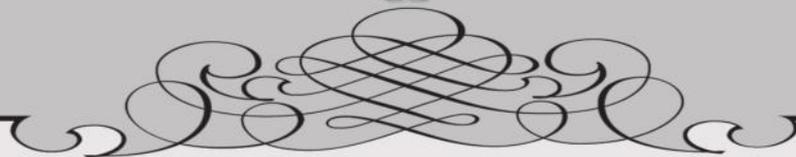


# GATES OF EMUNAH

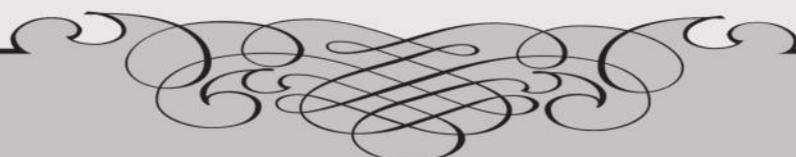


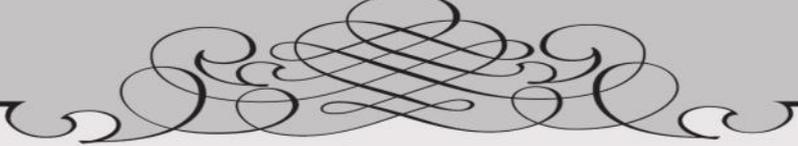
# ROSH HASHANAH 5770





**לע"נ משה חיים בן יונה**  
**לע"נ יצחק בן משה חיים**  
**לע"נ ביילא בת שלמה גרשון**  
**לע"נ ראסה בת משה יצחק**  
**לע"נ מאיר ניסן בן אברהם הלוי**  
**לע"נ רחל בת מאיר ניסן הלוי**  
**לע"נ רפאל צבי בן אריה**





## FORWARD

*The declaration that was sounded, roughly two hundred years ago, by the great healer of souls continues to echo throughout the world. Even today, that very call is breaching new boundaries, landing upon fresh ears and penetrating the hardest and coarsest of hearts, arousing them from their slumber.*

*Of all the Chaggim, our holy Rebbe chose for himself the day of judgment, the day which contains within it all that will unfold throughout the entire year, for the entire world and all that exists within it. On this awesome day the entire creation gathers under the sheltered wings of The Tzaddik who proclaimed: "My Rosh Hashanah is greater than everything!", for it is this day, that the shepherd of the Jewish people received as a gift from Hashem.*

*It is there, in Uman, that come together, all those who no single title can define and for whom the only place that can serve to unite them is that of the "E'ven Sh'siya" (Foundation Stone) - the prehistoric foundation from which the world was drawn forth. Only there, by the Tzaddik, in whom all souls are incorporated, can so many people find their place; each one radiating such splendid grace, drawn from the radiant countenance of the true Tzaddik - the splendor and beauty of the generation.*

*Just then, as the heart rejoices over the great merit of being part of the Tzaddik's following and of participating in such a wondrous gathering, is aroused a yearning to know somewhat more of this amazing Tzaddik, to feel some connection to this awesome beauty, something tangible, to grab hold of a piece of his Torah and to connect to one of his teachings. Suddenly we understand that perhaps the Tzaddik was speaking to me - really to me. Surely the great healer intended his teachings for someone, that somebody should find in them respite from, and healing for, his ailments. Who is that 'someone' if not I, and if so, when will I finally know what is written in these books? When will I try one of his treatments? When will I too, find my path in the wondrous garden of the Tzaddik...?*

*Our Rebbe once exclaimed: "Just the binding (of my books) alone, will be an obstacle." A binding serves to join together many things, but sometimes it also provides an obstacle; it may frighten, discourage or even push away. It is difficult enough to dedicate some time to learn, and then, with a book already in hand, quite often priceless time is wasted in flipping through the many pages in search of the required material, and once again, a precious opportunity wasted away.*

*For this there is a solution - to take samples. Like a fabric store, in which an efficient salesman must provide an array of samples of each fabric and style. In this way, every customer can easily find what he desires. This is how the Rebbe defined the task of his greatest disciple, Reb Nosson - to arrange samples.*

*This booklet, presented to you, is intended for all those searching to find the guidance and remedies devised by the great healer of souls. Within, we have gathered together teachings and ideas of the Rabbis and mentors of Breslov. We have tried to collect a wide range of styles so that each person may find the path most befitting him.*

*Our holy Rebbe taught that the most vital of principles is Emunah (faith). Knowledge, understanding, learning and insight are all to be used for one purpose - to open the gates of Emunah. Fixed in the heart of every Jew is Emunah, an inseparable part of our being. Yet it can be that our Emunah may become concealed under layers of routine, hidden beneath a dark shadow of physicality. This is gallus (exile) - gallus of the soul.*

*It is the Tzaddikim who toiled all their lives with complete self-sacrifice to implant Emunah in every person and in every part of creation, and the keys to the gates of Emunah are hidden within their books. Yet each key on a bunch must be readily accessible; this is the aim of this booklet - 'Shaarei Emunah' (The Gates of Emunah).*

*The teachings of our holy Rebbe contain within them the 'Ein Sof' (infinite), for every Jew to find his place, his personal gate, fitting for the root of his soul. This booklet is intended for anyone who is interested in finding the key to HIS gate of Emunah.*

*This publication is presented to you by the Tzidkat Shalom Organization and follows a series of issues produced weekly in parallel with our sister publication "Elah Le'Trufa". Most of the Divrei Torah contained herein are translated from the original Hebrew. It was with extreme trepidation that we ventured to translate from the Hebrew into English, but realized the need to present the Torah of Rebbe Nachman given over by many of the Gedolei Breslov today. As with any translation there are deficiencies and potential for error both in the contextual and emotive sense, especially as it relates to the more esoteric concepts of our Holy Torah. We have done our utmost to remain faithful to the original text and expression of the Authors.*

*There are no words to express our delight and gratitude to HaKadosh Baruch Hu for enabling us to present this edition in expanded format in honor of Rosh Hashanah and the holy Kibbutz (gathering) in Uman. And a very special heartfelt appreciation is expressed to those who contributed in helping to bring this publication to fruition.*

*To our dear readers, we would be delighted to have you continue with us throughout the coming year. You may sign up to join our list of subscribers and receive the weekly publication by way of E-mail. It is our prayer and hope that we will merit to continue to provide our services, bringing you the choicest fruits of the fields of Emunah and coming to the aid of all those in search of the keys to the gates of Emunah.*

*Wishing you a good and blessing-filled year,*

*The Editors*



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**DIVREI  
TORAH**

## Crowning Hashem Everywhere

By HaRav Yaakov Meir Schecter, *Shlit"á*

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Rosh Hashana is the chosen day when the people of Israel crown Hashem, as is clearly evident from the prayers we say during that day. The Talmud (Tract Rosh Hashana, p. 34) says: Hashem said: "Mention Kingships, Remembrances, and Shofars before me so that you crown me upon you". All three issues are said mainly during the Musaf prayer. The rest of the prayers of Rosh Hashana concentrate almost entirely on coronation.

What's more, our sages say that one of the reasons for blowing the shofar is because trumpets are customarily blown during the coronation ceremony of human kings.

From all this we learn that the main thrust of the day is crowning Hashem as king of the world. So much so, that even though this is the day of judgment for the entire creation, for us it is still mainly the day when we crown Hashem on us. This is very significant, as the Vilna Gaon explains, because there is a major difference between a ruler and king. A ruler, he explains, alludes to the act of "ruling" – exerting authority by force – whereas a king is someone who is willingly crowned by his subjects.

### The main goal of creation is crowning Hashem

The beginning of the world was on the 25<sup>th</sup> day of the month of Elul (Pirkey d'Rabbi Elazar, chapter 8) and our Rosh Hashana is six days later. It is the day Adam was created and crowned Hashem over the world. This is why we say ז"ה "היום תחילת מעשיך" This the day when your deeds have begun" even though creation actually started six days earlier. This is because the world has gained its significance when Adam crowned Hashem. We say "Whoever teaches another man's child Torah is akin to having created him."

This is so because even though he is the natural child of someone else, his significance as a human being lies in him possessing a true da'at, comprehension. Without Torah he is merely a "human animal". Teaching him Torah gives him the stature of a "human manifestation of G-dly" – the goal of man's existence. So, too, the entire world, as magnificent and awesome as it was, was meaningless until Hashem was crowned over it, giving it meaning. This is why the day the coronation took place is considered "This is the day your deeds have begun". Since the world was created for conscious man, the day man was created is considered the real beginning.

The sefer Eitz Chaim (Gate 8, chapter 6) describes the incredible rectifications Adam affected on the first day. This is why we are ordered to "feast on fats and drink sweets etc'...for this day is sacred to our Master...don't be upset for the merriment of Hashem is our strength." We must be incredibly happy for having merited being among the army of Hashem, those who crown Him and unify Him on this day.

This is also why we do not confess our sins on Rosh Hashana because the amelioration of the heavenly verdicts and prosecutions depend only on the crowning of Hashem and celebrating it on this day.

### To Illuminate His Kingdom in the Darkest Places

It is therefore a wonder why Rosh Hashana is the only holiday on which the moon is always unseen.

We should ponder this because the moon, as we know, signifies kingship. It would stand to reason that on this day, when the kingdom of Hashem is renewed, that it should take place on the day when the moon can be seen in all its glory. In fact, all other holidays take place in the middle of the month when the moon can be fully

seen and appreciated – except Rosh Hashana. We need to understand why this is so.

But this can be easily understood when we understand the nature of the obligation of crowning Hashem. We need to see to it that the coronation is complete. We need to make Hashem's kingdom evident everywhere, especially in the lower, covered places. The crux of Hashem being the recognized monarch is when this recognition comes from places where He cannot be seen. This is the secret behind Rosh Hashana being on the day the moon is covered and unseen. We are calling out declaring that Hashem is our king even when we have no visible evidence of it. This makes Hashem's kingdom more complete. The main joy we bring to Hashem is when we recognize his authority when we are "blinded" by this world, yet still we call "Hashem is King, Hashem was King, Hashem will be King for ever and ever!"

### The Secret of the Month of Elul

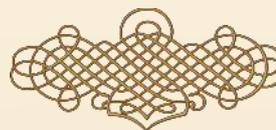
In point of fact, this is the secret behind the essence of Elul, the month we prepare ourselves for Rosh Hashana. This is the month when we need to learn the art of staying with Hashem at all times (Likutei Mohar"an, 6). We need to be able to recognize correctly times of expanded and constricted consciousness and adjust our crowning efforts accordingly. And this is what it says in this lesson:

"The simple explanation is that whoever wants to walk in the ways of *Teshuva* must be resolved to forever strengthen himself in the ways of Hashem at all times, whether being "up" or "down". This means that if one finds himself attaining a great stature, still, he should not be satisfied with it, but endeavor to search higher and higher still...and the opposite is true as well. If one falls to the deepest of depths, even into Hell itself, one should

not become despaired, but should keep on looking for Hashem and hold himself up in any way he can. One should know that it is possible to adhere oneself onto Hashem even from the depths of Hell itself." The goal on Rosh Hashana is to crown Hashem completely. We can do this if we prepare ourselves to do so even when times are hard.

### Elul – the Time for Searching

"Elul" can be understood to mean "searching". When the Torah says "And they **s**earched the land of Cna'an" (Numbers, 11), Unkelus translated "Ye'Elul-lun". This comes to tell you that the essence of Elul is to search within oneself and be ready to crown Hashem at any place, physically, mentally, and spiritually. This is why one must search his soul, especially in the darkest and deepest places, if one is to crown Hashem properly.



# Questions and Answers to Maximize your Prayer at the Holy Tziyun of Rebbe Nachman

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By HaRav Kaletsky, *Shlit"á*

How can someone describe the great nachas and joy, both in heaven above and down here on earth, as tens of thousands of Jews are taking heed of the call of the Rebbe, zt"l, sacrificing themselves in order to carry out his holy command to gather together by him for Rosh Hashanah.

The Rebbe once remarked how every step of the way creates an angel. Just imagine how many angels are being created from all the thousands of travelers together and from all their difficulties and overcoming of obstacles which they experience, from acquiring a ticket to the whole organization of the trip, not to speak of the journey itself.

Is it a wonder, then, that Hashem has such delight from this? The day of the coronation of the King, Hashem, approaches. Now is the time that the Tzaddik is going to extract from the Sitra Achara all the good which he has caused Klal Yisroel to lose out on throughout the whole year (see Likutei Moharan II 8).

It's therefore possible that various different questions, doubts and confusion may come up, in order to disturb us from achieving the joy and satisfaction that we should be, concerning this journey. The forces of the yetzer hara are disturbed that heaven is taking such enjoyment from what's happening, and with all their might they are trying to confound this holy enterprise, by bringing into our hearts dejection and lack of enthusiasm.

We therefore thought it worthwhile to provide answers and practical solutions to several questions which have been brought to our attention.

## *Question #1*

**I was looking forward the whole year for this journey to Uman. But now that I'm here, I've totally lost any enthusiasm. My heart feels all blocked-up. Where has all my passion gone?**

It's imperative to know a very important concept in the service of Hashem. The yetzer hara of a person is not one, big yetzer hara, which sometimes you win over, and sometimes he wins over you. Every test we pass through in life is a totally new yetzer. Whenever a person wins over one yetzer hara, he is immediately sent to combat a new yetzer hara.

Therefore, don't get taken aback when you realize that in the past you may have had a longing and yearning for kedushah, and now all that former

excitement is gone. This doesn't mean that you've fallen. All it means is that you were already victorious in the first battle when you originally thought about doing Teshuvah, and developed a desire to travel to the Tzaddik, at that point.

Now that you are by the Tzaddik, a new encounter is starting with a new enemy: a battle to regain your excitement and enthusiasm.

See Likutei Moharan I, Lesson 72, for a more detailed explanation of this concept.

## *Question #2*

**I am always thinking of all the stories which I've heard about the great Breslover Chassidim of previous generations, how they would spend whole days and nights in prayer and Hisbodedus by the Holy Tziyun. I also see all the people standing by the Tziyun, and how they all seem to be so full of enthusiasm. Why am I so unsuccessful at being like them?**

We must be very careful when we hear stories about Tzaddikim and other great people. Their main purpose is to provide general inspiration to serve Hashem better. But be wary of trying to imitate any Tzaddik or great person. Everybody has his own unique soul and therefore a different way of serving Hashem and everyone must concentrate on his own talents when coming close to the Tzaddik, and to take from him what he needs to take.

We have no understanding of the exalted Tikkunim, rectifications of our souls, which the Rebbe is performing by the Tziyun. We are here because of the trust we have placed in the Tzaddik, and our faithfulness to his command. We must therefore realize that the Tzaddik rectifies everyone according to his individual soul. For one person the Tzaddik does this by causing him to be filled with thoughts of Teshuvah and repentance, and for someone else, the Tzaddik does the same thing with feelings of detachment. (This is explained in Likutei Moharan I, 63.)

Sometimes the rectification of our blemishes is dependent upon a person getting a very strong feeling of rejection, until he almost feels sorry for expending himself so much to come to the Tzaddik. If he will then overcome his feelings, and be stubborn not to despair, and instead to simply do whatever he has to, like saying Tehillim, this alone will merit him to his Tikkun. This is explained at length in Likutei Halachos, Tefillin 4.

Be strong! Maybe you were chosen to be the one to demonstrate the strength of being able to have faith even without any feeling.

## *Question #3*

What do I do? I'm standing by the Tziyun, trying to arouse myself. I say some Tehillim, Likutei Tefilos, and I try with all my might to pour out my heart to Hashem, and it just doesn't work. My heart is locked up, and the well of tears has dried up.

The Rebbe has already taught us that when a person is praying and is thinking about how he would like to cry, this in itself is a "foreign thought." He should be trying to concentrate only on the words of the prayers which he is saying, and to also keep in mind that Hashem is certainly listening to him.

The same applies when doing Teshuvah, and confessing one's sins, and begging for a better future; say the words, even without any feeling. Keep out of your mind any thought or anticipation of trying to feel something or to cry. Just believe with simplicity that you are for sure being heard.

(On a side note, that even though it's for sure good to get close to the Tziyun, it's still possible to pray anywhere in the room. There's no need to wait or push until you reach it, as explained in the writings of the Tcheriner Rav.)

You must be very careful about this, because this is one of the most common causes of confusion which affects many people in every prayer and Hisbodedus, and especially by the Rebbe's Tziyun. They are constantly checking themselves to see if they are feeling something or not.

We don't mean to say that you should pray just with lip service, without any feeling whatsoever. On the contrary, you should try to concentrate on what you are saying, but the feelings should come automatically. You don't need to force yourself to experience something. Just say the words, simply and honestly, with whatever's in your heart right then, together with bearing in mind the belief that Hashem is certainly listening.

An additional thing which is important to emphasize is to set aside time during your stay in Uman for Torah study, such as Chumash, Gemara, Mishnayos, and Shulchan Aruch. It would even be advisable to have a study partner. This helps very much to have a clear, fresh mind. The Torah which you study also helps out in your prayers. It's been tried and tested that when the mind is empty of Torah, it's difficult to engage in Tefillah. (Of course, that doesn't absolve someone from praying when feeling empty.)

It's also important to make time to study the Rebbe's works. Take an idea from the Rebbe or Reb Nosson on Rosh Hashanah, think about it, and discuss it with your friends. This will help you build up your mind and heart to be able to pray better.

