

## 1 TISHREY • אתשרי

**Tzaddik His Life • 1 (104).** Rebbe Nachman was born in the town of Medzeboz on Shabbat, the first day of Nisan 5532 (April 4, 1772) and entered the covenant on Shabbat HaGadol (April 11). He departed this life and ascended above in the year 5571 (1810), on the eighteenth day of the month of Tishrei—a Tuesday, the fourth day of the festival of Sukkot (October 16). He died in Uman, the town he had chosen as his resting place for the life eternal. Thus, he lived a total of thirty-eight years, six months and eighteen days.

**2 (105).** From the day he was born until he became bar mitzvah and married he lived the whole time in Medzeboz. An account of his devotions has already been given elsewhere although less than a drop out of the ocean is known about it. Even as a young child he was already stirred with a fervent devotion to God's service.

He was married in the region of Medvedevka to the daughter of the princely Rabbi Ephraim, of blessed memory. Rabbi Ephraim, famous for his learning and fear of Heaven, was a highly respected man from a renowned family. He was originally from Zaslov, but eventually he moved to Ossatin, one of a number of villages around the town of Medvedevka. He took responsibility for these villages. He had a very good name among all the famous tzaddikim, and they all used to come and stay in his house. His wife, the Rebbe's mother-in-law, was a woman of the greatest piety.

Rebbe Nachman's marriage took place shortly after his bar mitzvah. On the very day of his wedding, as he left the *chuppah* at the end of the marriage ceremony, he was filled with tremendous longing and yearning for God. That same day he formed a friendship with Reb Shimon the son of Reb Ber. From then on he lived in his father-in-law's house and he worked on his devotions there in the villages around Medvedevka. He struggled and toiled with all his energy. From time to time he would travel to Medzeboz and then return.

Periodically he would talk to people about serving God, and he was able to kindle their enthusiasm and evoke in their hearts a strong passion for God. Several years passed. Rebbe Nachman continued with his devotions, fasting, meditating and struggling without respite. He was faced with innumerable

trials. All the while he still lived with his father-in-law. In this period a few people already started following him, even though he was still only a young man of less than twenty. However, he was extremely diligent and energetic in his devotions, which he had started when he was literally a child.

## Rebbe Nachman's Wisdom

**His Praises • 1.** As a small child, the Rebbe decided that he would detach himself completely from this world. He wanted to break the desire to eat, but because he was young, he thought it would be impossible to forgo his regular meals. He decided that he would swallow his food without chewing it. In this way, he would not derive any pleasure from the food. He continued doing this until his throat became completely swollen.

When the Rebbe recounted this, he mentioned that he was only six years old at the time.

We once heard of a great tzaddik who swallowed his food without chewing it, and this was considered very unique. The Rebbe did this when he was just a child.

2. As a young child, the Rebbe wanted to literally fulfill the verse “I have set God before me constantly” (Psalms 16:8). He continually tried to depict God’s Ineffable Name before his eyes, even while studying with his tutor. His thoughts were so occupied that he often did not know his lessons, making his teacher very angry.

Despite this, the Rebbe acted like a normal child his age—playing, jumping and taking walks. He behaved this way constantly.

3. When he became bar mitzvah, his uncle, Rabbi Ephraim of Sudylkov, called him and pronounced over him the verse “Today, I have begotten you” (Psalms 2:7). This verse speaks of the day a person becomes bar mitzvah, as discussed in the holy literature (cf. *Zohar Chadash* 10c). His uncle then spoke to him briefly regarding religious devotion, and these words were as dear to the Rebbe as if he had found a great treasure (Psalms 119:162).

The Rebbe was married soon after this. Immediately after the wedding, he burned with enthusiasm, deeply yearning to serve God. Day by day, he moved further and further along this path of devotion.

## The Aleph-Bet Book

**Truth • A • 1.** A person who wants to attach himself to the Holy One—so that his thoughts travel from one chamber to the next, seeing these chambers with his mind’s eye—should avoid speaking falsely, even accidentally.

2. One is permitted to distort the truth in order to preserve peace.
3. Those who tell lies are not worthy of receiving the Divine Presence.
4. A tzaddik is permitted to act deceitfully with one who deceives others.
5. All those who add, detract.
6. Telling lies brings one to thoughts of idolatry.
7. By being truthful, a person will not die before his time.
8. The breath from a liar’s mouth gives rise to the evil inclination. When Mashiach comes, falsehood will cease to exist and so there will be no evil inclination in the world.
9. A person of truth can recognize in another if he is speaking falsely or not.

