

Hitbededut: Solo Nature God Connection

Source Sheet by Rabbi Zelig Golden



*Out beyond ideas of wrongdoing and rightdoing,
there is a field. I'll meet you there.*

*When the soul lies down in that grass,
the world is too full to talk about.
Ideas, language, even the phrase "each other" doesn't make any sense.*

~ Mevlana Jelaluddin Rumi



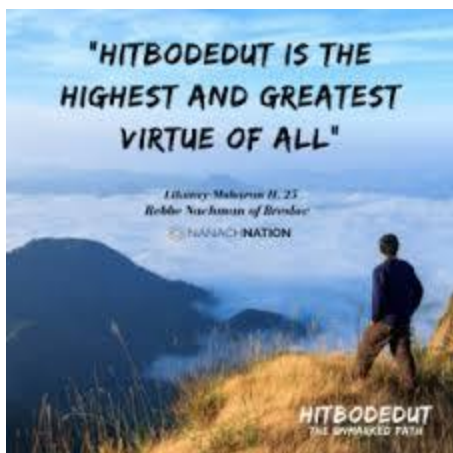
Likutei Moharan, Introduction 15

[Among the daily mitzvot, the lessons] deal with tzitzit, tefilin, reciting the *Shema* and prayer, charity and Torah study, engaging in

ליקוטי מוהר"ן, הקדמה ט"ו
מציצית ותפלין וקריאת שמע
ותפלה. מצדקה ותלמוד תורה.
ומשא ומתן באמונה. מאמונה

business honestly, faith in God and faith in the Sages, humility, fear and love, the great value of holy desire and longing. [Rebbe Nachman also discusses the great value] of praying with enthusiasm and concentration, whether it be the three daily prayers or the other, very valuable supplementary prayers, supplications and requests which we must recite each and every day and in abundance. He pays particular attention to the special value of *hitbodedut*—daily expressing oneself before the Holy One, in the language one normally speaks, pouring one's heart out like water to God that He should make one worthy of coming closer to His service; the importance of reciting the Psalms, through which one succeeds in repenting; the value of crying before the Holy One like a son begging his father for forgiveness.

ומאמונת חכמים. מענוה. מיראה ואהבה. וממעלות הרצון והכסופין דקדשה. מתפלה בכח ובכונה. הן משלש תפלות שביום. הן מגדל עצם מעלת שאר התפלות ותחנות ובקשות שצריכין להרבות בהם בכל יום ויום לומר תחנות ובקשות הרבה. ובפרט גדל מעלת ההתבודדות לפרש שיחתו בלשון אשכנז לפניו יתברך בכל יום בינו לבין קונו. שישפך כמים לבו נכח פני ה' שיזכהו להתקרב לעבודתו יתברך. ומגדל מעלת אמירת תהלים שמזכה לתשובה. וממעלת הבכיה לפני השם יתברך. כבן המתחטא לפני אביו.



Hitbodedut: Nachman of Breslov, *Likutey Moharan II*, 25; Rabbi

Set aside time each day to meditate and pray alone in a room or some meadow and express your innermost thoughts and feelings and personal prayers to God. Use every kind of appeal and argument. Use words that will endear you to God and win His favor. Plead with God to draw you closer and let you truly serve Him. This is Hitbodedut.

You should hold these conversations in whatever language you speak best. Our set prayers are said in Hebrew, but if this is not one's native language, it is difficult to use it to give expression to all one's innermost thoughts and feelings and the heart is less drawn after the words. It is easier to pour out your heart and say everything you need in your own language.

Hitbodedut is of the greatest value. It is the way to come closer to God, because it includes everything else. No matter what you lack in your service of God, even if you feel totally remote from His service, tell God everything and ask Him for all that you need.

Hitbodedut is the highest level: it is greater than everything.



Genesis 24:63

(63) And Isaac went out walking in the field toward evening and, looking up, he saw camels

בראשית כ"ד:ס"ג

(סג) וַיֵּצֵא יִצְחָק לָשׁוּחַ בַּשָּׂדֶה
לְפָנֹת עָרֵב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה

approaching.

גמלים באים:



Likutei Moharan, Part II 11:1:1

Know! when a person prays in the fields, all the flora enters into the prayer, helping him and strengthening his prayer. This is the reason prayer is called *SiChah* (conversation), the concept of “*SiaCh* (shrub) of the field” (Genesis 2:5). All the shrubs of the field empower and assist his prayer.

Likutei Moharan, Part II 11:1:2

This is the concept of “And Yitzchak went out *laSuaCh* (to converse) in the field” (ibid. 24:63)—his prayer was with the help and power of the field. All the flora of the field empowered and assisted his prayer, on account of which prayer is called *SiChah*.

ליקוטי מוהר"ן, תנינא י"א:א:א'

דע, כְּשֶׁהָאָדָם מְתַפִּיל בְּשָׂדֵה, אֲזִי
כָּל הָעֲשָׂבִים כָּלָם בָּאִין בְּתוֹךְ
הַתְּפִלָּה, וּמְסִיעִין לוֹ, וְנוֹתְנִין לוֹ כַּח
בְּתַפְּלוֹתוֹ.

ליקוטי מוהר"ן, תנינא י"א:א:ב'

וְזֶה בְּחִינַת שְׂנֵקְרֵאת הַתְּפִלָּה שְׂיַחָה,
בְּחִינַת (בראשית ב): שְׂיַח הַשָּׂדֵה,
שְׂכָל שְׂיַח הַשָּׂדֵה נוֹתְנִין כַּח וְסִיעֵ
בְּתַפְּלוֹתוֹ. וְזֶה בְּחִינַת (שם כד): וַיֵּצֵא
יַצְחָק לְשׂוּיַח בְּשָׂדֵה – שְׂתַפְּלוֹתוֹ
הִיְתָה עִם סִיעֵ וְכַח הַשָּׂדֵה, שְׂכָל
עֲשָׂבֵי הַשָּׂדֵה נֹתְנוּ כַּח וְסִיעֵ
בְּתַפְּלוֹתוֹ כַּנ"ל, שְׂבִשְׂבִיל זֶה נִקְרֵאת

הַתְּפִלָּה שִׁיחָה כַּנ"ל.

Reb Nachman's Prayer

Grant me the ability to be alone;
may it be my custom to go outdoors each day
among the trees and grass - among all growing things
and there may I be alone, and enter into prayer,
to talk with the One to whom I belong.
May I express there everything in my heart,
and may all the foliage of the field -
all grasses, trees, and plants -
awake at my coming,
to send the powers of their life into the words of my prayer
so that my prayer and speech are made whole
through the life and spirit of all growing things,
which are made as one by their transcendent Source.
May I then pour out the words of my heart
before your Presence like water, O L-rd,
and lift up my hands to You in worship,
on my behalf, and that of my children!

Likutei Tefillah, 2:11

Source Sheet created on Sefaria by Rabbi Zelig Golden