

GATES OF EMUNAH



THE 200 YEAR
CHRONICLES
Page 32

ROSH HASHANAH

200 ANNIVERSARY EDITION

INSIDE

Everything Follows the Beginning ...	6
<i>Rav Yaakov Meir Shechter, shlit"o</i>	
Believing in Yourself	8
<i>Rav Eliyahu Godlevsky shlit"o</i>	
A Journey to the Tziyun of our holy Rebbe	10
<i>Rav Eliezer Berland, Shlit"o</i>	
"Whoever believes in me ..."	12
<i>Rav Nosson Liebermensch, Shlit"o</i>	
Uman – the way to Eretz Yisroel	13
<i>Rav Shmuel Stern, shlit"o</i>	
"Gather and listen, O sons of Yaakov ..."	14
<i>Rav Shalom Arush Shlit"o</i>	
Why We Travel to the Tzaddik	16
<i>Rav Yitzchak Meir Morgenstern shlit"o</i>	
Safeguards against Overload	19
<i>Rav Lazer Brody Shlit"o</i>	
The Secret of Emunas Chachamim	20
<i>Rav Nissan David Kivak shlit"o</i>	
Frequently Asked Questions	22
<i>Rav Avrohom Yitzchok Kletzky shlit"o</i>	
Halacha	28
<i>Rav Shimon Anshin shlit"o</i>	
The 200 Year Chronicles	32

5771



CONTACT US

WE WOULD LIKE TO HEAR FROM YOU

TO SUBSCRIBE TO OUR WEEKLY PUBLICATION

subscribe@gatesofemunah.org

TO SPONSOR OR MAKE A DONATION

donations@gatesofemunah.org

FOR ALL OTHER INFORMATION

info@gatesofemunah.org

or call +972.52.769.4386

“...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 Forefathers and all Seven Shepherds. 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 ...”

*Rav Eliezer Berland Shlit"a
excerpt from page 10*

ROSH HASHANAH

Our main avodah in days of Rosh Hashanah is to build the aspect of “Malchus”, which on a simple level means our realization that Hashem is the Master and King of the world. On a deeper level, Malchus denotes prayer, meaning that at this time we have an avodah of elevating our Tefilah.

There are two aspects in Tefilah: Prayer which is on a lower level than the Torah, and subordinate to the Torah; and Tefilah which is really the same aspect as Torah, and in certain ways even higher.

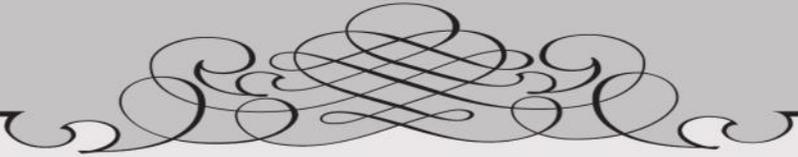
There is a Tefilah in which one prays for his material needs, for livelihood, children, health, etc. Such a prayer is lower and secondary to Torah. For sure, someone who davens for his material needs and is not at all thinking about Torah, such a Tefilah is certainly lacking. What type of life is it for someone who is not thinking about the purpose? What enjoyment does Hashem have from such prayers which are only concerned with material gains, which they themselves might not be for the person's ultimate good?

However, if his intention is that he wants children, health, and livelihood in order to do Hashem's Will, then there is satisfaction from his prayers. But such Tefilah is still lower than Torah, for the main thing is Torah, and he is praying for material needs in order to keep the Torah, meaning the Tefilah is only secondary to Torah.

But the perfect Tefilah would be when a person davens for his spiritual needs. That all his prayers are that he should come to fear Hashem and to serve Him, and to actualize all the Torah that he learns. Such a Tefilah is equal, and in some ways above the Torah. For the most important thing in Torah is to live with Torah, and this is what he seeks through his prayer.

This is what we are trying to accomplish on Rosh Hashanah in elevating the Malchus. We are trying to bring into the world that everyone's main Tefilah should only be to come closer to Hashem.

***Based on Likutei Halachos, Hil' Rosh Chodesh
5:3-5***



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 *Gates of Emunah Institute* and follows a series of issues produced weekly in parallel with our parent publication *Elah L'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 with a potential for error, 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 second edition in expanded format in honor of Rosh Hashanah, the holy Kibbutz in Uman and the 200 year anniversary of the passing of Rebbe Nachman.

Our very special heartfelt appreciation is expressed to all 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 by emailing subscribe@gatesofemunah.org and receive our weekly publication by way of E-mail.

Wishing you a good and blessing-filled year,

The Editors





לע"נ משה חיים בן יונה, ז"ל
לע"נ יצחק בן משה חיים, ז"ל
לע"נ ביילא בת שלמה גרשון, ז"ל
לע"נ ראסה בת משה יצחק, ז"ל
לע"נ רחל בת ראסה, ז"ל
לע"נ מאיר ניסן בן אברהם הלוי, ז"ל
לע"נ רחל בת מאיר ניסן הלוי, ז"ל
לע"נ רפאל צבי בן אריה, ז"ל
לע"נ פרידא לאה בת אריה דוד ז"ל
לע"נ גאלדא בת זאב ז"ל

לרפואת פנחס חיים בן איטה
לרפואת שלמה גרשון בן ביילה
לרפואת שלמה גרשון בן ביילה
לרפואת רבקה בת ראסה

אפרים בן שרה דבורה
לאה רבקה בת איטה, בניהם:
זאב, ישראל, נחמן, אהרן מרדכי
להצלחה ברוחניות וגשמיות
וכתיבה

לזווג הגון בקרוב
שושנה בת שרה דבורה
אלישבע חנה בת רבקה לאה



SHOFAR

Rosh Hashanah is the first day of the Ten Days of Teshuvah. The principal way of teshuvah is in being silent for the sake of Hashem, meaning that when one hears his humiliation and remains still and silent. Through this one vanquishes the blood in the left cavity of the heart, which is the dwelling of the Yetzer Hara.

This is the concept of the blowing of the Shofar, which is the aspect of fear and shame, and of voice without speech. We are so embarrassed about our sins that we are unable to talk. This idea is brought in Zohar, that one must come before Hashem as an animal for a sacrifice, and say, "I have no mouth to answer up..."

At the beginning of the Teshuvah process, since the kitrug is very great, it is impossible to speak in front of Hashem. This is because speech comes from the blood, and now the blood from the left side is in power. It is therefore impossible to speak properly before Hashem.

There are people who feel so far from Hashem, that when they arouse to start serving Hashem and to do Teshuvah, they feel that they have no way out. The only thing that they can do is to be silent and yearn for G-d, to scream out from the depths of their hearts, like the sound of the Shofar. Through this, even someone who is very far can return and come close to Hashem, for He is full of mercy. Even if they are so far that they can't even speak one proper sentence before Him, even so, they are obligated not to give up, only to yearn for Hashem's salvation.

Therefore, on Rosh Hashanah, which is the beginning of the days of Teshuvah, Hashem has given us the advice to blow Shofar. This is the aspect of being silent before G-d, as a Shofar is the aspect of voice without speech, calling out to Hashem from the depths of the heart. Through this Hashem has mercy on him and merits him to Teshuvah.

Based on Hil' Rosh Hashanah 4:2,4

ROSH HASHANA BY THE TZADDIK

The Rebbe teaches us 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.

Although the Rebbe never actually revealed what is really behind his request that we come to him for Rosh Hashanah, we do find several lessons which he taught on the subject. One of them is Torah 211. (see above)

In order to understand the deeper meaning of this Torah, let us see Sichos Haran 21. We find there that the Rebbe taught that on Rosh Hashanah it is necessary to be wise and to think only good thoughts, that G-d should be good to us, etc. And it's necessary to be joyful on Rosh Hashanah, etc

We find in Chassidic sources the concept that even though G-d knows exactly what our actions are, the judgment which is placed on us is based on the way we ourselves look at reality. If someone is overly harsh and critical, then he is dealt with such a way. This may be what the Rebbe is trying to show us from the Zohar. All judgment actually takes place in the courtroom of our own minds. Therefore, in order to merit a sweeter year, we must make sure that the thoughts which occupy our minds are positive ones. We must be wise and think only how G-d will be good to us, etc.

However, Rosh Hashanah is a Yom Hadin, a day of strict judgment. The deliberations which are going on in Shomayim have an affect on us down below; the accusations of the Satan echo in our thoughts. How can we purify our minds of all this negativity?

Those of us who are fortunate to study the works of Rebbe Nachman know that the core of his teachings is the message of everlasting hope. No matter what situation one might find himself in, there is always a way for him to find G-d there and come close to Him. Through studying Rebbe Nachman's writings and especially those of his main disciple, Reb Noson, we come closer and closer to removing the critical and negative attitudes which have contaminated our souls, and to replace them with the correct and positive awareness of the world.

The most important time for this is on Rosh H-shanah. It is therefore very important to come to the Tzaddik for Rosh Hashanah, because then is the most opportune time to internalize all that we have learnt throughout the year, and to renew ourselves for the coming year.