## Kitzur Likutey Moharan

**I • Lesson #1—“Fortunate are they who go with simplicity”** (Psalms 119:1)

1. Through Torah study, all prayers and requests are accepted, and the grace and importance of the Jewish people are elevated and raised before all who need in material and spiritual matters.
2. By engaging in Torah study with energy and enthusiasm, a person empowers the Kingdom of Holiness so that it becomes dominant, and he causes the good inclination to prevail over the evil inclination.
3. By engaging in Torah study, a person can merit to understand hints from everything in the world, so that he can bind himself to God through them. Even in a place of darkness and obscurity, where it appears at first that it would be difficult to draw close to God—there, too, true intellect will shine its light for him so that even there he can find God and draw close to Him from that very place.
4. A person does not commit a transgression unless he is possessed by a spirit of foolishness. Therefore each person—in precise correspondence

to the transgressions he has committed and the spiritual blemishes he has caused—is literally insane. This is why most people have all sorts of quirks and idiosyncrasies. The rectification for this insanity is engaging in Torah study. For the Torah consists entirely of the Names of the Holy One, blessed is He, and these Names subdue the evil inclination and banish the insanity and the spirit of foolishness that cling to a person as a result of his sins.

5. A person also merits, by engaging in Torah study, to be saved from the cunning deceptions of the evil inclination—which, in most cases, does not incite a person to transgress right away. Rather, it first dresses itself up in *mitzvot*, etc. [in order to fool the person]. By engaging in Torah study, a person merits true understanding and to be saved from all this.

6. The primary reason prayers are not accepted is that the person's words lack grace. Therefore every person must make an effort for his words to have true grace. A person merits this by engaging in Torah study, and then his prayers will be accepted.

## Rebbe Nachman's Stories

**The Lost Princess** • [The Rebbe] spoke up and said, “While on my journey I told a story. Whoever heard it had a thought of repentance.” (And this is the story.)

There was once a king who had six sons and one daughter. This daughter was very precious to him and he loved her very much. He spent much time with her.

One time he was alone with her on a certain day and he became angry at her. He inadvertently said, “May the Evil One take you away!”

At night she went to her room. In the morning, no one knew where she was. Her father was very upset, and he went here and there looking for her.

The viceroy realized that the king was very upset. He stood up and asked [that the king] give him a servant, a horse, and some money for expenses, and he went to search for her. He searched for her very much, for a very long time, until he found her. (Now he tells how he searched for her until he found her.)

[The viceroy] traveled back and forth for a long time, through deserts, fields and forests. He searched for [the princess] for a very long time. Finally, while traveling through the desert, he saw a path to the side. He thought it

over. “Since I have traveled for so long in the desert and cannot find her, let me follow this path. Perhaps it will bring me to an inhabited area.”

## Restore My Soul

**Likutey Moharan** • 1. A person who wishes to return to God must be knowledgeable in God's law. That is to say, he must have the skill to travel along the path to God. Then nothing in the world will cause him to fall or distance him from God, whether he rises or descends. Regardless of what happens, he should remain strong and follow the guidance of King David, “If I ascend to Heaven, there You are; if I go down to hell, You are here” (Psalms 139:8). Even in the lowest pit of hell, a person can draw himself closer to God, for even there He can be found. This is the meaning of the words of the Psalm “If I go down to hell, You are here.”

One who wishes to return to God needs two types of skill in the law. He must be skilled in “running” and skilled in “returning.” These two concepts underlie the words of the Psalm. The skill in “running” is necessary at the moment of the “ascend to Heaven.” The skill in “returning” is required “if I go down to hell.” A person who wants to return to God must gird his loins and strengthen himself in the ways of God at all times. If he climbs higher in his quests—“if I ascend to Heaven”—then, “there You are.” And if he experiences a descent—“if I go down to hell”—he will still find God: “You are here.”

This means that if, on the one hand, he is worthy of achieving ascent to a certain level, whether it is great or small, he should not stand still on this level. He should not content himself with it. The skill here is to know and believe that he must advance further and further. This is the idea of the skill in “running.” On the other hand, even if he should fall, God forbid, then regardless of the place to which he has fallen, even if it be the lowest pit of hell, he should never give up hope in any way. Whatever comes on him, he must search out and entreat God and remain strong in whatever way he can, whatever position he is in. Even in the lowest pit of hell, God is to be found. There, too, a person is able to attach himself to God. For this he must have skill in “returning.” “If I go down to hell, You are here.”

