first knew with certainty that Rabbi Israel* was a Breslover Chassid.

From then on Rabbi Israel* and I were never apart. I had witnessed the fulfillment of my prayers and hitbodedut, testifying to the greatness of Rebbe Nachman's teachings, in G-d's sending my teacher right into my house. I saw as miraculous that Rabbi Israel*, having been forced by Divine Providence to leave Meron in order to help me, was so strongly drawn to me. Such a bond formed between us that much water could not extinguish the love between us [Song of Songs 8:7]. I knew that even if the whole world tried to separate us they would not succeed.

However, the world remained very opposed to Breslov. People began to express their opposition to me with words of bitter contempt. "It is true that Rabbi Israel* is a great man", they would tell me, "but he is a Breslover and that is his shortcoming." (They did not realize that all his greatness was due to Breslov, through which he merited to attain all of his righteousness, holiness, and love of G-d). When they saw that their words had no effect on me, they went to my father, who was already blind at the time, and said, "Your son has become a Breslover Chassid, one

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who wanders in the mountains speaking to G-d. All the Rabbis are against this way; it could cause your son to lose his mind. Now there still is time to save him. But later on he will be in the category of all those that enter will never return. [Proverbs 2:19]" They asked my father to persuade me to leave Breslov Chassidut.

When my parents heard these menacing words from the other Chassidim, they were very frightened. My father still thought, however, that I would listen to him and leave Breslov, since until now there had always existed tremendous love and closeness between us. One day he sat down with me and said, "I am a Karliner Chassid. You may choose for yourself any Chassidut you want with the exception of Breslov." However, I had already seen the Almighty's Hand in arranging events for me to meet a giant like Rabbi Israel*; the light I saw and the healing I received cannot be imagined. So I replied to my father, "I cannot reveal to you everything in my heart, but you should know that in this matter you cannot influence me at all." My response completely bewildered him. In my entire life I never had rebelled against even his smallest request. I always had shown him great respect, especially after he became blind, but in this matter I told him that I could not obey him.

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My determined reaction convinced my father that his fears were justified, and he became even more adamantly opposed to me. He worried that his power to influence me no longer existed, so he decided to wage war with me over this matter and he relinquished responsibility for my upcoming wedding. (I already was engaged at the time). But my mother opposed him, saying that I still was their son and that they should suffer through the situation until I got married. She worried that news of this dispute would reach my bride's family, who lived in Tzefat. Tiberias and Tzefat were so close together that they were bound to find out.

Eventually, however, a big argument broke out in our family, and finally, on Shabbat, my father expelled me from the house. I went to the shul next to the house of Rabbi Israel*. My father, who was blind, stayed at home, while my mother went out to consult with different Torah authorities. First she went to Rabbi Mordechai of Slonim, who had loved me like a son all his life and had taught me Mishnah and Zohar. When my mother asked him what to do, he replied, "Your husband is correct. You must do everything in your power to get your son away from Breslov." He added that Breslov Chassidut is extremely powerful and, once influenced by it, a person is unable to escape from its doctrines.

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When my mother heard these words, she became terrified. Rabbi Mordechai advised her to approach Rabbi Israel* directly to tell him how she and her husband were broken and crushed from the situation and to ask him to send me away. When my mother entered Rabbi Israel's* house, she was so upset that she prostrated herself in front of him and pleaded with him with outstretched hands. She was crying bitterly, as if over the death of a son. She told him everything in her heart, saying, "You are a good Jew. Have mercy on my husband and me. For us this is a matter of life and death. Send my son away and don't let him learn with you." Rabbi Israel* listened to her with great patience. Yet he knew that such a bond existed between us that even all the kings of the world could not separate us. Finally he replied, "I cannot ask any Jew to leave my house. But if you want to listen to some good advice from a friend, leave your son alone and don't interfere with him."

When my mother heard this, she feared that the prediction of Rabbi Mordechai already had come true. In her great sorrow, her soul left her. I was sitting in the shul next door when, suddenly, I heard people shouting, "Rivka [my mother] has died!" They tried to revive her with various remedies, and I heard them saying, "You see what her son has done to her!" I was broken and

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crushed and started to wonder if, really, I had erred in causing my parents so much sorrow. Certainly, I thought, I could have left the matter alone and become a Breslover Chassid later.

You can imagine my relief when, after two hours of virtual lifelessness, signs of life began to reappear in her. A terrible desecration of the Almighty's Name was avoided, for people would have blamed my involvement with Breslov for my mother's death. Her resuscitation in the home of Rabbi Israel* was, I felt, literally a case of revival of the dead, which no one could explain in a rational way. Since she had been unconscious for so long, after her revival she continued to suffer for a long time with unimaginable pain. For my part, when I saw that I still had a mother, I was so relieved that I even thought about acceding to my parents' demands that I leave Breslov, fearing the recurrence of such a tragedy.

The Almighty had arranged yet another kindness for me in that I already was engaged before I became involved in Breslov. Had this not been the case I would have had no chance of finding a mate on account of the tremendous opposition that existed to Breslov. When the townspeople visited my prospective father-in-law and spoke to him of my attachment to Breslov, he

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replied, "Don't worry. After his marriage his wife certainly will prevent him from continuing with this".

I had become involved with Breslov in the winter; the date for my wedding had been set for the following Hebrew month of Elul [late summer]. In the meantime there was a famine, and my father-in-law to be, who was an upright and G-d-fearing man, wrote to us that he could not maintain his wedding commitments, as he now had no money for clothing or a dowry. Rabbi Israel*, however, was determined that I should marry, making me a complete person and better able to integrate the teachings of Rebbe Nachman. He thought deeply on the matter and finally decided to travel from place to place to collect money on my behalf. He gave this money to my parents for them to clothe me and to marry me off on schedule. Rabbi Israel* went to Tzefat, and about that time I sent a letter to my future father-in-law, authorized by my parents, stating that they wanted the wedding to take place as scheduled and that I was relinquishing my claim to a dowry.

In order to ensure that my wedding would proceed as planned, Rabbi Israel* remained in Tiberias. He clearly saw G-d's hand in our relationship, and he felt a personal responsibility to stay with me and to help me in every possible way. I also did not want to separate from him. When Elul

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came and it was time to travel to Tzefat for my wedding, I worried that I would have no further opportunity to be together with Rabbi Israel*. Having seen all the obstacles between us and worried that our relationship was about to end, I asked Rabbi Israel to make a formal agreement with me, like the pact between Ruth and Naomi, that we would meet regularly every day, learning together and serving the Almighty as one. The agreement was made and kept secret. We made the pact near the Tomb of Rabbi Akiva, where we had been praying with tears and great fervor at the time. The pact that we made was so binding that on the very day my family traveled to Tzefat for my wedding, when my mother was sure that my relationship with Rabbi Israel* was ending, in the middle of the journey we saw Rabbi Israel* also on his way to Tzefat.

A confrontation began, after my wedding, between Rabbi Israel* and myself on the one hand and my father-in-law and the elders of Tzefat on the other. I was in such a degraded state that when I would leave the city children would throw stones and peels at me and call names to the point where I almost lost my mind. When my father-in-law saw this he began to pressure my wife, Esther, to ask me for a divorce. She refused, saying, This is

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my portion in life and so it will be. I recognized in her loyalty the great kindness the Blessed L-rd had bestowed on me.

Once the question of divorce had been put aside, we needed a place where we could live undisturbed. Near Rabbi Israel's* house was a small room that Rabbi Israel* rented for us. He acted as a father and mother to both of us, worrying about all our needs. Even if he was eating only crumbs, for us he wanted only the best. Those years of our pact were years of true life, not of this world at all.

My relationship with Rabbi Israel* lasted until, eventually, Rabbi Israel* told me that his time to depart from this world was drawing near. He foresaw that in the future a great darkness of disbelief would descend upon the world, a darkness impossible to describe, and he spoke of the pain and suffering he felt because of it. At the time, I couldn't conceive of our relationship ending at the very height of our partnership. However, I saw that Rabbi Israel* was correct, and every time he felt unwell I worried that his end had come and that he would leave the world.

During the five years of our pact, Rabbi Israel* and I endured many hardships, including war and a famine, which made it very hard to learn together. However, simply being

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with him was the greatest learning of all. His faith, trust in G-d, and exemplary character were an inspiration that has sustained me all my life. From him my soul has derived life and strength to continue to probe deeper into the ways and teachings of Rebbe Nachman. When the British entered Tiberias at the end of World War One, a plague broke out (G-d spare us), during which most of Rabbi Israel's* children died. He was left with only one son, twelve years old. But Rabbi Israel* accepted the decree with fortitude and certainty. In the end, this son also died. Rabbi Israel* himself became very ill and weak. He said that, with his death, he would take the plague with him and thus stop its expansion. And so it was that after he died the plague stopped. For my part, I felt as though I had been abandoned in the wilderness. After a while I traveled to Jerusalem, to hear the Breslov teachings from the Elders there, who were very precious men.

Now I would like to relate more about the attainments of Rabbi Israel*. He would be in a state of holiness and sanctity the entire week, and on Shabbos he was exceptionally holy. He actually could see and experience the light of Shabbos. His singing and dancing were phenomenal. We would dance together most of the night of

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Shabbos. This truly amazed the people of the town, since no other Chassidus demonstrated such happiness and joy.

I also witnessed in Rabbi Israel* faith and trust in G-d that is impossible to imagine or describe. Once I saw him at the Tomb of Rashbi in Meron, on a winter's day. He stood there the entire day reciting Psalms. His words were like coals of fire, resounding with awe, devotion, and sweetness, the likes of which I have never heard before or since. Rabbi Israel's* crying continued until the Tomb literally was soaked. I saw this with my own eyes.

On another occasion we were walking to a certain moshav. On the way there was a terrible storm. All around us was flooding and mud, and we had to devote all our energy to saving ourselves. Hours passed before we saw any light. Finally, we noticed a lit house and were invited inside. When the owner saw our drenched condition, he gave us clothing to change into and tea to drink. Rabbi Israel* stood to pray the evening prayer. I was sure that this night, after everything that had happened to us, he would not be able to rise for the Midnight Lament. I was so exhausted that I couldnt even move my limbs. The family arranged beds for us and we went to sleep.

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Before I knew it, Rabbi Israel* arose from his bed like a lion. I had never before heard a Midnight Prayer like this, all the days of my life. Afterwards he went to his table and lit a candle. I was turning restlessly on my bed, unable to relax. Finally I also got up and approached the door quietly. I saw Rabbi Israel's* table shaking and trembling like a great machine. I felt tremendously ashamed and was afraid to approach him, but I wanted to fulfill our agreement to meet every night. Finally I gathered courage and walked towards him, and I saw his face glowing. When I saw this I withdrew, ashamed.

In the morning, Rabbi Israel* prayed at sunrise as usual. The prayer was so sweet sounding that all of the people of the town stopped at the window to listen on their way to work. I was with Rabbi Israel* when he said the Shema with such concentration that I thought his soul would leave him. His yearning to be close to G-d was so intense that he cried like a baby during his prayers. Afterwards, the owner of the house stood in front of Rabbi Israel* as if in the presence of a king. He prepared a banquet for him. The lady of the house, sensing his holiness, went to cover herself in modest attire. Rabbi Israel* declined the banquet and asked the owner to forgive him, since it was his custom only to eat bread and tea.

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In his youth Rabbi Israel* was loved by everyone in his town in Poland. His father was a prominent businessman, and Rabbi Israel* managed all his merchandise. He told me that his heart was always burning and yearning for the fear of Heaven. He would hide behind the barrels in the storeroom, where he would do his *bodedut* and meditate and scream out silently from the depths of his heart to merit to be a truly righteous Jew. He started doing all of this even before he became attached to our Teacher, Rebbe Nachman. Due to his great piety, the local people all were interested in him as a match for their daughters.

Once he was looking through some disposed manuscripts and he came upon something from Rebbe Nachman, but, at the time, he didn't know who the author was. So great was its effect on him that Rabbi Israel soon became known as a Breslover Chassid. His father tried to stop his involvement with Breslov, but to no avail. Finally he vowed to take away his inheritance, so Rabbi Israel* left his hometown for Uman, in Russia, where he stayed for many years and got married. His father later retracted his opposition.