“Be’reishis (In the Beginning) Elokim created...’ – Rabbi Yehuda Ben Shalom said: for Yisroel (The Jewish People) who are called ‘reishis’, for the Torah which is called ‘reishis’, for Moshe who is called ‘reishis’, for challah which is called ‘reishis’, for bikkurim which is called ‘reishis’.” (*Yalkut Shimoni, Beraishis 2*)

This requires explanation. We can understand that the world was created for Yisroel who would fulfill the Torah as well as in the merit of the unique Tzaddikim of the generations who are the foundation of the world, but the rest of the Medrash is truly wondrous. Of the many mitzvos of the Torah why is it specifically these that are considered to be fitting for the world to have been created in their merit?

This can be understood based on what is taught in the holy books regarding the verse “Sanctify to Me every firstborn ...” (*Shmos 13,2*), that the main sanctification that is required in any given matter is in its inception. When the beginning is as it should be then everything follows in its path. An example of this is the laws pertaining to the preparation of the hides used for making Tefillin. As long as one has intention at the beginning of the working of the hides that it is for the sanctity of Tefillin then he is not required to have this explicit intention during the remainder of the task because everything is drawn after his initial thought, as King Shlomo said:

“טוב אחרית דבר מראשיתו” (*Koheles 7,8*), which can be interpreted as “The end of a thing is good owing to its beginning”.

So is it with these mitzvos where a person separates the first of his produce, as the sages taught that when a person goes down into his field and sees the first figs have begun to grow, he marks them and declares: “these are Bikkurim”. This is also the case with the mitzvah of challah where one separates the first of his food as the verse states: “the first of kneading you shall set aside challah as a portion”.

This truly is the purpose of creation. This can be likened to a father and son who are travelling in the desert and run out of food, the two continue on their way in near starvation to the extent that they can almost no longer bare the suffering. When they finally arrive at an inhabited destination the father’s love for his son can now be tested. If he first purchases bread for his son and only afterwards for himself, this is a clear sign that he loves his son even more than himself. Thus, the main indication of this love is the *reishis* (beginning) - who will he feed first. This is the power of the *reishis*, to uncover and reveal the deepest truth.

This is the power of Rosh Hashanah upon which the entire year is dependent. This is why we do not confess on this day at all - all the prayers of the day revolve solely around the sovereignty and kingship of Hashem: “May you alone Hashem reign upon all your creations, and may Your name be sanctified” (Rosh Hashanah prayers). On the day of creation we crown the One who created it, we are His and we beseech Him that we should merit to serve Him wholeheartedly.

As it is known, the Kotzke Rebbe would spend extended amounts of

time secluded in his room, sometimes however he would open his door and go into the *beis medrash* where fear and awe would immediately fall upon all those who were present.

It once happened that he came into the *beis medrash*, found three of his most brilliant Chassidim sitting there and asked each one to tell him a “good vort”. One of them began: “And you shall know this day and return to your heart that Hashem is G-d in the Heavens and on the Earth below, there is nothing else” (*Devarim 4,39*). He explained that the phrase “there is nothing else” means that there is nothing else that needs to be known in this world other than this, since if one knows that “Hashem is G-d in the Heavens and on the Earth below” then he has everything, for this is the general concept of the entire Torah. This too is the concept of Rosh Hashanah, to crown the Creator over the Heavens and the Earth.

About this day it says: “Go, eat rich foods and drink sweet beverages ... for today is sacred to our Master, do not be sad; the joy of Hashem is your strength” (*Nechemiah 8,10*). From this verse we learn that Hashem rejoices in our crowning of Him.

It is impossible to imagine the extent of humility it is that Hashem, out of His love for us, requests of us to crown Him, and in return gives us the eternal merit of doing so and of cleaving to Him, as the verse states: “Holy is Yisroel to Hashem, the first of His produce” (*Yirmiyahu 2,3*). There is nothing sweeter and more pleasant than this; that the Creation should know its Creator, and it is therefore a day of rejoicing.

Temimus – the protection

This day, upon which the entire year is dependent, requires extra care and caution. As is known, the year contains 365 days which parallel the 365 veins of the body, the Festivals parallel the internal organs and Rosh Hashanah parallels the brain. This is why the brain is shielded by the strong protection of the skull, because the brain requires the most care as it is the “rosh” (head) of all the limbs which are dependent upon it. So it is with Rosh Hashanah upon which the entire year’s life-force depends.

This protection is *temimus* (simplicity and sincerity), meaning, to pray with simple sincerity. If the holiness of the day shines to a person this is wonderful, but even if it does not, one should still say the words of coronation with simplicity, “take with you words and return to Hashem” (*Hoshea 14,3*). The main thing is not to abandon this simplicity, for it is the solid skull that shields the brain.

In truth, Rosh Hashanah itself is the idea of simplicity and sincerity as is taught in *Likutey Halachos* - all we need do is nullify ourselves before our holy Rebbe who said: “Hashem has given me Rosh Hashanah as a gift” and draw close to him with simplicity. Regarding this day the verse says: “Blow the Shofar at the moons renewal” (*Tehillim 81,4*) – unlike the other festivals which occur at the time of the full moon, Rosh Hashanah takes place specifically when the moon is completely concealed. This is because it is something very deep and hidden and this is why simplicity is so vital on this day.

“The joy of Hashem is your strength (מַעֲזָבִים)”

The Rebbe teaches in *Likutey Moharan 11* that the word טַו (strength) alludes to *shimras ha’bris* (the guarding of the covenant i.e.: sexual purity and holiness) and this is what Ezra said about Rosh Hashana: “For the joy of Hashem is your might (מַעֲזָבִים)”. For the main coronation of Hashem as king is only through *emunah* and *shmiras ha’bris* which are interdependent. This is what King David prayed for: “Avert my eyes from seeing futility” (*Tehillim 119,38*), that he should not see visions of emptiness, for any vision that is not holy is false and futile; this is the opposite of what a person is created for. Just like one who mistakenly purchases a piece of glass for the price of an expensive jewel that is worth a fortune, when he goes home full of joy and fulfillment, he is living nothing more than a lie.

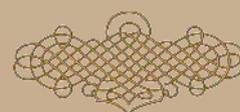
I recall an old man from my youth in The Old City who sold copper. He once purchased ten barrels of copper from a certain Arab merchant and the large barrels were delivered to his home where he paid a hefty sum for them. When the deliverymen and the merchant left his house he opened the barrels and discovered that only the top of them was covered with a fine layer of copper granules whilst beneath it was nothing but a barrel load of sand. He was so shocked that he immediately left this world.

So it is that this world deceives a person. On the surface it seems to him that his actions are proper and good but in truth they are nothing but vanity and illusions. The Medrash teaches that one who is faced with a challenge and closes his eyes from seeing evil merit to look upon the glory of

Hashem and to delight in the radiance of the *Shechinah* (the Divine Presence). We see from this that we must arouse ourselves tremendously not to deceive ourselves, not to trade eternal reward for the lowest depth of a bitter *gehinom* (hell). When a person guards his *bris* then even his eating and business affairs are uplifted tremendously, as the holy Seer of Lublin once said: “one who blemishes his *bris* is not worth the food he consumes and all his sustenance is in the merit of someone else who does guard his *bris*.”

Especially in our times, in such tremendous concealment, it is essential to know how important *kedusha* (holiness) is, that it is worthwhile coming to this world to be ‘cruel’ to oneself and guard his *bris*, that through this all the worlds are purified. One must know that a moment of a challenge is an awesome time in which Hashem is beseeching a person: “Please, crown me king in My world”. It is impossible to describe what a commotion is taking place in heaven at that moment; the angels are defending a person and requesting that he merit passing the test. It is equally impossible to imagine how great a merit it is when one does succeed.

My Hashem help that we should merit to crown Him king with tremendous joy, to effect salvation, healing, grace, kindness and mercy for ourselves and all of the Jewish people, Amen.





The Rebbe said that there is nothing greater than to be by him Rosh Hashanah. Reb Nosson adds that in Hashem's eyes, there is nothing greater than the Rebbe's Rosh Hashanah. How much do we have to thank Hashem that we have merited to be here!

However, we also know that the Rebbe once said that he doesn't want us to be like the Chassidim who travel to their Rebbes, and don't know why they are going, and what they are coming back with. We should therefore try to gain knowledge of what we are supposed to be getting from the Rebbe.

The Necessity to Believe in Oneself, and How Trust in Tzaddikim is Not Enough

Let us contemplate the words of Reb Nosson in Likutei Halachos, Hilchos Pikadon 5:7, which is based on Likutei Moharan 61, a Torah lesson which the Rebbe taught on Rosh Hashanah.

Reb Nosson discusses the principle of trust in Chachamim, wise, learned men; the necessity to believe in true Tzaddikim. In addition, he adds that it's crucial to believe in one's friends, which means to realize that everyone has a good point and that in that good point, his friend is like a Tzaddik. It is therefore important to have good friends in order to be inspired by their good points.

Reb Nosson continues, that even more important than believing in the Tzaddik and in the good in our friends, is the need to believe in oneself. "And even more so, it is essential to believe that even his little bit of Avodas Hashem and Torah study is cherished very much by Hashem."