*Question #4*

During the stay in Uman, I feel a pressure to be especially careful to spend my time wisely, to accomplish as much as I can. This completely takes away my enthusiasm to be by the Tziyun. Everything I do I think that maybe I should be doing more, or that I should be doing something else now. I have no satisfaction from any prayer or study, and I feel like the whole time I'm persecuting myself for wasting time. After a day or two I'm already looking forward to the flight home, but on the plane I'm full of regret for not spending my time properly.

Even when going back to my quarters to eat or sleep, I feel that maybe I'm supposed to be trying harder to stay by the Tziyun, since every moment there is worth a treasure.

**Every morning there's this fear, what will I do the whole day by the Tziyun, and ultimately the whole day passes without doing anything.**

Everybody has to recognize his own abilities, to know how long he is able to spend by the Tziyun. Of course, it's important to be careful not to get carried away with idle chatter, getting into a conversation with every friend you see. Try to see that the conversations that you do have revolve around serving Hashem, and be careful not to get into arguments. With such an attitude, there's nothing to worry about, for on the contrary, such conversation can provide a break to refresh your mind. It's understood that you can take care of all your needs, to spend time at the apartment, to eat something, or to rest. In this manner, even the time spent away from the Tziyun can be considered akin to preparation for serving Hashem.

It would be great to start a new beginning in Uman, to start keeping "Shvisi Hashem LeNegdi Tamid", to constantly place Hashem before me. Even in the apartment, and even at meal times. The Rebbe related to us how much he toiled to develop the habit of always thinking about Hashem. It's certainly good for us to start now, when we are by the Rebbe, especially at the times when we are outside the Tziyun. Even when it's hard and we aren't successful, keep starting again, even a thousand times. This is the only way to start getting into the habit of "shvisi", to start again and again innumerable times, whenever you remember Hashem, especially when involved in mundane matters.

As a preparation to being by the Tziyun, it's good to first study Torah, and then to go to the Tziyun without taking a break for idle chatter. But the main thing is that everything should be with tranquility and without pressure.

By the Tziyun, start with thanking Hashem for whatever you've merited until now, and then talk

to Hashem about Teshuvah and confession for some time. Afterwards say the Tikkun Haklali, and the prayer afterwards. It's very important to try to do Hisbodedus, to pour out your heart to Hashem, but even then, to be careful to avoid pressure and anxiousness. Try hard to speak from the heart, with simplicity, about whatever is on your heart and all that you desire.

When there is a need to rest, you can sit by the side and simply say Tehillim. You can even rejuvenate yourself by speaking with your friends, to go outside, get some fresh air, and get something to eat. There's nothing wrong with that. But be careful to avoid arguments and pointless conversations. You can then go back to the Tziyun for a little more. Just like in Yeshivah, when there is a set time to learn, and a time to take a break.

In general, when somebody doesn't have a schedule, even if he plans on spending the whole day in Torah and prayer without a break, at the end of the day he ends up wasting his time either in the apartment, or eating, or checking out what's for sale by the vendors. But when he schedules himself, he knows that there will be time to eat, there will be time to speak with friends, and there will be time to sleep and rest. And there will be plenty of relaxed time for Torah study, prayer and Hisbodedus.

Even if this is also too hard for you, don't get upset. The most important thing is just to keep away from things which might cool you off from the tone of Avodas Hashem.

The main and most important thing is to be relaxed. Remember the great privilege you have to participate in the holy Kibbutz by the Tziyun, an awesome thing of which there is nothing greater, and to ask Hashem that the whole experience should help you to come closer to Him throughout the year.

When you accustom yourself to think in this fashion, you will be able to spend your entire time attached to Kedushah. This in itself is preparation for Rosh Hashanah, to realize that everything, even resting, is a component of serving Hashem. Recite Berachos with concentration; eat slowly, without pushing to get a portion, with the certainty that nobody has the ability to take away from you that which you are supposed to receive from Hashem. Speak with your friends with Derech Eretz, without lightheartedness or Lashon Hara or arguing. Realize that proper behavior is also part of serving Hashem.

With this you will be able to absorb the atmosphere of spiritual elevation which surrounds the Tziyun. As the Rebbe teaches in Likutei Moharan #191, that it's possible that two people

could be sitting right next to each other, yet one is enjoying the experience of spiritual delights, and the other feels nothing. It all depends on Simcha, joy, and Emunah, faith, clarity of what you want, and serenity.

The Rebbe describes (Likutei Moharan II #115) how many people have yearned to ascend to Eretz Yisroel, but from their great longing they were unable to imagine that Eretz Yisroel exists in this material world. When they got there they saw how the land is just like the rest of the world, and there is earth and stones there just like everywhere else. We must realize that with material eyes we can't see the difference. Everything depends on faith.

The same applies with everything pertaining to Yiddishkeit. For example, when we hear about the greatness of the Tziyun, and the holiness of Rosh Hashanah, we imagine something heavenly and other worldly, which we have a strong desire to reach. But when we actually get to Rosh Hashanah, we can't understand how this is the thing which we were longing for so much. With material eyes, the place looks just like everywhere else, especially since we have gotten so used to it, and it is so full of masses of people. The awesome day of Rosh Hashanah seems to be an ordinary day. This is how the world works; sometimes a person has an inspiration and sees the world with entirely different eyes. Other times are simpler; then, the material world conceals everything and makes itself look real.

This is the reason why when we reach Uman and the Tziyun we don't feel content, and we find ourselves persecuting ourselves that maybe I should be doing something more. We don't feel happy with actually being by the Tziyun, and simply saying the Tikkun Haklali, and simple words of Hisbodedus and Torah study. We are therefore constantly looking for another "experience".

This is a sign of "Ribuy Ohr", of not concentrating on what we are doing at that moment, and realizing that this is the mitzvah which Hashem expects from me right now. This is what brings joy in performing mitzvos, as explained in Likutei Moharan #5. Instead, we are always thinking about what's coming next. Perhaps this is also an important thing to daven for these days - that Hashem should remove from us this terrible "thirst", that we are always wanting and searching for more and more and we don't know how to connect with Hashem and be cheerful with what we have. (See Likutei Moharan #76)

We must get used to concentrating on what we are doing at the present moment, and to believe that awesome things are taking place, things above our perception, which the Tikkun HaOlam is dependent upon.

### Question #5

**In Uman we are constantly meeting up with friends. A lot of time is wasted because of this. One year I decided not to speak with anybody, but it ended up being very stressful, not to answer to anybody. What is the proper way to act?**

Reb Nossan would remark, the Baal Shem Tov came into the world in order to uproot the concept of a “beize lamden” (an anxious scholar). This means those who take Avodas Hashem as a stressful, pressure-filled experience.

In everything we do, it’s best to take the middle ground. Of course, we must be careful not to waste time, but on the other hand, one of the ideas behind the Kibbutz gathering is the great unity which is displayed between the Breslover Chassidim. Therefore, it’s certainly proper to spend time in friendly conversation. Especially since many people are not in such a great state of mind, and sometimes with just one good word, you can save him.

The clarity in this issue is as explained above in the previous question. When someone is scheduled, he knows that there is a set time for everything. There’s a time to learn and a time to pray, which at that time nothing else can bother him (of course without any anxiousness or nervousness, without hurting anyone who stands in his way, and not to be angry at himself when unable to carry out all his plans). So too, there’s also a time to speak with others, and he knows how to talk and also how to stop talking.

The main thing is that it should be done as Avodas Hashem. The mind also needs a rest through speaking with friends. (Needless to say, it’s important to respect the sanctity of the Tziyun, and not to discuss mundane matters over there.)

### Question #6

**I don’t find myself in Uman. I feel like there’s noise and tumult from all directions, with such large crowds and so many different types of people. I have nowhere to sit by the Tziyun. Even on Rosh Hashanah itself I don’t have a seat, and throughout the entire prayer there’s pushing. How is it possible to concentrate on anything in this situation?**

There’s no solution to the tumult, but everything depends on how we choose to view the whole matter of the Kibbutz.

Breslover Chassidim have always considered the harmony between the participants of the Kibbutz to be an exalted element of Avodas Hashem. Everyone leaves his own concerns aside and considers himself to be just another soul that merited joining the Kibbutz. Therefore, even the simple folk were able to sit side by side with the

great Ovdei Hashem.

Chassidim relate how Reb Nachman, the Tcheriner Rav, would look into the face of each of the participants of the Kibbutz. He would not wear his special rabbinical attire, and would act like everybody else. About the great Chassid, Reb Getche, we are told, how the entire year he would pray with awesome screams, but on Rosh Hashanah he would pray just like everybody else.

Well known, also, is the story about the last year of the Rebbe’s life, when two Chassidim were missing for Rosh Hashanah; the great Reb Aaron, the Rav of Breslov, and another simple Chassid named Berel. The Rebbe remarked then, “Ahreleh iz nit du, un Bereleh iz nit du.” In other words, holding them equal in regards to the Tikkunim of the Kibbutz.

The entire year, we concentrate on our own private service of Hashem and spiritual growth. On Rosh Hashanah, we work on trying to leave these thoughts of personal honor and success, and we try to enter into thoughts of recognizing Hashem and performing Mitzvos solely for His honor. How do we go about this?

Through gathering together for prayer and Avodah, a person feels how everybody has come together to coronate the King, and I with my own private service am only one part of the entire nation of Klal Yisroel. Like an article of clothing which is produced from many threads, the benefit of each individual thread is only realized when they are all woven together.

This is our work on Rosh Hashanah; to stop concentrating only on myself, and my progressing and achieving successes. In its place, to nullify myself and unite with the masses who are gathered to recognize and accept Hashem’s kingship, and to understand how every person is part of Hashem’s nachas- and I am one of them!

Such an outlook, on one hand causes great happiness and satisfaction, and conversely, humility and meekness. In such a way, it’s possible every moment to have vitality from the Kibbutz, together with the commotion and pushing, crowds and different types of people. We are all crowning Hashem together, and we all want the glory of Hashem to be revealed. **On the contrary, this is what is so glorious about the Kibbutz: how it helps us leave our egos a little, and to concentrate on the glory of Hashem.**

Of course, everyone has his own personal Avodah, his way of serving Hashem, according to his personality and soul. Therefore it’s important to spend the time in Uman with Hisbodedus, prayer and Torah study. But everything should be together with a feeling of the unity of all these Jewish souls coming together to recognize Hashem’s kingship.



Give everyone the benefit of the doubt, have patience for everyone. This will elevate your mind, to only want Hashem's honor.

We can now understand what the Rebbe said to the person who requested to be able to come after Rosh Hashanah, since then it's easier for him to concentrate. The Rebbe told him, "Whether you pray or not, whether you eat or not, the main thing is to be by me for Rosh Hashanah." For sure, the Rebbe didn't mean that we shouldn't care about prayer. What he meant is that we should rise above thoughts of individual successes, and to join together in screaming, "HaMelech!"

It's necessary to view the crowds in a different way. Judge everyone favorably. Everybody here has come with a desire and longing for Hashem. Everybody is a precious gem, a pearl, from which a crown will be fashioned for the King (see end of Likutei Moharan 6). I don't want to make an issue of the material over here. The Rebbe is now connecting heaven and earth.

When we adapt such an outlook, we won't be bothered anymore by where to sit, or a need to be able to concentrate properly without outside distractions. On the contrary, we will understand that the trip to the Rebbe strengthens our Emunah, to know that Hashem will help me to find everything that I need, which is the most important lesson in our lives. We will then understand that if the Rebbe brought me here to Uman, he will certainly take care of a place for me. We will believe in divine providence, and we won't think too much about it.

Now, the days of Rosh Hashanah, the day when Man was created, is the time that freedom of choice and the possibility of forgetting about Hashem's honor was created. Now, the main battle is to understand how to connect with Hashem from the midst of all these situations of confusion and tumult. This is part of the Tikkun of Rosh Hashanah.

#### *Question # 7*

**I feel a paradox within myself. On one side, I try to rely on the power of the Tzaddik, and to rejoice with the great zechus of being part of the holy Kibbutz. But I also know that I must present my own, personal Avodah of praying with all my might, and repentance. The Rebbe has so many teachings describing the personal Avodah of each individual on Rosh Hashanah, to purify the mind, and to accept Hashem's kingship.**

**Also, with regard to that which the Rebbe said, that he takes care of all of his Chassidim already on the first night of Rosh Hashanah. If so, what is my job the next two days, and the subsequent days of Teshuvah and Yom Kippur?**

We will not discuss the subject of attaching oneself to Tzaddikim. We will just mention that faith and trust in Tzaddikim and their awesome strength is a reality. There are tremendous Tzaddikim who are performing Tikkunim. This is not just imagination and guesswork, this is reality. We already have belief in this idea, as we understand it to be true. We must awaken that faith every time we ascend to the Tziyun and Kibbutz of Rosh Hashanah, even when we don't understand anything. And the more we will study the teachings of the Rebbe and Reb Nosson concerning this subject, we will come to understand more and more.

What is Tikkun? What needs to be rectified? What has been ruined?

Everything has already entered into a state of ruin through the first sin of Adam, for which he was banished from the Garden of Eden. His way back was guarded by a "revolving flaming sword", which alludes to the confusion which we experience in our attempt to enter into Avodas Hashem. At that time, it became difficult to feel the sweetness of closeness to Hashem, and as a result, we stumble in sin. This has now become our life's work; to rectify the sin in order to be able to return to Gan Eden, and a life of joy and faith.

Even if we ourselves have added to the roster of sins, and the concealment has overcome us, and our minds and hearts are stopped up, and many obstacles stand in our way, we still should not despair. Everything can be fixed and rectified, and we can gather new vigor to reverse the concealment.

Rosh Hashanah is the anniversary of the day Adam was created and originally sinned. It is the day that we try again every year to rectify the concealment which started at the world's genesis, and to remove the concealments which have been added over time.

The Rebbe works to rectify souls. He draws upon us new souls. We of course are not looking for ways to be acquitted in order to be absolved from the yoke of mitzvos. Quite the opposite, Reb Nosson once remarked how especially after Yom Kippur, when we are clean of all sin, is an opportune time to renew our commitment to Avodas Hashem.

When we pay attention to the prayers of Rosh Hashanah, we will see that sin is almost not mentioned anywhere. The entire prayer is about accepting Hashem's kingship, that we should merit feeling Him, with love and awe of Him. This really is the crux of the sentence which has been placed upon us; not to feel the sweetness of that feeling.

In truth, everyone, deep inside his heart, wants only Hashem. Preventing us from feeling that is the

yetzer and materialism, and our desires for other things. Through them we have fallen under the dominion of strict judgment, which causes us not to feel and taste the light and sweetness of the closeness to Hashem. This is what needs "Tikkun", that we should be able to return to Gan Eden.

We therefore travel to the Tzaddik who performs these awesome Tikkunim, that we should be able to truly purify our hearts and thoughts, to receive his Torah which encourages us and brings our hearts closer to Hashem. This is what we pray for when we say, "Remember us for life," eternal, true life. To be entered into the book of Tzaddikim, to understand their Torah and to apply it. (see Likutei Halachos, Tefillin 5, Sukkah 7)

It would seem then, that if we have already been taken care of on the first night, and we have already received our Tikkun, now we can really scream "HaMelech" from the depths of our heart, and to repent with feelings of renewal and with greater vigor throughout the coming Days of Repentance.

We can now understand a little bit what Reb Nosson meant when he said, "On Rosh Hashanah everyone screams, 'HaMelech', but the actual coronation is in Uman." For that is where all the severity is mitigated in order that we are able to accept upon ourselves the yoke of Heaven willingly and with joy.

*Question #8:*

**Thank G-d, I merited feeling a little inspiration in Uman, and to taste a little of the wonderful experience of connection to Hashem. However, I'm scared of returning back to everyday life. I know that I will be unable to stay with these feelings.**

The Rebbe once told Reb Nosson, that there is a concept of traveling to a Tzaddik, and there is also a concept of "coming home." By Kabbolas HaTorah, when Klal Yisroel received the Torah, they were told afterwards, "Return to your tents!" The entire purpose of the journey is in order to learn how to serve Hashem throughout everyday life.

This is one of the most fundamental principles of the Rebbe's path, to serve Hashem in the "running ups" and in the "returning back downs": To taste some true light, and immediately to constrict oneself to little actions in order to cleave to Hashem throughout normal life, after having tasted the truth. The main parts of life are the times when we are down. The ups only come at specific times, in order to give us a taste of the truth, in order to take with us a lasting impression that will help us to remember what we really want out of life, until we merit more permanence in Torah study and prayer.

On Rosh Hashanah, every Jew merits some feeling of fear of punishment, and of accepting the yoke of Heaven, especially at the holy Kibbutz. In addition to the central idea, how we have all truly taken part in a great and awesome event which rectifies the soul, after Rosh Hashanah, we shouldn't be checking and thinking about it too much, about what happened, and what will be. Just concentrate on the joy and the awe, and to look for practical ways to keep this mind throughout the Days of Repentance. This is the main way to do Teshuvah. This is how we will merit forgiveness that will help us to continue the joy and energy throughout the coming whole year.

It's therefore advisable to set aside time, and to contemplate, and to have Hisbodedus, about any idea or action which you would like to accept upon yourself for the coming year, **but something that you will be able to keep up with. It's not expected from a person anything which he does not have the ability to do.**

*Question #9*

**When I just leave the Tziyun, I see those same familiar trials, as if nothing has changed.**

You must remember, the Rebbe doesn't take away our freedom of choice. He only helps us to serve Hashem together with our free will. In other words, on one hand he calls us to wage battle with the yetzer, but on the other hand he also gives us encouragement in the face of difficulty and failure. But he has revealed to us in many places how he has left the actual work for us to do. Everybody must pass through whatever experience he has to in order to reach his potential.