Rabbi Israel* had many names. His family name was Halperin, but they called him Karduner after the name of his town of birth. In Jerusalem, Tzefat, and Tiberias they called him

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Rabbi Israel Breslover, and on his tombstone in Tiberias is written, "Here is buried Rabbi Israel Breslover, the son of Rabbi Yehuda Leib."

There is another important story to tell concerning a certain proselyte who was attracted to Breslov. He lived in Tiberias and came from Russia. A very pious man, he would recite the entire prayerbook from cover to cover. His face glowed with the fear of Heaven and resembled that of a lion. In addition he was an enormous man, who would eat an entire loaf of bread per meal. Since there was a famine in those days, no one could afford to show him hospitality and he was forced to spend most of his time in the wayfarers' house. Rabbi Israel's* kindness towards his fellow man was so great that he arranged a place for this man in his own house. Since the man had no change of clothes, he had terrible body odor. His shirt had become encrusted with sweat and thick as leather. No one could stand being near him.

When Passover drew near, Rabbi Israel* ordered new clothing for him. The man washed, put on his new clothing, and was Rabbi Israel's personal guest for the entire Passover. During the Passover Seder, I quickly finished the Haggadah and went to see Rabbi Israel*. I found a crowd of people there, and inside the house there was tremendous light, dancing, and joy. The

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convert was overwhelmed with happiness in becoming Jewish and in meeting Rabbi Israel*. He saw so much sweetness and love of the commandments that he began to dance from sheer joy. He was so big that the entire house was shaking. As I approached the door I was embarrassed to enter, for I saw that the Divine Presence was upon the house. Afterwards I went in and joined in the dancing, which carried on until the morning.

After Rabbi Israel* passed away, I would awaken at midnight and go to the mikveh. Once I fell asleep with my book and dreamed that I was in the ocean with the waves raging around me. I had already given up, sure that I would drown. Suddenly I saw a building in the middle of the sea, and I felt some relief. Desperately wanting to enter the building, I climbed up the steps using all of my strength and was overjoyed that I was saved from the water. I went into a hall where I saw several rooms. I passed by every room until the last one. There I opened the door and saw an old man whose white beard was as long as his body. He had a beauty and a grace not seen in this world. His face was young and pleasant. When I entered, the old man was sitting in a chair and another was walking around him in circles. The old man grasped my hand and greeted me with such tremendous love that I awoke. I pondered the significance of the dream, but I couldn't find any interpretation. So I

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asked for mercy from the Almighty, and then I took a book from the table. The book was called Chayay Mohoran. I opened it up and read that Rebbe Nachman sometimes appears to a person in the guise of an Elder.

I would now like to relate another important story. In Tiberias there was a certain Talmid Chocham, very distinguished in Torah learning and fear of G-d. He was one of the students of the Chofetz Chaim, of blessed memory, and every month he completed the entire book, Reishit Chochma. This book is very long and difficult to understand, and he would lock himself in a room and roar like a lion from his effort to master it. Before I met Rabbi Israel*, I also was searching for a new approach to ease the pains in my soul, so we became friends. I would come and learn with him. His name was Tzvi Rosental.

When he saw the tremendous opposition and suffering I had to endure after I became involved with Breslov, he grew fascinated with Breslov. He also wanted to be introduced to the teachings and yearned to come close to a True Tzaddik like Rabbi Israel*. I would say to him, "Do you want to experience the true light of Chassidut? I'll show you a light that has no comparison anywhere". I greatly praised Rabbi Israel* and encouraged Reb Tzvi to meet him.

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Reb Tzvi normally joined a group of Chassidim every Shabbat evening to listen to Chassidic stories. I would go openly to Rabbi Israel's* house; soon Reb Tzvi started to go there in secret. He told his family that he was going to the other Chassidim, but he really went to Rabbi Israel*. When he didn't show up for several weeks, the other Chassidim began to inquire after him. They followed him to see where he was going. When they finally realized what he was doing, they became worried that all the young people would follow him and get involved with Breslov. (Reb Tzvi was a very popular schoolteacher). So they used all of their power to pull Reb Tzvi away from Rabbi Israel*. They watched him carefully so he wouldn't be able to visit him.

But Reb Tzvi's heart was burning with the fire of holiness, so he decided to walk to Jerusalem to join the Breslov Chassidim there. He told me of his plans privately; no one else knew. Even though he was bitterly poor, he was very determined. He set out on foot to Jerusalem, since he had no money for the journey. When his family realized Reb Tzvi was missing, his father-in-law went straight to the authorities to issue complaints against him. He stated that Reb Tzvi had abandoned his wife and children and that Rabbi Israel* and I should be put in jail since we surely knew of

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Reb Tzvi's whereabouts. Rabbi Israel* was an Austrian citizen, which protected him from being arrested as long as he remained in his house. However I was a Turkish citizen, enabling them to arrest me anywhere, which they did.

Soon afterwards crowds of people gathered at Rabbi Israel's* house, where they picked up stones and broke windows, literally wrecking his house. Rabbi Israel* was inside praying with a voice that split the Heavens, as if nothing was happening at all. Everyone who heard him had thoughts of repentance. The authorities who accompanied the police planned to wait until he finished praying, call him outside, and arrest him. When the people in the nearby shul finished praying, they came out, saw the whole disturbance, and asked what was going on. A pharmacist and two householders were so moved by Rabbi Israel's* prayers that they told the authorities to leave him alone. They entered Rabbi Israel's* house to speak with him, and from that time on they became close friends.

However, I remained in custody. An officer came in and tied me up, and the police stood by my side and asked where Reb Tzvi was. I told them that he had gone to Jerusalem. They went to search for him and found him near Afula. They told him that Rabbi

Story of His Drawing Close to Breslov

Israel* and I were under arrest and that he must come home. They returned with him on Motzaey Shabbat, and then they freed me from jail.

The next morning, there was a convention of the Chief Rabbinical Council, the head of which was Rabbi Moshe Kleerse. They drafted a document that forbade Reb Tzvi to come within six feet of Rabbi Israel* or me. Reb Tzvi was forced to sign this. Afterwards, he came to the Yeshiva, and said that he had something important to tell me. Speaking in a whisper, he told me what had happened. I was very upset that he had not shown more pride and determination in resisting their pressure. I went into town and told everything to Rabbi Israel*. When he heard the story, he sighed from the depths of his heart.

Before long people were saying that Reb Tzvi suddenly had become very weak with a lung ailment. The doctors said that his life was endangered. All the children of the town congregated at the tomb of the Rambam to pray for his recovery. Rabbi Israel* and I also were there, along with Reb Tzvi's wife. When I told Rabbi Israel* that Reb Tzvi was mortally ill, he told me to run to Reb Tzvi's house and insist that the document be torn up immediately. I ran to carry out his instructions, and in his house I found his entire family, including a very distinguished

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elder by the name of Rabbi Kahet, who was from the other Chassidim. When he heard Rabbi Israel's* instructions, he told Reb Tzvi's father-in-law, "Listen to him and tear up the document immediately!" But his father-in-law refused to listen.

That night I dreamed I was in the market and Reb Tzvi also was there. He spoke to me, and I said to him, "What are you doing here? Won't they take you away?" He replied that he had decided to ignore the document and that no person or thing would separate us. Suddenly I woke up and heard voices calling out that Reb Tzvi had passed away. And so it was.

I ask mercy from the Almighty that I shall merit to see the light of G-d and to come close and perceive something of the great spiritual light that shines in the world, and that we all shall merit to see our righteous Messiah speedily in our days. As it says in Sefer HaMiddot (Tzaddik 151): The Coming of the Messiah is dependent on drawing near to the Tzaddik. And (Tzaddik 152): The final perfection of the soul depends on drawing near to the Tzaddikim.

Blessed be the L-rd forever and ever.

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Supplements:

- . Stories of Rabbi Nachman
- . Amud ha Tzaddik
- . The Tikkun Haklali
- . Prayer of Rabbi Nathan after
Tikkun Haklali
- . A Prayer to Merit to Travel to the
True Tzaddik
- . Prayer for Peace
- . True Love
- . End Piece
- . The Photo of the Petek
- . Transliteration of the Petek
- . Photo of his Holy Grave
- . Map of his Holy Grave
- . Photo of Rabbi Israel
- . Letter from Rav Moshe Feinstein

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Indications of the True Tzaddik in the Stories of Rabbi Nachman

As mentioned in the Introduction, the Stories of Rabbi Nachman provide a wealth of clues to aid us in the search for the Tzaddik of the Generation - the one who surpasses all the others, and has the power to repair all the people of Israel. Here, we have brought several particularly powerful passages.

Rabbi Nachman said about the Stories: "Because all my teachings and conversations did not help you (my followers) to do teshuva, I started to deal with telling stories (Chai Moharan)." It is understood that the stories are meant to cause a person to repent, to stop and reflect upon his life - is he truly treading the right path? Is he truly fulfilling the will of Hashem? And the search for the True Tzaddik flows naturally out of this reflection. So it is fitting that the stories themselves would speak much about the Tzaddik.

The Song of the Redemption

The Rabbi and his only Son

There once was a Rabbi, who did not have any children. After a time, he had one son, who he raised and married off. And the son would sit in his room and study, as was the custom for men. And he would constantly learn and pray. However, he felt in himself that he was lacking something, and did not know what. He did not feel enthusiasm in his learning and in his prayer. And he explained this to two friends, and they advised him to travel to a certain tzaddik. And this son had done a mitzva, from which he merited to the aspect of the "Small Light".

And this Only Son went and told his father, that seeing as he did not feel any taste in his learning, and he felt a lack, and did not know why. And therefore, he wanted to travel to the Tzaddik. His father answered him: "What?! You want to travel to *him*? You are certainly more learned than he, and of better lineage. It's not fitting for you to travel to him, give up the idea." Until he dissuaded him from going. So the son returned to his learning, and again felt a lack. So he conferred again with the above-mentioned friends, and they advised him as before to travel to the tzaddik. So he again approached his father, and his father dissuaded him from going as before. And so it went several times. And the son felt this lacking, and he longed powerfully to fill the lack, and did not know what it

Stories of Rabbi Nachman

was. And he came again to his father, and pleaded with him, until his father was compelled to take him - for he did not want to let him travel alone, being that he was his only son.

And his father said, "Alright, I will go with you, and I'll show you that he is nothing special." So they prepared a carriage and set off. His father said, "I will set up a test: If things proceed normally, it is decreed from Heaven (that you should go). If not, then it is not from Heaven, and we will turn back."

And they travelled and came to a small bridge. One of the horses fell, and the carriage overturned, and they were nearly drowned. His father said, "You see, things are not proceeding normally, so the trip is not ordained from Heaven." So they returned.

And the son returned to his studies. And again, he saw the lacking that he could not explain. So again he pleaded with his father, and his father agreed to travel with him a second time. And when they went, the father again set up the test as he had the first time. And it was, as they were travelling, that both axles of the carriage broke. His father said, "You see, it isn't working out for us to make the trip. For could this be natural, that both axles should break?" For they had travelled many times in this carriage, and the likes of this had never happened.

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So the son returned to his routine, and again felt the lack, and his friends again advised him to go. So he pleaded with his father again, and he was obliged to travel with him again. And the son asked that they not set up this test again, for it is natural that sometimes a horse falls, or an axle breaks. Barring only a truly unusual occurrence. So they set out and came to an inn, and found there a trader, and started to converse with him in the manner of traders. And they did not reveal to him their destination, for the Rav was embarrassed to reveal that they were visiting that tzaddik. And they spoke about worldly matters, until the conversation turned to stories of tzaddikim, and where they are located. And he began to recount, "In such and such a place is a tzaddik, and in another place, and another" and so on. And they started to speak about the tzaddik to whom they were travelling.

He answered them, "Him? He is a lightweight. For I just came from his place. I was there, and I saw him commit a sin." So the father said to his son, "You see? This trader told us this in his innocence, and he just came from there!" So they returned home.