These words may cause us to wonder, everybody is for sure asking himself, why do I have to believe in myself? I know who I am and where I am, and what's going on in my life. What do I have from believing in myself? Reb Nosson answers us, "Even if someone believes in Hashem, and in Tzaddikim, and in his friends that they are all Tzaddikim, but he doesn't believe in himself, which means that he doesn't believe that the faith which he places in the true Chachamim is very, very precious. This is also as if he doesn't really believe in the Chachamim. In a certain way, this lack of belief is worse than anything. We find

many people afflicted with this scab. They may be good people, and they may have begun to come close to the Tzaddikim, but they are always saying, 'My friends, they're for sure Tzaddikim, but as for myself, how can all this help me? I know what's wrong with me, how I'm always failing.' They afterwards fall completely away from belief in Tzaddikim, until many of them have become opponents of the Tzaddikim as a result. We thus see that their loss of faith in the Chachamim started as a lack of faith in themselves."

We thus find that believing in oneself is of utmost importance. When a person has it, he will naturally come to merit everything else.

But what happens to a person? A person studies books of mussar and self-improvement, or hears sermons and lectures. Since he has a Jewish soul connected to Hashem, he feels inspired. He decides to take life into his hands, and to become a Tzaddik right away.

We all recognize this picture. Many times people are motivated and inspired, and they decide right here and now to break themselves away from this material world, to become angel-like. But when it comes to actualization, there are those who fall away five minutes after hearing the speech, and others for whom it might last a day or two, and some very strong people who may be able to keep it up for a week or two.

With most people, everything's over immediately after the lecture. On the way home somebody got him angry, etc., and he's already back to being the same person as before, with the same bad character traits, the same failings, and the same thoughts. That wonderful person who was at the lecture is gone, disappeared. When will he be met again? When will he wake up again? Maybe tomorrow at the next lecture. And what will be then? He'll only stay around for a couple of minutes again.

And then our hero comes up with a clear conclusion: There are two types of people in the world. Special individuals, who were born on some mountain, who are capable of becoming Tzaddikim; and us, the majority of Klal Yisroel. This is the state of affairs, and this is how it's going to stay.

The Rebbe teaches us, "If you would like to know what's going on in the world at large, reflect upon what's going on with you." Let's think. What causes most people to give up at some point?

First of all, you should know that giving up doesn't only mean somebody who walks around with his nose in the ground. He can even be a joyful, happy person, who has all the money and respect he wants. But he has despaired of becoming a good Jew. He's tried many times and it didn't work, so he decided that it's just not for him.

The cause of his despair is disappointment. He was motivated to become a complete Tzaddik. He saw that he was not being successful, so he fell and gave up. But maybe he just didn't read the map correctly?

Is it possible to take off all the dirty clothes in one day? Can all the years-old bad habits be changed in one moment?

If a person who was used to smoking two packs of cigarettes a day, wanted to break his habit, could we even think that it would be possible in one day? And even if it has happened once, and somebody was successful, we would consider it atypical. It's not normal.

Of course there are probably stories of people who were so terrible yesterday, and today are already Tzaddikim. But you and I are not in that category. Their existence doesn't help the general population.

To our distress, this is exactly what is preventing most people from discarding their feelings of despair. Orators present exciting stories about people who successfully left their old, negative ways and became righteous overnight. But there is no lesson that can be learnt and applied to the average person from such an account. There are no parallels in these wonder-stories to our own situation. All it does is bring a person to despair and encourage false belief in the concept of "winners" and "losers", and paints an incorrect and distorted view of reality.

The Rebbe, on the other hand, reveals the secret of success- believe in yourself. You really have what to believe in, even when you feel full of materialistic desires and failings. Don't you lay Tefillin every morn-

ing? If so, believe that your mitzvah of Tefillin is very precious to Hashem. Do you spend some time every day studying Torah, or listening to Torah lectures? Believe then, in yourself, that your little Avodah and Torah study is very valuable in Hashem's eyes. Even when it is not done for the right reasons, or together with foreign thoughts, believe that it's very dear in the eyes of Hashem.

This is the reason why we are gathered here in Uman. This is what we are supposed to be receiving from the Rebbe, to pack into our suitcase and to take home.

Whether you are Reuven or Ronny, Tzvi or Tzor, Shuki or Shimon, every single one of you, every little bit of your Avodah is very precious in Hashem's eyes. This is the lesson that we are supposed to take home with us- to begin to believe in ourselves.

When You Believe in Yourself, You Get Ambition to Keep on Doing More

Until now we have performed Mitzvos only because we have gotten into the habit, and to be true servants of Hashem and complete Tzaddikim appeared to us as outside of our range, beyond our horizons. This is the reason that we've only gotten by thus far with the minimum Yiddishkeit - as if we didn't have a choice - with no enthusiasm. We thought to ourselves that anyway we'll never be Tzaddikim, and if so...

But if we pay attention to and believe the words of the Rebbe and Reb Nosson, who are commanding us to believe in ourselves, that even our small amount of Avodah is dear in Hashem's eyes, we will certainly start to feel excitement and a desire to continue climbing higher and higher in spirituality, and to keep on trying again and again.

Let us take, for example, the concept of watching one's eyes. The Torah commands us, "Do not stray after your heart and after your eyes." There are people who think that this means, "That's it, I will never look at an unseemly thing again for the rest of my life!" So what happens the moment he trips up, when once he is not as successful as he should? If the little bit which he is capable of is worthless in his eyes, he is liable to abandon himself entirely, G-d forbid, and who knows where he might end up...

I once got a ride in a taxi. During the trip we discussed the Rebbe's teachings, and I mentioned to him Reb Nosson's comment that it's worth coming down into this world in order to have just one less lewd thought, even if the rest of one's life is full of sin, just once in his life he subdued one bad thought, it already validates his whole life.

After the trip was over and I got home, I realized that I had forgotten something in the place where the driver had picked me up. I called him up to see if he was still in the area.

The driver recognized my voice, and said, "Before you tell me what you need, I must first tell you something. I was once a Yeshiva Bachur, and I always tried watching my eyes. After I was married and had a family to support, I was forced to make a living driving a taxi. Reality taught me that a taxi driver just can't watch his eyes. I abandoned my eyes to the yetzer hara.

"Two hours ago, when you spoke to me, and you told me how it's worth it to come into this world for just one less thought, I decided to strengthen myself. In the past two hours I've already been able to watch my eyes and overcome tens of tests! I now know that it's worth coming into this world for just one less thought."

Everyone has his Tikkun, Don't Look at Anyone Else's Avodah

At the time that we have merited to come spend time in the Rebbe's shadow, we must first know that the Rebbe demands nothing from us. We are fortunate to have merited to come here. We have come to the hospital. We are all critically ill. This is not a regular hospital, which people come to full of fear and doubt, who knows if the doctor will be able to correctly diagnose the illness and prescribe the best treatment? There are always many medical mistakes, and many procedures don't work out.

But here we are in the hands of the perfect doctor, which has never made a mistake. He is capable of accurately identifying every sickness. He not only knows us from this incarnation, he knows how our souls stem from Adam. He knows in how many cemeteries we've been buried. He knows our actions and deeds, our speech, our thoughts, and everything that is going to happen to us.

In every hospital, the patient is first brought to the emergency room. Over there, they diagnose what's wrong, and then send him to the proper department. There are curtains separating each patient, each one on his own bed. When his turn comes along, the doctor comes, does some tests, and decides on the proper medication or procedure. Some people are discharged after a few minutes, and others are sent directly to the operating room.

It's unheard of for a patient to complain to a doctor, "Why is he being sent home and I have to stay? Why is everyone being sent to a different department, let everyone go together?" Everyone understands that every patient is here for a different reason, and it's impossible to compare one person to another.

The same thing happens when we come to the Rebbe, the great doctor. Everybody comes with his own problems. There's no reason to peak behind the curtain to see what's going on with other patients. Sometimes we might see a friend of ours by the Tziyun crying, speaking to Hashem in Hisbodedus for many hours. But I myself can barely get one word out, my heart is stopped up, my mind is dizzy.

We must keep in mind that all of us are here, thank G-d, by the great doctor. Everything here is wondrously precise. There are no tiny mistakes. Sometimes the Rebbe sees that your Tikkun is to take away your mind, your heart, and your speech. This is the only way to heal you. It would be terrible if you would cry now, or feel any inspiration. You wouldn't get to your Tikkun. But your friend, his Tikkun is to pour out his heart like water. It would be awful for him to take your medicine.

This is also true, of course, the entire year, everywhere in the world.

We have such a Rebbe, and such a student, Reb Nosson, that with their strength we can be strong in all the battles. We will not surrender, we will continue to fight, and we will remember that our goal is not to be successful and reach great heights, but to battle on and on.

Through this may we all merit to a new year of blessings, and to be inscribed and sealed for a good year, Amen.





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*¹ (forefathers) and all Seven Shepherds². 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 souls³; our *nefesh*, *ruach*, *neschama*, *chaya* and *yechida*⁴, so that we too should merit to be "exactly like me,"⁵ to achieve the highest level of *yechida* attainable (*yechida she'be'yechida*⁶), 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 sin⁷ 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*⁸ which proceeded the very creation of the world⁹, that

is higher than the torah itself¹⁰, we should indeed merit with this journey to true, sincere and complete *teshuva*; to have every part of our souls renewed¹¹ 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*"¹², as taught in the *Zohar Ha'kadosh* (*Parshas Ki Tetsei* pg.279)¹³, [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 × 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 despair¹⁴ 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*¹⁵ (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 thought¹⁶. A soul that never ceased its *Dveikus* (cleaving) to Hashem for even a moment¹⁷, 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 legs¹⁸, 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*)¹⁹, 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 prayers²⁰ and our *teshuva*²¹ 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 be²², 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.²⁴

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:

¹See Lekutei Moharan lesson 58.