**Reb Noson's Letter #1** • *With God's help, Thursday, 8 Nisan, 5567*  
**Letters**  
 Year 1

Let the hills bear greetings to the teeming treasure; the tzaddik, foundation of the world; our lord, master and teacher; our pride and strength, our splendorous crown and that of all Israel; to the leader of the Exile of Ariel, to the Great Eagle, the Master of Wings, in whose shadow we find refuge. He has revived us twice and a third time he will set us on our feet and we will live before him. May he live on forever until the heavens fade. To the towering genius, to the holy lamp, the true chassid, who does right by his Creator and who gives life to the living. His truest praise is silence, for one cannot begin fittingly to praise him. If all the seas were ink, they would not suffice. Fortunate are we! Happy is our lot! that we were privileged to share in his lot. My lots have fallen in pleasant places, I have received a beautiful inheritance. How sweet is the light, and pleasant to look at! Happy are we! Happy is the eye that has seen all this; the hidden light from the Seven Days of Creation. All this has come from God, from Heaven. To his honored and holy name, the sublimely exalted; our teacher and master, the Rav, Rebbe Nachman, may the Merciful One bless him and keep him. And may it be said in Tzaltzach, "Let him live forever."

Having received my greetings, our master, teacher and Rebbe should know that I have seen a copy of the letter that you sent to my companions, may their lights shine, since the honored Reb Naftali sent me a copy to Mohilev. I stood there trembling and shocked as I looked at it. Throes took hold of me, birth pangs seized me! Our beloved master, teacher and Rebbe—beloved above, friend to all Israel and friend to our souls—what shall we say? What shall we seek? Should I venture to console our master, teacher and Rebbe? Should I address words of solace to his holy person? Who would dare? Who would gird his loins to take on himself such a task? Heavens above! How can I proceed? Ways of God, hidden from the sight of the living! Who can find the words? Nonetheless, come what may! I will address our master, teacher and Rebbe and I will trust in your kindness and true humility, as I open my mouth to speak the words that God gives me.

Surely you have not forgotten, my master, all the trials you have endured until now and how God has enabled you to break, crush and vanquish so much, to demolish all that you have demolished, to build all that you have built; and then to rise to the place that you have—and all in complete concealment,

for "no eye has seen it," as was especially the case when [you] our master, teacher and Rebbe went through what you did in Istanbul, until you merit to accomplish what you do. God always helps you.

**Reb Noson's Letter #230** • *With God's help, Thursday, the day after Yom Kippur, The Name of God, 5597, Breslov*  
**Letters**  
 Year 2

*My dear son,*

Thus far has God's enormous compassion helped me, and I made the journey safely from Nemirov to Uman; then from Uman to Teplik for Shabbat Teshuvah, and now from Teplik here to Breslov. I spent the very fearsome and awesome day of Yom Kippur here. Who can express God's mighty deeds?! If all the seas were ink, it would still be impossible! God is my hope and the power to save is His—that I will soon return to my home here through His many miracles and kindnesses which, as we see with our own eyes, are endless and never-ceasing. Even more numerous than these are the hidden miracles which only God knows! These are His concealed kindnesses, unearned kindnesses, from the "treasury of free gifts," that are elicited by the Great *Prastik*, Simple Man, of whom we merited to know a tiny, minuscule fraction. Who can comprehend His enormous greatness and exaltedness?!

Just now, God had it that I called my son, Reb Shachneh, may he live, away from all his business. He came and showed me the letter you wrote to him. That letter was the impetus for my writing you these few but potent words now, amid the many concerns which surround me on all sides. Thank God, I spent the holy Yom Kippur here in peace and quiet without incident, and, thank God, from the day I left Nemirov until now, all has been well. May God have compassion on me and bring me back here safely, and from here to the Holy Land. I have absolutely no time to go on. May God's Great Name be magnified through us. If we had come to the world only to hear the reason that the day after Yom Kippur is called "The Name of God," it would have been reason enough! (see *Likutey Moharan* II, 65). If you are fortunate, you will hear a great deal from me on this subject. Everything that I wrote just now emanates from this teaching. My son! If only you could enter into the recesses of my mind and heart, into that measure of understanding that is in my heart, then you would understand a little of the greatness of the Creator and His awesome miracles and kindnesses which are absolutely without limit! The mouth cannot utter them nor the heart fathom them!