And this son passed away. And he came in a dream to the Rav, his father. And his father saw that he was very angry, and he asked him: "Why are you so angry?" He answered that he should travel to that same tzaddik to whom they had tried to

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travel before, and that "he will tell you why I am so angry." He then awoke, and said to himself, "It was only a dream." Then he dreamed the dream again, and again he assumed it was an insignificant dream. He dreamed it yet a third time, and now he realized there was meaning in it. So he travelled there.

And along the way, he met the trader. He recognized him, and said, "Are you the same trader that I met in that inn?" And he answered, "Certainly you saw me." Then he opened his mouth and said, "If you like, I will swallow you!" The father asked, "What are you saying?!" He answered, "Do you remember, when you and your son travelled? And at the beginning, the horse fell on the bridge, and you turned back. The second time, the two axles broke, and the third time you met me. And I said that he (the tzaddik) is a lightweight. And now that I have ended your son's life, now you may travel there. For your son was the aspect of the Small Light, and that tzaddik was the aspect of the Great Light. And if they had come together, it would have brought the Mashiach. And now that I have done away with your son, you may travel there." And as he was speaking, he disappeared, and the father was left alone. So he travelled to the tzaddik, and cried, "Alas, alas, alas to those who are lost and cannot be forgotten!" Hashem should return our exiles speedily, Amen.

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The Leader of Prayer (Excerpt)

Once there was a Leader of Prayer, who was always involved with prayers, songs and praises to Hashem Yitbarach. And he dwelled outside of settled areas. And he would habitually enter into the settled areas, and he would begin a conversation with some person - on the whole, people of lower stature, poor people and the like. And he would speak to them in a personal way, about the purpose of this world - that really, the only real purpose is to serve Hashem all one's days, and to spend all one's time in prayer to Hashem, and songs and praises, etc. And he would speak many arousing words such as these, until his words entered into the person's heart, until the person wanted to join him. And immediately when the person desired to join with him, he would take him away to his place outside of the settled areas, because this Prayer Leader had chosen a place outside of the settled areas. And in this place, there was a river, and trees bearing fruit. And they would eat from the fruit, and as for the clothes they wore, he was not strict at all.

And so, he was accustomed to enter into the settled areas all the time, to tempt and draw people to service of Hashem Yitbarach, to go in his way, and be involved only in prayer, etc. And all those who were attracted to him, he would take them away to his place outside the settled areas. And they would deal there only with prayers, songs and

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praises to Hashem Yitbarach, and confessions and fasts and mortifications and repentance, and the like. And he would give them compilations that he had, dealing with prayer, songs and praises and the like. And they would be involved with this all the time. Until there were found also among these people, ones who were fitting to draw people to serving Hashem Yitbarach. Until he would give one permission to enter into the settled areas, to do the work mentioned above - that is, to draw people to Hashem, as described above.

And so the Master of Prayer would be involved with this all the time, and he would continually draw people near, and take them outside of the settled areas, until it made an impression on the world. And the thing became well-known. For suddenly several people would be snatched out of the settlement, and no one knew their whereabouts. And so it would happen, that suddenly someone would lose a son, and they would not know where he was, until it would become known. So the Prayer Leader went and tempted people to the service of Hashem Yitbarach. Yet it was not possible to recognize or catch him. For the Prayer Leader would act with cleverness, and would change and transform himself with each individual with whom he spoke. With one person he would appear a poor man, and with another a businessman, and with another, another identity, and so on. Also, when he spoke with people and

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saw that he could not influence them, he would deceive them until they did not at all perceive his good aim. As if his intention was not at all the one described above, that is, to draw people to Hashem. And it was not at all possible to perceive that this was his intention. Whereas in truth, this was the only reason he spoke to people, to draw them to Hashem. For his entire intention was only this. However, when he saw that he was not able to influence someone, he would entangle him and confuse him and deceive him, until the person could not at all understand his good intention. And the Prayer Leader would be constantly involved in this work, until it made an impression in the world. And they desired to catch him, but it was not possible.

And the Prayer Leader and his people lived outside of the settled areas, and were involved only with these things - prayer, songs, and praises to Hashem Yitbarach, and confessions and fasts and mortifications and repentance, etc. Also, the Prayer Leader had an ability to give every individual what he specifically needed. If he understood that one of his people, according to his level in serving Hashem, needed to be dressed in clothing of gold, he would give it to him. And also the opposite - sometimes a rich man would join with him, and he would take him out of the settlement, and he would see that this person needs to go about in torn and ragged clothing, and he would have him go accordingly. Each one according to his need, he

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would provide him. And for these people, who he drew close to Hashem, a great fast or mortification was more precious than all the delights in the world.

The Clever one and the Simpleton (Excerpt)

This story follows the lives of two childhood friends, one who analyzes everything with sophisticated logic, and the other who has a limited understanding, yet lives joyously. At one point in the story, the king of their country hears of them, that they are a pair who are opposites one to the other. Curious to meet them, he sends them both letters inviting them to come before him. Following is the quote concerning this segment of the story:

"And the messengers travelled to them, and gave the letters to them: One to the Clever One and one to the Simpleton. And the Simpleton, immediately when he received the letter, said to the messenger that brought it, 'I cannot read what is written there. Read it for me!' The messenger said, 'I will tell you in brief what is written there: That the King wants you to come to him'. The Simpleton, answered 'Just promise me you're not joking!' He answered, 'It is certainly the truth, and not a joke'. And he immediately became filled with joy, and ran to his wife, saying, 'My wife, the King has sent for me!' And she asked, 'Why, on what

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account?" But he did not have time to answer at all, and hurried joyfully and travelled with the messenger."

And now, the story turns to the Clever One, describing how he receives his invitation: "And the Clever One, when the letter from the King came to him, answered to the messenger who brought it: 'Wait and stay overnight, and we will sit and talk'. In the evening he made him a great festive meal. During the meal, he drew upon his cleverness and philosophy, and said to the messenger, 'What's this? that the King should send after me, after such a lowly one as me! Who am I, that the King should send for me?!... If it is because of my wisdom, what am I compared to the King? And does this King not have his own wise men? Even the King himself must surely be great in wisdom, and why would he send for me?' He was very mystified by this. Finally he answered his own question: 'Listen to what I say: In my opinion, it is without question that there is no King, and the whole world is mistaken in this foolishness, to think there is a King...'

The messenger answered him, 'But wait! I brought you the letter from the King!' The Clever One asked him, 'Did you receive the letter directly from the hand of the King?' He answered 'No, someone else gave me the letter in the name of the King'. So he said to the messenger, 'There, you see with your own eyes, that my words are correct, that

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there is no King at all'. Then he asked him further: 'Tell me, you are from the capital city, and lived there all your life. Tell me, did you ever see the King?' He answered 'No' (for in truth, not everyone merits to see the King, for the King only appears in public very rarely). The Clever One answered him and said, 'So you see that my words are correct, that there really is no King'."



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The Amud (Page) of
the Tzaddik

1. The soul of Mashiach preceded the world, and he is the root of the souls of Israel, and the entire Creation was only created to serve his ends, and the Tzaddik is the Foundation of the World.
2. With him, Hashem consulted as He created the world, as it is written: "With whom should I consult and give understanding, and teach the ways of justice?"
3. He swore to Hashem that he would fix the world.
4. All that transpires in the world - all the incarnations, clarifications, tests, and revelations of faith are through him, as it is written: "He is trusted in My house."
5. Hashem gave him full dominion and kingship, as it is said, "The Tzaddik rules with the fear of G-d."
6. He is the Heavenly Court.
7. He is the revelation of the Hand of Hashem - that is to say, he reveals Divine Providence, both on the spiritual and material planes.
8. He is the revelation of prayer, as it is written, "I

The Amud of the Tzaddik

am prayer."

9. He is the chariot for the Shekhina.
10. He is Holiness.
11. He is the life of the entire world.
12. All service of Hashem rises upward through him.
13. All thoughts of repentance come from him.
14. Through a person's drawing close to the True Tzaddik - that is, through understanding the above concepts, and through following his holy advice - the person draws upon himself sparks from the light of the Tzaddik - each according to his character. Even if the person is very far from holiness, nevertheless, by drawing close to the True Tzaddik, he at least will come to see and know how far he is from truth and righteousness, and from the proper ways of justice, and how he is in fact immersed in the opposite, in order that he should long for truth, and pray about it, without any despair or sadness. For if he will know that Hashem also calls to him - for he is precious in Hashem's eyes - and so on higher and higher, each one according to his unique quality. And according to his closeness to the True Tzaddik, he merits to draw upon himself the holiness of the Tzaddik, to walk in his ways, and to know that everything is in the hands of Hashem. And to pray for this always, Amen.
15. Fragments of the soul of the Tzaddik are within

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all creatures, and especially in the People of Hashem, and to a greater degree, in all the True Tzaddikim.

16. The Way of Truth was renewed in the world five times, and they are as follows:
 1. Moshe Rabbeinu
 2. Rabbi Shimon bar Yochai
 3. Rabbi Yitzchak Luria, the Ari
 4. Rabbi Yisrael Ba'al Shem Tov
 5. The "Flowing Stream, Source of Wisdom", Rabbi Nachman. And from him until Mashiach, there will be no other renewals.
17. In every place in Likutey Moharan that the Tzaddik is mentioned, it all refers to these five.
18. There was an especially powerful revelation of the prayer of the soul of Mashiach in King David.
19. It is not for a person to attempt to become the Tzaddik, and he must not suppose that any one who wants to seize this crown may do so. For this is the matter of Leaders of Falsehood, as discussed in Likutey Moharan. Rather, everyone needs to accept from this Tzaddik who has revealed himself in several generations, which is the matter of the sparks of Mashiach, and the preparation for the Redemption. Everyone needs to be acquainted with this Tzaddik. For if one does not know him in this incarnation, he will have to return in another, until he does

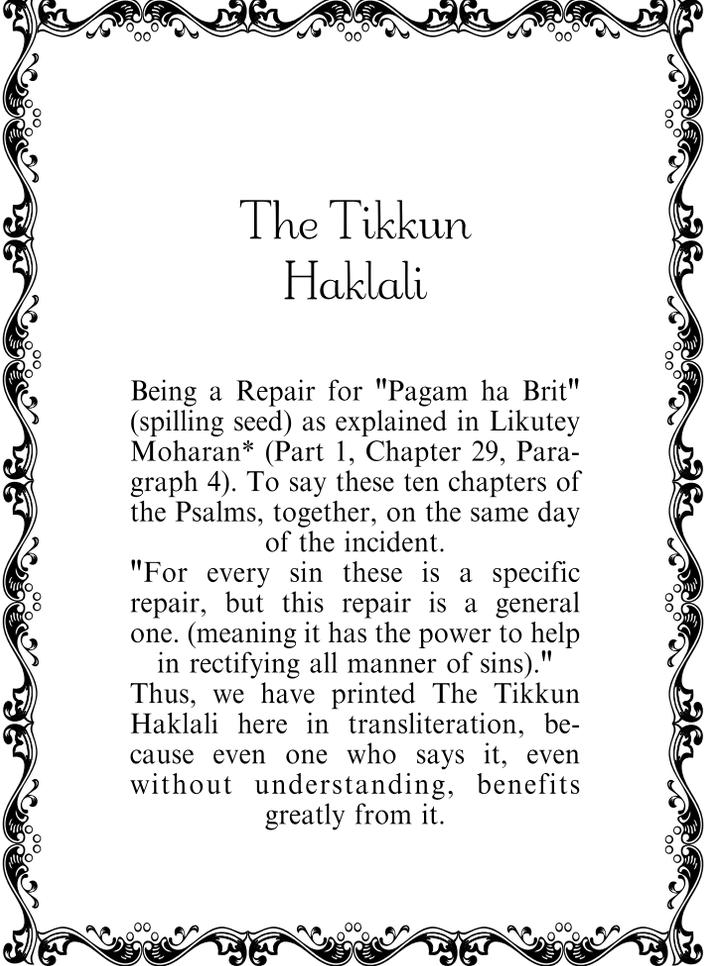
The Amud of the Tzaddik

know him. Because of this, we have waited so long for the Redemption, and it was in relation to to this that the Rabbis said "Find yourself a Rabbi, and acquire a friend." That together, they will accept from this Rabbi. Also, the saying "All who say a word of Torah in the name of the Rabbi who said it, brings Redemption to the world" - that is to say, that he should come to know from whom is drawn all the words, and through this, he hastens the Redemption, of the world, and of his own soul.