²Lekutei 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."

³Biur Halikutim lesson 22, key 11.

⁴The five levels of the soul.

⁵Sichos Haran #165: "Every single person can merit to come to my level, to be exactly

like me"

⁶Every 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"

⁷Chayei 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'gulgulim introduction 22.

⁸See 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."

⁹Talmud Pesachim 54,Nedarim 39, Zohar Acharei Mos pg 69.

¹⁰Tzaddik #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.

¹¹Biur Halikutim lesson 22 key 11.

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

¹³See 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.

¹⁴See Shivchey Haran #2

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

¹⁶Hashmatos 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.

¹⁷See Shivchey Haran #2.

¹⁸See 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.

¹⁹See Likutei Moharan lessons 4 & 156.

²⁰Likutei Moharan lesson 2.

²¹See note 7.

²²Likutei Moharan lesson 14,5. Likutei Halachos Hilchos Orlah 5.

²³Tzaddik #218,# 305.

²⁴Sichos Haran #141, Tzaddik # 225





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

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 that 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 is 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.





It is a well known fact that *ana"sh* were in a state of great awe on Rosh Hashanah, especially during the first day, a day of 'harsh verdicts'. This is why in Breslov it is customary not to sing any *nigunim* during the first night other than "Eshes Chayil" with the Rebbe's famous melody – so that we keep in a serious mood. It is also the reason why we always try not to talk necessarily during that time, too.

Each and every one of us, then, is supposed to do his utmost to merit to atonement of his sins on Rosh Hashanah – but can we actually do anything about this on our own?

Rebbe Nachman answers this in *Chaya Moharan 304*, saying that we do not possess the ability to completely atone for even a single blemish during our lifetime. He said: "You can do teshuvah? You don't live long enough to fix even a single blemish! But I do teshuvah for you and it is within my power to correct all that you spoiled – the most important thing is that you stop spoiling from now on. Even from today I don't care about the sins you'll do inadvertently, just keep yourself from sinning advertently."

Obviously the Rebbe doesn't say we shouldn't do teshuvah at all and leave it all up to him. The Rebbe means for us to do teshuvah to the best of our ability. Yet, since we cannot do it to the extent that will wipe out our sins completely, the Rebbe, being the *Tzaddik Yesod Olam* and root of the souls of Israel, took it upon himself to complete our rectification for us. But he will do it on condition that we try not to transgress advertently. He wants us to detest those sins and actually voice our protest before the evil inclination that pushes us to sin.

This enables us to understand what the Rebbe said: "My Rosh Hashanah is a great *chidush* and Hashem knows this isn't an inheritance from my ancestors. Hashem gave me a present that I know what Rosh Hashanah is. Not only are you dependent on my Rosh Hashanah, but the entire world is dependent on my Rosh Hashanah."

The main time for teshuvah is during the "Ten days of teshuvah" that start on Rosh Hashanah. In order to help us to do teshuva, the Rebbe ordered us to be by him on Rosh Hashanah. This is when he helps us do teshuva and this is when the atonement of the sins takes place more than any other time of year.

This is why he said that it is so important to be by him for Rosh Hashanah. He said that during that visit, people can receive rectifications that would be utterly impossible during

any other time of year. Even people who cannot be rectified at all, can be rectified during that time because he does on Rosh Hashanah things that he ordinarily wouldn't be able to do at all.

This is why we need to come to Uman for Rosh Hashanah.

So how can the Rebbe accomplish on Rosh Hashanah rectifications that aren't possible any other time of year? Rebbe Nosson explains it in *Likutei Halachos, synagogue 5:16*:

"The reason why people must go to Tzaddikim on Rosh Hashanah is the *free chessed* that sustained the world before the giving of the Torah which constitutes 'the road to Eretz Yisroel'".

We all need Hashem to grant us free chessed on Rosh Hashanah so that we are acquitted in our trial. We need this because only Tzaddikim can stand trial and be acquitted on their own merit.

This free chessed is what the Tzaddikim draw upon us, especially during Rosh Hashanah – and this is why we need to travel to them for Rosh Hashanah.

The free chessed that exonerates us during our trial is called 'the road to Eretz Yisroel', meaning, to the *kedusha*. On the road to kedusha great illumination is needed for all those who haven't yet merited attaining kedusha.

The holy Rebbe is the one who illuminates that light of free chessed. It is a tremendous light that can bring even those who are far away, like us, close to kedusha. This is why we must come to the Tzaddik on Rosh Hashanah. We come so that the Tzaddik will draw on us light from a source called 'the sealed saying' which will bring us close to Hashem and grant us forgiveness and effective atonement of all verdicts.

This light stems from the word "בראשית"- "In the beginning" - which is also known as 'The sealed saying'. Rosh Hashanah is also a beginning, which is why the concealed light used to atone for all the guilty ones is encased in it. It is the light of free chessed and *this* is the light the Rebbe gives us on Rosh Hashanah when we travel to the holy get-together in Uman.

Rebbe Nosson alludes to this when he says: "The entire vitality of those who are able to hold fast, is the force of utter simplicity of the Tzaddik who draws [upon them] the light of free chessed."

By going to Uman on Rosh Hashanah we receive the light of free chessed from the

'concealed saying' in the merit of the Rebbe who advocates for us before Hashem and does teshuvah for us. This is how we succeed in obtaining our rectification and atonement on all our transgressions.

Even though we leave Eretz Yisroel, we are actually traveling to the very source from where Eretz Yisroel emanates from - the foundation stone - which is the true Tzaddik. On Rosh Hashanah, through him, we receive the light called 'the road to Eretz Yisroel', the source of the greatest benefactions and mercy.

This is what Rebbe Nosson says in *Likutei Halachos*:

"The world was created on Rosh Hashana, which is why we are busy paving the road to Eretz Yisroel on that day. The reason for this is that the main revelation of the inherit holiness of Eretz Yisroel is on Rosh Hashanah, because it is the time when we draw the free chessed which enabled the creation of the world."

This is especially true when we travel to Uman to the Rebbe, who is the foundation stone that gives forth the 'road to Eretz Yisroel.' This is what gives us the power to advance on the road to kedusha.

Now it is easy to understand why the Rebbe said: "What shall I tell you? There is no greater thing than to be with me during Rosh Hashanah. Even though other Tzaddikim may say so too, it is not such a necessity to be by them on Rosh Hashanah [the way it is a must to be by me]. The fact that it's hard to understand why [he] says that being with [him] is so much more important than being by other Tzaddikim is just another riddle [meaning, since there are so many things about him that are hard to understand, let there be another thing added to the list]. And he said that his entire chore is Rosh Hashanah and emphasized greatly the need to be by him during that time."

May there be a will before Hashem that we merit to adhere ourselves to the Tzaddik who constitutes the "בראשית" and the foundation stone during Rosh Hashanah, the beginning of the year, and by that merit ascend to the kedusha, with total repentance and receive a sweet, good year.





We are very fortunate to have such a Rebbe as Rebbe Nachman, who gives us such a wonderful understanding of the world and provides us with such sweet and wonderful advice.

We have a Rebbe that made such great promises, especially the pledge which he made that anyone who comes to him for Rosh Hashanah will receive such great *Tikkunim* - spiritual rectifications - which would have been impossible to accomplish on his behalf the rest of the year.

The more people participate in the Kibbutz, (the Rosh Hashanah gathering) the more the Rebbe is able to accomplish *Tikkunim* for every individual and for all of Klal Yisroel. Everyone can understand how glad he should be about every additional person who comes to join the Kibbutz in Uman, because the Tikkun of every individual is greater and more complete when there are more people coming and gathering together.

Anyone who has already been to Uman for Rosh Hashanah knows, either from personal experience or from what he's seen from others, that there can be two extreme sides to the Kibbutz experience. You can have someone who merits great spiritual enlightenment and inspiration during the Kibbutz, and feels attached and nullified before Hashem, thereby attaining complete Teshuvah and feeling the excitement from the open Ahavat Yisroel present at the Kibbutz; and then you have someone on the other side who feels confused, unsettled, pressured, distressed, with feelings of annoyance, distance, fighting, etc., Hashem should help us.

The main thing which creates the difference of how a person will spend the days of Rosh Hashanah in Uman is the approach and goals with which he comes to join the gathering in Uman. If he comes with a clear desire to fulfill the command of the Rebbe who commanded us to gather together with unity and love, and all of his desires are focused on just that, that he wants to fulfill the command of the Rebbe and nothing else, then nothing confuses him and he doesn't have any negative feelings. The exact opposite, he becomes refueled and renewed for the coming year, and he strengthens his want and desire to cleave to the path of the Rebbe and his followers - the way of Breslover Chassidim.