Therefore, the most important resolutions for the coming years should be in regard to studying the works of the Tzaddik, and to fill our minds with more and more of the Rebbe's Torah and advice, and to listen to lectures and classes from Breslover Chassidim. Through this we will be able to cleave to Hashem in every situation, whether on a high or during a "low", and we will know how much Hashem takes pride in us, and we will cherish every small good point, and we will rejoice and enjoy every mitzvah and good deed which we merit.

We must be ready to return home like an armored soldier, who sets out for battle with confidence, with a sense of mission. Even if there is danger, and even if he is wounded, he still knows that he certainly has received the Tikkunim of the Tzaddik who goes before him, that no matter what will happen, with Tzaddik's strength, he will always be able to renew himself to start again in Avodas Hashem throughout the coming year.

# Inspiration in honor of the journey to the *Tziyun* of our holy Rebbe

By HaRav Eliezer Berland, *Shlit"z*

With awe and trepidation, we are now beginning our journey, thousands of people from every corner of the world. Has there ever been such a great thing? Has anything of the like ever been heard of? After roughly fifty years of the iron curtain, about three generations of true holy *tzaddikim* who did not merit to make it to the Rebbe's *Tziyun*. And now WE, the spiritually impoverished, who are so far from the point of truth and *Kedusha*, are making the journey. Upon us has befallen divine mercy of levels beyond comprehension to travel to the one who possesses intelligence supreme to any other, wisdom incorporating all wisdoms, a soul inclusive of all Three *Avos'* (forefathers) and all Seven Shepherds<sup>2</sup>. A raging sea of mercy has suddenly burst forth, sweeping us to the source of light, compassion and *teshuva*; the source of *kedusha* and *tahara*. We now stand ready to immerse ourselves in infinite waters of *kedusha* and *tahara* that will renew every part of our souls<sup>3</sup>; our *nefesh*, *ruach*, *neshama*, *chaya* and *yechida*<sup>4</sup>, so that we too should merit to be "exactly like me,"<sup>5</sup> to achieve the highest level of *yechida* attainable (*yechida she'be'yechida*<sup>6</sup>), with a new spirit of *kedusha* and *tahara* to know that "there is nothing else but Him" and that the physical world is truly nothing .

Who is it that can bring us to shed rivers of tears, day and night, over the days and years that have passed by without *torah* and *tefillah*, without *teshuva* and regret; filled instead with brazen arrogance and terrible impurity. Even if we should live numerous years and do nothing but confess and cry day and night, we could not atone for even the slightest sin<sup>7</sup> of a fleeting second. How much more so for all our lives, in which we have sunk to the deepest depths of the realm of evil, "save me Hashem because the waters have reached until the soul"(Tehillim 69,2), "waters flowed over my head; I said, 'I am doomed!'"(Eicha 3,54). And there is no one to save us from all the impure thoughts, sights and other terrible transgressions that bombard us day and night, leaving us with no possibility of inner peace.

All our hope and faith is that as we draw closer to the source of *teshuva*<sup>8</sup> which preceded the very creation of the world<sup>9</sup>, that is higher than the *torah* itself<sup>10</sup>, we should indeed merit with this journey to

true, sincere and complete *teshuva*; to have every part of our souls renewed<sup>11</sup> and that we should never again return to the ways of folly.

And so if we proceed, with trembling knees and tear-filled eyes, will we truly be worthy to have our *teshuva* accepted? Will we truly abandon from here forth our forbidden thoughts and sights? Will we merit from today to: "Who may ascend the mountain of Hashem, and who may stand in the place of His sanctity? One with clean hands and pure heart who has not sworn in vain..."(Tehillim 24,3)"? Will we truly merit to purity of heart, that the waters of purity and sweetness should wash us clean of our illness and filth? That we should merit renewed souls, that our prayers should be received in favor and that we should be granted a fresh start in which we will begin to close our eyes to this lowly world that it should not taint us in thought, word or action with the poison of The *Nachash* (primordial snake) in whose belly the world has been completely consumed.

We are now coming to the place where we can be freed, in the blink of an eye, from The *Nachash* that has engulfed us from head to toe, not leaving even one strand of hair unconsumed. Only The *Tzaddik* who is called "*Levyasan*"<sup>12</sup>, as taught in the *Zohar Ha'kadosh (Parshas Ki Tetsei pg.279)*<sup>13</sup>, [The *gematria* (numerical value of the Hebrew letters) of '*Levyasan*' is 496, which is also the *gematria* of '*Nachman Ben(son of) Feiga*'], whose 248 limbs, internally and externally [ $248 \times 2 = 496$ ], where transformed into spiritual torches of fire, can take us out from the stomach of The *Nachash*.

Our Holy Rebbe stated that even in his time he had succeeded in freeing many people from the grasp of the *Samech Mem* (Satan), and his strength has continued to grow from day to day and from moment to moment, so much so that he can free even us, and there is no end to the ways and means of salvation drawn from the endless "wellsprings of salvation" that are without boundaries and without limit. It is only because of our own endless arrogance that we are so far from truth and humility, sunken in all sorts of jealousy and terrible impurity and that we have still not merited to sincere *teshuva* with true regret from the depths of our hearts. Surely if we had truly regretted our wicked ways we would have already been saved long ago. And now, from where will come our salvation, being that we are still so far from true regret for the past and from full-fledged resolve for the future not to sin ever again?

However, we nevertheless believe with perfect faith, and will not, God forbid, allow any despair to sway us, that there is no greater sin and

transgression than despair<sup>14</sup> and belief in any lack of hope. We know, with as much clarity as we know that the sun and the moon shine in the sky, that it is within the great power of The *Tzaddik* who is going to arouse us to true *teshuva* and remorse with all the heart, and to uproot from within us, once and for all, any trace of evil in thought and in sight that are the bitter fruits of the many reincarnations spent in the deepest depths of evil and below, since the sin of the *Eitz Hada'as* (The tree of knowledge) until this very day.

We are traveling to the radiant heavenly light of *Adam Ha'rishon*<sup>15</sup> (the first man, who until his sin had radiated a spiritual light that nullified that of the sun), to a soul that never once sinned, a soul that fled from within *Adam Ha'rishon* before he even entertained the thought of sin, that did not taste from the *Eitz Hada'as* in action, sight or thought<sup>16</sup>. A soul that never ceased it's *Dveikus* (cleaving) to Hashem for even a moment<sup>17</sup>, that never saw the physicality of this world at all, that passed through this world without eyes, without ears, without a mouth, without hands and without legs<sup>18</sup>, that never took a breath from this world; the wondrous soul that cannot be comprehended, the soul before whom no gates are closed and no heart impenetrable.

We are coming closer to the flaming fire that can burn and eradicate any trace of impurity, we will soon fulfill the verse "anything that comes into fire, you shall pass through fire and it will be purified" (Bamidbar 31,23)<sup>19</sup>, we are progressing with broken hearts and rivers of tears with which to burn away all of our sins, unintentional and willful, from all our *gilgulim* (reincarnations), truthful cries and broken heartedness drawn from he who is the heart of the world, the root of all hearts, whose toenail was more heart-like than the very heart of any other, he is the one more compassionate than all those with compassion and it is he who promised, without compromise, that he will come to the aid of all those who travel to him simply and sincerely for the sake of *teshuva* alone.

The little bit of broken heartedness that we have and the few tears we will merit to shed in the coming days will suffice, through the power of the awesome *Tzaddik*, to create wondrous vessels to cleanse us of our sins, to refresh every part of our souls, to uplift our prayers<sup>20</sup> and our *teshuva*<sup>21</sup> until all of the gathering and all of the Jewish people are uplifted back to our root in Hashem's Throne Of Glory, to be included in the root of all the Jewish souls, to be incorporated with all the souls of the coming awesome and holy gathering, to truly feel our lowliness, that we are truly the worst, lower

than all the others who join in this holy gathering and every other Jew, wherever he may be<sup>22</sup>, to feel that all of them are closer to true *teshuva* and that in truth we have no hope of sincere repentance if not for the awesome and holy *tzaddik* who promised to come to the aid of every one of us.<sup>24</sup>

In his merit and through his power, all of our prayers and *teshuva* will be accepted, even those of the spiritually poor and impoverished. It is in his reliable hands that we have entrusted ourselves, to purify us of any trace of sin and iniquity until the coming of *Moshiach* in the blink of an eye, this very year, in the merit of our holy Rebbe, Amen.

#### Footnotes:

<sup>1</sup>See Lekutei Moharan lesson 58.

<sup>2</sup>Lekutei Moharan lesson 22,3. Biur Halikutim; see Likutei Halachos Choshen Mishpat, Hilchos Nezikin 4,16: "...that we should merit to find the true Tzaddik who incorporates The Seven Shepherds, for only he can work on the rectification of our souls, to heal us of the tremendous pain and illness of our souls and to draw us to an understanding of Godliness."

<sup>3</sup>Biur Halikutim lesson 22, key 11.

<sup>4</sup>The five levels of the soul.

<sup>5</sup>Sichos Haran #165: "Every single person can merit to come to my level, to be exactly like me"

<sup>6</sup>Every one of the five levels of the soul includes within it five levels, thereby making Yechida within Yechida the highest possible level. See Chayei Moharan #267: "he achieved the level of Yechida in highest form"

<sup>7</sup>Chayei Moharan #304: "How can you possibly repent, will your days and all your strength ever suffice to correct a single item of all the damage you have done? It is only because I rectify for you and I have the power to do so-that is, all the damage you have done up till now. From now on the main thing is not to carry on like before..." see also Sha'ar Ha'gilgulim introduction 22.

<sup>8</sup>See Likutei Halachos Orach Chayim, Hilchos Rosh Hashana 6,2:"...therefore we need to travel to true Tzaddikim for Rosh Hashana who involve themselves with this path in order to bring repentance to the world, upon which the coming of Moshiach is dependant as the sages taught and as the verse states: 'A redeemer will come to Zion, and to those of Jacob who repent' (Yeshaya 59,20), for the name of Moshiach preceded the world as the verse states: 'before the sun his name connotes mastery' (Tehillim 72,17), so too did repentance precede the world, therefore it is he who knows the secret of 'In the beginning' (Bereishis 1,1) through which is the main path of repentance, and from him all the true Tzaddikim receive."

<sup>9</sup>Talmud Pesachim 54,Nedarim 39, Zohar Acharei Mos pg 69.

<sup>10</sup>Tzaddik #565, Sichos Haran #3, Likutei Halachos Hilchos Ona'ah:"...for according to the laws of the torah there would be no rectification for a sinner at all, but repentance is higher than the torah and through it all is turned to good and willful sin turned to merit." See also Zohar Chadash Parshas Chukkas pg. 50, Tomer Devorah chapter 4.

<sup>11</sup>Biur Halikutim lesson 22 key 11.

<sup>12</sup>The Levyasan is an enormous type of sea creature described in scripture, Pirkey D'Rebbi Eliezer mentions that it eats one whale a day.

<sup>13</sup>See there, that the Levyasan represents the "Tzaddik who is the foundation of the world"(Mishlei 10, 25) and parallels the attribute of Yesod (foundation) which is the paradigm of holiness and purity.

<sup>14</sup>See Shivchey Haran #2

<sup>15</sup>Sefer Hagilgulim chapter 19, Sha'ar Hagilgulim introductions 29,31,32,35,36. See also Sefer Halikutim Bereishis 4, Zohar Harakiya 58 pg 9.

<sup>16</sup>Hashmatos to Chayei Moharan #290(from R' Alter Tepliker) regarding what is stated in Sichos Haran:"One thing I managed to achieve and through this I merited to what I merited", and it was not explained what it was, I heard that he said that it is brought in the Kabbalistic teachings that when Adam Harishon ate from The Tree of Knowledge all the souls that were included in him tasted from the tree too, but his holy soul merited that it did not taste from it at all." It is known that there were souls that left Adam before the sin (Beis Aharon of Karlin pg.99, regarding the Baal Shem Tov.) See also Sha'ar Hagilgulim introduction 32 that all souls were at that time incorporated in Adam except for the completely new souls to which Adam did not merit, and were not include within him. See also Kochvey Ohr Chochmah u'binah #41.

<sup>17</sup>See Shivchey Haran #2.

<sup>18</sup>See Rabbi Nachman's Stories #13 The Seven Beggars, where The Rebbe tells of seven beggars, one blind, one deaf etc. Each one explains how, in truth, they have no defect all. For example the beggar with the speech defect says:" Actually I am not blind at all. But the entire duration of the world's existence is not considered by me to be even the blink of an eye. (It was for this reason that he appeared to be blind; he did not look at the world at all.)" See also Tzaddik #272 that from this story one can understand the Rebbe's greatness. See also Yemey Moharnat part 1 #66.

<sup>19</sup>See Likutei Moharan lessons 4 & 156.

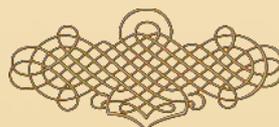
<sup>20</sup>Likutei Moharan lesson 2.

<sup>21</sup>See note 7.

<sup>22</sup>Likutei Moharan lesson 14.5. Likutei Halachos Hilchos Orlah 5.

<sup>23</sup>Tzaddik #218, # 305.

<sup>24</sup>Sichos Haran #141, Tzaddik # 225



## “Whether As Children, Whether As Slaves”

### *Words of Emunah to understand the Truth*

By HaRav Nissan Dovid Kivak, *Shlit”a*

- ◆ The essence of crowning that makes us Hashem’s children
- ◆ Children vs. Slaves
- ◆ By the Kibbutz we can merit remembering Hashem with awe and sanctify our deeds.
- ◆ Rosh Hashanah – meriment that combines a broken heart within.

“Remember us to life, O King who wishes Life”.

Hashem favors mercy. He wants to bestow on us good life. During the High Holidays we ask for life from a “King who wishes life.”

There is a kind of life Hashem wishes for - it is the life of Torah and service of Hashem. On Rosh Hashanah, we ask Hashem for an existence in which we can imbue our lives with the performance of his will and adhere to a life of eternal fulfillment and joy.

“Life” therefore means enthusiasm and satisfaction in keeping the Torah. This is no trivial matter. It is an incredible merit to rejoice while one is learning, keeping the Torah, and serving the King of Kings.

Depression on the other hand, is the essence of the exile of the *Shechina* (divine presence) and the only way to rescue *her* is through joy. By enhancing our joy we come closer to Hashem. Every time we experience any success in the service of Hashem, we immediately experience an influx of joy and rejuvenation. This is the source of the ability we have to withstand whatever may happen in our lives.

This is true for all times of the year, but never more so than during the time of Rosh Hashanah Hakadosh. It is the time for ushering in the Holy Yom Tov with a joy for having merited coming closer to Hashem. It is joy that will bestow holiness and a sense of rejuvenation on us. It is the time to elevate the *Shechina*.

Even though this is the Day of Judgment, and any rational person experiences an understandable anxiety, this should not drag us down to thoughts of despair and doubt. In fact, the main job of this day is to guard the thinking faculties and keep them focused on happy, joyful thoughts.

This is the time to keep constantly in mind Hashem’s royal authority with great joy and a broken heart (see *Sichot HaRa”n*, 42, on the difference between a “broken heart” and “depression”, which is akin to anger).

The reason for Joy –

The merit of being the King’s son

When we are at the holy *Kibbutz* (gathering) of Rebbe Nachman on Rosh Hashanah we can plainly see how faith lights up the hearts of the people of Israel. We can see thousands of people who have overcome incredible obstacles to be there.

You can see the burning faith in every single word uttered by the Rebbe. We need to internalize this in our hearts enabling an indescribable joy and vigor to fill our very being. And this is because we experience something here which is beyond anything we have ever done. This is way beyond any mitzvah we have performed during the year - simply because, as great as the mitzvah is, it is still far from perfection.

Rosh Hashanah by Rebbe Nachman is an event of cosmic proportions - An event upon which the rectification of creation itself stands. To be a part of the endeavor of this profound Tzaddik is a merit beyond anything we can ever imagine.

“Be it Like Children, Be it Like Slaves”

During the Musaf prayer on Rosh Hashanah, we implore Hashem to have mercy on us any way - be it like children or be it like slaves. “Be it Like Children” means that if we have merits we will be judged as His children. This obviously makes it much easier to be judged for life as the judgment comes from the King Himself. And a father always has mercy on his child. The sole reason for judgment in such a case is to awaken the fear of judgment in us so that we return to Him.

But when we say “be it like slaves” this is when we have no merits in our favor. However even so, we will not give up. We will beg and trust in the power of prayer that Hashem will bestow mercy on us regardless.

Some interpret this verse to say, that if we find ourselves without merits to the degree that we are considered slaves, we will look up to Hashem in supplication until we will be considered like children once again.

The holy Zohar explains a few times that the profound Tzaddikim ascend to the universe of Emanation (אצילות) where they rectify and bring about the unification of Hashem and the *Shechina*. Only such exalted Tzaddikim merit being called

“children”. At such an elevated place the negotiations are not handled by judges and court-clerks, so-to-speak. These matters transpire “before You” - the place of complete and total Presence and mercy. Only as creation trickles down into coarser manifestations are we degraded into the state of “slaves”. Hardly anyone merits a soul of the world of Atzilut. This is the rarified air of the great and profound Tzaddikim.

Now, obviously there must be someone at the Atzilut level to affect the rectifications every day. It is also obvious that each and every one of us rectifies only according to his own level and no more. If that is the case, how then, is it possible for any “regular” person to ever be called a “son”?

The answer is **by connection to Tzaddikim**. This is what the Zohar reveals and this is what the Baal Shem Tov made known throughout the world. Reb Nossan expounds on this topic at length explaining how *everything* depends on faith in Tzaddikim.