20. A novelty such as the "Flowing River, Source of Wisdom" was never before in the world. For he prepared vessels for our Righteous Mashiach, and the Mashiach will battle with them against the forces of evil, to repair the world.



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The Tikkun Haklali

Being a Repair for "Pagam ha Brit" (spilling seed) as explained in Likutey Moharan* (Part 1, Chapter 29, Paragraph 4). To say these ten chapters of the Psalms, together, on the same day of the incident.

"For every sin there is a specific repair, but this repair is a general one. (meaning it has the power to help in rectifying all manner of sins)."

Thus, we have printed The Tikkun Haklali here in transliteration, because even one who says it, even without understanding, benefits greatly from it.

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The Tikkun
Haklali

*It is good to say these three paragraphs before reciting the
Tikkun Haklali :*

"Hareni mekasher atsmi b'amirat ha'asara mizmorim elu l'chol hatsadikim ha'amitim sh'b'dorenu ul'chol haTsadikim ha'amitim shochney afar kedoshim asher ba'aretz heyma ub'phrat l'Rabbenu Hakadosh Nachal Novea Mekor Chochma, **Rabbi Na Nach Nachma Nachman Me'uman**, zechuto yagen alenu v'all kol Israel, Amen."

"Lecu niranena l'Adonoi neria l'tzur yeshainu. Nekadma phanav btodah, bezmirot neria lo. Ki El gadol Adonoi, u melech gadol al col elohim."

"Hareini mizamen et pi lehodot ulehalel ulshabeach et bora-i, le shem yichud kudsha brich hu ushcintei, bdchilu urchimu, al yadai ha hu tamir venehalam, bshem col Israel."

תקון הכּללי

טוב לומר זאת לפני אמירת העשרה מזמורים:

הריני מקשר עצמי באמירת העשרה מזמורים אלו לכל
הצדיקים האמתיים שבדורנו ולכל הצדיקים האמתיים
שוכני עפר קדושים אשר בארץ המה. ובפרט לרבנו הקדוש
צדיק יסוד עולם נחל נובע מקור חכמה רבי נ נח נחמ נחמן
מאומן זכותו יגן עלינו ועל כל ישראל, אמן:

אחר כך יאמר שלשה פסוקים אלו:

לכו גרננה ליהודה, נריעה לצור ישענו: נקדמה פניו בתודה,
בזמירות נריע לו: כי אל גדול יהוה, ומלך גדול על כל אלהים:

קודם שיתחיל תהלים יאמר זה:

הריני מזמן את פי להודות ולהלל ולשבח את בוראי, לשם יחוד
קדשא בריך הוא ושכינתיה ברחילו ורחימו על ידי שהוא טמיר
ונעלם בשם כל ישראל:

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16

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

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1. L'David Maskil ; Ashrei n'sui pesha, kisui chata-ah.

The Tikkun Haklali

מז

- א. מכתם לְדוֹד, שְׁמַרְנֵי אֵל כִּי־חֲסִיתִי בְּךָ:
ב. אָמַרְתָּ לַיהוָה אֲדַנִּי אַתָּה, טוֹבַתִּי בַל־עֲלֹד:
ג. לְקדוֹשִׁים אֲשֶׁר־בְּאֶרֶץ הַמָּה, וְאֲדִירִי כָּל־חַפְצֵי־כֶסֶם:
ד. יָרְבוּ עֲצוֹתֶם אַחַר מְהֵרָה, בַּל־אֶסִּיד נִסְכֵיהֶם מִדָּם, וּבַל־
אֲשָׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתָי:
ה. יְהוָה, מִנְתַּחֲלָקִי וְכוֹסִי, אַתָּה תוֹמִיד גּוֹדְלִי:
ו. חֲבָלִים נִפְלוּ־לִי בְּנַעֲמִים, אַף־נִחַלְתָּ שִׁפְרָה עָלַי:
ז. אֲבָרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֵנִי, אַף־לִילוֹת יִסְרוּנִי כְּלִיֹּתַי:
ח. שׁוֹתִי יְהוָה לְנִגְדֵי תְּמִיד, כִּי מִיִּמֵּי בַל־אָמוּט:
ט. לִבִּי שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אַף־בְּשָׂרִי יִשְׁכַּן לְבִטָּח:
י. כִּי לֹא־תַעֲזוֹב נַפְשִׁי לְשִׂאוֹל, לֹא־תִתֵּן חֲסִידְךָ לְרֵאוֹת־
שָׁחַת:
יא. תוֹדִיעֵנִי אַרְח חַיִּים, שְׁבַע שְׁמֵחוֹת אֶת־פְּנֵיךָ, נַעֲמוֹת־
בְּיַמֶּיךָ נִצַּח:

מז

- א. לְדוֹד מִשְׁכִּיל, אֲשֶׁרִי נְשׁוּי־פֶשַׁע כָּסוּי חֲטָאָה:

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2. Ashrei adam lo yachshov Adonoi lo avon, v'ein b'rucho r'miyah.
3. Ki he-che-rashti balu atzamai, b'sha-a-gati kol ha-yom.
4. Ki yomam va-laila tichbad alai ya-decha, neh'pach l'shadi b'char-vonei kayitz sela.
5. Chata'ti odi'acha, va'avoni lo chisiti, amarti, odeh alei f'sha'ai l'Adonoi; V'ata nasa'ta a'vohn chata'ti sela.
6. Al zoht yit-pa-leil kol chasid ei-le-cha l'eit m'tzoh, rak l'shei-tef mayim rabim eilav lo yagi-u.
7. Ata seiter li; mitzar titz'reini; ra-nei faleit t'sov'veini sela.
8. As-kil'cha v'or'cha b'derech zu tei-leich, ee-ahtzah a-le-cha eini.
9. Al tih'yu k'sus k'fered ain ha-vin; b'meteg va-resen edyo livlom, bal k'rov ei-lecha.
10. Rabim mach-ovim la-ra-sha, v'habotei-ach b'Adonoi chesed y'sov'venu.
11. Sim-chu v'Adonoi v'gilu tzadikim, v'har-ni-nu kol yishrei lev.

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1. Lam-na-tzei-ach Mizmor L'David.
2. Ashrei maskil el dal, b'yom ra'ah y'mal'tei-hu Adonoi.
3. Adonoi yishm'reihu vi-chai-yei-hu, v'ushar ba-aretz, v'al tit'nei-hu b'nefesh oi'vav.

The Tikkun Haklali

- ב. אֲשֶׁר־אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עוֹן, וְאִין בְּרוּחוֹ רְמִיָּה:
ג. בִּיהַחֲרָשְׁתִּי בְּלוּ עֲצָמוֹ, בְּשֹׂאֲנֵתִי כְּלַיִם:
ד. כִּי יוֹמָם וְלַיְלָה תִּכְבַּד עָלַי יְדָד, נִהַפֵּךְ לְשִׁדֵּי בְּחֶרְבֵנִי
קוֹץ סֶלָה:
ה. חֲטָאתִי אֹדִיעֶךָ וְעוֹנֵי לֹא־כִסִּיתִי, אָמַרְתִּי אֹדָה עָלַי
בְּשִׁעֵי לַיהוָה, וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֶלָה:
ו. עֲלֹזֹאת יִתְפַּלֵּל כְּלַחֲסִיד אֱלֹהֶיךָ לְעֵת מִצְאָא, רַק לְשִׁמְךָ
מִים רַבִּים אֱלֹו לֹא יִגִּיעוּ:
ז. אַתָּה סֹתֵר לִי, מִצָּר תִּצְרֵנִי, רְנִי פִלְט תְּסוּבְּכֵנִי סֶלָה:
ח. אֲשַׁכִּילֶךָ וְאוֹרֶךְ בְּדַרְדְּרוֹ תִלְךָ, אִיעֲצָה עֲלֶיךָ עֵינַי:
ט. אֶל־תְּהִי כְּסוּס כְּפֹרֵד אִין הַבַּיִת, בְּמִתְגַּוְרֵסֵן עֲדִיו לְבָלוֹם
בַּל קָרַב אֱלֹהֶיךָ:
י. רַבִּים מִכְּאוֹבִים לְרָשָׁע, וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוּבְּכוּ:
יא. שִׁמְחוּ בַּיהוָה וְגִילוּ צְדִיקִים, וְהִרְנִינוּ כָּל־יִשְׂרָאֵל:

מא

- א. לְמִנְצַח מְזִמּוֹר לְדָוִד:
ב. אֲשֶׁרִי מִשְׁכִּיל אֶל־דָּל, כְּיוֹם רָעָה יִמְלֹטָהוּ יְהוָה:
ג. יְהוָה יִשְׁמְרֵהוּ וַיְחַיֵּהוּ וַיֹּאשֶׁר בְּאַרְצוֹ, וְאֶל־תִּתְּנֵהוּ בְּנַפְשׁ
אִיבֹו:

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4. Adonoi yis-adenu al eres d'vai, kol mish-kavo ha- fachta v'chalyo.
5. Ani amarti: Adonoi cha-nei-ni, r'fa-ah nafshi, ki chata'ti lach.
6. Oi-vai yom'ru ra li, matai yamut v'avad sh'mo.
7. V'im ba lir-ot shav y'dabeir, libo yik-batz aven lo; yeitzei la-chutz y'dabeir.
8. Yachad alai yit-la-cha-shu kol son-ai, alai yach-sh'vu ra-ah li.
9. D'var b'li-ya-al ya-tzuk bo, va-asher sha-chav lo yo- sif la-kum.
10. Gam ish sh'lomi asher ba-tach-ti vo, ochel lach-mi hig-dil alai a-keiv.
11. V'ata Adonoi cha-neini va-ha-ki-meini, va-a-shal'ma la-hem.
12. B'zot yada'ti ki cha-fatz-ta bi, ki lo yari'a oi-vi alai.
13. Va-ani b'tumi ta-mach-ta bi, va-ta-tzi-veini l'fanecha l'olam.
14. Baruch Adonoi Elohei Yisra'el mei-ha-o'lam v'ad ha-olam, amein v'amein.

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1. Lam-na-tzei-ach Maskil liv-nei Korach.
2. K'ayal ta-arog al a-fi-kei mayim, kein nafshi ta-arog ei-le-cha Elohim.
3. Tzam'ah nafshi l'Elohim, l'eil chai; matai avoh v'ei- ra-e p'nei Elohim.