But if he doesn't come with the single objec-

tive to fulfill the command of the Rebbe to gather together, but rather he comes only for himself in order to receive help for his problems or for the Rebbe's promises, he will certainly spend Rosh Hashanah under "harsh judgments" (*dinnim*). He has no interest in the Kibbutz, and he didn't come for the gathering at all. The opposite is true; he would have wanted to stay home and be comfortable, not to have to deal with the crowds and pushing and no one should bother him. He therefore gets annoyed with the sleeping conditions or with the disorganized meals, and he gets nervous from that person he ran into and the other person who was shouting near the Tziyun, or from that group that was singing and dancing - everything bothers him.

I remember when I first became close to Breslover Chassidus, the way to Uman was still locked. There was no Kibbutz in Uman, and instead we would gather in Yerushalayim. I would pray and beg Hashem that He should find me a place, even just to stand, between the Breslover Chassidim by the Kibbutz. I didn't care at all about the pushing which is natural standing in the aisles, and it would probably be difficult for me to pray properly, etc. All of this simply didn't interest me at all. What interested me was just one thing: that I should be a part of the Kibbutz! As the Rebbe said: to pray or not to pray, to eat or not to eat, etc.

This approach, that a person should focus on one thing only: to fulfill the desire of the Rebbe to gather together, with love for all Breslover Chassidim, and to desire only that more and more people will come to gather together - not to care if it is crowded - on the contrary, to let the newcomers sit next to him and let himself be squashed in a little in order that there be more room to sit in the *Kloz* or to stand by the *Tziyun*, etc. This is the approach through which someone can merit receiving the light of the holy Rebbe, and he for sure has Hashem's help that in the end he will *daven* very nicely, and will have food and a place to sleep, and will experience the greatness of the Kibbutz and to receive all the strength which he needs.

The unity and the love are the most important thing at this Kibbutz, and in general, in the life of every Breslover Chassid. Only with this can we merit receiving the light of the holy Rebbe, by loving every Breslover Chassid, by attaching oneself to all of them, with all the different groups, as the Rebbe

said, when you will be together with unity, you will then draw me back to you!

These words the holy Rebbe said during the last moments of his life, right before he left this world. He opened his holy eyes and said these words! At that point, there weren't yet different groups within Breslov. There were only the followers of the Rebbe himself. But the Rebbe saw what will be, and he knew that there will be students who will teach their own students, and there will be many groups. He therefore warned us, that we should keep together!

The multiplicity of different groups within Breslov serves the goal of *Kiruv Rechokim* (*drawing close those who are distant*). It is impossible that all those who come to Breslov should study in the same Yeshivah for many reasons, both spiritual and material. *Kiruv Rechokim* is one of the basic goals of the Rebbe in all of his life's work, for which he gave his life and the life of his children. He alludes to it in *Sipurei Maasiyot* in the beginning of the story of the *Lame Son*: "There is a story about a wise man who before his death called his children and his family and commanded them to water trees. They also have permission to be involved in other forms of livelihood, but they should put effort in this - in watering trees!" This alludes to the fact that even though there are many avenues in *Avodas Hashem*, the main thing is to increase the awareness throughout Klal Yisroel, to water the souls, and to bring people close to serving Hashem.

The Rebbe writes in *Likutei Moharan II 7*:

"For everyone has to be involved in populating the world, that the world should be full of people, as the verse says: 'And you should fill the land.' (Breishit 1). This is the main way to populate the world, that the world should be full of people, meaning people with awareness. Someone without awareness is not a person at all... The main thing is to raise a new generation of human beings, and not animals in the form of people. Therefore, as long as people don't have this awareness, and they don't know and feel Him and His domination, they are not considered people, since they don't know about Hashem (which is the definition of a person.)"

Kiruv Rechokim is achieved first and foremost through peace and unity! Love and unity are the things which attract people the

most, and controversy is what chases people away. It is therefore incumbent on every participant in the Kibbutz to smile at everybody, especially at those who are there for the first time, and to help them find a place to stay and acclimate. This is the greatest way we can serve the Rebbe, by helping the Rebbe's Kibbutz be a success. By helping out and being friendly to everyone, it fosters fond memories of the Kibbutz - memories of love and unity. These people will want to come back again, and to bring more friends with them.

Only someone who lovingly holds himself together with all Breslover Chassidim can receive the light of the Tzaddik and spread it further through *Kiruv Rechokim*. Understanding the light and the teaching of the Rebbe are not only dependent on knowing how to learn *Likutei Moharan*. The Rebbe himself said, "hold yourselves together and you will draw me to you." We need to be together in order to receive the light of the Rebbe. Even more so, someone who is involved with controversy, the Rebbe is certainly not with him, and he can not receive the understanding or the light of the holy Rebbe.

Not feeling love for all Breslover Chassidim and all participants in the holy Kibbutz is a sign that you haven't understood what the Rebbe teaches us. Peace is dependent on understanding, as the Rebbe teaches in *Likutei Moharan I 56*:

"According to the degree of awareness of Hashem, peace is increased. Peace is dependent on awareness, as it's written, "And the wolf will lay with the sheep... for the world will be filled with awareness" (Yeshaya 11). There will be such a wondrous peace in the world that two opposites will be able to live together, as a result of the great awareness of Hashem at that time. Through awareness, peace is increased, for anger and cruelty is nullified through awareness. Anger and cruelty are the result of a lack of awareness, as it is written (Koheles 7), "Anger rests in the lap of fools". The more knowledge is increased; the more mercy is increased in the world...

The Rebbe therefore said, "The world will marvel at the love between us." He knew that he left over such an amazing knowledge and understanding of Hashem for us. One of love and peace, and he believed that his followers would certainly have this awareness, and thus the world would marvel at the love between them. The Rebbe knew what type of wonderful path he was leading

us, a path that anyone who travelled upon would not have any jealousy or competition or hate, etc. If a person remains with these traits, it's a sign that he hasn't received the knowledge and light of the Rebbe.

This is connected to what the Rebbe said that we have to bring all of Klal Yisroel close. If the world would see that we have love and unity, they would come close. If they see hate and controversy, they will be distanced. We have to know, that to cause someone to be distanced from the Rebbe is the worst possible sin, and Hashem should watch us. It's known that the Rebbe said that he forgives everything except having his name disgraced. Controversy is what causes his name to be disgraced more than anything does. Reb Avrohom B'Rav Nachman said that sometimes they would see people who held onto controversy at the Rebbe's Tziyun, wouldn't finish that year.

The opposite is also true, and the power of good is always stronger. Unity and love are the greatest way to sanctify the Rebbe's name, and the greatest way to serve him. This is the most important thing to the Rebbe, that there should be awareness of Hashem, that there be peace and that everyone should come close to the true path.

This especially concerns the Kibbutz of the Breslover Chassidim in Uman, of which its entire essence is unity. The word "Kibbutz" itself means to gather, that we all gather together as one person with one heart. The main gathering is in the heart, because the physical conditions of Uman don't allow everyone to be literally all together at once and that everyone should get to know and speak to everybody and to pray together with everyone. It's all impossible. But when someone wants to gather together with everyone in his heart, and he loves everyone who came to the Kibbutz (all the different groups and the *Minyanim*), then this is what it means that everyone is gathered together. Then, even if not everyone is able to pray together in one *Minyan* (as we all know is the case on Rosh Hashanah), it is still considered to be one large *Minyan* because all the hearts are together as if they are one.

The same way it occurred on Har Sinai when the Torah was given, there were tens of thousands of people around the mountain, and they of course weren't able to see each other, and they didn't all know each other, but their heart was together, and this unified them. Everything is dependent on the heart, with love, and a will.

We thus find that the size of the Kibbutz is

measured according to the number of people who are attached together in their hearts, and not according to the amount of people who are physically there. The Kibbutz gathering is composed of whoever truly came to be gathered within it with love and unity.

Someone who in his heart feels separate from his friends, is not considered being part of the Kibbutz with them, because he is not joining them. It is therefore possible that there can be a hundred thousand people at the Kibbutz but in reality there are only a thousand who are really gathered in love and unity. All of Reb Noson's calculations which add up to enormous numbers are only regarding those who gather in love. Everyone should therefore try and increase their love and unity as much as possible.

This is an integral part of mitigating the harsh decrees which takes place on Rosh Hashanah at the Tzaddik, which happens through the unity and love of those gathered. When Klal Yisroel are connected in love then the attribute of justice has no control over them. But if they are separated in their hearts, according to the verse in *Hoshea 10*: "Their hearts are separated, they will now be guilty", all of their guilt arises ...

This is the message which comes across from this essay. To encourage everyone who comes to gather at the Kibbutz of Breslover Chassidim on Rosh Hashanah in Uman, to realize that it's not someone who pushes more who will get more out of the Rebbe ... not someone who gets closer to the Tziyun by hurting someone else who will get more of the Rebbe's light ... not someone who worries as much as he can only about himself who will merit having the Rebbe reveal himself ... The opposite is true: someone who helps someone else, and smiles at others and helps those who are coming for the first time to get settled, and whose heart is together with everyone else, he can stand in a far corner of the Tziyun and the Rebbe will still reveal himself to him.

May Hashem help us that this year will be a year of unity and love at the holy Kibbutz in Uman, and in this merit Hashem should say "enough" to our pain and let all its curses end and let a new year of blessing begin, and let us all see the coming of Moshiach and the building of the Beis HaMikdash, and let our eyes see Hashem return mercifully to Zion, speedily in our days, Amen.