There are various ways of connecting to Tzaddikim with one’s prayer and *avoda*. They are affected when a person does what he can and “hands over” his work to the Tzaddik to “cleanse and sterilize” so that the intrinsic good in it can ascend and affect a supernal rectification at the level of *Atzilut*.

That being said, we must realize the astounding difference between the true *avoda* that affects real joy in front of Hashem, and our lukewarm service that is muddled with ulterior motives and stray thoughts. By realizing how far from perfection we really are, we connect to the Tzaddikim. This is what makes it possible for us to recognize the truth and do *teshuvah*. This is also what makes it possible for us to rejoice with every iota of goodness we find within us. It enables us to awaken ourselves to true *avoda*. And this, in turn, includes us in the *avoda* of the Tzaddikim - the ultimate regimen that has the “wings” of love and awe to ascend and affect the reconstruction of the *divine presence*.

This is what the Rebbe meant when he said: “You bring bricks and mortar and I build edifices.”

We have to be filled with endless joy for having merited being by the Tzaddik at this holy gathering. This is what makes us “Children” before Hashem even though we do not merit it individually. Nothing is greater. It makes it possible to connect to the Tzaddikim all year round as well.

## Rosh Hashanah “One long day” – the source of drawing down joy.

“My Rosh Hashanah is greater than anything”. Rebbe Nachman declared this unequivocally.

This is an extremely important declaration for it allows us to realize how incredibly fortunate we are to be here, and draw an abundant amount of enthusiasm.

One should dedicate time at the *Tziyun* to pray that the astonishing significance of these words “descends” into our hearts and takes permanent root. While here, we should also beg for Emunah in the Tzaddik and his holy words so that it too, will permeate our being and infuse us with joy and rejuvenation. This will in turn strengthen our resolve when tests threaten to drive us down.

We need this reinforcement because of the distractions that the trials and tribulations of the trip to Uman can present. Frequent irritations may arise and we need to have this Emunah ingrained in our hearts so that we are able to enter the universe of thought, pray with proper intentions while pouring out our hearts at the *Tziyun* and awaken ourselves to the true remorse that will make our *teshuvah* deep and lasting.

All this will enable us to experience what the Rebbe expressed: “Anyone who comes to me for Rosh Hashanah should be exceedingly happy”. That happiness will enable us to keep our thoughts positive throughout Rosh Hashanah. It will also enable us to renew ourselves for the 2<sup>nd</sup> day of Rosh Hashanah, treating it as if it is our first, enthusiastic day.

If we accomplish this, it will enable us to treat every day of the following year as new.

### Drawing down Enthusiasm for the coming year

Once we manage to internalize the incredible greatness of our merit of being in Uman for Rosh Hashanah, we can down-size our pride. We understand the difference between our *avoda* and that of the Tzaddik. We can begin to appreciate the merit of having come close to such a Tzaddik, one who can renew us and affect the heavenly tribunals in favor of all the people of Israel.

As far away as we are from understanding anything involved in such exalted rectifications, it is astonishing to contemplate that the Rebbe actually wants us to participate in them (which we do by traveling to him). We, as small and insignificant as we are, are standing on the shoulders of a giant, partaking in the greatest, most crucial universal rectification!



How vital is it that we introduce these words into our hearts and internalize them! The Rebbe elevates us to the place of the greatest Tzaddikim, involving us in the toil of the greatest spiritual giants that ever lived! Such an idea simply boggles the mind.

When we manage to internalize this knowledge, we can illuminate our souls with this awesome, holy imprint month after month throughout the coming year. This will enable us to actualize that which the Rebbe expressed about anyone who merited to be by him during Rosh Hashanah “should rejoice all year long”. It will enable us to connect our prayers and *avoda* to our Holy Rebbe at all times, infusing them with life and energy to ascend before the Master of the universe.

### Coming to the Tziyun with Joy

The Rebbe’s Tziyun and the wisdom he left in this world are an incomprehensible wonder.

The light of the Rebbe is completely concealed, known only in the hearts of those who seek it relentlessly. However, we were fortunate enough that our Rebbe toiled, journeying ever so high, until a crack was opened in the concealment, giving the entire world a glimpse of previously-unimagined extraordinary light.

It is obvious that there cannot be such a profound Tzaddik in every single generation. From days of old the order always was that generations rested on the strength and power of the profound Tzaddikim of the generations that preceded them.

Every few generations however, there arrives a profound Tzaddik of this caliber who has elevated himself to the level of “Hashem’s son” whose light shines to the rest of the world and the following generations.

This Tzaddik has toiled relentlessly to find rectifications for the entire nation of Israel, especially the *tikkun* (correction) for the holy covenant without which people cannot even begin to find their way.

Furthermore, this Tzaddik has established a way to connect **us** to his truth to the point that we, too, will be labeled “Hashem’s sons”! This is done with the power of his holy Tziyun. This is the place to engage in *teshuvah* and confessions because the Tziyun is the ultimate place of *teshuvah*. There is such power of *kedusha* there, that it elevates the Kingdom of Hashem and draws upon one the wisdom to know that everything happens for the good. There resides a power of *kedusha* there that can totally extricate us from the influence of the *kliptot* (impure husks) to sway and deceive us.

By saying the Rebbe’s prescribed 10 Psalms of “Tikkun Ha’Kalali” at the Tziyun we awaken the power of joy and stop the freefall into the lowest depths of purgatory and start to live a true Jewish life.

At the Tziyun we come to our Rebbe, the Tzaddik that descends from the upper worlds to converse and relate to each and every one of us privately. By connecting to his light we receive our insights into Torah and renew our days.

The power of the *Tziyun* is a well known force. The Talmud and Holy Zohar state explicitly that the world exists in the merit of the prayers of the departed Tzaddikim. The fact the we don’t see anything is, of course, no hindrance. None other than Rabbi Chiya of the Talmud came to the Tziyun of Rabbi Shimon in Meron and cried: “How can the mountain and the earth cover the holiness of Bar Yochai?” Only after he fasted was he suddenly able to see what he perceived and cried: “No! They cover nothing!”

We, of course, have not fasted, and even if we did, would still be far away from comprehending the holiness of “the bones of Yosef” - the remains of the holy Tzaddikim that are called “the true living” even after their departure.

As Reb Nossan stated, we all witnessed the traveling of Israel to Rabbi Shimon in Meron for generations, in order to seek closeness with Hashem and affect tremendous miracles and salvations.

We witnessed the same with the Rebbe’s Tziyun. Anyone who has eyes to see, understands the tremendous power of the Tzaddik to give hope and rectification to all.

No one makes the mistake of “speaking to spirits” when it comes to the Rebbe. The aim of each and every one of us is to come to the Tziyun and merit the essence of truth. We know we come there to correct our defects and renew ourselves. We come to connect to the truth and *kedusha* in the Rosh Hashanah of the Rebbe that is “higher than everything”.

## In Summary:

1) By rejoicing in the incredible merit of being at the Rebbe's holy gathering, we can sanctify our thoughts during Rosh Hashanah, think positively of the wonderful year that awaits us, and pray with great intention. By doing this we are considered "Hashem's sons".

2) By being happy that we are by the *Kibbutz* we will draw the rectification for the entire year.

3) The *avodah* of the feeling of the heart during the coronation of Hashem is not a simple matter. The essence of the coronation is revealed with the power of the Tzaddikim and this opens the gates for us. When we become part of the crowning process, we merit sanctifying our minds. This awakens us to study the Rebbe's Books and receive from them the ways that are tailor-made for each and every one of us. With this we are in fact, the messengers of the entire nation of Israel.

Real teshuvah is not a simple matter either. True change never is. A deep realization shines on us at the Rebbe's *Kibbutz* - one that reminds us of the simple truth of the nature of this life. This drives us to "put an end to our nonsense" and look for Hashem's mercy and sound advice to affect the changes we need. True mercy is drawn down only with the power of the Tzaddikim.

Even though it seems as if the matter of crowning Hashem is known and understood by people at large, in point of fact such perception is only possible by coming to the Rebbe and receiving the ways of truth from him.

In the merit of being by the *Kibbutz* on Rosh Hashanah we acquire the insight to open our hearts and serve Hashem seriously without self-delusion. This will in turn bring us to feel Hashem's presence near us all year long. We will constantly be careful to protect Hashem's honor even when there's no one around us.

With the merit of the *Kibbutz* we will be strengthened to rejoice with the truth at all times. This will enable us to remember that Hashem is in total control of reality and will drive away worry and stress from our lives.

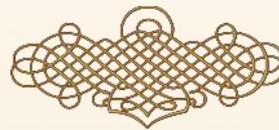
The essence of crowning Hashem is the resolve to keep on strengthening and renewing ourselves at all times for the honor of Hashem because he is the King.

The essence of crowning Hashem is to search the books of Tzaddikim and draw from them the light of Torah we need. This is the significance of the sound of the Shofar which is an aspect of the

drawing down of Torah. This "personalized view" will enable us to always find the way to keep the Torah and accept Hashem's authority in our own private lives.

By traveling to the Rebbe for Rosh Hashanah we receive the power to sanctify our thoughts during Rosh Hashanah. It gives us the ways and means to win the "battle of thought" and avoid dispiriting confusions.

We need to nullify ourselves to the Tzaddik and the totality of the crowd that comes to the Tziyun. We need to keep in mind that we really have no concept as to what Rosh Hashanah really is about - the Rebbe does. We need to internalize that we must learn what the Rebbe teaches us - not what WE think is right.



## Uman: The Dog or the Lion?

By Harav Lazer Brody *Shlit"za*

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*Just as in the holy of holies in the Beit Hamikdash, travelers to Uman must be forewarned that one can encounter both proverbial dog and lion in Uman...*

Our sages teach us that the Evil Inclination resides right in the heart of the holy of holies of the Beit Hamikdash, our holy Temple in Jerusalem, just as the good and evil inclinations reside side by side in a person's heart. When a sacrifice was pleasing to Hashem, the image of a lion came down in a flame from Heaven that consumed the sacrifice on the altar. But, when a sacrifice was unworthy, the image of a dog would be come down in a similar pillar of fire, and its flames would lick the sacrifice. In other words, right there on the holiest place on earth, the epitome of holiness and its dark-side counterpart were side by side. The image of the lion and the image of the dog descended in similar pillars of fire that originated in the same place.

Rabbi Moshe Chaim Luzzato, the "Ramchal" of saintly and blessed memory, explains that the above phenomenon is necessary to preserve free choice – wherever there is holiness, there is also an equal and opposite force of unholiness. Without equal forces, one would be coerced to do good or bad. Within the framework of coercion, then the concept of reward and punishment becomes meaningless.

Uman has the attributes of the holy of holies. From one standpoint, it was the site of one of the greatest sanctifications of Hashem's name in history. In 1768, only four years before Rebbe Nachman was born, the evil Cossack leader Gonta and his henchman attacked the Jews of Uman. The Jews that weren't slaughtered in the fierce hand-to-hand and house-to-house

fighting were told that anyone who passed under a certain canopy in front of the church would be spared. But, in order to do so, one would have to prostrate oneself before the cross. Not a single man, woman, or child of Uman's 33,000 Jews agreed to do so, despite the fact that parents were slaughtered in front of their children and children were brutally maimed in front of their parents, all becoming holy martyrs.

Uman is also an aspect of "holy of holies" in that it is the eternal resting place of Rebbe Nachman, who yearned to lie among the martyrs.

Just as in the holy of holies in the Beit Hamikdash, travelers to Uman must be forewarned that one can encounter both proverbial dog and lion in Uman.

We certainly want a "lion's share" from all the expense, preplanning, and dedication that it takes to make the trip to the holy *kibbutz* (gathering) of Breslevers Chassidim in Uman on Rosh Hashanna. Nobody wants their trip to go to the dogs. In a nutshell, a person must be on strong spiritual guard in Uman, guarding his time, his eyes, and his tongue. One who guards all three will certainly reap all the benefits that the holy pilgrimage to Uman has to offer, including a soul correction for oneself, one's spouse, and one's family. Let's see how:

### Guarding one's time

Time flies in Uman. You never seem to have enough. One of the *Yetzer's* (evil inclination's) biggest ploys in Uman is to rob you of your time. The Yetzer tells you to have long conversations with people, and all of a sudden you either haven't slept all night or else you've awoken late for prayer services.

Don't get trapped in all the outdoor carnivals in the days and hours before Rosh Hashanna. Uman is not the place to

do your duty-free shopping either, for the locals are just waiting to rip you off. If you want to bring home gifts, bring home books and CDs that you'll find from all the major spiritual guides of Breslev in a tremendous and beautiful assortment. Don't forget that while you're roaming around outside, inside the Kloiz are back-to-back Torah lessons from Breslev's leading rabbis, right there in one place! It's Heaven on earth, great preparation for Rosh Hashanna praying, and like collecting diamonds off the sidewalk.

Rebbe Nachman said that our Rosh Hashanna eve is like other people's Rosh Hashanna. Why? Uman is a teshuva factory. But, to be part of the unbelievable personal prayers and teshuva that takes place by Rebbe Nachman's gravesite on Erev Rosh Hashanna, you must be there praying, saying Psalms, speaking to Hashem, and actively doing teshuva. You can't be out on the street talking to your buddies from Miami.

Each minute in Uman is therefore a diamond that must be guarded carefully.

### **Guarding one's eyes**

Even in the short walk from your lodging to the mikva, the Kloiz, or the *tziyun* (gravesite), if you open your eyes, there will be an abundant assortment of forbidden images that get right in your face. Once again, wherever the lion is, the dog is right there too.

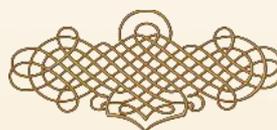
The best way to guard one's eyes is to stay in the confines of the *tziyun*, Kloiz, and immediate areas and avoid the locals and their part of town like you'd avoid a plague.

### **Guarding one's speech**

The Yetzer tries his best to stir up dissension among people in Uman. The rule of thumb is to use your speech for holiness. Don't get drawn into aimless

discussions, and beware of people who try and lure you into badmouthing other groups, rabbis, or people within Breslev. This is none other than the Yetzer trying to get you to say derogatory things about others, which will enable him to say derogatory things about you on Rosh Hashanna, G-d forbid. Whatever you do, guard your tongue and don't fall into the Yetzer's trap.

By devoting every spare moment to more prayers, more Torah study, more teshuva and more hitbodedut, your lion will defeat the dog and you'll be inscribed in the Book of Life for a happy, healthy, and prosperous New Year, amen!



## “Whoever believes in me, should come to me for Rosh Hashanah”

A talk given in preparation for the journey to  
Uman for Rosh Hashanah

By HaRav Nosson Liebermensch, *Shlit”a*

In the Midrash Rabbah on Parshas Chukas, the sages discuss the mitzvah of Parah Adumah, which the Torah refers to as a “chok” - a law without explanation. They explain that “The Satan and the nations of the world agitate Klal Yisroel by asking, ‘What’s this mitzvah all about? What rationale is behind it?’ The Torah therefore calls it a ‘chok’, as if to say, I have decreed this mitzvah, and you don’t have permission to wonder about it.”

This Midrash needs clarification. Don’t we perform all the mitzvos only because Hashem so decreed? If that’s the case, what’s the novelty of the mitzvah of Parah Adumah relative to all the other mitzvos in the Torah?

It would appear than the explanation is as follows: all the other mitzvos have at least an amount of reason and understanding which we are capable of grasping. The reasoning behind Parah Adumah, however, is totally hidden from us, and no human mind can grasp its meaning.

The nations of the world therefore harass and pain Klal Yisroel with their words, “what is this burning of the Parah and grinding of its ashes and spraying the water etc.” But we know that the answer is that Hashem has decreed it and we have no permission to wonder about it.

But it’s the Parah Adumah - about which we have no understanding - that has the ability to cleanse the most severe form of impurity, Tumaas Mes, defilement from a corpse. The only way to be purified from it is with the ashes of the Parah.

We find a similar concept in regard to the Rebbe’s Rosh Hashanah. While in the Rebbe’s general advice, although their key effectiveness comes from our faith in each of them, at the same time we see that the Rebbe presented them together with a variety of reasons and

explanations, by which someone who needs them explained can be satisfied and convinced of their truth. We are actually expected to look deeply into them and to understand them. Even though, of course we must remember that with all of our understanding, however great it may be, it’s nothing in comparison to their true greatness, as the Rebbe truly grasped them.

The exception to the rule is the Rebbe’s Rosh Hashanah. It’s akin to the mitzvah of Parah Adumah. It’s as if the Rebbe also said, “I have decreed a chok, and you have no permission to ponder it.” Concerning his Rosh Hashanah, the Rebbe didn’t give any reason or explanations as he usually does. Even those lessons in Likutei Moharan where the Rebbe discusses the greatness of spending Rosh Hashanah by the Tzaddik, are lofty ideas, far from our understanding.

An expression of this idea is that we don’t find that concerning any other advice which the Rebbe gives. An expression such as, “all who **believe in me** and heed my call should come to me for Rosh Hashanah.” When trying to convince somebody of an idea in a way that it should take hold of him, we don’t employ faith and belief. We try to explain the thought every possible way. But when it comes to Rosh Hashanah, the Rebbe uses this unique expression, “Whoever believes in me.” This is because we have no idea what the Rebbe’s Rosh Hashanah is. Everything depends on what the Rebbe said, “If you believe in me - come to me for Rosh Hashanah...”