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- ה. יהוה יסַעַדְנוּ עַל־עַרְשׁ דְּוֵי, כָּל־מִשְׁכְּבוֹ הַפְּכֶת בְּחֻלּוֹ:
ו. אֲנִי־אֲמַרְתִּי יְהוה חֲנֻנִי, רַפְּאֵה נַפְשִׁי כִּי־ חָטָאתִי לָךְ:
ז. אוֹיְבֵי יֹאמְרוּ רַע לוֹ, מִתִּי יָמוּת וְאָבֵד שְׁמוֹ:
ח. וְאִם־כָּא לְרֹאוֹת שְׁוֹא יִדְבֵר לְבוֹ יִקְבְּצֶ־אֶזְנוֹ לוֹ, יֵצֵא לְחוּץ
וְיִדְבֵר:
ט. יַחַד עָלִי וְתִלְחֲשׁוּ כָּל שֹׁנְאֵי, עָלִי יַחֲשְׁבוּ רָעָה לִּי:
י. דְּבַר־בְּלַעַל יִצּוֹק בּוֹ, וְאֲשֶׁר שָׁכַב לֵאמֹר־סִיף לְקוֹם:
יא. גַּם־אִישׁ שְׁלוֹמִי אֲשֶׁר־בְּטַחְתִּי בּוֹ אוֹכַל לְחַמֵּי, הַגְּדִיל עָלִי
עַקֵּב:
יב. וְאִתָּה יְהוה חֲנֻנִי וְהַקִּימֵנִי, וְאֲשַׁלְּמָה לָּהֶם:
יג. בְּזֹאת יִדְעֵתִי כִּי־חִפְּצָתָּ כִּי, כִּי לֹא־יִרְעֶה אֹיְבֵי עָלִי:
יד. וְאֲנִי בְּתַמִּי תִּמְכַּתָּ כִּי, וְתַצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם:
יז. בְּרוּךְ יְהוה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד־ הָעוֹלָם, אָמֵן
וְאָמֵן:

מב

- א. לְמַנְצַח מִשְׁכִּיל לְבַנְיָקִרְחַ:
ב. כָּאֵיל תִּעְרַג עַל־אֶפְקֵי־מַיִם, כִּן נַפְשִׁי תִּעְרַג אֵלֶיךָ אֱלֹהִים:
ג. צְמָאָה נַפְשִׁי לְאֱלֹהִים לֹאֵל חַי, מִתִּי אָבּוֹא וְאֶרְאֶה פְּנֵי
אֱלֹהִים:

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4. Hay'ta li dim'ati lechem yomam va-laila, be-emor ei-lai kol ha-yom: Ayeh Elo-he-cha.
5. Ei-leh ez-k'ra v'eshp'cha alai nafshi, ki e'evor ba-sach, e-da-dem ad beit Elohim; b'kol rina v'toda hamon chogeg.
6. Ma tish-to-cha-chi nafshi, va-te-hemi alai; hochili leilohim ki od odenu y'shu'ot panav.
7. Elohai, alai nafshi tish-to-chach, al kein ez-karcha mei-eretz yardein v'chermonim, mei-har mitz-ar.
8. T'hom el t'hom korei l'kol tzi-no-recha, kol mish- barecha v'galecha alai a-va-ru.
9. Yomam y'tzaveh Adonoi chasdo, u-va-laila shiro imi ; t'fila l'eil cha-yai.
10. Omrah l'eil sal'i, lama sh'chach-tani, lama koder eileich b'lachatz oi-yeiv.
11. B'retzach b'atz-motai cheir-funi tzor'rai, b'amram eilai kol ha-yom: Ayeh Elohecha.
12. Ma tish-to-chachi nafshi, uma te-he-mi alai; hochili leilohim, ki od odenu y'shu-ot panai veilohai.

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

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ה. הִיְתַהֲלִי דְמַעְתִּי לְחֵם יוֹמָם וְלַיְלָה, בְּאִמֹר אֵלֵי כָּל־הַיּוֹם
אֵינִי אֱלֹהִיד:

ה. אֱלֹהִי אֲזַכְּרָה וְאֲשַׁפְּכָה עָלַי נַפְשִׁי, כִּי אֶעְבֹּר בְּסֶדֶךְ אַדְדָּם
עַד־בֵּית אֱלֹהִים, בְּקוֹל־רִנָּה וְתוֹדָה הַמּוֹן חוֹנֵג:
ו. מַה־תִּשְׁתַּחֲוִי נַפְשִׁי וְתַהַמְּוֵ עָלַי, הוֹחֲלִי לְאֱלֹהִים כִּי־עוֹד
אוֹדְנוּ יְשׁוּעוֹת פָּנָיו:

ו. אֱלֹהֵי עָלְי נַפְשִׁי תִשְׁתַּחֲוֶה, עַל־כֵּן אֲזַכְּרֶךָ מֵאֶרֶץ יִרְדֵּן
וְחַרְמוֹנִים מֵהַר מְצַעַר:

ה. תַּהוֹם־אֶל־תַּהוֹם קוֹרֵא לְקוֹל צְנוּרִיד, כָּל־מִשְׁבְּרִיד וְנִגְלִיד
עָלַי עָבְרוּ:

ז. יוֹמָם יִצְוֶה יְהוָה חֶסֶדּוֹ וּבִלְיָלָה שִׁירָה עִמּוֹ, תִּפְלָה לְאֵל חַיִּי:
י. אוֹמְרָה לְאֵל סְלֵעֵי לְמָה שְׂכַחְתָּנִי, לְמָה־קִּדַּר אֶלְדֶּךָ בְּלַחֲץ אוֹיֵב:
יא. בְּרִצַּח בְּעִצְמוֹתַי חֲרַפּוֹנֵי צוּרֵי, בְּאִמְרָם אֵלֵי כָּל־הַיּוֹם
אֵינִי אֱלֹהִיד:

יב. מַה־תִּשְׁתַּחֲוִי נַפְשִׁי וּמַה־תַּהַמְּוֵ עָלַי, הוֹחֲלִי לְאֱלֹהִים
כִּי־עוֹד אוֹדְנוּ יְשׁוּעוֹת פָּנָי וְאֱלֹהֵי:

נט

א. לְמַנְצַח אֶל־תִּשְׁחַח לְדוֹד מִכְתָּם, בְּשִׁלַּח שְׂאוֹל וַיִּשְׁמְרוּ
אֶת־הַבַּיִת לְהַמִּיתוֹ:

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2. Hatzi-leini mei-oivay, Elohai; mi-mitkom'mai t'sag'veini.
3. Hatzi-leini mi-poalei aven, u-mei-anshei damim ho-shi-eini.
4. Ki hi-nei ar-vu l'nafshi, ya-guru alai a-zim; lo fish-i v'lo cha-ta'ti, Adonoi.
5. B'li avon y'ru-tzun v'yiko-na-nu, urah likra'ti ur'ei.
6. V'ata Adonoi Elohim tz'va-ot Elohei Yisra'el, ha-ki-tza lifkod kol hagoyim, al tachon kol bog-dei aven sela.
7. Ya-shuvu la-erev, ye-he-mu cha-kalev, vi-sov'vu ir.
8. Hinei ya-bi-un b'fi-hem, cha-ravot b'sif-to-tei-hem, ki mi sho-mei-a.
9. V'ata Adonay tis-chak lamo, til-ag l'chol goyim.
10. Uzo, ei-lecha eshmora, ki Elohim mis-gabi.
11. Elohei chas-di y'kad meini, Elohim yar-eini b'shor'rai.
12. Al ta-har-geim pen yish-k'chu ami; hani-eimo v'cheil-cha v'hori-dei-mo, magi-nei-nu Adonoi.
13. Cha-tat pi'mo d'var s'fa-teimo; v'yi-lach-du vig-onam, u-mei-ala u-mi-ka-chash y'sa-pei-ru.
14. Kalei v'cheima, kalei v'ei-nei-mo; v'yei-d'u ki Elohim mosheil b'Ya'akov, l'af-sei ha-arets sela.
15. V'ya-shuvu la-erev, ye-he-mu cha-kalev, vi-sov'vu ir.

The Tikkun Haklali

- ב. הצילני מאיבוי אלהי, ממתקוממי תשגבני:
ג. הצילני מפעלי און, ומאנשי דמים הושיעני:
ד. פי הנה ארכו לנפשי יגורו עלי עזים, לא־פשעי ולא־
חטאתי יהנה:
ה. בלי־עון ירצון ויבוננו, עורה לקראתי וראה:
ו. ואתה יהוה־אלהים צבאות אלהי ישראל, הקיצה לפקד
כל־הגוים אלתחן כל־בגדי און סלה:
ז. וישבו לערב יהמו ככלב ויסוכבו עיר:
ח. הנה יביעון בפייהם חרכות בשפתותיהם, כי־מי שמע:
ט. ואתה יהוה תשחק־למו, תלעג לכל־גוים:
י. עזו אליך אשמרה, כי־אלהים משגבי:
יא. אלהי חסדי יקדמני, אלהים יראני בשררי:
יב. אלתהרגם פן־ישכחו עמי, הניעמו בחילך והורידמו
מגגנו אדני:
יג. חטאת־פיו דבר־שפתימו, וילכדו בגאונם ומא־לה
ומכחש יספרו:
יד. כלה בחמה כלה ואינמו, וידעו כי־אלהים משל ביעקב
לאפסי הארץ סלה:
טו. וישבו לערב יהמו ככלב, ויסוכבו עיר:

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16. Heima y'ni-un le-echol, im lo yis-b'u vaya-li-nu.
17. V'ani a-shir u-zecha, va-a-ra-nein la-boker chas-decha; ki ha-yita mis-gav li, u-manos b'yom tzar li.
18. Uzi, ei-lecha a-za-meira; ki Elohim mis-gabi, Elohei chasdi.

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1. Lam-na-tzei-ach al Y'du-tun l'Asaf Mizmor.
2. Koli el Elohim v'etz-aka; koli el Elohim, v'ha-azin ei-lai.
3. B'yom tza-ra-ti Adonoi da-rashti; yadi laila nigra v'lo tafug, mei-ana hi-na-cheim nafshi.
4. Ez-k'ra Elohim v'e-he-maya a-sicha v'tit-ateif ruchi sela.
5. A-chaz-ta shmurot einai, nif-am-ti v'lo adabeir.
6. Chi-shav-ti yamim mi-kedem, sh'not olamim.
7. Ez-k'ra n'ginati ba-laila; im l'va-vi a-si-cha, vay'cha- peis ruchi.
8. Hal'olamim yiz-nach Adonoi, v'lo yosif lir-tzot od.
9. He-afeis la-netzach chasdo, gamar omer l'dor va- dor.
10. Hashachach chanot Eil, im kafatz b'af ra-chamav sela.
11. Va-omar: Chaloti hi, sh'not y'min elyon.
12. Ezkor ma-al'lei Ya, ki ez-k'ra mi-kedem pilecha.
13. V'hagiti b'chol pa-a'lecha, u-va-ali-lo-techa a-si-cha.

The Tikkun Haklali

- טו. הַמָּה יִנְיֵעוּן לְאָכֵל, אִסְלָא יִשְׁבְּעוּ וַיִּלְיֵנוּ:
יז. וְאֲנִי אֲשִׁיר עֲזָד וְאַרְגֵּן לְבַקֵּר חֲסִדָּה, כִּי־הֵייתָ מִשְׁגָּב לִי
וּמָנוּס בְּיוֹם צָר־לִי:
יח. עֲזֵי אֲלִיד אֲזַמְרָה, כִּי־אֱלֹהִים מִשְׁגָּבִי אֱלֹהֵי חֲסִדִּי:

עו

- א. לְמִנְצַח עַל־יְדוּתוֹן לְאַסָּף מִזְמוֹר:
ב. קוֹלִי אֶל־אֱלֹהִים וְאַצְעֻקָה קוֹלִי אֶל־אֱלֹהִים וְהִאֲזִין אֵלַי:
ג. בְּיוֹם צָרְתִי אֲדַנִּי דְרָשְׁתִּי, יָדִי לִילָה נִגְרָה וְלֹא תִפּוּג,
מֵאַנְהָה הִנָּחֵם נַפְשִׁי:
ד. אֲזַכְרָה אֱלֹהִים וְאַהֲמִיָּה, אֲשִׁיחָה וְתִתְעַטֵּף רוּחִי סָלָה:
ה. אַחֲזֹת שְׁמֵרוֹת עֵינַי, נִפְעַמְתִּי וְלֹא אֲדַבֵּר:
ו. חֲשַׁבְתִּי יָמִים מִקֶּדֶם, שְׁנוֹת עוֹלָמִים:
ז. אֲזַכְרָה נְגִינָתִי בְּלִילָה, עַם־לִבִּי אֲשִׁיחָה, וַיִּחַפֵּשׂ רוּחִי:
ח. הִלְעוֹלָמִים יִזְנַח אֲדַנִּי, וְלֹא־יִסִּיף לְרִצּוֹת עוֹד:
ט. הָאֶפֶס לְנִצַּח חֲסִדוֹ, נֹמֵר אֲמַר לְדֹר וָדֹר:
י. הַשְׁכַּח חַנּוּת אֵל, אִם־קִפֵּץ בְּאֵף רַחֲמָיו סָלָה:
יא. וְאֲמַר חֲלוּתִי הִיא, שְׁנוֹת יָמַי עֲלִיוֹן:
יב. אֲזַכְּרוֹ מֵעַלְלִיָּה כִּי־אֲזַכְּרָה מִקֶּדֶם פְּלֹאֵד:
יג. וְהִגִּיתִי כְּכֹל־פְּעֻלָּד, וּבְעֵלִילוּתֶיךָ אֲשִׁיחָה:

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

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1. Tefila l'Moshe Ish Ha-Elohim; Adonoi, ma-ohn Ata ha-yita lanu b'dor va-dor.
2. B'terem harim yu-ladu, vat'choleil eretz v'tei-veil, u-mei-olam ad olam Ata Eil.
3. Ta-sheiv enosh ad daka, va'tomer: shuvu v'nei adam.
4. Ki elef shanim b'ei-necha k'yom etmol ki ya-avor, v'ash'mura va-laila.
5. Z'ram-tam, sheina yih'yu, ba-boker ke-chatzir ya-cha-lof.