Restoring Our Aveidos

Rebbe Nachman writes in *Likutei Moharan*: “Know that one must travel to the Tzaddik to seek what he has lost. Before a person enters the world, he is shown and taught everything he needs to do in his Divine serve and everything that he must grasp during his sojourn in this world. But the moment he enters the atmosphere of this world he immediately forgets everything.² Now, forgetting is an aspect of a lost object, as we see from the way our sages describe a forgetful person: ‘Quick to hear and quick to lose.’ It is our task to search for what we have mislaid. The Tzaddik of the generation searches for what he has lost until he finds it. He then begins to search out what others have mislaid and finds their ‘lost objects’ as well. For this reason one must go to the wise man to search for and recognize what he has lost so that he can recover it.³”

“However, the Tzaddik does not restore lost objects to their claimant until he checks the seeker to ensure that he is not a lying trickster. As our sages learn from the verse: *עַד* 'עד' 'until you investigate your brother' and you shall restore it to him’—the object will remain with you until you have checked carefully to ensure that your brother is not a fraud.⁴”

The meaning of Rebbe Nachman’s words is that every Jew comes to the world to prepare and grasp his proper spiritual inheritance through serving Hashem. But since he lost what he was taught [in the womb, and even later; that is, his spiritual direction and deep connection, it is as though he had lost] a part of his neshamah. But he can recover it by going to the Tzaddik. However, the Tzaddik can only restore what each person has lost in accordance with how connected he is to the Tzaddik. One can only connect to the Tzaddik inasmuch as he sanctifies his limbs and sinews. When a person is not careful to sanctify himself, he is filled with doubts about the Tzaddik until he [either does teshuvah or] incites controversy against the Tzaddik. [Of course, this takes time and there are many levels to sanctifying oneself, but at the very least one must wish to attain holiness with his entire heart. As Rebbe Nachman writes, if one yearns to be “absorbed” by the holiness of the Tzaddik he will merit this, but if not then he is not truly close to the Tzaddik.⁵]

The Tzaddik must first clarify the seeker’s

intentions since every human being is filled with falsehood and deceit. People tend to feel that if there is some area he is not following the path of Hashem, chas v’shalom, he can just gloss it over by learning a few extra pages of gemara and poskim or by doing other mitzvos. He figures that such actions will atone for his failings, but in truth this in itself is a spiritual failing since this is similar to a Torah scroll that has a blemish. Although the rest of the Torah may be perfect, this Torah still falsifies the King’s Name, as the Zohar states. It further states there that they remove this person from the supernal mesivtah, from the heavenly academy. [One tears his clothes if he is present at a death just as he does if he sees a Torah scroll desecrated, chas v’shalom because the two are really one.⁶]

Instead of attempting to bribe Hashem, so to speak, by doing lots of mitzvos in order to continue sinning, one who sees that he has a spiritual blemish in some area of mitzvah observance or in his character should completely let go of the sin and repent. It is only then that Hashem will forgive him; not by pretending that Hashem does not see every single sin. It is regarding this that the Tzaddik checks if one is deceitful or not. Does the person seek to give up the sin or does he wish to continue doing what he has done until now?

One must know that Hashem is not a tyrant. Hashem has no desire that we accomplish that which is truly beyond our ability. But He wants us to be honest with him and admit our sins and repent the evil that we have done. [This is the lowest level of teshuvah and is accepted—and it is also relatively easy to accomplish.⁷] One who has done this is immediately forgiven, as the verse states: *רָחַם* “have forgiven in accordance with your words,”⁸ since Hashem is not overly harsh with us. The Tzaddikim are also not cruel to us, but they check if the person is sincere in his teshuvah from the depths of his heart or if he is trying to “falsify Hashem’s Name.”

This explains the astonishing statement of Rav Pinchas of Koritz, that falsehood should be as serious a sin in one’s eyes as forbidden relations. When people come to this level, Moshiach will arrive.⁹ This explains why we say Selichos. We admit the truth and tell Hashem that we recognize the magnitude of our sins and that we wish to refrain from such negative behavior in the future. And Hashem says, “I have forgiven in accordance

with your words.”

Although Hashem is with us wherever we may be even when we sin, we must take care not to allow this to serve as an excuse for continuing negative behavior.¹⁰ Instead, one should think simply that Hashem wishes us to acknowledge our sins, not to falsify His Name. We must do teshuvah with clear understanding and honest acceptance to change for the better.

This is similar to the famous gemara that if even a completely wicked man asks a woman to marry him on condition that he is a completely righteous person, she must get a divorce from him, since perhaps he had honestly entertained a thought of teshuvah at the time.¹¹ We see that teshuvah is a process in the mind, in one’s Da’as.

This is how the verse in Parshas Vayeileich will be fulfilled: *כָּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת* - Write for yourselves this song...¹² Although this verse is referring to Parshas Ha’azinu which is to follow, we can also understand this as an exhortation to restore the letters [of the commandments that were violated, and which are “etched on one’s bones”¹³] to their original place, so that the beautiful fourfold song of the ultimate future will ring out.¹⁴ [Our sages teach that when a person develops true understanding it is as though the Beis Hamikdash has been rebuilt in his time.¹⁵ We see that, for him at least, the rectification has already materialized. It follows that one who restores his understanding by doing teshuvah accesses this song to a certain extent.]

This is why it is important for a person to travel to the Tzaddik on Rosh Hashanah so that he can search for what he has lost. He does this by searching out his heart to ensure that he speaks truthfully from his heart. This is the only way to complete one’s mission in Divine service by truly returning to Him, heart and soul, and meriting redemption, speedily in our days, Amen!

Moshe Never Died

Our sages teach that Moshe did not actually die.¹⁶ They learn this from the verses themselves. In one place, the Torah states: *וַיָּמָת* - And he died there [at Har Nevo]¹⁷—and in another verse describing Moshe’s ascent to Mount Sinai it says: *וַיְהִי הַשָּׁמַיִם עִם ה'* - And [Moshe] was there with Hashem.” The sages taught, “Just as when he was there at Sinai he stood before Hashem to serve Him, so too later when he was there at Mount

Nevo did he stand before Hashem and serve Him.” In addition, regarding Moshe’s imminent death, Hashem told him, “Behold, you will lie with your fathers—you will lie down, but you will get up again.¹⁸

This teaches us that we should not believe that Moshe died and remained dead in the simple sense. Instead, Moshe—and all the true Tzaddikim—serve Hashem just like when they were physically alive in the world. Our sages teach that, in a way, the Tzaddikim serve Hashem on an even higher level after they leave the world since Tzaddikim are greater after they die than they were when they were physically alive.¹⁹

The verse states in Parshas Vayeileich: וַיֹּאמְרוּ בְיָוִם הַהוּא, הֲלֹא עָלֵינוּ אֱלֹהֵי בְרָכָה וְיִמְצְאוּנוּ גֹד הַגֹּד הַזֶּה לֹא בֵּינֵנוּ? “They will say in that day: Are not these evils come upon us because our G-d is not among us?”²⁰ The Arizal teaches that the words, “our G-d is not among us,” allude to the failure to connect oneself to the soul of our teacher Moshe on the level of nefesh b’nefesh, ruach b’ruach, and neshamah b’neshamah—in a comprehensive way, through all levels of the soul. This is the reason why one feels distant from Hashem. He feels that Hashem is not with him, G-d forbid, because he is far from the true Tzaddikim.²¹

However, a person who comes to purify himself will be assisted.²² The Medrash Hane’elam explains that this means that the soul of a Tzaddik joins him and aids him in his Divine service by binding his nefesh with the nefesh of a Tzaddik, and his ruach with the ruach of a Tzaddik, and his neshamah with the neshamah of a Tzaddik.²³ [Nefesh refers to actions, while ruach is speech, and neshamah is thought. This means that the actions, words, and thoughts of one who truly wishes to do teshuvah are imbued with the holiness of an earlier Tzaddik who excelled in what this baal teshuvah has trouble with. In this context we can understand why Rebbe Nachman said that now that the Tzaddikim have already passed through the world before us it is easier for us to stand strong and succeed in a spiritual test.]

In this manner, one merits to connect to the understanding of our teacher Moshe and the other true Tzaddikim who show one how best to reveal Hashem in the world. But one who sadly is not connected to the true Tzaddikim will find many types of evil and will feel that Hashem is not within him.

Fighting Against the True Tzaddik

The more one falls into material desires, the more questions and doubts he will have on the true Tzaddikim. These people will feel

certain that the path of the true Tzaddikim is not the way to truly serve Hashem. [This is despite the fact that their fear of heaven is as dry as brittle tinder, for all their learning.²⁴] Instead of viewing their feelings with humility and seeing that their sins are causing them to argue on the true Tzaddik, they instead assume that the Tzaddik is mistaken and search for what appear to be deficiencies in the Tzaddik.

Instead of admitting that we are filled with sin - that we have not begun to truly purify our eyes, ears, nose and mouth, along with our other limbs -we are filled with arrogance toward our spiritual betters.

Generally, people argue on the Tzaddikim by saying that we cannot understand their Torah. These people claim that they do not see any of the Divine spirit in the Torah of the true Tzaddikim and reject them. Clearly, such a person cannot possibly love and cherish the true Tzaddikim [since he fails to grasp their greatness].