*Noson of Breslov*



## שמות הַצְדִּיקִים

אָדָם. חַוָּה. הֶבֶל. שֵׁת. חֲנוּךְ. מִתּוֹשֵׁלַח. נֹחַ. שָׁם. וְעֵבֶר.  
 אָבוֹת: אַבְרָהָם. יִצְחָק. וְיַעֲקֹב.  
 אֲמָהוֹת: שָׂרָה. רַבְקָה. רָחֵל. וְלֵאָה. [בְּלֵהָה. זְלִפְהָ].  
 שְׁבָטִים: ראובן. ושמעון. לוי. ויהודה. יששכר. וזבולון. דן. ונפתלי. גד. ואשר.  
 יוסף. ובנימין. מנשה. ואפרים.  
 שְׁבָעִים נְפֻשׁוֹת בֵּית יַעֲקֹב: חֲנוּךְ. וּפְלוּא. חֲצֵרוֹן. וְכַרְמִי יִמּוּאֵל. וְיִמְיֹן. וְאֵהָה.  
 וְיִכִּיֹן. וְצַחָה. וְשִׂאוּל. גְּרִשׁוֹן. קָהֵת. וּמִרְרֵי שְׁלֵה. וּפְרָץ. וְזָרַח. חֲצֵרוֹן.  
 וְחִמּוּל. תּוֹלַעַ. וּפְנֹהָ. וְיֹב. וְשִׁמְרוֹן. סָרָה. וְאַלּוֹן. וְיַחֲלָאֵל. צְפִיּוֹן. וְחָגִי שׁוּנִי.  
 וְאַצְבָּן. עֲרִי. וְאַרְוֹדִי. וְאַרְאֵלִי. יִמְנָה. וְיִשְׁוּהָ. וְיִשְׁוִי. וּבְרִיעָה. וְשָׂרַח אַחֻתָם. חָבֶה.  
 וּמִלְכִיאֵל. בְּלַעַ. וּבְכָרָה. וְאַשְׁבֵּל. גְּרָא. וְנַעֲמָן. אַחִי. וְרֹאשׁ. מְפִים. וְחַפִּים. וְאַרְדָּה.  
 חֲשִׁים. יַחֲצִיאֵל. וְגוֹנִי. וְיִצְרָה. וְשָׁלֵם. דִּינָה בַת יַעֲקֹב. יוֹכָבֵד בַּת לֵוִי.

## Reb Noson's I • Prayer #1 • HaShem our God and God of our Prayers

Help me be able to study, teach and practice  
Your holy Torah for its own sake at all times, and

keep the Torah at the forefront of my mind day and night.

### The power of Torah study

Through the merit and power of Torah study, give me the strength to conquer and break my evil inclination and drive it out of myself. Help me rid myself of the foolish spirit that has taken hold of me because of the wrong I've done. I'll be able to get free by studying and keeping the Torah, which is entirely made up of Your Holy Names. The power of the Torah will overcome any sway this foolishness may have over me. Just help me drive it out and remove it from myself and my life.

Please, HaShem, You know the many thoughts that trouble me every single moment of the day and distract me from serving You properly. They are all caused by the foolish spirit that has taken hold of me because of the wrong I've done and all my sins and transgressions. My mind is in turmoil, and my good sense and intelligence have been severely impaired.

Father in Heaven, You are good to all and merciful to all Your creatures. Forgive me and save me from destruction. Loving God, give me the

strength to conquer my own foolishness and drive it out of myself by studying and practicing Your holy Torah.

### The “mitzvot” of the evil inclination

Be kind to me and help me not to fall prey to the irrational appeals of my evil inclination. It tries to influence me and prevent me from serving You properly by dressing up its promptings as “mitzvot,” as if trying to persuade me to do something right and proper. The truth is that these “mitzvot” which it dresses itself in are a hidden trap, as You alone know. Please, HaShem, have compassion on my poor soul and save me from the promptings of the evil inclination. Let it have no power to deceive me with these distractions.

I am throwing my whole burden upon You, HaShem, my God and God of my fathers. I am relying on You alone to lead me lovingly on the straight, true path at all times and in everything I do. Let my every movement be in complete accord with Your will, and don't let me turn aside from what You want, either to the right or left.

You know that we are flesh and blood—it is impossible for us to always know exactly what You want. I appeal to You to show me Your love and help me. Do not let the evil inclination have any power to unsettle and distract my mind with any kind of foolishness or irrationality whatsoever. Let me rely on You alone. Show me Your great love, and lead me on the path of truth at all times. Let all my actions, activities and behavior, and those of my children, my descendants and all who depend on me, be in full accord with Your good will at all times, from now on and forever.