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- י. אֱלֹהִים בְּקִדְשׁ דְּרַבְדָּה, מִי־אֵל גָּדוֹל בְּאֱלֹהִים:
יא. אַתָּה הָאֵל עֲשֵׂה פְלֵא, הוֹדַעְתָּ בְּעַמִּים עֲזָד:
יב. גִּאֲלַת בְּזוֹעַ עַמְדָּה, בְּנִי־עֶקֶב וַיּוֹסֶף סְלָה:
יג. רָאוּד מִיָּם אֱלֹהִים רָאוּד מִיָּם יַחִילוּ, אִף יִרְגְּזוּ תְהִמוֹת:
יד. זָרְמוּ מִיָּם עָבוֹת קוֹל נָתְנוּ שְׁחָקִים, אִף־חֲצָצִיד יִתְהַלְכוּ:
יז. קוֹל רַעֲמָד בְּגִלְגֵּל הָאִירוּ בְּרָקִים תְּבַל, רָגְזָה וַתִּרְעַשׂ
הָאָרֶץ:
יח. בָּיָם דְּרַבְדָּה וְשִׁבְלֵדָה בְּמִיָּם רַבִּים, וְעַקְבוֹתֵיד לֹא נִדְעוּ:
יט. נַחִיתָ כִּצְאָן עַמְדָּה, בְּיַד־מֹשֶׁה וְאַהֲרֹן:

צ

- א. תִּפְלָה לְמֹשֶׁה אִישֵׁה־אֱלֹהִים, אֲדַנִּי מַעֲוֹן אַתָּה הֵייתָ לָנוּ
בְּדַר וְדָר:
ב. בְּמָרָם הָרִים יִלְדוּ וַתַּחֲוֹלֵל אֶרֶץ וַתְּבַל, וּמַעֲוֹלָם עַד־עוֹלָם
אַתָּה אֵל:
ג. תִּשָּׁב אֲנוֹשׁ עַד־דְּכָא, וַתֹּאמֶר שׁוּבוּ בְּנֵי־אָדָם:
ד. כִּי אֵלֶף שָׁנִים בְּעֵינֵידָה כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה
בְּלִילָה:
ה. זָרְמַתָּם שָׁנָה יִהְיוּ, בְּבִקֵּר פְּחָצִיר יַחֲלֶף:

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6. Ba-boker ya-tzitz v'chalaf, la-erev y'moleil v'yaveish.
7. Ki cha-li-nu v'a-pecha, u-va-cha-mat-cha niv'hal-nu.
8. Shata avono-teinu l'neg-decha, alu-meinu lim'or pa-necha.
9. Ki chol yameinu panu v'ev-ra-techa, ki-li-nu sha-nei-nu ch'mo hegeh.
10. Y'mei sh'no-teinu vahem shiv-im shana, v'im big- vurot sh'monim shana, v'rah'bam amal va-aven, ki gaz chish va-na-ufa.
11. Mi yo-dei-a oz a-pecha, uch'yir-at-cha ev-ratecha.
12. Lim-notya-meinukeinhoda, v'navil'vavchach-ma.
13. Shuva Adonoi ad matai, v'hina-cheim al ava-decha.
14. Sab'einu va-boker chas-decha, u-n'ran'na v'nism'cha b'chol ya-meinu.
15. Sam'cheinu kimot i-ni-tanu, sh'not ra-inu ra-ah.
16. Yei-ra-eh el a-va-decha fa-alecha, va-ha-dar'cha al b'nei-hem.
17. Vi'y'hi no-am Adonoi Eloheinu aleinu; u-ma-asei yadeinu kon'na aleinu, u-ma-asei ya-deinu kon'nei-hu.

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1. Hodu LAdonoi kir-u vi-sh'mo, hodi-u va-amim ali-lotav.
2. Shiru lo zam-ru lo, sichu b'chol nifl'otav.
3. Hit-hal'lu b'sheim kadsho, yis-mach leiv m'vakshei Adonoi.

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- א. כּבִּקֵּר יִצִיץ וְחִלָּף, לְעָרֵב יְמוּלֵל וְיִבֹשׁ:
- ב. כִּי־כִלְיֵנוּ כְּאַפָּד, וּבְחֻמְתָּךְ נִבְהַלְנוּ:
- ג. שִׁתָּה עֲוֹנֹתֵינוּ לְנִגְדֶּךָ, עֲלַמְנוּ לְמֵאֹר פְּנִיךָ:
- ד. כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרֹתֶךָ, כָּלְיֵנוּ שְׁנִינוּ כְּמוֹ־הֶהָה:
- ה. יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׂבָעִים שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׂמוֹנִים שָׁנָה, וְרַהֲבָם עָמַל וְאוֹן, כִּי־נָזוּ חַיֵּשׁ וְנִעְפָּה:
- ו. מִי־יֹדַע עֵז אַפָּד, וּכְיִרְאַתְךָ עִבְרֹתֶךָ:
- ז. לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַע, וְנִבְא לְכֵב חֻכְמָה:
- ח. שׁוֹבָה יְהוָה עַד־מָתִי, וְהִנָּחֵם עַל־עֲבֹדֶיךָ:
- ט. שְׂבָעֵנוּ כְּבִקֵּר חֲסִדֶּךָ, וְגִרְגָּנָה וְנִשְׁמָחָה בְּכָל־יְמֵינוּ:
- י. שְׂמַחְנוּ כִּימֹת עֲנִיתָנוּ, שְׁנוֹת רְאִינוּ רָעָה:
- יא. יִרְאָה אֶל־עֲבֹדֶיךָ פֶּעֶלְךָ, וְהִדְרֶךְ עַל־בְּנֵיהֶם:
- יב. וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָהוּ:

קה

- א. הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
- ב. שִׁירוּ־לוֹ זְמֵרוּ־לוֹ, שִׁיחוּ בְּכָל־זַפְּלֹאוֹתָיו:
- ג. הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה:

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4. Dir-shu Adonoi v'uzo, bak'shu fanav tamid.
5. Zich-ru nif-l'o-tav asher asah, mof'tav u-mishp'tei fiv.
6. Zera Avraham avdo, b'nei Ya'akov b'chirav.
7. Hu Adonoi Eloheinu, b'chol ha-aretz mishpatav.
8. Zachar l'olam b'ruto, davar tziva l'elef dor.
9. Asher karat et Avraham, ush'vu-ato l'Yis-chak.
10. Va-ya-ami-de-ha l'Ya-akov l'chok, l'Yisrael b'rit olam.
11. Leimor l'cha etein et Eretz K'na'an, chevel nacha-lat-chem.
12. Bih'yotam m'tei mis'par, kim-at v'garim ba.
13. Va-yit-hal'chu mi-goi el goi, mi-mam-lacha el am acheir.
14. Lo hini-ach adam l'ashkam, va'yo-chach alei-hem m'lachim.
15. Al tig'u vim-shi-chai, v'lin-vi-ai al ta-rei-u.
16. Va'yikra ra-av al ha-aretz, kol matei lechem shavar.
17. Shalach lif-nei-hem ish, l'eved nimkar Yoseif.
18. Inu va-kevel raglo, barzel ba-ah nafsho.
19. Ad eit bo d'varo, imrat Adonoi tz'rafat-hu.
20. Shalach melech va-ya-ti-rei-hu, mosheil amim vay'fat'chei-hu.
21. Samo adon l'veito, u-mosheil b'chol kin-yano.
22. Le'sor sa-rav b'nafsho, uz-kei-nav y'chakeim.
23. Va'yavo Yisrael Mitz-rayim, v'Ya'akov gar b'erezt Cham.

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- ד. דַּרְשׁוּ יְהוָה וְעִזּוּ, בְּקִשׁוֹ פָּנָיו תָּמִיד:
- ה. זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה, מִפְתּוֹ וּמִשְׁפָּטָיו:
- ו. יִרַע אַבְרָהָם עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו:
- ז. הוּא יְהוָה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטוֹ:
- ח. זָכַר לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוֶה לְאַלְף דּוֹר:
- ט. אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִשְׁחָק:
- י. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֶק, לְיִשְׂרָאֵל בְּרִית עוֹלָם:
- יא. לֵאמֹר לְךָ אֲתֵן אֶת־אֶרֶץ כְּנָעַן, חֹבֶל נַחְלַתְכֶם:
- יב. בְּהִיוֹתָם מְתֵי מִסְפָּר, כְּמַעַט וְגֵרִים בָּהֶ:
- יג. וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי, מִמַּמְלָכָה אֶל־עַם אֲחֵר:
- יד. לֹא־הָנִיחַ אָדָם לְעַשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מַלְאָכִים:
- טו. אֶל־תִּגְעוּ בְּמִשְׁיַחִי, וְלִנְבִיאִי אֶל־תִּרְעוּ:
- טז. וַיִּקְרָא רָעַב עַל־הָאָרֶץ, כָּל־מַטֵּה־לֶחֶם שָׁבַר:
- יז. שְׁלַח לְפָנֵיהֶם אִישׁ, לְעַבְד נִמְכָר יוֹסֵף:
- יח. עָנוּ בְּכָבֵד רַגְלוֹ, בְּרֹזֶל בָּאָה נִפְשׁוֹ:
- יט. עֲדַעַת בֹּאֲדַבְּרוּ, אִמְרַת יְהוָה צִרְפָּתָהּ:
- כ. שְׁלַח מִלֶּדֶ וַיִּתִּירָהּ, מִיִּשְׁל עַמִּים וַיִּפְתַּחְהּ:
- כא. שָׁמוּ אָדוֹן לְבֵיתוֹ, וּמִשְׁל בְּכָל־קַנְיָנוֹ:
- כב. לְאִסָּר שָׁרְיוֹ בְּנִפְשׁוֹ, וּזְקָנָיו יַחֲבֵם:
- כג. וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם, וַיַּעֲקֹב גַּר בְּאֶרֶץ־חָם:

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24. Va'yefer et amo m'od, vaya'atzi-mei-hu mi-tzarav.
25. Hafach libam lis-no amo, l'hit-nakeil ba'avadav.
26. Shalach Moshe avdo, Aharon asher bachar bo.
27. Samu vam div-rei oto-tav, u-mof'tim b'erezt Cham.
28. Shalach cho-shech va'yach-shich, v'lo maru et d'varo.
29. Hafach et mei-mei-hem l'dam, va-yamet et d'gatam.
30. Sharatz ar-tzam tzfardaim, b'chad'rei mal'chei-hem.
31. Amar va'yavo arov, kinim b'chol g'vulam.
32. Natan gish-mei-hem barad, eish le-havot b'artzam.
33. Va'yach gafnam u-t'eina-tam, vay'shabeir eitz g'vulam.
34. Amar va'yavo arbeh, va'yelek v'ein mispar.
35. Va'yochal kol ei-sev b'artzam, va'yochal p'ri admatam.
36. Va'yach kol b'chor b'artzam, reishit l'chol onam.
37. Va'yotzi-eim b'chesef v'zahav, v'ein bish-vatav kosheil.
38. Samach Mitz'rayim b'tzei-tam, ki nafal pachdam alei-hem.
39. Paras anan l'masach, v'eish l'ha-ir lai-la.
40. Sha-al va'ya-vei s'lav, v'lechem sha-mayim yasbi-eim.