In this context, we find Reb Nosson in Likutei Halachos discussing the well-known Zohar that no Teshuvah helps with the blemishing of the Holy Covenant (Pgam Habris) for which the Rebbe insisted that Teshuvah does in fact help and that no one understands that Zohar besides him. Reb Nosson explains how the rectification of that blemish, and the true repentance for the sin, is through believing in Tzaddikim. He explains this in light of Likutei Moharan 29, that all the 365 spiritual “tendons” in a person correspond to the 365 negative commandments in the Torah, and when someone does a specific sin, he causes a blemish in the tendons which corresponds to

it.

Concerning this, the Rebbe says that we must always try to purify ourselves by drawing purity and “whiteness” from our minds to our “tendons”. But what should somebody who has blemished his mind through Pgam Habris do?

Reb Nosson explains that the only solution is to nullify his mind to the mind of the Tzaddik. Then the Tzaddik can give him “whiteness” from his own mind in order to purify him from all his blemishes.

In this light, we can understand the following Midrash: **“Said R’ Yehoshuah D’Sachnin in the name of R’ Levi: Concerning everything which the Holy One, Blessed be He, told Moshe, he explained to him its impurity and its purification. When they reached the portion of the Kohanim being defiled by a corpse, Moshe asked, ‘Master of the World, if one is defiled in such a way, how will he be purified?’ and He did not answer him... When they reached the portion about Parah Adumah, Hashem told him, ‘At the time I told you about Tumaas Mes, and you asked me what is its purification, this is its purification.’”**

The Rebbe teaches in Likutei Moharan 2 that Pgam Habris is also referred to as Tumaas Mes.

Together with what we just saw from Reb Nosson, we can understand that this is what Hashem was telling Moshe. The rectification for Tumaas Mes, which is Pgam Habris, is through a “chok”. Putting aside the mind and nullifying oneself before the Tzaddik, through belief in him, is what purifies and renews the mind.

This is what is alluded to in the Midrash that Hashem told Moshe, **“To you I am revealing the reason behind Parah Adumah, and for everyone else it’s a chok.”** The explanation was given to Moshe, the true Tzaddik. The same way the Rebbe said that only he understands the aforementioned Zohar. For the mind of the Tzaddik is the Tikkun. But we must approach it as a Chok, by totally giving ourselves over to the Tzaddik.

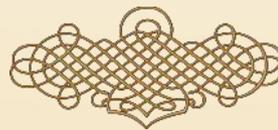
Therefore, concerning all the obstacles and doubts which we all have, there seems to be a

simple solution. Let us all imagine the Rebbe alive, living in Uman, and calling out to us, “Come to me for Rosh Hashanah!” People ask the question, there are people who would rather come a different time, and the Rebbe answers them all, “Whether you eat or not, whether you sleep or not, whether you daven or not, just be by me for Rosh Hashanah, there’s nothing greater than this.”

And then he adds, “The Tikkunim which I accomplish on Rosh Hashanah, I can’t do throughout the whole year.”

Everybody should think about how much he has sacrificed himself to get close to the Rebbe and to Breslov, and to all the advice which he has given. Here we are discussing an awesome thing, such an incredible Tikkun, incomparable to anything else, something which the Rebbe himself told us that there is nothing greater than it. Of course, it’s impossible to demand sacrifice from someone else, but at least let everybody know what we’re talking about. Maybe this will help people to try harder to overcome their obstacles.

Hashem should help us all draw upon ourselves the holiness of Rosh Hashanah, and alleviate all harshness for the coming year, for the entire world.



## Why We Travel to Tzaddikim for Rosh Hashanah

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By HaRav Shmuel Moshe Kramer, *Shlit"za*

We have no idea what the actual secret of the power of the Rebbe's Tziyun is. It is something beyond our imagination. But there are a few thoughts which we can understand from the general picture which arises from the words of the Rebbe and R' Nossou.

The Rebbe wanted to be buried specifically in Uman, between the martyrs of the Uman massacre. He receives strength that from this, and it gives him the ability to then lower himself to the lowest places, to where the worst people in the world have fallen, in order to take them out.

The Rebbe discussed this idea on the last Rosh Hashanah before he passed away, in the discourse recorded in Likutei Moharan II #8, entitled "Tiku- Rebuke". This lesson is viewed as a sort of will that the Rebbe left us, instructions how we should conduct ourselves after he passes on.

In that lesson the Rebbe explains at length the obligation to come to him for Rosh Hashanah. He discusses how the Tzaddik must sometimes pray with an aspect of "din", harshness. "Din", judgment, is the underlying theme of Rosh Hashanah, it being the day the entire world is judged. The Rebbe explains that the Sitra Achara is always trying to swallow up the kedushah of Klal Yisroel, by preventing us from Avodas Hashem and doing Mitzvos properly. Throughout Rosh Hashanah, when the Tzaddik prays with the aspect of din-harshness, he is able to go into the Sitra Achara, into its neck, and to force it to vomit out all the holiness which it has swallowed up.

We can now understand, albeit from afar, what the Rebbe meant when he said, "My thing is Rosh Hashanah." We know that the Rebbe's main dealing was with Tikkun, rectifying souls. And we can understand a little why the Rebbe wanted to lie there; in order to pull souls out of the Sitra Achara.

**The Significance of Having Many People Participate in the Kibbutz**

In the aforementioned Rosh Hashanah lesson, the Rebbe also speaks about the concept of the connecting of souls who come to participate in the Tzaddik's Kibbutz, in light of an idea discussed in the early Kabbalistic classic, Sefer Yetzirah.

When putting together letters in order to form a word, every new letter added to the mix multiplies the possible combinations by incredible amounts. For example, with two letters, there are two possible combinations, i.e. AB and BA. When we would add just one more letter, we already have six possibilities, ABC, ACB, BAC, BCA, CAB, and CBA.

With a fourth letter, the potential combinations are multiplied by four to 24. With five letters, we have 120. By the time you reach 13, you already have 6,227,020,800 combinations. By 17 you have over 355 trillion!

The Rebbe explains that every individual in the Kibbutz is like a letter in a word, which the Sefer Yetzirah calls stones which build a house. All of the participants of the Kibbutz together have the potential to form words, to build buildings. The amount of word-buildings which they can build is dependent upon how many people have joined in the Kibbutz.

As we have just explained, the more people band together, the greater their potential. But if G-d forbid, the letters would not join together, the potential number of combinations is severely diminished. The same way the addition of just one letter-stone can sometimes increase the possibilities by the trillions; the subtraction of just one can decrease it the same way. If a ten-letter word would be split into two five letter words, the amount of combinations is barely a fraction ( ) of what it was before, and who can imagine bigger numbers being split.

All this teaches us an invaluable lesson, about the harmony and unity which Breslover Chassidim must feel between each other, at all times, and especially by the Kibbutz. Every one of us is another stone, and every individual who joins increases the potential of the others amazing amounts. We must therefore be extremely careful to preserve the unity

between all the participants and to feel the camaraderie between all of us.

In fact, this is what we have seen by Breslover Chassidim throughout the generations. With this in mind, they had a special Avodah of trying to bring more people to the Tziyun for Rosh Hashanah. The Rebbe himself remarked before his last Rosh Hashanah, that he misses the presence of Reb Ahron, the Rav of Breslov, as well as Bereleh, a simple Chassid who couldn't make it for Rosh Hashanah. It would seem that the Rebbe had some Tikkun which he has wished to accomplish, but was unable to because just these two were absent.

The same thing is in every generation. These Tikkunim take place every year. Not only that, they become greater and greater from year to year.

From the Weekly Class in Likutei Moharan by R' Moshe Kramer

**The Rebbe teaches in Likutei Moharan I #211, "The reason behind traveling to Tzaddikim for Rosh Hashanah is because the main way to sweeten judgment is through the holiness and purity of thought, which is their source. This is brought in the Zohar, "Everything is purified through thought". It is impossible to come to a pure mind without attachment to Tzaddikim as we find written, "And Moshe took the bones of Yosef." Moshe is the aspect of the mind and Yosef is the aspect of Tzaddik. This means to say that there is no way to perfect the mind without attachment to the Tzaddikim. Rosh Hashanah is the source of all the judgments for the whole year and we must then purify the mind in order to sweeten them. For this reason we travel to Tzaddikim, in order to merit holiness of thought."**

The Rebbe explains that the key method for mitigating and sweetening the judgment for the coming year is through properly watching over our thoughts and keeping them pure and holy. What is the reasoning behind this? The cause of all dinim, harsh decrees, are sparks of holiness which have been trapped by the forces of "din". When we want to rectify them, we must lift them back up to their origin, in the world of "thought". There, the good, holy part is separated from the dinim

and are elevated. Of course, these concepts are very deep Kabalistic ideas, but this is a simple explanation of what the Zohar means, that everything is separated in the mind.

This is what the Rebbe is teaching us regarding our practical obligation. Every one of us has the ability to mitigate stern and harsh decrees, by watching our thoughts and keeping them pure. The holy books all speak about how each person is a world unto himself, and by the way he conducts himself down here in this world, he influences the supernal worlds which he is intrinsically connected to. Chazal allude to this when they exhort us, "Know what is above you", meaning know how you are affecting the worlds above you. Tzaddikim explain that this is what is meant by, "Man is created in the image of G-d", that we all have G-d-like capabilities to influence the higher worlds. So when a person is careful with his thoughts, he causes the separation of the holy and good from the dinim to take place in the supernal world of "thought", and thereby mitigating the harshness.

This is particularly done on Rosh Hashanah, which, in the dimension of time, the Rebbe teaches in Likutei Moharan I #61 is the source of dinim for the whole year. This day is unique, that the dinim attempt to take hold of it more than any other day of the year, and we must sweeten them. Therefore we must be extra careful to watch our minds on Rosh Hashanah, much more than the whole year.

The Rebbe discusses this also in Sichos HaRan, #21, that on Rosh Hashanah, it's important to be smart and think only positive thoughts, how Hashem will be good to us throughout the coming year. This concept is mentioned in Shulchan Aruch as the reason why we wear festive clothing on Rosh Hashanah even though there is a fear of the impending judgment. When fulfill our obligations, of the special prayers of the day and the blowing of the Shofar, Hashem takes care of His part, to seal us in for a year of good life, and we don't need to think about it or worry at all. Quite the opposite, we are commanded to rejoice, with awe, through positive thoughts, that everything will undoubtedly be good.

Besides this, the Rebbe in the Likutei Moharan



which we are discussing speaks about the purity and holiness of the mind, which is a subject unto itself, as the Rebbe explains that purity of thought can only be achieved through holy power of the Tzaddikim, the mind of the Tzaddik.

We in particular need wholesomeness of thought on Rosh Hashanah, the time when we are being judged for the entire coming year. For certain, we need to come onto the aspect of judgment, for without it the world wouldn't be able to exist. We must therefore cleanse and purify our minds, so that we can be vindicated by the judgment. This means that the decrees should be sweetened through everyone purifying his thoughts.

This is why we spend the entire day praying, as the Shulchan Aruch advises, that besides the set time for davening, everybody by himself should try saying Tehillim, etc., that the point of all this is in order to keep our minds focused on holiness, Torah, prayer, etc., which is the whole point of Rosh Hashanah.

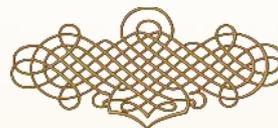
In order to merit a clear mind, we must have special divine assistance. The Rebbe says that we must travel to Tzaddikim in order to achieve this holiness of thought. This is one of the reasons which the Rebbe revealed to us why we should come to him for Rosh Hashanah. We understand from his words, that although it's possible to be attached to the Tzaddik wherever you are, it's still something else to travel to the Tzaddik to be by him.

We must draw attention to the Rebbe's explanation of this idea onto the verse, "And Moshe took the bones of Yosef..." that in order to merit the aspect of "Moshe", clarity of mind, we must attach ourselves to "Yosef" the Tzaddik. The Tcheriner Rav points out that the verse is talking about the bones of Yosef. This alludes to the Rebbe's will that we come to him even after he has passed away.

R' Avrohom b'Rav Nachman in his book, Kochvey Ohr, explains that the same way our first redemption, from Egypt, was through the bones of Yosef, so too the complete and final redemption will be in the merit of us going to the resting of place of the Tzaddik. The fact that so many people merit to go is part of the

beginning of the redemption.

This is especially true about Rosh Hashanah. Reb Nossan once said, that every trip of each one of us for Rosh Hashanah, will have a portion in the final redemption, may it be speedily in our days, Amen.





**DIVREI  
HALACHA**

## Halachot pertaining to the trip to Rebbe Nachman's Tziyun for Rosh Hashanah

By HaRav Shimon Anshin, *Shlit"z*

### Departure Times:

1. One may leave for Uman during the night as the injunction of departing on a journey 'b'chi tov' (day time) does not pertain to a journey which fulfills a Torah precept.
2. One may leave after day break for the same reason. When doing so however, it is best to recite the morning blessings first, and if leaving less than 50 minutes before sunrise, to recite Krias Shema.

### Accompaniment:

1. One should make every effort to have someone accompany him at least 4 amot (~6 feet) from one's door. Chazal says that one who is accompanied 4 amot at the beginning of his journey, is protected from injury on that journey. If those accompanying cannot leave the house, they can accompany him 4 amot towards the door.
2. The traveler should be wished to go TO peace and not IN peace.
3. One who has not yet davened, may only come to wish the traveler a safe journey if he intends to do the dvar mitzvah of accompaniment as well.

### The Wayfarer's Prayer:

1. If there is 4 kilometers of uninhabited area on the way to the airport, Tefilat Haderech should be recited on the way to the airport while having in mind that the recital is for the plane trip as well.
2. If there isn't a 4 kilometer uninhabited area on the way to the airport, one should say Tefilat Haderech on the plane immediately before going down the takeoff runway. One who recited the prayer earlier fulfilled his obligation. If one did not say the tefillah before takeoff, one should say it as soon as possible.
3. One who recited the standard Tefilat Haderech, may recite the special prayer composed for air travel.

4. If travel lasts for more than one day and one sleeps in a bed at night, the prayer should be recited again when traveling the next day. If one slept, but not on a bed, the prayer should be said up to but not including the blessing at the end.
5. One should learn Torah on the way or at least recite Tehillim. As Chazal says, "One who travels and turns his heart to emptiness..."

### Tallit and Tefillin:

1. One should take his Tallit and Tefillin as carry-on luggage so that they are always available. One never knows what situations can arise when traveling.
2. If the bag holding the Tallit and Tefillin has the dimensions of a square tefach, it may be placed on the floor.
3. It is forbidden to sit on a suitcase that is holding Tefillin, unless one is doing so to prevent the theft of the Tefillin.

### Sleeping on the way:

When sleeping in one's clothes, care should be taken not to use one's clothes as a pillow, as this causes forgetfulness. If there is something between one's head and the clothes, then it is acceptable.

### Washing hands upon waking:

1. One who inadvertently falls asleep on a chair at night, is not obligated to wash one's hands, but it is preferable to do so. If he intentionally fell asleep, he must wash his hands. If there is no cup available, one may wash without one. One may wash in the airplane bathroom.
2. If one does not have water and would like to learn, he may wipe his hands on a towel - provided he wipes the entire hand - front, back and between the fingers until the wrist. B'dieved one may wipe only the fingers until the palm of one's hand. This is just for cleanliness and does not remove the 'bad spirit' - but one should not refrain from Torah learning due to an inability to wash one's hands.
3. One sleeping on the top of a bunk bed is not required to have the water brought to him. He can come down in order to wash his hands even though he is traversing 4 amot.

### Eating prior to dawn:

1. It is forbidden to eat more than the size of an egg's volume of food for half an hour prior to daybreak. The Zohar mentions that one should not eat from midnight as well. After daybreak it is forbidden to eat even less than an egg's volume of food. One who was eating before the half an hour started, can continue to eat until daybreak.
2. Special care should be taken regarding this halachah since on an airplane one is not always aware when daybreak is approaching.
3. A weak person may eat. Everyone is allowed to drink.
4. On Tzom Gedalia, since one will not be eating the entire day, one may eat during the half an hour before the fast, but it is preferable to plan in advance to eat before the half an hour prior to daybreak.

### Earliest Davening times:

1. *Korbonos* – preferably after daybreak but may be recited at night.
2. *Parshas haKiyor and Terumas haDeshen* – may be recited at night leChatchila.
3. *The blessing on the Torah* – If one slept in a bed at night he may recite these blessings as soon as he wakes up even if it is before midnight. If one only fell asleep in a haphazard way, i.e. on his chair – there is no need to recite the blessings on the Torah upon waking up in the middle of the night.
4. *Elokay Neshomo, blessing for washing hands and blessing on using the bathroom* – It is always best to wait until morning prayers to recite these blessings. If one did not sleep on a bed, one should not recite these blessings until he uses the bathroom.
5. *Morning Blessings* – From Midnight.
6. *Pesukei d'Zimra* – From daybreak.
7. *Krias Shma and it's blessings* – 50 minutes prior to sunrise.
8. *Shemona Esrei* – Preferably after sunrise, but when one is under pressure they may be recited from daybreak.
9. *The exact time of daybreak* – this is not clear and changes from place to place. If

one is in a pressured situation he may rely on the opinion of 72 minutes prior to sunrise.

10. *Halachic times on an airplane* – There is much debate on this topic. Here are some guidelines:
  - a. It is not considered night time until it is dark outside the plane. (If one prayed the evening prayers earlier, he has fulfilled his obligation since one may pray evening prayers prior to nighttime.)
  - b. For morning times one should wait until the times as they are listed on the ground, except for Shemoneh Esrei which may be recited as soon as there is light on the plane.
  - c. On the fast of Tzom Gedalia one should not eat from when there is light in the plane until it is dark on the plane.