For this reason, our main spiritual work is to search after the deeper meaning of the Torah of the Tzaddik, since one’s sins can only distort the outer Torah but not its essence. It is only when one does not search for the inner essence that one can gloss over the beauty and the charm of the true Tzaddikim. When in this state, a person places the Tzaddikim in an aspect of the death of, “And you will lie with your fathers,” but the moment he looks deeper he merits the aspect of continued life of the words, “and you shall rise.” Since the Tzaddikim are an aspect of Moshe, they are filled with humility and will accept any person who approaches them with a genuine desire to change.

A person who strengthens himself to look for the truth will get up and—despite all apparent barriers and blocks—will travel to the true Tzaddikim to attain a spiritual rectification which is an aspect of the resurrection of the dead. He will grasp the holiness of the bones of Yosef which Moshe took with him out of Egypt.²⁵ [The word atzmos, comes from the Hebrew word *etzem*, which means the innermost essence.] This hints that Moshe draws the light of Hashem into the bones of the Jewish people through the Tzaddikim. The Tzaddikim embody the deep understanding of every Jew whose mission is to reveal G-dliness in the material world.

Avoiding Error

But of course one must never make the terrible mistake of thinking that the Tzaddikim have some kind of independent power without Hashem, chas v’shalom. We must know

that any ruach hakodesh they have is a result of Hashem’s unity with them; their words are therefore His words. This is obvious to anyone who realizes that everything is Elokus, since if one understands that the entire creation is from Hashem, his whole mission will surely to be connect to the source of all. It is only because, “Hashem is not in my midst that all of these troubles have found me.” Only one who does not understand that the entire creation is filled with Hashem will make such terrible errors in understanding the Tzaddikim. One should not feel that connection to Tzaddikim is an unimportant aspect of avodas Hashem, since this is a big error. The greatest Tzaddikim purified themselves to such an extent that every atom of their being was completely refined and they were absolutely one with the Creator. It is surely fitting for every Jew to be enrobed in the soul of Moshe and the other great Tzaddikim.

The Arizal discusses the Rambam’s teaching that every Jew can be like our teacher Moshe in a similar vein.²⁶ Everyone should be enrobed with the neshamah of our Moshe Rabbeinu, just as we find that various sages of the Talmud called each other Moshe: “Moshe, you have spoken beautifully.”²⁷ This indicates that it is only through connection with the soul of Moshe that one speaks beautiful words of Torah.

We must seek to escape from the klippos, the forces of impurity that distance us from the truth. As a result of our many sins, we try to justify our errors and even have complaints against Hashem instead of admitting that, “we and our fathers have sinned.” Similarly, in an effort to assuage guilty feelings, people claim that the spirit of Hashem does not rest on the true Tzaddikim.

What, then, should one do if he is in such a low spiritual state? In that case he must grasp that although he has sustained a spiritual descent, Hashem is still with him despite the sin. In this manner he is like Yehudah. Although we find that Yehudah fell, as the verse states: “And Yehudah descended from his brothers...”²⁸ shortly afterward, “Yehudah approached and said, ‘Please, my Master [literally, ‘My Master is in me’].”²⁹ This teaches that no matter where a person has fallen, he is still with Hashem whose glory fills the earth. In this manner, one will regain his original strength and spiritual health.

At that point, he will admit his sins and understand that they preventing him from grasping the light of the Tzaddikim. He is in an aspect of not having “Hashem in his midst,” since he does not grasp that Hashem

fills the entire universe. This keeps him from receiving the neshamos of the Tzaddikim. Because he lacks true trust in Hashem, “these many misfortunes have found me.”

Even if a person is filled with the “snakes and scorpions,” of sinful thoughts, he must strengthen himself with the boundless light of Hashem which transcends every intellect. Even on Rosh Hashanah when a person is written in Hashem’s book and he must be very vigilant to purify his thoughts and understanding, if a person sees that his heart and head are not with him because of the heavenly accusations levied against him, he must not be afraid at all. Instead, he should encourage himself with a powerful bitachon, trust in Hashem, who is above all thought. He must make every effort to declare Hashem’s Kingship over himself and the entire world even while he endures a difficult spiritual state. He must know that Hashem is King and every spiritual state comes from Him. Even the truly righteous can do nothing without Hashem, since everything is from Him.

One should be especially encouraged if he merits to go to pray at the earthly resting place of the Tzaddikim who have left the physical world, or even to pray with the living Tzaddikim of his generation. One must remember that every deliverance is entirely in Hashem’s hands. Through connecting to Hashem, we draw down a great light and the souls of the Tzaddikim come to us to help us be victorious in every aspect of our Divine service.

Letting Go of the Sin

When a Jew knocks on the doors of teshuvah to plead for his soul, he must understand that Hashem certainly wants to forgive him and that the Jewish people should all become truly righteous. Yet as long as one holds on to his sins, he cannot truly be forgiven since he does not draw the illumination of Hashem upon him. It was the absence of this light that caused the sins in the first place. As long as one does not truly recognize his sins [that is what he does wrong and how destructive his behavior is] it is very hard to attain true forgiveness since the purpose of creation is that we recognize Hashem and we cannot do this while we cling to our sins.

Hashem wishes for us to reveal his Kingship, the aspect of Malchus, throughout all the worlds. [And it for this express purpose that he created this material world which appears so distant from anything spiritual.] This is the “famine that was in the land”—the famine of G-dly awareness. It is for this purpose that the מלך המשפט, the King of justice, determines exactly how much each of us has

searched for Him throughout the year. Each of the six hundred and thirteen mitzvos is a branch of spiritual life that reveals Hashem’s Kingship in the world [since we follow His will because He is our King].

It is precisely because we have been distant from truly declaring Hashem’s Kingship throughout the year that we have ignored His will and done so many sins. We have not really wished to make Him our King at all. Why didn’t we search to make Him the King over every limb? Why didn’t we have faith in the true Tzaddikim who truly understand how to become one with the light of Hashem? Only they have the power to impart this understanding to anyone who truly searches for this path. We did not merit to be enrobed by the souls of the Tzaddikim even when we learned Torah since our sins have erected many barriers. We were not evening thinking about becoming a vehicle for the Shechinah as we learned.

A person must never say, “It is enough for me that I serve Hashem by simply fulfilling His commandments.’ Although all of the Tzaddikim served Hashem with complete simplicity, one must aspire to truly follow in the footsteps of the Tzaddikim who exerted tireless efforts over a long period of time to grasp the light of the Shechinah. This is the only way to find the Shechinah, and it takes a very long time, as we find in the holy Zohar. We must follow in the path of the Tzaddikim by searching for the ruach hakodesh hidden in their written works through learning them diligently over a long period of time. Ultimately, these works will shine to us like priceless diamonds and jewels.

“Let Your Soul Know Wisdom”

This is the meaning of the phrase: “דעה חכמה דעך לראשך והיא אתך לראשך” - Let your soul know (d’ei) wisdom (Chochmah), and it will be a crown (Kesser) for your head.”³⁰ We must draw down the light of Hashem into our nefesh, our lowest aspects. Even if we have sinned we must act with true Chochmah and realize that Hashem is still with us even if we have sinned. We can then see the light of the true Tzaddikim and merit true teshuvah and forgiveness. In this manner we will merit, “a crown to our head”—the light of Kesser, the illumination where one is completely one with Hashem. At this level, sins are transformed into merits and become crowns on one’s head, through the merit of the true Tzaddikim.

The All-Merciful One should have mercy on us and draw into each of us the understanding of our teacher Moshe and all of the Tzaddikim. We should merit to discover the

deep counsel embedded in their written works until our understanding should be like theirs and our nefesh should be bound up with theirs. In this manner the spirit of impurity which causes people to forget Hashem will depart from the world and we will merit to see, “eye to eye the return of Hashem to Tzion,” speedily in our days. Amen!

Footnotes:

²Niddah 30b

³Avos 5:11

⁴Likutei Moharan I:188

⁵Devarim 22:2; Bava Metzia 27b

⁶Likutei Moharan I:129

⁷Shabbos 105b; Moed Katan 25a

⁸Rav Chaim Volozhiner in Kesser L’Rosh

⁹Bamidbar 14:20

¹⁰Imrei Pinchas, Sha’ar 6, Darkei Avodas Hashem, #78

¹¹Tomer Devorah

¹²Kiddushin 49b

¹³Devarim 31:19

¹⁴Likutei Moharan I:4

¹⁵Ibid., II:8:1

¹⁶Berachos 33a

¹⁷Sotah 13b

¹⁸Devarim 34:5

¹⁹Ibid., 31:16; Sanhedrin 90b

²⁰Chulin 7b

²¹Devarim 31:17

²²Shaar Halikutim, Parshas Vayeileich

²³Shabbos 104a

²⁴Brought in Shaar Hagilgulim, Hakdamah #1

²⁵Based on a letter of the Ramchal.

²⁶Shemos 13:19

²⁷Rambam, Hilchos Teshuvah 2

²⁸See Kehillas Yaakov, Erech Af

²⁹Bereishis 38:1

³⁰Ibid. 44:18

³¹From the Shabbos zemer “D’ror Yikrah,” based on Mishlei 24:14.