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- כד. וַיִּפֹּר אֶת־עֲמוּ מֵאֵד, וַיַּעֲצֵמְהוּ מִצָּרִיּוֹ:
כה. הַפֶּדָּה לָפֶם לְשֹׁנָא עֲמוּ, לְהַתְנַפֵּל בְּעַבְדֵיּוֹ:
כו. שְׁלַח מֹשֶׁה עֲבָדוֹ, אֶהְרֹן אֲשֶׁר בָּחַר־בוֹ:
כז. שְׁמוּ־בְכֶם דְּבָרֵי אֲתוּתִיּוֹ, וּמִפְתִּים בְּאֶרֶץ חָם:
כח. שְׁלַח חֲשֵׁךְ וַיַּחֲשֶׁךְ, וְלֹא־מָרוּ אֶת־דְּבָרוֹ:
כט. הַפֶּדָּה אֶת־מִימֵיהֶם לָדָם, וַיָּמָת אֶת־דָּגְתָם:
ל. שָׁרַץ אֶרֶצָם צִפְרֻדָּעִים, בְּחֻדְרֵי מְלֻכֵיהֶם:
לא. אָמַר וַיָּבֵא עֶרְב, בְּנִים בְּכָל־גְּבוּלָם:
לב. נָתַן גְּשָׁמֵיהֶם בְּרֹד, אִשׁ לְהַכּוֹת בְּאֶרֶצָם:
לג. וַיִּדְּ גִפְנִים וּתְאֵנִתָם, וַיִּשְׁפֹּר עַיִן גְּבוּלָם:
לד. אָמַר וַיָּבֵא אֲרֶבָה, וַיִּלַּק וַאֲיִן מִסָּפֵר:
לה. וַיֹּאכַל כָּל־עֹשֵׂב בְּאֶרֶצָם, וַיֹּאכַל פְּרִי אֲדָמָתָם:
לו. וַיִּדְּ כָל־בְּכוֹר בְּאֶרֶצָם, רֵאשִׁית לְכָל־אוֹנָם:
לז. וַיּוֹצִיאֵם בְּכֶסֶף וַזְהָב, וַאֲיִן בְּשִׁבְטֵיּוֹ פּוֹשֵׁל:
לח. שְׂמַח מִצְרַיִם בְּצֵאתָם, כִּי־נִפְלַח פְּחָדָם עֲלֵיהֶם:
לט. פָּרַשׁ עֲנָן לְמִסְדָּה, וְאִשׁ לְהָאִיר לְיִלְהָה:
מ. שָׁאֵל וַיָּבֵא שָׁלוֹ, וְלַחֵם שָׁמוּם יִשְׁבִיעֵם:

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41. Patach tzur va-ya-zuvu mayim, hal'chu ba-tzi-yot nahar.
42. Ki zachar et d'var kad-sho, et Avraham avdo.
43. Va'yotzi amo v'sa-son, b'rifa et b'chirav.
44. Va'yi-tein lahem artzot goyim, va-amal l'umim yi-rashu.
45. Ba-a-vur yish-m'ru chukav, v'toro-tav yin-tzoru, Hal'luyah.

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

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- מא. פתח צור ויזובו מים, הלכו בציות נהר:
מב. כי־זכר את־דבר קדשו, את־אברהם עבדו:
מג. ויוצא עמו בששון, ברנה את־בחי־ו:
מד. ויתן להם ארצות גוים, ועמל לאמים וירשו:
מה. בעבור ישמרו חקיו, ותורתיו ינצרו, תללויה:

קרו

- א. על־נהרות בכל־שם ישבנו גס־בכינו, בזכרנו את־ציון:
ב. על־ערכים בתוכה, תלינו בנרותינו:
ג. כי שם שאלונו שובינו דברי־שיר ותוללינו שמחה, שירו לנו משיר ציון:
ד. איך נשיר את־שיר־יהוה, על אדמת נכר:
ה. אם־אשכחך ירושלים, תשכח ימיני:
ו. תדבק־לשוני לחכי אם־לא אזכרכי, אם־לא אעלה את־ירושלים על ראש שמחתי:
ז. זכר יהוה לבני אדום את יום ירושלים, האמרים ערו ערו עד היסוד בה:
ח. בת־בבל השודדה, אשרי שישלם־לך את־גמולך שנמלת לנו:
ט. אשרי שיאחו ונפיץ את־עלליך אל־הפלע:

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

After saying Tikkun Haklali, say these three passages:

"Mi yeten mi Tzion yeshuat Israel bshuv Adonoi shvut amo, yagail Yaacov, yismach Israel. Utshuot Tzaddikim me Adonoi, me uzam be ait tzara. Ve ya'azraim Adonoi veyfaltaim, yfaltaim merashahim veyoshiam, ki chasu bo."



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- א. הַלְלוּיָהּ, הַלְלוּ-אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקיעַ עֲזוֹ:
- ב. הַלְלוּהוּ בְּגְבוּרַתּוֹ, הַלְלוּהוּ כְּרֹב גְּדָלוֹ:
- ג. הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּגַבְל וּכְנֹזֶר:
- ד. הַלְלוּהוּ בְּתַף וּמְחֹזֵל, הַלְלוּהוּ בְּמִנִּים וְעִנְבִּי:
- ה. הַלְלוּהוּ בְּצִלְצְלֵי-שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
- ו. כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ:

אחר שסיים תהלים יאמר שלשה פסוקים אלו:

מִי יִתֵּן מִצִּיּוֹן וַיְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוֹת עַמּוֹ יִגַּל וַיַּעֲקֹב
יִשְׁמַח יִשְׂרָאֵל: וְתִשׁוּעַת צְדִיקִים מִיְהוָה מְעִיָּם בְּעַת צָרָה: וַיַּעֲזֹרֵם
יְהוָה וַיַּפְלֵמָם וַיַּפְלֵמָם מִרְשָׁעִים וַיּוֹשִׁיעֵם כִּי חָסוּ בּוֹ:



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Prayer of Rabbi Natan
after Tikkun Haklali

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

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

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

Prayer after Tikkun Haklali

vowels, and the cantillation marks, as well as the names that come from them, from both initial and terminal letters.

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

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

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

With Your great mercy, compassion, and strength, let me merit to extract all of these drops from the husks and from the evil forces, from all the places to where they fell and were scattered and dispersed. Don't let us be pushed away from You. Please subdue, break, kill, uproot,

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abolish, and nullify all the husks, and all the spirits, demons, and Liliths that were made, created, and fashioned through these drops that came out of me in vain. Remove from them their life-force; extract and steal from them the holy vitality and all the holy sparks that they swallowed.

Master of the Universe, you are the living and enduring G-d, the primal life-force, who is full of mercy and who judges the whole world favorably, always desires lovingkindness, and does manifold goodness. My Father, my Father, my Deliverer and Redeemer, I know, O L-rd, I know that I myself am guilty and iniquitous, even for the emissions that happened to me by accident, because I didn't guard my thoughts at all, and I fantasized by day until I came to be defiled at night. Through this I ruined what I ruined and caused what I caused and destroyed what I destroyed. Woe, woe, woe to my soul, woe to my soul for I paid myself back with evil. What should I say, what should I speak, how can I justify myself? G-d has found my sin. Here I am before You in great guilt, here I am before You full of embarrassment and shame, full of dirt and filth, full of evil abominations, and there is no language in the world that can express the tremendous pity that is on me. For it is evil and bitter, for it blemished my soul. It is very bitter for me, my Father in Heaven. It is very bitter for me, Master of all the worlds. See my sighs and groans,

Prayer after Tikkun Haklali

for my soul is very bitter, to the point that I don't know how I am able to live from the terrible bitterness of my soul, which reaches up to the Heavens, for I cut short my life. Why do I need life like this, life more bitter than death? My soul has drunk from the bitter cup of poison.

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

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Covenant in the world, in thought, speech, and action. Be with me always, guard me, and save me from an accident by day or by night from now and forever.

Our Father, powerful, living, and enduring King, strong Redeemer, I spread out to You my hands, rescue me, rescue me! Save me, save me! Rescue those who are being taken to death, rescue one pursued and guilty like me, rescue me from the lowest Hell. Give me hope and don't let me be lost, G-d forbid. For what profit is there in my blood, in my falling to destruction? Can the dirt praise You and tell of Your Truth?

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

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Chassid see destruction. Please, O L-rd, save me; please O L-rd rescue me, see how endangered I am, torn in the heart of the sea.

Master of the World! Master of the World! Full of mercy and full of lovingkindnesses; full of Grace, full of pity; full of good; full of desire, we already accepted upon ourselves to call out to You always. Behold I am now fulfilling this acceptance and I am calling out to You from a lowly place, from such disgraceful places. From the depths I cried out to You, O L-rd, from such disgraceful places. From the depths I cried out to You, O L-rd, from the deepest depth. From the straights I cried out to G-d; please answer me with expansiveness. Due to our many sins we have fallen very low, and now, in the Footsteps of the Messiah, we have fallen to places extremely lowly and humble that Israel has never fallen into before, as it is written: "She will fall wondrously; no one will comfort her." Even so, we will not despair, G-d forbid, in any way in the world at all. For you have already promised to return us from the depths of the sea, as it is written: "The L-rd said: From Bashan I will return them, I will return them from the depths of the sea." And it is written: "Even when they will be in the land of their enemies, I will not reject them, I will not despise or utterly destroy them, or break my Covenant with them, for I am the L-rd their G-d."

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Master of the World! Open Your mouth to a mute like me, and send me words from Your exalted holy abode from Heaven, in a way that I will be able to conquer You, in order to please You and appease You, that You will accept with Your many mercies and powerful lovingkindnesses these Ten Chapters of Psalms that I recited before You, as though King David himself, peace be unto him, recited them. Even though I do not know how to have any of the powerful and awesome intentions that are in these Ten Psalms, may it be Your will, L-rd my G-d, and G-d of my Fathers, that my mere recitation will be considered before You as though I perceived and intended all the secrets and intentions that they contain. Let my speech be pleasing before the L-rd of all. Behold I am throwing my burden upon You. I am binding myself to all the True Tzaddikim in our generation, and to all the True Tzaddikim who dwell already in the dust, to all the holy ones in the earth, and especially to the Tzaddik, Foundation of the World, the Flowing Stream, the Source of Wisdom, Our Teacher Na Nach Nachma Nachman Me'uman, Rebbe Nachman son of Feige, may his merit protect us, Amen. With their knowledge and their intentions I have recited all these Ten Chapters of Psalms, and in their merit and strength may I merit to awaken and reveal all the ten types of song that are included in the Book of Psalms,

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which are the single, double, triple, quadruple song, which are included in Your special, great and holy name.