### When to pray when flying at night:

1. If one knows he will have a minyan to daven with properly within the time allotted for Shacharit on the plane – even if he will need to sit down while davening – one should wait until then.
2. If not, wait until 50 minutes before sunrise. In extenuating circumstances one may start at dawn. (It is preferable to use the calculation of 72 minutes before sunrise.)
3. It is better to pray Mincha Gedola under normal circumstances than Mincha Ketana at the airport.
4. One should try to arrange his flights in a way that disturbances to prayer are minimized as much as possible.

### Davening on a plane:

1. One must sit down while davening on a plane or train. Legs should be placed together and one should not lean back on the seat, but sit upright supporting oneself.
2. The only exception is if there exists a quiet corner where one will be able to concentrate.
3. One must take care not to pray where there are women who are not dressed properly. If this is the case, he should



turn to a different side as much as possible and shut his eyes tightly while praying.

4. Similarly, one must take care not to pray or learn Torah opposite a bathroom or a soiled area.

#### **Sitting and walking near someone who is in the middle of prayer:**

1. It is forbidden to sit within a 4 amah radius of someone who is praying, unless the one who is sitting is praying or learning himself. In front of someone praying one may not sit as far as the person praying can see. Even if the one sitting wishes to pray or learn, there are those who forbid sitting down in front of one who is praying.
2. One may not traverse in front of one who is praying. If there is a partition between the one praying and the one traversing and the one praying has his eyes closed, there is room to be lenient. Furthermore, you may traverse in front of one praying if you need to go to the bathroom. But upon return, you should wait until he finishes praying. To hear Shofar, one may traverse in front of someone who is in the middle of prayer. In a pressurized situation, the Eishel Avrohom permits traversing if the one praying has his eyes closed.
3. The Benches in the Kloiz would be considered partitions for our purposes since they are 10 tefachim high and are 'permanent'. However, unfortunately there is an empty space of 3 tefachim at the bottom of the benches and thus they cannot be considered partitions. The Gabbaim of the Kloiz would do us a great favor if they were to put something in that space to diminish the 3 tefach area. Leisting or a well knotted string would suffice.
4. On a plane, one may continue to sit near one who started to pray since a plane is not a designated place of prayer. One may possibly even be able to sit down after his neighbor started praying, since the chairs are partitions. In either case, one may not pass in front of one praying, or push him.

#### **Airline Meals**

1. Even though the rolls are often labeled 'mezonos', if one is eating the food in the tray, he needs to wash, make Hamotzi and recite Birkat Hamazon. (According to the Mishna Berura and most poskim, one needs to do this even if he is not eating the entire meal.)
2. The difficulty in washing on the plane is not a valid reason not to wash. 'The Wise has eyes in his head' and when he sees the crew getting ready to serve the food, he should wash when it is still easy to move around and afterwards, wait in his seat, taking care to keep his hands clean until the meal is served.
3. If it is still very difficult, there is an option to first eat whatever is in the tray, and make a 'post blessing' on that food, and only then to eat the roll. (According to most poskim, this too does not remove the requirement to wash.)
4. One must ensure that the hot food tray has 2 sealed coverings as the ovens in which the food is cooked is completely treif. Without 2 coverings, any food cooked in the oven becomes treif as well.

#### **Lighting Candles on Shabbat and Yom Tov**

1. There are two requirements with regards to candle lighting: a) the act of lighting (one fulfills this obligation through one's wife's lighting - provided she lights at their home and not at a neighbor, family, etc. ) b) eating and sleeping in a place that has light.
2. If one's wife is definitely lighting in their home and the place where one is eating and sleeping has lights, one has no obligation to light candles. If there is no light where one is eating and sleeping, even when his wife lights at home, he must light with a blessing.
3. If his wife is not lighting at home then:
  - a. If he is eating and sleeping in one place he should light there with a blessing. If eating in a public area he should light where he is sleeping and make sure the candles can stay lit until he comes back to sleep.
  - b. If there is light in the room he is sleeping in, but he wants to fulfill the obligation with candles lit in the dining room – he should ask someone lighting there to give

him a portion in the candles (he should preferably hear the blessings from the one who is lighting.) If candles were bought from monies given by the public for the food, there is no need to ask for a special portion in the candles. In any case, candles lit in a dining hall should be placed in a central place where they contribute to the honor and enjoyment of Yom Tov.

4. An unmarried person has the status of someone who does not have his wife lighting for him, even if his father is with him.
5. In a room with many people – one should light and designate a portion of the candles for each person there.
6. The time to light is no earlier than ‘plag minchah’ (1 ½ seasonal hours before sunset). If one lights before candle lighting time – one must accept the onset of Shabbat then. If lighting at the designated time, there is no need to accept Shabbat then.
7. If one does not have access to a candle, he can use electrical lights. If they are already on, he should turn them off and then on again having the honor of Shabbat or Yom Tov in mind.

#### **Muktzeh:**

1. Make sure that all muktzeh items are removed from your luggage before Shabbat or Yom Tov, otherwise one needs to ask a Rov how to proceed with moving the luggage.
2. Passports, tickets etc. are muktzeh.
3. Food cards are not muktzeh and are not considered ‘business documents’.

#### **Requesting work by a non-Jew:**

One should ask a Rov in all cases how and when it is permissible to ask a non-Jew to work on Shabbat or Yom Tov.

#### **Preparing from one day of Yom Tov to the next:**

It is prohibited to prepare from one day of Yom Tov to the next until nightfall. At nightfall even before Kiddush, one can say “Boruch hamavdil bein kodesh l’kodesh” and prepare that which needs to be prepared for the second day.

#### **Using a goy’s vessels:**

Ideally one should not use anything that belongs to a goy. However since the tables, countertops, fridge and gas range must be used if one is renting a goy’s flat, the following guidelines apply:

- a. On the table, kitchen counters and fridge – some nylon or aluminum foil should be spread to completely cover the area being used.
- b. Gas ranges – these must be covered completely and the grid must be covered a few times over as well. Kashering the range is NOT an option.
- c. Be sure to cut as much aluminum foil as you will need – BEFORE YOM TOV.

#### **Meat left unsupervised:**

If a Jew is ‘coming and going’ (i.e. has access and makes use of that access regularly) into and out of the place where the meat was left unsupervised, we do not suspect that the goy who came in switched the meat.

#### **Nesech Wine:**

1. If a goy touches wine with his hand or a utensil, or tastes the wine, or picks up and shakes an open bottle of wine – the wine becomes forbidden as Yayin Nesech. If he only moved the bottle, there is room for leniency where we are speaking about a large monetary loss.
2. A closed bottle has no Yayin Nesech issues.
3. If an open bottle was left open where goyim are about – if the goy has reason to believe that the Jew can come in at any moment, there is no yayin nesech issue.
4. ‘Cooked wine’ does not have yayin nesech issues. Pasteurized grape juice is NOT considered cooked, although there are lenient poskim.
5. One should not consume anything produced locally based on rumor and hearsay that such and such is kosher. A thorough investigation needs to be made into each item, especially since we are in the 10 days of Teshuva where even some things that are permitted by the strict letter of the law, are refrained from.

#### **Placing food under the bed:**

1. Ideally no food should be placed under a bed, even if it is sealed and no one is

sleeping there. If food was placed under a bed – one who eats that food has one to rely on. Food which was sealed is easier to permit if it was left under a bed and even more so if left under a bed that was not being slept on.

2. There are poskim who permit food to be placed under the upper bed of a bunk bed. Some poskim maintain that if someone other than the owner of the food placed the food under the bed, there is no bad spirit.

#### **Theft of a non-Jew:**

Unquestionably forbidden. Some opinions maintain that this is a biblical prohibition.

#### **Theft of sleep:**

One must take extra care to avoid this; especially on the Yemei haDin.

#### **Shatnez:**

1. Items which are shatnez prone – **MUST** be checked before wearing. All Ukrainian clothes are Shatnez prone.
2. Mattresses are not shatnez prone. If the mattress is hard and does not bend at all – one may place linen on the mattress even in the case where it is uncertain as to whether or not shatnez exists in the mattress. (Some poskim permit such a mattress even when it is certainly shatnez)
3. Blankets – need to be checked for shatnez.

THERE WILL BE A SHATNEZ LABORATORY NEAR THE TZIYUN.

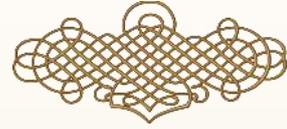
#### **The Blessing of Magen Avot (said Friday night)**

This blessing should only be said in a place designated for davening that has a Sefer Torah as well. Therefore, those davening on Friday night in an apartment should not say Magen Avot. However, if the apartment is used year in and year out for davening on Rosh Hashanah – and if there is a Sefer Torah – the blessing should be said. Even without a Sefer Torah, some poskim maintain that Magen Avot should be recited in such a place.

If one is not sure if the apartment is used year in and year out – the blessing should not be recited.

#### **TRANSLATOR'S NOTE:**

**As this is a translation of the original Hebrew, if you unclear on any of the Laws outlined herein in any way whatsoever, *please* consult with a Posek (Halachic Authority).**





**REBBE  
NACHMAN'S  
STORIES**

# The Daughter of the King

## A General Introduction to

### Rebbe Nachman's Stories

34

Rebbe Nachman Z"l attributed special importance to his 13 stories called "Sipurei Ma'asiot"- ספורי מעשיות and at different times used extraordinary language in describing their properties.

One of the special attributes he emphasized was the special power these stories have to "awaken one from slumber". The sleep he referred to is, of course, a spiritual slumber.

We would like to focus on this remark of "awaking one from slumber" and use it as a starting point to catch a glimpse at the inner essence of these incredible stories and thereby gain an insight into their extraordinary nature.

In order to do this, we need to firstly recognize that such stories are yet another way of revealing Torah. Just like Torah is comprised of the four levels - *Pshat*, *Remez*, *Drash* and *Sod* ("Literal", "indication", "homiletic interpretation", and "secret") – all acting as different vehicles to reveal Hashem's wisdom and will – so too, there is a way of revealing profound aspects of the Torah using tales.

In fact, this method was used extensively by the Tzadikim of ancient times whenever they wished to reveal extraordinarily deep levels of Torah.

But how exactly does the spiritual Torah transform itself into a "physical" tale?

The Holy Torah is comprised of words and letters. These letters are actually vessels which contain spiritual light. The words themselves carry the load of divine wisdom to the reader.

We know that "every Jew has a portion in the Torah", which means that the souls of Israel are all entrenched in the holy wisdom of the Torah - The entire spiritual sustenance of a Jew emanates from that spiritual root.

When a Jew is properly connected to his or her spiritual source, their soul (which, as we said, is an intrinsic part of the Torah) infuses and enlivens the Jew's physical body.

When this happens, a person reaches a state of - חכמת אדם תאיר פניו - "A person's wisdom illuminates his face". This is a state of "spiritual alertness". Just as there are different states of physical alertness measurable in brainwaves, so too, spiritual alertness is a function of the soul illuminating the mental faculties.

Rebbe Nachman said, "For there are people who are sleeping their days away even as people perceive them as serving Hashem ... however, Hashem derives no pleasure from their service..."

An action which is taken superficially, devoid of internal meaning, is the action of a dead body. When one's good deeds are the result of superficial motives without internal involvement of his soul, he is like a sleepwalker senselessly moving his limbs. Lifeless actions cannot bring about heavenly joy, which is why Hashem derives no (תענוג) pleasure) from them.

Our sages define this state as "losing one's face". The face, we know, reflects the illumination of one's soul and one's internal wisdom is evident on one's face. When the illumination of the soul is gone, leaving behind only the physical body, this is a state of **spiritual slumber**. A person, could spend his entire life in such a state without ever being aware of it, *Rachmana Latzlan!*

So how is it possible to give back the facial light to a person who lost it? How is it possible for him to regain his soul back? How can his "portion of the Torah" ever be retrieved?

Rebbe Nachman Z"l reveals that all of this can be achieved using stories.

As we mentioned, the Torah is comprised of letters and words which contain the spiritual light. We also mentioned that the soul of every Jew is entrenched in the holy Torah. In the spiritual realms, the G-dly wisdom appears as abstract Torah "structures". But in the physical realm this wisdom is manifested in physical "clothing", images derived from the physical world.

The Hebrew word for "tale" is, מעשה which literally means "deed" or "doing". A tale contains a description of events taking place in the physical realm of deed. Since regular stories in essence only describe states of spiritual slumber, when one's mentality descends into this physicality, a person, as a result, "loses his soul" Chas V'Shalom.

Rebbe Nachman once dispelled the widespread notion that stories put people to sleep. "A story," he said, "is capable of inducing spiritual awakening." Yes, a regular story pulls a person down into the coarse world of the physical. But when the Tzaddik tells a story, the effect is the opposite. The story' in fact enters the level of (מעשה - deed) עשייה and elevates it.

Moreover, Immense divine wisdom is cloaked in the letters and words of the story of the Tzadik. This is because when the Torah descends into the realm of deed it is embodied by physical events

that take place in a physical realm. But when the Tzadik tells a story, he inserts into it the wisdom of the Torah and the power of the soul of the person hearing that story. With this he gives back to that person the light of the soul he or she lost.

Merely reading Rebbe Nachman's stories has the propensity to awaken the dormant powers of the soul of every one of us.

This astonishing property is intrinsic in Rebbe Nachman's stories and is "released upon impact" regardless of the levels of understanding of the actual story.

◇

"מַעֲשֵׂה בְּמַלְךְ אֶחָד, שֶׁהָיוּ לוֹ שֵׁשׁ בָּנִים וּבַת אֶחָת וְאוֹתָהּ הִבַּת הַיְיָ הַשּׁוֹבָה בְּעֵינָיו מֵאֵד, וְהָיָה מְחַבְּבָהּ בְּיִחוּד וְהָיָה מְשַׁעֲשֵׂעַ עִמָּהּ מֵאֵד"

"Once upon a time there was a King who had six sons and one daughter. That daughter was held in a very high regard by the King and he liked her very much, deriving great pleasure from the time spent with her."

#### Six sons and one daughter.

Our reality is situated between the axis poles of choice and divine pre-knowledge. These two principles were chosen by Hashem to run the world.

On one hand, we know that everything happens by heavenly decree. In fact, Hashem constantly recreates reality, bringing it from a state of nothingness into that of existence.

On the other hand, we are ordered to take an active role in the act of creation. The Torah tells us that the world exists on the merit of our deeds.

The human mind is too limited to encompass the inherent paradox of these two 'operating systems' of reality. In fact, our very faith is based on bridging that paradox. This is because per definition, faith does not come into play where comprehension is applicable. Faith is used only where understanding is not possible.

These two extreme modes are represented by the six sons and the daughter.

The sons represent the mode of divine pre-knowledge. The daughter symbolizes our mode of operation – faith.

#### Six sons – six traits

Hashem runs the world using seven *constructs* called *מידות*. They are also known as – *מי הבניין* - the *foundations days* upon which our time/space reality exists. Six of the seven are called *sons* – males. They are the pipelines of heavenly flow. The

seventh construct, *מַלְכוּת* (kingdom), is the female aspect of reality which is the recipient of that heavenly goodness.

The six male traits are as follows:

Love / Charity, Fear / Might, Affection / Grandeur, Victory / Eternity, Grace / Splendor, Pleasure / Foundation.

These seven blocks can be found in all aspects of creation. There is no reality which isn't comprised of those seven categories; Thoughts... colors... rocks... animals... tastes... smells...we find the 'six sons of the king' in every single aspect of creation. These are the six pipes through which the Creator, Blessed be He, bestows his kindness upon creation.

#### One daughter - Emunah

The daughter symbolizes the mode of choice. While every son has an individual personality, the daughter has 'nothing of her own'. She has no self existence. All she is, is acceptance and annulment of the self.

She isn't the source of light, but the mirror reflecting it. (The *Malchut* is known as *אספקלריא* or *mirror*). The daughter's role is to reflect the king through her personality.

The sons are how the king runs the creation – the daughter is the reason why he created it in the first place, and that is a huge difference.

Superficially, it may seem as if the daughter is devoid of any special value. When compared to the sons – each so wise and distinguished by special traits and attributes - the daughter pales in comparison. In this story, however, a very different picture emerges.

Here the daughter is seen as the very center around which all the sons rotate. This is because the entire kingdom was created and established for the sake of this daughter.

#### Once Upon a time ("One time" or *Ein Mall* in Yiddish)

Rabbeinu Zt"l started the story with the expression "One time". "One time" before creation, everything was one. The Holy Books reveal that in the beginning everything was one, undifferentiated G-dliness. However, the Creator, Blessed be He, wished to extend his goodness and mercy and bestow it upon others "for it is the nature of the good to give". This is why the entire creation was perpetuated. From the instance of creation on, there was then a *creator* and a *created* in everything – every detail of existence encompasses these two opposites;

On one hand there is constant providence, a flow of life and goodness that is bestowed every minute by *the Creator*. And on the other hand, there is the power of *the created* to act in the world and thereby trigger its deeds the heavenly flow of goodness.

The goal of creation is to bring unity to the royal family by merging the nature of the sons with the nature of the daughter.

When both *modus operandi* merge completely, the Kingdom of the King will be fulfilled and the primordial unity as it was 'Once upon a time' will be revealed again.

This unity can emerge only from serving Hashem in daughter mode. The daughter is a state whereby the mental faculties are incomplete. We are all in a state of *daughter*. Since we possess no perfection and are almost continuously in a state of spiritual concealment, when we strive to reach Hashem **from where we are**, and when we invest effort to give Hashem pleasure, every tiny point of this effort actively brings about the revelation of Hashem's unity in this world.