Loving God, help me be able to strengthen the power of holiness so as to overcome the power of evil. Help me strengthen my good inclination against the evil urge.

### The wisdom in all things

Grant me holy wisdom and intelligence. Let me always see all things in the light of the holy wisdom they contain, and so attach myself to You through everything in the world. Let me understand the constant messages and signals You send me to come closer to You.

### Chen—Grace

O God, You are full of favor, tender mercy, kindness and goodness at all times. May it be Your will to have pity on me and shine upon me with grace

and kindness. Grant me favor in Your eyes and in the eyes of all who see me. Send me words of grace and endearment that will enter into Your heart. Accept my prayers and requests at all times, and fulfill Your promise to “pour out on the house of David and those who dwell in Jerusalem a spirit of grace and endearment.”

Let the words with which we address You be words of grace and endearment, and give them room to enter into Your heart, and let our words arouse favor and pleasure before the throne of Your glory.

Master of the world, see our poverty, our lowliness and shame. The grace and prestige of Your holy people Israel have fallen in this bitter exile. The Jewish people are despised and lowly in the eyes of the nations of the world and the wicked. All the grace and importance have fallen to them.

Take pity on Your great and holy glory, and exalt, raise up and magnify the grace and prestige of Israel, materially and spiritually. Bring down the idol-worshippers, the unholy and the wicked. Let them have no grace or status whatsoever either above or below. Exalt Your people Israel and hear and receive our prayers and cries at all times.

See our toil and look at our plight, and fulfill what is written, “For He has not despised or spurned the suffering of the poor and He has not hidden His face from him. When he cries to Him, He hears.” Show us favor and answer us and hear our prayer. For You hear the prayers of every single one of Your people Israel in love. Blessed are You who hears prayer.

## 2 TISHREY • ב תשרי

**Tzaddik His Life • 3 (106).** Reb Shimon told me that on the day of the Rebbe’s wedding, immediately after he had covered the face of his bride according to the custom, he went and called a number of the young men and spoke with each one individually. With great subtlety he probed them to find out their true disposition. Eventually he called Reb Shimon and started talking to him in the same shrewd manner. He made out that he was interested in the vanities of this world. Reb Shimon stood there in amazement without answering him, because he was not interested in

such things. The Rebbe said to him, “What do you mean? You’re human, after all. Why don’t you want all the things this world has to offer?” “I’m a simple person,” replied Reb Shimon, “and my desire is for purity.” “It would seem,” the Rebbe said, “that a great acquaintance will develop between us.”

The Rebbe then told him that he had spoken with the other young men and he had probed and tested them, and they were all very far from God. Their sins had corrupted them. The Rebbe immediately took Reb Shimon out into the meadows and they spoke at length about serving God. They were filled with enthusiasm and the Rebbe spoke with great fervor. “There is no purpose in this world except to abandon our worldly desires and serve God. This applies especially to me, seeing as it is my wedding day and all my sins are forgiven. I should certainly examine myself very carefully.” They carried on speaking like this until it was time for the marriage ceremony. How fortunate is the bridegroom who truly reflects on the purpose of life on the day of his wedding.

From this time on Reb Shimon became very close to the Rebbe, and the Rebbe spoke with him a great deal, and very persuasively, about how he should follow his own example and separate himself from the world completely so as to struggle and toil exclusively in the service of God. Reb Shimon said to him, “You will certainly become a famous tzaddik. My wish is to be your attendant at all times.” This is what actually happened. Yet Reb Shimon was a man of outstanding holiness in his own right. I heard directly from the Rebbe quite a few years ago that Reb Shimon had already broken all his bad character traits completely.

**4 (107).** Reb Shimon related that on one occasion after the Rebbe was already famous, he was traveling with him on the road near Ossatin—the place where the Rebbe had struggled with his devotions when he was living in his father-in-law’s house. They were traveling through the countryside when the Rebbe said in a voice filled with emotion, “How good it was for me here. With every single step I took, I felt the taste of the Garden of Eden.” It was along these roads and paths that the Rebbe used to go and seclude himself in prayer and meditation. As they traveled along, the Rebbe said with great sadness and emotion, “Here it was good, very good. What do I need my present fame for?”

On another occasion, I was present when the Rebbe said that as a young man, when he used to pray and meditate in seclusion somewhere in the forest