The two holy names Eil, Elohim, when fully spelled out: Aleph Lamed, Aleph Lamed Hay Yud Mem, add up to 485, which is also the numerical value of the word Tehillim (Psalms). In the strength of these holy names, let me merit to extract all the drops of seminal emissions from the belly of the husk that swallowed them, whose name also adds up to 485, for she is the husk that corresponds to and opposes the holiness of the Book of Psalms. In the strength of these Ten Psalms awaken the two holy names Eil and Elohim, to kill, break, subdue, uproot, destroy, and nullify this husk that swallowed them, and force her to vomit up all the holy drops from her belly and her innards. Erase her name and memory from the world, and fulfill the verse that is written: "It swallowed valor, but will vomit it up; from his belly G-d will repossess." Please slaughter all of the husks that were created through these drops. Extract and steal from them the holy vitality, as well as all the holy sparks that they swallowed because of this sin. Extract all of them; return and gather them all together in renewed holiness. Let us merit to accept upon ourselves the yoke of the Kingdom of Heaven with love always, and let us merit to endeavor all our days in Torah, Prayer,

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

Master of the World, courageously strong and most powerful, do what You can with Your great mercy so that we will merit to repair the blemish in the Covenant and the blemish in our intellect. Whether we blemished ourselves by mistake or intentionally, by force or willingly, for everything forgive and pardon me, O G-d of Forgiveness, the gracious One who pardons greatly. Let us merit to repair all the blemishes in perfection in our lifetimes in the merit of the holy Tzaddikim who are in the earth (and if one is at the holy gravesite of Rebbe Nachman, then add: and in the merit of this Tzaddik who lies here, the Tzaddik, Foundation of the World, the Flowing Stream, the Source of Wisdom. For I have crushed my feet and undertook this difficult journey in order to come here and to prostrate myself on the grave of this True and Holy Tzaddik, who promised us in his holy lifetime to stand and assist us always when we come to his holy grave and give a coin to charity in his memory and say these Ten Chapters of Psalms. And now, I have done what was upon me to do, please now do what is upon You).

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Forgive, pardon, and atone for me all the sins, crimes, and offenses that I have committed before You with my 248 limbs and 365 sinews, in thought, speech, and deed, with my five senses and with the other powers of my body, and especially that which I sinned, offended, and blemished against You with the abuse of the Covenant, which encompasses the entire Torah. I have done evil in Your eyes from my youth to this very day. For everything forgive, pardon, and atone, You who are full of mercies. Restore all the names that I blemished with Your great Name. Wash me clean of my iniquity and purify me from my sin. Purify me with hyssop and I will be pure; wash me and I will be whiter than snow. Let me hear gladness and joy. Let my crushed bones rejoice. Hide Your face from my sins and erase all of my iniquities. Erase my offenses for Your sake, as it says: "I am surely the one who erases your offenses for My sake and your sins I will not recall." Fill me with Your mercies and always be my help in the merit of the strength of the True Tzaddikim. Guard me and save me always, and give me strength to overcome my evil urge, and to suppress and break my lusts. I will not blemish again what I blemished before, I will not do again the evil in Your eyes, and I will not return again to foolishness. If I did iniquity I will not add to it, for You already promised us that Prayer and

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Petition also help us to be saved in the future from the Evil Urge and his clique by means of Your true mercies (and if you are at his holy gravesite, then add: and especially at the place of this holy shrine, help me in the merit of the Tzaddikim who are buried here).

Have mercy on me, and give me strength and might from You, that I will merit to overcome and conquer my evil urge always, until I will merit in Your mercy to banish and cast it off from me, as well as to nullify it completely from now and forever. My life has already been consumed with sighing and my years with groaning. My power failed due to my sins and by bones wasted away. My power to endure has failed. Have mercy on me, my Father, Father of Mercy, have mercy on me and hear my prayer, have compassion and pity on me and hear my cry, hear my groaning, hear my screaming. Have mercy, have mercy, save, save, deliver, deliver; do not let my blood fall to the earth before You, do not let my soul fall into the pit. Save me from blood, O G-d, G-d of my salvation. Let my tongue sing of Your great lovingkindnesses, please let Your compassion and lovingkindness be aroused over a wretched soul like myself, for one pursued like myself, one filthy with sins like myself, and one lacking knowledge and advice like myself. For on You alone are my eyes depending, to You alone are my thoughts turning,

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my eyes are looking to the One on high; please help and please save. Please have compassion and pity on me, and save me to return to You in perfect repentance, in truth, and with a perfect heart. Let me merit always to do according to Your good will from now and forever. Give me life according to Your lovingkindness and I will guard the testimonies of Your mouth. Create in me a pure heart, O G-d, and renew a proper spirit within me.

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

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

Prayer after Tikkun Haklali

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

Quickly and speedily redeem us, and bring us the righteous Messiah. Rebuild our Holy and Splendid Temple, and bring us to Tzion, Your city, in song and to Jerusalem, Your Holy Temple, with eternal joy, as it is written: "And the captives of the L-rd will return and will come to Tzion in song and with eternal joy on their heads. Joy and happiness they will attain and

The Song of the Redemption

sighing and groaning will flee." And it says: "For you will go out in joy and in peace you will come in. The mountains and hills will open their mouths before you in song, and all the trees of the field will clap their hands." And it says: "For the L-rd will console Tzion, He will console all of her ruins, He will make her desert like a paradise and her wilderness like a Garden of the L-rd. Joy and happiness will find her, thanksgiving and the sound of song." "Rejoice in the L-rd and exult Tzaddikim; sing out all the straighthearted. Light is sown for the righteous and joy to the straighthearted. Rejoice, O Tzaddikim, in the L-rd, and give praise to His holy Name." Amen. Netzach. Selah, Va'ed.

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

Prayer after Tikkun Haklali

Prevent my mind from thinking any extraneous thoughts or any thought or confusion that is against Your will. Rather, allow me to cleave to You with pure, bright, and holy thoughts, to be in Your service in truth, in Your perception and in Your Torah. Turn my heart to Your testimonies and give me a pure heart to serve You in truth. From the depths of the sea, bring me out speedily to great light . The L-rd's salvation comes like the wink of an eye. Let the light of life shine on me all the days of my existence on the face of the earth. Let me merit to renew my youth, the days that passed in darkness, and return them to holiness. Let my departure from the world be like my arrival: without sin. Let me merit to gaze on the pleasantness of the L-rd and to visit His palace, where everything declares: "Glory!" Amen. Netzach. Selah, Va'ed.



The Song of the Redemption

Prayer to Merit to
Travel to the True
Tzaddik

and to receive through him the sanctity and rectifications of Rosh Hashanah.

May it be Your Will, O Lord our God and God of our Fathers, that You allow me in Your great mercy to go and travel to the True Tzaddik for Rosh Hashanah and to be attached to him always, and through this may I merit to sanctify my mind and my thoughts with great holiness. Have pity on me in Your great compassion and help me and save me now from all alien thoughts and from all mental deficiencies in the world. Grant me a portion of Your own knowledge, wisdom, discernment, and intelligence, and endow me speedily with a truly perfect and holy mind. And in Your great mercy, sweeten and annul all harsh judgments against us and against Your entire People Israel from now and forever. Let us merit to receive the holiness of Rosh Hashanah through the True Tzaddik and to

Prayer

complete all the rectifications that we need to make on Rosh Hashanah, which is the source of all judgments for the whole year. Let our thoughts always be pure and holy, especially on the holy days of Rosh Hashanah.

Please, O Merciful One, in Your great mercy have pity on us and merit us with and grant us the greatest possible holiness of the mind. Guard us and save us from all alien and external thoughts. Instead let us rejoice constantly with dread and awe in Your Name, with great holiness and purity, with holy and refined and pure thoughts, with the essence of refinement and illumination. Until we shall merit through the strength of our attachment to the True Tzaddik to rectify and to extract all that needs to be extracted on Rosh Hashanah, to extract all the sparks of holiness from the depths of the husks and to sweeten and to annul all of the harsh judgements in the world from ourselves and from all of Your People Israel. May there extend over us only good and kindness and salvation and great mercy, from the beginning of the year until the end of the year. Inscribe us and seal us for a good and long life and for peace, for true life, a life of Fear of Heaven, in which we shall merit to guard Your commandments and to do Your Will in truth and with a perfect heart and to rectify everything that we damaged

The Song of the Redemption

from the day we were born until now. Bestow upon us a good livelihood and mercy and life and peace and everything that is good.

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

For You know that now, in the footsteps [Era before the Coming] of the Messiah, our main hope and salvation lies only in the days of Rosh Hashanah, upon which we depend to draw near to You and to draw down upon us Your Divinity and Sovereignty from Rosh Hashanah onto the entire year. Now, however, we don't know what to do on the holy days of Rosh Hashanah and how to appease You appropriately, so that we should merit to accept upon ourselves Your Sovereignty with dread and awe. Nor how to stand up against all our enemies and accusers, to shut the mouth of our adversaries and accusers, except through the merit and the power of the True Tzaddik, upon whom we lean and depend, for he

Prayer

fighters for us and subdues and casts down all of our enemies and pursuers, and draws upon us the holiness of Rosh Hashanah in perfection. Therefore, have mercy upon us for Your Name's sake and help us to merit to break all the obstacles and to merit to come to the True Tzaddik on Rosh Hashanah and to attach ourselves to him in truth and to merit to a perfectly sanctified mind through him, and to merit to sweeten and annul all the harsh judgements and to draw upon ourselves loving kindness. Let us merit to recognize and to know Your Exaltedness and Your Kingdom over us, and may You rule over us in glory soon. May every creature know that You created it, and may every being know that You fashioned it, and may every soul exclaim: The L-rd, G-d of Israel, is King and His Dominion is over all. And purify us and sanctify us with Your most sublime holiness from now and forever, Amen, Selah! (Likutay Tefillos I:76)



The Song of the Redemption

Prayer for Peace

May it be Your Will, L-rd our G-d and G-d of our Fathers, that You will annul wars and bloodshed from the world and that You will bring a great and wondrous peace into the world and that nation will not lift up sword against nation nor will they learn war any more. Rather may all inhabitants of the world recognize and know the real Truth, that we did not come into this world for strife and argument, G-d forbid, or for hatred, jealousy, vexation, and bloodshed, G-d forbid, but rather that we came into this world in order to recognize and to know You, may Your Name be blessed forever. (Likoutay Tefillos I;39)



True Love

True Love

The love that exists between virtuous and G-d-fearing people, particularly between the Tzaddik and his followers, is immeasurable. This is true love, the very essence of love, in the truest possible sense. For the Tzaddik loves his followers with a great and powerful love, and he greatly desires their true good.... And, similarly, the love of the Tzaddik's followers for the Tzaddik also is extremely great, for they love him very much with true love. Among the rest of the world, however, while love is proclaimed as the main goal in life, still people don't attain it, because they don't know what true love is at all. Only people who are virtuous and G-d-fearing, and who merit to come close to the True Tzaddik, know the meaning of, and experience, true love.



The Song of the Redemption

End Piece

"And the Spirit of G-d Hovered Over the Waters" (Likutey Halachot, Hilchot Pesach, Halacha 7, Par. 20)

For from the beginning, the world was water upon water, and so the whole world was in disarray, as is written: "And the world was jumbled, and the darkness was on the face of the deep, and the Spirit of G-d was hovering on the face of the waters." For as long as faith is not revealed and expanded upon, due to the overabundance of intellect - which is the aspect of the overflowing of the waters of the deep - the world remains in disarray, and darkness is on the face of the deep.

Therefore, the Spirit of Mashiach - which is the aspect of Faith - hovered on the face of the water, for it sustains the world at all times. Even when the overflowing waters, the waters of brazenness, which are apostasy and heresy, want to rule the world and destroy it, G-d forbid, and to return the world to disorder. For if, G-d forbid, G-d forbid, their evil desire were fulfilled, the world would certainly be destroyed, for the world only exists through faith.

End Piece

However, Hashem annuls their wily schemes, and all their efforts will come to naught. For He sustains the world at the time when heresy overruns it, through the aspect of "And the spirit of G-d - that is, the spirit of Mashiach - hovering on the face of the waters." As the world was sustained in the beginning, in the time when it was in disarray, through this spirit.

And so, the main tikkun is through Mashiach, may he come speedily in our days. For Mashiach's spirit and knowledge ascend to the aspect of 'Atik' - beyond all the conceptions and knowledge of this world. Therefore, concerning Mashiach, the concept of knowledge beyond grasp is not relevant. For all the conceptions that are too high for even the greatest minds to grasp - for Mashiach they are a simple thing. For he can swallow all the waters of knowledge that are in all the world. Therefore, he hovers over the face of the waters - for he ascends above all the varieties of waters of knowledge in all the world, for he is the aspect of 'Atik', that transcends everything. And 'Atik' is the aspect of the First Faith, the aspect of the Faith that is higher than all else, for it is the aspect of the Faith that transcends all the kinds of knowledge in the world.