This incredible accomplishment is beyond the capability of any of the six sons. This is why the daughter was so special and precious to the King.

“פנעם אחת ה'יה מחונער עמה ב'יחד ב'איה יום ונעשה ברנו ע'ליה”...

“One day, when the king was alone with his daughter, he became angry with her.”

What can possibly make the king so angry with his favorite daughter? What did she ever do to bring upon herself such unbearable resentment?

The reason is alluded to with the words “One day”.

The daughter is the center of the King's universe. He has created the entire world for the sake of just one hour of happiness spent with his only daughter. During their time together she is His everything. At that time the King abandons his mighty empire... all the continents and seas... all the stars and universes... all the angels and seraphim - everything, in a sense, becomes non-existent during the precious time the King spends with his daughter.

But what about the daughter? What does *she* think of the time spent together with her mighty father? Why, that hour must be her life's achievement!

Anyone who has ever spent a brief moment in the company of a great man will forever remember that time. Such a person will tell his children and, indeed, his grandchildren about the unforgettable experience.

The daughter, however, isn't that moved. She

doesn't see anything special in that get-together. For her it's just “one day”.

That is the root of the anger and this is the beginning of the daughter's fall.

A person usually interprets his falls and descends as “I am a failure” or “I am weak”. Here Rebbe Nachman exposes the real reason behind being exiled from one's true place: **A person isn't aware of his true stature nor does he appreciate it.**

When a person is not wise enough to realize the astonishing importance of the King's keen interest in him, he automatically loses his place in the palace.

“וְנִירְקָה מִפִּי דְבוּר: שְׁהֵלָא מוֹב יְקָח אוֹתָךְ (דְּעַר נִים גּוֹטְעַר זָאל דִּין  
זְעַמְטֵן)

“The saying ‘May the not-good take you’ was blurted from His mouth”.

The King has everything – and he wishes to give it all to his daughter. All He asks from her is: “Turn to me” - “wish and yearn for me.”

Hashem expects us to appreciate and value His intense interest in us.

He wants us to know He has created everything for the purpose of rejoicing with every single effort we put in to come close to Him.

When a person doesn't appreciate the grandeur or being with the King, when he underestimates his own value and wonders what's the big deal about all this “Heavenly rejoicing” business – this brings about - דינים - harsh decrees.

The Holy Books say that when there isn't enough effort put in to be worthy, the goodness is bestowed solely out of the creator's volition. This causes דינים because “free lunches” automatically puts one in a state of shame.

Being a recipient depresses the pauper because sadness is an automatic companion of ‘receivership’. Riches or poverty aren't a function of money, they are a function of a state of mind – are you a giver or a receiver? Money will never save a pauper from his poverty, only giving to others will.

The King wants to give his daughter, but He wants to give her in a way that will preserve her dignity. This is why He demands that she work for what she gets. “Merit it”, He is saying. “Don't settle for a welfare gift.”

**“May the “not good” take you**

When a person's time on earth, days intended to

be used for creating priceless heavenly rejoicing, are “just another day”, this brings about the harsh decree.

Then, the horrendous saying “may the not good take you” is uttered automatically by reality. It’s the direct result of “just another day” state of mind.

When one doesn’t see the eternal opportunity invested in the time he or she has on earth, all one sees are the difficulties. Everything that happens to such a person is some shade of ‘not good’. Such a person forever bemoans his days away and justifiably so for the ‘not good’ has taken him.

That ‘Not good’ kidnaps the princess from the company of the King, flinging her reality into a state of exile.

When a person forgets he is in the presence of the King, his entire reality is redrawn as ‘not good’. He is doomed to roam outside the King’s palace in a cruel, cold world.

Who will bring the daughter back to her father?  
Who can bring about such a lofty royal reunion?

“בְּלַיְלָה הִלְכָה לְחֹדְרָהּ, וּבְבֹקֶר לֹא יָדְעוּ הֵיכָן הִיא. וְהָיָה אָבִיָּהּ מְצַעֵר מְאֹד וְהָלַךְ לְבִקְשָׁהּ אֲנִי וְאִנִּי...”

“At night she went to her room and in the morning no one knew where she was. Her father was distraught, pacing to and fro”

In this wondrous story Rebbe Nachman spreads before us the full vista of creation and the heavenly modes of its control. If we dare look deeply, we’ll be able to catch a glimpse of this incredible insight and understand how we, too, are a part of the story. We’ll then be able to understand how everything that happens to us isn’t just happenstance but true rectification.

‘At night she went to her room’ – that is the order of creation. Every night the holy *shechina* descends, leaving the king’s thrown room, going down to realms where it is impossible for her to feel like a favorite daughter anymore.

The origin of this mysterious process is in very early stages of creation known as ‘The indictment of the moon’ and ‘The breaking of vessels’. What this means in “simple talk” is that Hashem created this world for the sake of *Emunah*. The heavenly joy *Emunah* brings is the foundation upon which creation stands. Ancient and current blemishes destroy that joy and bring about sharp decrees. This causes the daughter to lose the most precious privilege of all – the presence of her Father.

The manifestation of this is loss of faith. Our exile and our prevalent amnesia are a reflection of the spiritual situation of the King losing his daughter.

It is easy to recognize the tale-tell signs of the princess’ loss of and the descent of the *malchus*. These are periods of personal darkness. Of feeling far from Hashem when one cannot *daven* properly. Whatever we learn doesn’t really seem to be absorbed. Faith becomes dim and vague...and the list goes on and on.

In this tale Rebbe Nachman exposes the underlining reason for all of this. He explains that every sin brings about forgetfulness. Every loss of recall brings about the loss of the princess - faith.

When we abuse our *kedusha*, or eat improperly or allow licentious thoughts to enter our heads – this brings about the loss of the faith, the ‘daughter of the King’. It has to be that way and the reason is this:

Every blemish and sin causes ‘*kedusha* particles’, as it were, to fall into the realm of defilement. When one does something that lacks holiness, parts of the very *neschama* are lost. Then one’s spiritual strengths falls to the side of defilement, energizing it. Someone must retrieve these lost sparks of holiness. That “someone” is the Shechina, like the Midrash

This is the reason for the dark times one experiences. The dark places are where one has dropped the holy sparks of his or her soul. One must inevitably visit those places to retrieve what one has lost.

In this tale Rebbe Nachman relates to the seamy, dark sides of life. To times and spiritual places one may describe as a “black dream“, something one would rather forget. No book contains explicit mention of such things. These are the experiences a person goes through alone, thinking that he is the only one to ever go through such ordeals. It seems to him like extraordinary afflictions that hit him and him alone.

Here Rebbe Nachman relates what happens when sins pile up to the level where barriers between a person and heaven become a veritable ‘Berlin Wall’. The princess, the holy soul, is forgotten. The memory of pure faith fades, drowning in depths of materialism and despair. One loses the belief he can ever regain the closeness of Hashem, or experience the true taste of Shabbos, or see creation with eyes of divine providence.

**“And in the morning they didn’t know where she was”**

This is when bad becomes worse.

Now, the darkness is no longer confined to nighttime, when the mind is sleepy and sluggish. Now the blindness prevails during daylight too.

Even when the mind is alert and one can learn and even be rejuvenated in Torah study, it is still impossible to connect to Emunah. Now it seems more impossible than ever to reconnect the six sons and the only daughter and shine the light of Emunah in the *middos* and thoughts.

This is a condition of total exile and concealment. It is this situation that Rebbe Nachman comes to illuminate. In his unfathomable way, the Tzaddik paves roads and paths where originally one could hardly even see the ground at all.

First, he reveals to us that there *is* a way to find the princess again. There *is* a way to regain Emunah once again. But first one must realize that the hard times are always a part of the rectification process. To rectify the world, the *Shechinah* must descend to the vile depths of exile. A person must go there for he must retrieve the parts of his soul that he, himself, dropped there.

And what we must also never forget is the “The Father is distraught” when we suffer. He cries for and laments our breakage for the Father, blessed be He, misses us infinitely more than we could ever miss him.

All He asks is that we listen to the words of the Tzaddikim who instruct us how to return, step by step, to our father.

“עמד השני למלכות, חחמת שראה שמהלך מצטער מאד”

“And the viceroy stood up, since he saw the King in such deep sorrow”

The King’s only daughter is lost and the King is distraught, pacing to and fro. There’s only one man who really cares about the King’s sorrow. He sees how bereft the king is and he leaves everything, offering to embark on an endeavor he doesn’t even know how to begin.

The character of the viceroy can be understood on many levels: that of spiritual conduct of the world, on the way the world is controlled by Hashem, and inside the soul of each and every one of us.

On the spiritual level, the viceroy – or as it is called in Hebrew “the second to the *malchut* (Kingdom)” is exactly that: the second level to the *sefira* of Malchut. This is the *Yesod* – the foundation.

This is the realm that forever looks after the *malchut*, making sure she never lacks anything. The Emunah, as we learned, has nothing of her own. She is totally dependent on the *Yesod* to fulfill her every need. The *Yesod* builds her, making sure she’s alive and viable at all times.

### The Tzaddik – the second to the King

There are many wonderful and exalted people in

Am Yisroel. Many are masters of Torah and quite a few are masters of Tefillah, too. They are all outstanding and important – but how many of them are truly devastated by the King’s loss? How many of them actually lose sleep over the exile of the King’s daughter? Who’s life isn’t worth living because the *shechina* is in *exile*?

And who is the one who can find the princess, reveal Hashem’s honor in the world and bring the solace of Emunah and truth into the heart of men?

There are complete Tzaddikim who have merited to becoming human manifestations of the level of *Yesod*. They are called “the second to the King”. They feel the King’s pain more than they feel their own. These Tzaddikim care about the nation of Yisroel and see each and every Jew as an “only child”.

Our remoteness from Hashem pains them more than we can ever imagine. This is why they sacrifice themselves for our sake, throwing away their own will ... forgoing the attainment of ever higher spiritual levels, their families, their children, their livelihood and their dignity – they give away *everything* for the sake of a single Jewish soul. They give up everything for the mere chance of finding the King’s daughter and bringing her back to her father.

### And then, Everyone is a viceroy

The viceroy is also each and every one of us. **ונמך בולם צדיקים**. Every person of Israel has the ‘point of Tzaddik’ within him. The light of the eventual redemption shines even in the depth of destruction.

In Torah 34, Rebbe Nachman reveals that this point exists in the heart of each and every one of us. All we need to do is to look for it. At our inner ‘point of Tzaddik’ each and every one of us is a monarch because deep in our hearts we are totally free to choose between good and evil.

Even after the princess is lost and the soul no longer shines, the point of Emunah and truth still burns in our hearts. Our job is to connect to it, stoke and build it up.

In that teaching Rebbe Nachman teaches that the way to do so is through three mainstay points: **The point of the Rav** – learning the books of the Tzaddik, looking for the truth and advice for any situation they contain. **The point of the Friend** – getting together with friends and discussing the words of the Tzaddik. That way each will enjoy the unique inspiration of the other. And **the point of Self** – here every one talks to Hashem in privacy, striving for the truth. This will enable one to identify the relevant point in our lives at any

moment and concentrate on it.

ובקש, שייתנו לו משרת וסוס ומעות על הוצאות, והלך לבקשה

“And he asked for a servant, a horse and money for expenses and went looking for her”

The viceroy asks for money to cover expenses. From the way the viceroy asks for his needs we can learn how to ask for ours. This is how one brings upon himself and his beloved, heavenly deliverances.

The viceroy volunteers to look for the princess, yes, but there are objective needs without which he cannot embark on such a trip.

The viceroy is ready for anything – but there are things that are beyond his powers. The King has set ways of conduct and physical laws. A person must eat and rest. A journey demands monetary expenditures. One needs means to find the ways. It isn't possible to disregard the ways the world runs. This, in fact, is the very essence of search – to bring the King into our private, everyday reality.

When a person asks for health, *shalom bais* and *parnosoh*, like one asking to cover the 'journey expenses' – knowing that one doesn't really need any of these things for their own sake, but rather for the purpose of finding the King's daughter, such a prayer will never be returned unanswered.

ובקש, שייתנו לו משרת וסוס ומעות על הוצאות, והלך לבקשה”

“...And he asked to be given a servant, a horse, and money for expenses and went looking for her”

### Servant, horse, and money

The princess is lost: Pure faith is concealed...the kingdom of heaven is degraded ... the world boastfully relies on its imaginary might ... heretical ideas and speech proliferate...

Even in private, the loss of the princess is evident: it is so hard to hold onto Emunah and *bitachon* (*trust*) ... daily worries make us forget Hashem almost entirely...the brain gets used to 'natural', faithless thinking ... and the heart sinks into sadness and phobias...

There is someone who cares about this terrible state more than anyone – that's the viceroy. He is the closest witness to the wondrous connection between the King and his only daughter. He can't endure the sorrow of the king and suggests, of his own volition, to go searching for the lost princess. The viceroy actually wants to reveal the light of heavenly kingdom on earth.

There is a king and he has a beloved daughter – the chosen nation of Israel that awakens unfathomable heavenly rectifications even with the slightest of

actions.

This is why he asks for a **servant**, a **horse**, and **money**.

The servant, horse, and money allude to three levels where the princess can be found. There are four spiritual universes: Atzilut – emanation, Beriya – creation, Yetzira – formation, and Asiya – action.

The universe of Atzilut, of course, is the King's palace itself. In the palace nothing can conceal the King. The exiled daughter is no longer in the palace. She is in the lower universes, in the 'realms of separation'. It is very difficult to recognize the King where the princess is now.

Faith is lost and forgotten.

This universe is where the viceroy is traveling to. These are the places he is called to illuminate with the glory of the kingdom of Hashem. This is why he is asking for a servant, a horse, and money.

They each allude to realms where the viceroy wants to reveal Emunah. The viceroy wants to flood the world with such clear Emunah that Hashem will become evident everywhere. He doesn't want any reality to be a barrier between the King and the princess anymore.

In fact, he wants the world's entire existence to serve as a meeting place for the father and His beloved daughter for ever and ever.

We all operate on three distinctive realms; thought, speech, and deed. Hidden within each realm is the lost princess.

The power of **thinking** is supposed to **serve** us. Through thinking we can get to know Hashem and hold fast onto Him. Thought has astonishing powers. One moment it can take one to heaven and the next it can throw him into the deepest abyss of evil.

The princess is hidden within every evil thought – sacred faith cloaked in garments of exile, dressed in evil thoughts, coarse urges, and material lusts. Each of us is the viceroy asking the king: “Give me a **servant** – give me the **power of thought** that will serve me only to get to know you ... to forever find Emunah, think of your awe, and excite my heart to serve you ...”

The **speech** is immensely powerful as well. It runs, galloping like a fleet-footed **horse**. Shot out of the mouth like arrows, you never can tell where your words will end up and what they will accomplish. The princess is hidden there, too, for every speech conceals words of Emunah. We must beg Hashem to let us have such speech that will help us set the princess free, especially in our own hearts.



We also ask for expense **money**. The realm of **deed** revolves around money so you can get almost anything with it. When one is able to use money with sanctity, Emunah is very powerfully revealed. The viceroy is asking the king to let him reveal Emunah in the lowest reaches of materialism, because it is in those places more than anywhere else, that Emunah is imprisoned, waiting to be set free.

וְהָיָה מְבַקֵּשׁ מֵאֵד זְמַן מְרֻבָּה מֵאֵד שְׂמֻצָּא, עֵתָהּ מְסַפֵּר אֵיךְ בִּקְשָׁה עַד שְׂמֻצָּא. וְהָיָה הוֹלֵךְ אֶנְה וְאֶנְה זְמַן רַב, וּבְמִדְבָּרִיּוֹת, וּבְשָׂדוֹת, וּבְיַעֲרִים. וְהָיָה מְבַקֵּשׁ זְמַן רַב מֵאֵד

“And he looked for her for a very long time until he found her and now he [the viceroy] tells how he searched for her until he found her. He walked from one place to another for a long time. [He went in] deserts, fields, and forests, searching for the longest of time.”

### “A very long time”

Rebbe Nachman mentions a “very long time” twice - concealing a meaning within a meaning.

The first meaning is a simple explanation and is a revelation that searching for the princess is by nature a very long and tedious process. Knowing this fact is a morale boost to prepare oneself for the long haul and not give up.

The second meaning is far deeper. It has to do with teaching number 60 in Likutei Moharan. In that teaching Rebbe Nachman reveals that when a person is very far from Hashem he is spiritually asleep. In such a case it isn't possible to talk Torah openly to him because it will pass right over his head. The only way to wake up such a person is to tell him stories that contain a nucleus of hidden Torah.

Rebbe Nachman also reveals that there is a special class of such stories called “Stories of ancient years”. These stories contain a G-dly light rooted in the highest source of all. This light is so elemental it includes all facets of the Torah.

It is a light that flows from the lofty place Kabbalah calls “the rectification of the ancient” or “Arikh Anpin”. It is the source of the highest kindness and compassion - one that is beyond physical and even spiritual time.

When one has fallen deep into spiritual sleep, he becomes detached from all seventy facets of the Torah. When that happens, there is no way to wake such a person up because justice dictates that he doesn't deserve to come closer. He is doomed to lose the princess - the light of his soul. Only supernal kindness found in the exalted level of *Arikh Anpin* can help such a person.

“Arikh Anpin” is also called a “long time”. Rebbe

Nachman alludes to the necessity of reaching “Arikh Anpin” for salvation, by using the term “Long time” in describing the viceroy's search.

This is indeed the personal tale of each and every one of us. We have all lost the princess and spiritually we are all fast asleep. We aren't even aware that we have lost something ...

Rebbe Nachman began this story by saying: “On the road I told a tale that whoever heard it had a thought of repentance.”

The call of this tale is crystal clear: Wake up! Emulate the viceroy and start searching. This is why Rebbe Nachman recounts the tale in such detail - it is *our* journey and we must be able to recognize it at all times.

Rebbe Nachman starts by describing the joy of the King and his daughter to make us understand what normalcy is like. We think that misery is the norm. It therefore comes to remind us to understand that we must strive for the princess, because our personal spiritual awakening is the very reason why the universe was created.

The togetherness of the King and his daughter is the intimacy we miss with Hashem.

Then he continues by instructing us how to conduct the search. Rebbe Nachman tells us that the search takes a very long time because it can be affected only by accessing the supreme kindness of the “rectification of the ancient” or “Arikh Anpin”.

This is why we must go through so much embarrassment and pass such incredible hurdles on the way to freedom. We need a tremendous amount of steadfastness and stubbornness. And it is the only way to find the princess.

The road to *Arikh Anpin* is like a Shofar: The journey starts at a narrow opening before it arrives at the wide part of “supernal kindness”. The road therefore starts with hardships only to become wider and more accommodating as we move along.

This is the very journey we take and repeat each and every day ...

וְהָיָה הוֹלֵךְ אֶנְה וְאֶנְה זְמַן רַב וּבְמִדְבָּרִיּוֹת, וּבְשָׂדוֹת, וּבְיַעֲרִים, וְהָיָה מְבַקֵּשׁ זְמַן רַב מֵאֵד

“And he walked here and there in deserts, fields, and forests and he was looking for her for the longest time.”

### “Deserts”

There's nothing in a desert. Other than snakes and scorpions there's no life there. Every person goes through times of “desert” in his life when he has absolutely no feeling, joy, or enthusiasm in Torah

and prayer. Serving Hashem seems as tasteless as chewing straw.

Usually we tend to regard these periods as “dead time” and we try to survive them somehow. Walking in a desert is tiring and we would rather pass those periods in hibernation.

The viceroy, on the other hand, paves a road for himself in the desert, too.

The desert alludes to the level of *Malchut* that “has nothing of its own”. To elevate the desert you must walk in it. This is how you turn a sleepy faith into vibrant spirituality and steadily ascend from one level to another.

The numerical value of desert מדבר is equal to נצח, הוד, יסוד - the three *sefirot* that correspond to the legs and the act of walking. By forcing yourself out of spiritual slumber you walk in a spiritual desert. This is why the nation of Israel had to go through the awesome desert before entering Eretz Yisroel. They had to elevate the *Malchut* before they could merit the ultimate land of Hashem's kingdom.

Any search for the princess must go through deserts. To find her, one must be willing to “keep on going” during times in which it seems like there is nothing to be found – because *this* is where she is.

### “Fields”

The field isn't barren like a desert - it contains life, yes, but that life is the result of a great deal of work. Working a field takes hard toil and results aren't guaranteed. Sometimes long months of work can go down the drain. One can persist only with a tremendous amount of faith, hope, and trust.

The field is a place of hard work – but it's not a desert anymore. Some semblance of life can already be seen. There's some green to be found there ... a bloom to come across occasionally.

When you enter in the way of *Avodas Hashem*, beginning Torah study and prayer, this is called the “field” phase. Yet one still cannot find satisfaction with the little fruit of his toil there, because it is just the beginning of growth.

The service of Hashem here hasn't become a part of who we are yet. Sometimes we merely discover a semblance of awe of Hashem in us, or a taste of true sweetness in our prayer, but there are still fears and lack of certainty. Everything is questionable. Years-worth of hard work can still go down the drain *chas v'shalom*.

### “Forests”

Up to now the viceroy had to deal with times of

constriction of walking in arid deserts and half-worked fields. These denote dealing with temptations, urges, and materialism. But *now* he is entering a forest.

The forest is the time of grandeur. The forest is filled with bloom and life. Here however also comes the *true* confrontation. The marvelous forest can delude a person into thinking that he has reached his goal.

The desert and field are hard work, yes, but they represent true reality – the princess is lost. The live ‘forest’ on the other hand, can make one forget that anything was amiss to begin with! One can enjoy his spirituality to the point of forgetting the princess is still lost. One can forget that the purpose of *Avodas Hashem* is to reveal Hashem's glory in the world.

The minute one strays from this purpose there is no chance to reveal the princess anymore. The *Shechinah* can no longer be elevated.

Only a seasoned businessman, someone who has “seen it all”, can help a beginner keep proper perspective when suddenly business is going well and orders are flowing in. Only a veteran can advise one on how to keep his eyes on the long-term health of his business and warn him of pitfalls a novice wouldn't know about.

This is why, when we enter the times of “forest” we must adhere to the words of Tzaddikim. Only they have “seen it all” and only *they* can guide us safely at all times and assure that whatever we do, we really do for the sake of heaven alone.

”וְהָיָה הוֹלֵךְ בַּמִּדְבָּר, וְרָאָה שְׂבִיל אֶחָד מִן הַצֵּד, וְהָיָה מֵשֵׁב עִצְמוֹ...”

"And he was walking in the desert and saw a trail off to the side and he reflected on it..."

The desert - מִדְבָּר in Hebrew - symbolizes prayer. מִדְבָּר has the root letters of דיבור .

Speech is a person's constant companion. No matter where you are, you can always open up your mouth and pray.

Prayer, in a sense, is the great equalizer. One can always talk to G-d. Even during times of spiritual darkness one can tell Him everything, detailing the difficulties and pain one is in.

This is Rebbe Nachman's advice: **Talk to G-d non-stop!**

Even when you have no clue where you are heading - keep on talking. The way will become clear and you will find the trail once again.

**"A trail off to the side"**

The goal is unknown. Endless walking causes one



to "fall off his feet" when one suddenly discovers a trail off to the side. This is how one usually discovers the advice of the Tzaddik.

The words of the Tzaddik "stand off on the side", awaiting someone to notice them and understand the incredible value inherent in them.

Usually the advice of the Tzaddik seems like an afterthought. It is always off the beaten path, astonishing in its simplicity. Who would have thought that the real answer to the impossible problems in our lives lies in a path that one cannot find on regular maps?

Tzaddikim pave roads in the most desolate places because this is where people tend to lose their spiritual fortunes.

These are not mere "self-improvement" ideas, but crucial instructions to freeing our personal lost princess.

### And he contemplated

What makes the viceroy choose the way off the beaten path? It is the most inconceivable road of them all. He could have easily passed over the small path like everyone else does. Why risk going on a new way?

Here is the crucial point: "Being that I have been walking in the desert for such a long time and I can not find her, let me take this road and maybe I will come to a place of habitation."

**The viceroy simply reflected on his situation.** He did *hitbodedut*, speaking to G-d.

Rebbe Nachman explains that the reason why we keep on missing the important turns in our lives is **lack of reflection**. "It is not a small thing" says Rebbe Nachman, "to merit reflecting for an hour every day.

This is because the days of our lives fly by and most people do not reflect on what is happening even once during their lifetime.

If a person doesn't reflect on his life, he is bound to pass his life mindlessly.

People don't realize how meaningless the matters of this world are. Were one to reflect on his life properly he would understand this clearly. "

Everyone can see the side trail, but very few pay it any attention. Some figure it to be just a dinky insignificant little path, while others assume to be a dead-end street. Some think it is just weird.

The common denominator is that no one actually tries to figure out if it's a path worth trying.

All people pass along the road of life. Everyone

passes along similar paths and stations; birth, childhood, teenage, wedding, children, grandkids, old-age ... and out back again.

Most people would rather walk the beaten path rather than risk anything different, forgetting to ask themselves a simple question: **Is this the road to the princess?**

This is why it is crucial to designate an hour every day to reflect on life and arrive at serious conclusions regarding how we live it.

This is what the viceroy did – and this is what each and every one of us should do, too.

אַחַר-כֵּן רָאָה מִבְּצֻר (שְׁקוּרִין שְׁלֵאִם), וְכַמָּה חֲזָלוֹת הָיוּ עוֹמְדִים שָׁם סְבִיבֵי

"Afterwards he saw a fortress and battalions of soldiers standing around it"

### "A fortress"

This world is a fortress, kept in existence by thick walls of physicality. If it wasn't, the world would instantly return to nothingness. This is because everything around us, from the mightiest galaxy to the humble plant or rock, is all but "congealed" manifestations of spiritual realities. Everything we see is borne by a higher, more spiritual reality above it. This is why every being wishes to return to its root, yearning to shed its physical "garments" and become spiritual as it once was, again.

But Hashem insists he wants this world separate and independent. And so, He has sealed it in physicality. This world is divine abundance walled in a "fortress" of materialism.

### "A Way Off to The Side"

Only one way leads to the fortress – a "way off to the side". The fortress of faith is always off the beaten path.

The travelers of the main road know nothing of its existence. Only those brave enough to traverse a way off the well known road, find the fortress.

Faith is generally considered a negligible "side" issue. When one talks of *Avodas Hashem*, one usually refers to impressive feats of hours of roaring prayer, fasts and so forth. The simple, wondrous way of faith is considered both unimpressive and slow.

That may be so – but it leads to the princess!

To take this obscure way, one needs special merit because one must give up everything for the sake of finding what he has lost. Only someone like that will notice (and dare take) a "road off to the side".

Rebbe Nachman calls it the way of "deep

reflection” (Likutei Mohar”an, #60). This profound insight into reality reveals that creation in its entirety is but G-dly honor and an abundance of sacred names, souls, and angels sealed inside physical vessels by G-d. To see that, one must curb the drive of personal honor. As long as one is wrapped in self-aggrandizement, one cannot discern the existence of G-dly honor. He will never be able to see, let alone take, the “path off to the side”.

The way out of self-aggrandizement is by acquiring something called “the proficiency to enter and leave”. This means the ability to keep one’s equilibrium and keep on serving Hashem at all times no matter what. This ability to adapt to the highs and lows of life paves the road to repentance.

The viceroy goes over deserts, fields, and forests in his search for the princess. He experiences highs and lows, successes and failures – but he *always* goes on. This gives him this proficiency to notice the “road off to the side”. This “Path off to the side” is, in fact, the road to *teshuvah* he himself has paved with his steadfastness through all his trials and tribulations. It leads him to the ability to know the honor of Hashem that suffuses the “fortress” of this world.

### “And battalions of soldiers were standing around it”

The “other side” is deathly afraid. If the viceroy will reach the fortress – meaning if a person will realize that this world is just a fortress of faith – he will find the princess instantly - end of story.

This is why it surrounds the fortress with battalions of forces of defilement. The “other side” has a multitude of ways to distract us from reaching the fortress. Sometimes it whispers “mussar schmoozes”, telling us that the regimen of reflection is meant but for the privileged few. At other times it does the opposite, luring us into learning that is far too deep for us. This way or that, the result is always the same – forsaking the ideas of Emunah and turning to this world and its temptations.

The princess was at our fingertips. We almost touched that which we lost. But a single thought of falsehood can lead us away from entering the fortress of faith ...

‘והמבצר הנה נאה ומתקן ומסדר מאד עם התילות והנה מתנרא מפני התילות, פן לא יגיחווהו לכונו. והנה מישוב עצמו: אלך ואנסה’

“The fortress was beautiful, well appointed, and in perfect order, with many soldiers guarding it. And he feared the soldiers wouldn’t let him in, but he contemplated on it and decided “I will go and try”.

“Beautiful, well appointed and orderly”

The Viceroy finally makes it to the fortress, alas entering it seems impossible. Rebbe Nachman describes the fortress as beautiful, well appointed, and in perfect order. These three adjectives explain why entering it is so hard.

The fortress is this world. We explained that this world is but G-dly light sealed within walls of matter. Our temptations are the obstacle that makes the trip through this world such a tough ordeal. Temptations have various ways of steering us off course, categorized under the banners of “beauty”, “appointment”, and “order”. “Beauty”, of course, signifies the esthetics with its intoxicating charms. Beauty, being external, makes us concentrate on the inessential and superfluous.

“Well appointed” signifies the passion for food. “In perfect order” symbolizes the lust for money.

These are the three chief temptations that keep us out of the fortress. These are the soldiers that guard the inner sanctum of creation by creating the illusion that this world has nothing to do with its creator.

The viceroy, however, isn’t fooled. He knows he is facing a fortress made of light. He knows that the “soldiers” barring his access are there to be overcome.

When the princess is lost, the soul forgets the taste of spiritual joy and is lured by drivel wrapped in beauty, delicious appointment, and affluent order.

### “And he was afraid they wouldn’t let him in”

At first glance, it really isn’t clear what the problem is here. After all, nobody forces us to listen to temptations. The choice is ours. So what is the big deal?

Here Rebbe Nachman teaches us that the number one reason for failure is **fear**. There is no reason to fail and nothing to be afraid of. No one is allowed to prevent you from entering the fortress, find the princess and discover your lost soul. The main weapon of the *Yetzer Harah* is fear. It whispers “Be careful, don’t be an *Oved Hashem*. If you seek *Kedusha* you will have to give up all the good things in life.”

That’s enough to frighten most people away, making them “stay out of trouble”.

“Why risk it? Play it safe! What’s wrong with “just” *davening* 3 times a day and a steady *shuir* every day? It’s a beautiful thing.”

This is how one bribes oneself to keep on the highway and stay away from entering the dark places in the soul ... **alas that is where the princess is to be found!**

So here comes the question: How do you enter such a heavily fortified place? How do you overcome the fear factor?

**“And he contemplated ‘I’ll go and try’”**

The advice lies within the very personality of the viceroy, and an aspect of which exists within each and every one of us. Deep down there is a point of light that never disappears. *Anyone* can start the journey again, at any time, if he comes from that point of goodness within himself.

When confusion runs supreme, it is time to stop and contemplate and do *hitbodedut*.

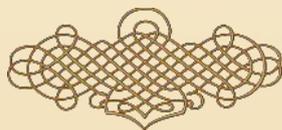
The power of the evil inclination lies in fear, and fear is borne of confusion when one forgets the goal.

The “arithmetic” is actually very simple. It starts with the question: “What is my problem? That I won’t be let in. Maybe this “whole thing” isn’t for me.”

Let’s think for a moment: “For whom am I going through this journey of my life? Is it my own personal success? If it is, well, maybe it *is* better that I don’t take any risks. Success is far from assured. But I *didn’t* embark on this trip for my sake – I did it to bring the King’s daughter back to her father! It really isn’t my business if I succeed or not – **let me go and try!**

If the idea is to give Hashem joy, the fact that I took the journey upon myself has already achieved my goal!”

**To Be Continued ...**

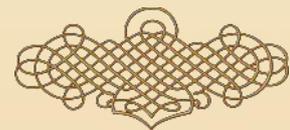


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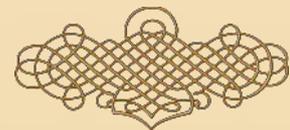
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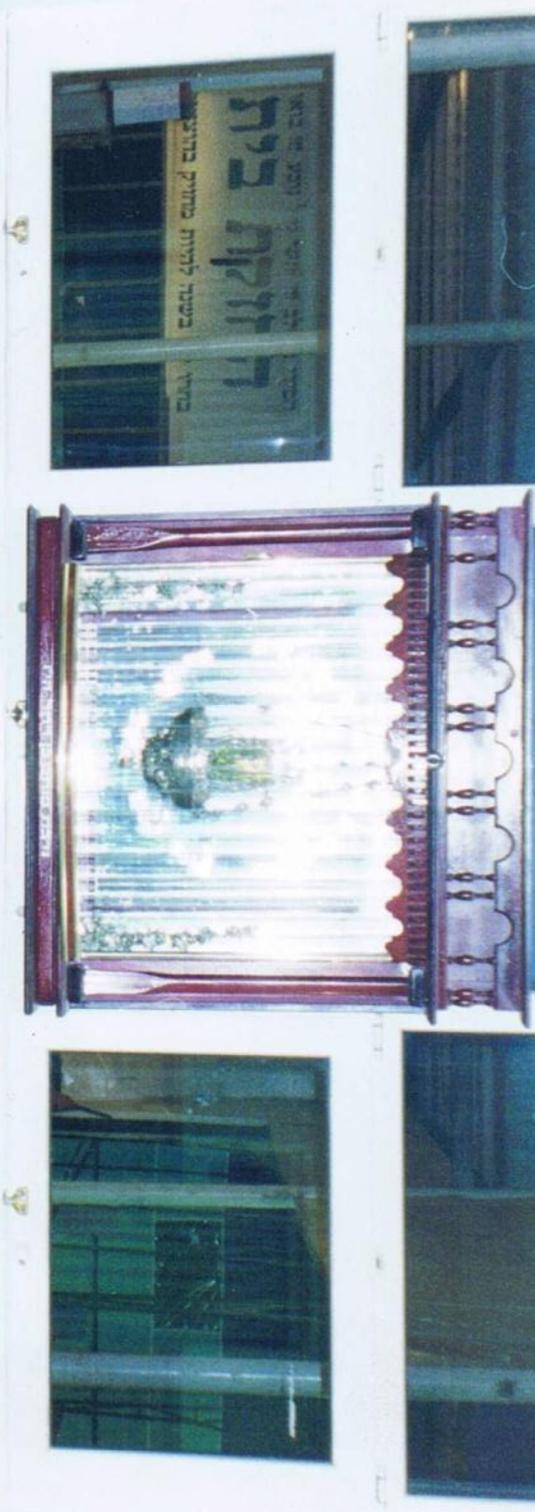
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