Translated and Adapted by

Rav Micha Golshevsky





If we had truly spiritual eyes, we would see that the holiness of Uman is virtually blinding, like looking directly into the sun. We all understand that sun-gazing is certainly dangerous without proper protective dark glasses; the same goes for exposing one's skin to direct summertime low-latitude sunlight without using a protective sun-screening cream. Both are examples of more solar light than the body can handle. Such unlimited exposure could result in blindness or severe burns, Heaven forbid.

Uman is the site of the greatest sanctification of Hashem's name in history, where the sadistic Cossacks under Ivan Gonta barbarously slaughtered 33,000 Jews. Not a single one of those Jews were willing to bow down to a cross to save their own lives. Rebbe Nachman – born a mere four years after that infamous Uman pogrom of 1768 – wanted to be buried there because it's such sacred ground.

Rebbe Nachman promised that his fire will burn ever so brightly until the coming of Moshiach. That's why his light is so bright. So between Rebbe Nachman and the sanctity of Uman, a person enters a hall of very strong illumination.

Both Kabbala and physics teach that one must have a suitable receptacle to harness, contain, and utilize energy. The physical and the metaphysical worlds operate according to similar principles. One easily understands that a 40-Watt bulb will burst if it receives 500 Watts of direct current. We are therefore not doing that light bulb a favor by attempting to illuminate it with twelve times the current that it can stand. We therefore must do one of two things – either get a stronger light bulb with a greater capacity, or somehow limit the amount of current that reaches the light bulb, or both.

In *Likutei Moharan I, Torah 49*, we see an apparent contradiction: the Rebbe says, "By limiting one's enthusiasm, one learns how to do things in proper measure, in other words, to serve Hashem gradually and within bounds." By "within bounds," the Rebbe is teaching that if we are 75-Watt bulbs, then we shouldn't zap ourselves with 150 Watts of power until we either strengthen our receptacle or limit the incoming light, otherwise we'll shatter ourselves, Heaven forbid. We'll soon explain what this means in practical terms.

Yet, at the end of *Torah 49*, the Rebbe says, *Ir darft zich zeir yoggin, ir zolt noch kennin ep-pis chappen!* In other words, the Rebbe is telling us to be really agile (in our *avodat*

Hashem), so we can still grab more and more. The Rebbe says that this is an especially important principle for a Baal Teshuva, to compensate for the years that he spent without serving Hashem.

So what do we do, serve Hashem gradually and within the bounds of our current spiritual level or fly as fast as we can, grabbing more and more?

Hashem illuminated my heart with the following explanation that resolves the above-mentioned apparent contradiction in *Torah 49*: We must climb the successive rungs from one spiritual level to the next higher one safely and gradually, to prevent the type of *ribui or* and spiritual burnout that blinds and topples so many would-be servants of Hashem, especially new Baalei Teshuva. On the other hand, within the boundaries of our current spiritual level, we have to do all the learning, praying, and mitzvah fulfillment as we can, for there's no time like the present. My beloved Rabbi and teacher Rav Shalom Arush, may Hashem bless him always, affirmed that the above explanation is correct.

Rav Shalom Arush emphasizes that *hit'orerut* – spiritual arousal – is dangerous unless it's coupled with *hitchazkut*, or spiritual reinforcement. True *hit'orerut* therefore must be accompanied by *tzimtzum*, limitations, just as raw electricity must go through a relay station, transformer, and circuit breaker before it is allowed to reach our light bulb or toaster. For every watt of *hit'orerut* – the added spiritual light of arousal – we must have the equivalent *hitchazkut*, or spiritual strengthening of the vessel that has the capability of holding that light. To paraphrase Rebbe Natan, who was even more careful, for every ounce of *hit'orerut*, we need a pound of *hitchazkut*.

How do we know when we are properly limiting the spiritual "current", or light that is flowing our way? Simple – when we're happy with what we have. That doesn't mean that we don't yearn, strive and pray for more – we do! But we should be happy with what we're doing right now, just as it is. This is the secret of what Rabbenu told us in his declaration that behooves all of us to attend the annual Rosh Hashana *kibbutz* in Uman: *Ya shloffin, nisht shloffin; ya essen, nisht essen; ya davenin, nisht davenin* ... Whether or not we succeed to eat, sleep, or even pray in Uman – the Rebbe nonetheless wants to see us in the *kibbutz* of his chassidim on Rosh Hashana.

You might think this is totally weird: What,

the Rebbe doesn't care if we pray or not on Rosh Hashana?

No, that's not what the Rebbe meant.

The Rebbe knows full well that when we come to Uman, we get supercharged with high-voltage desire to serve Hashem. The problem is that some people get super high exposure, fly up on a cloud way beyond their spiritual level, then crash land and lose everything. How so?

When we leave the Rebbe's gravesite on Rosh Hashana eve and now move over to the Kloiz, we expect that we should now be plucking angels out of the sky with the power of our prayers. Those high expectations are *ribui or* – too much light – and dangerous. Many Uman-goers become spiritual casualties when they don't feel a holy spirit of perfect *kavanna* permeating their prayers. Then what happens? They crash land and fall into deep despair, right then and there during Rosh Hashana in Uman. They walk around with either a bewildered or depressed look on their faces, regretting that they ever came to the Ukraine for Rosh Hashana. That's exactly what the *Yetzer Hara* wants.

Some people have the crash even before Rosh Hashana, when they go to the *tziyyun*, and the Rebbe doesn't reveal himself to them. This is a combination of fantasy, arrogance, and yes – too much light.

So what if "all the other guys" say that the Rebbe revealed himself to them? Remember the cobbler with the three-pointed shoe? That's their deal, and this is my deal! I should rejoice that I have the privilege of being with the Rebbe and the *kibbutz* on Rosh Hashana! I should grab every moment of prayer, learning, and *hitchazkut*. I should take advantage of the round-the-clock shiurim, and grab whatever I can! But, all this should be within my own spiritual level; without becoming a spiritual casualty by being burned with more light than I can handle.

The main sign of spiritual burnout is depression while the sign of proper *avoda* is *sameach b'chelko* – happy with what we have.

Let's enjoy Uman's bright light. Let's do our best to strengthen ourselves, but in the meanwhile, let's be mighty happy with what we have. A *ktiv v'chatima tova* for us and for all of Israel, amen.

Reprinted with kind permission of
www.breslev.co.il





[A Summary based on the original Hebrew]

1. We believe that every practice that the Rebbe instructed us to do has very deep meaning, especially his instruction to be with him for Rosh Hashanah, which he himself said was his "whole thing." We believe that there is nothing greater than the *kibbutz*, the gathering to be near him, on Rosh Hashanah. For sure this also contains very deep great secrets, and this is why we travel with such self-sacrifice, and overlook all the obstacles, to be with him for Rosh Hashanah.
2. Fulfilling the Rebbe's instructions with self-nullification and with faith that hidden in them are the deepest secrets and tremendous rectifications, draws down and refreshes our belief in this for the whole year – that all the Rebbe's directives are not simple at all, but rather contain very deep secrets. This faith enables us to fulfil all his instructions with great enthusiasm and vitality and enter into the faith that, in truth, everything in this world is full of deep, holy secrets.
3. Everyone needs to arouse and refresh his belief in this every day - that the whole creation, down to its tiniest detail, is full of deep supernal secrets.
4. Since the physical world and sins prevent a person from coming to this faith, the best way to achieve it is by having faith in the Tzaddikim, "Emunas Chachamim". To believe that all their deeds, words and their every move contained deep meaning and holy secrets. This belief in them rectifies the garments of the *Shechina*, the Divine Presence, and sweetens the harsh judgments that lay on us.
5. When Hashem created the world, He contracted and concealed His light in garments within garments, to enable the creation to withstand it. These garments and layers, however, also created the possibility to mistake the external appearance and experience as being all there is, and to forget about the inner, deeper dimension. This is the source of all sin – we focus on the external cover and get enticed by the pull of desire that it exudes. We forget that there's a deeper dimension to it, that Hashem's light is concealed within it. This is the source of all harsh judgments. Man's task, the purpose for which he was created, is to discover Hashem within those garments and reveal Who created everything - to see through to the Torah and inner meaning cloaked within the world and to understand to the best of his abilities the secrets behind the external coverings. If a person is not capable of comprehending this, then through his connection to the Tzaddik and his belief that all that the Tzaddik does is based on deep supernal secrets, all judgments on him are sweetened and he can come himself to fully believe in the secrets hidden in everything. He knows that even if he does not comprehend them, the Tzaddik does.
6. Man was created on Rosh Hashanah and his primary task was to believe in and comprehend the secrets inherent in everything in the world. This day was therefore set aside as a day of judgment - to arouse him to remember his task of uncovering this deeper dimension, and to do teshuva for having forgotten to do so. On this day we have to do teshuva and coronate Hashem with our belief that His glory can be found in everything in this world. Then all the harsh judgments are sweetened when we blow the Shofar.
7. The best way to come to complete teshuvah is by internalising this knowledge that everything is full of secrets and hidden meaning. Such awareness makes a person be careful with his every action, to ensure that it is in accordance with Hashem's will, because he recognises how his every action has such deep meaning and significance. This awareness also gives him the power to change himself completely.
8. This awareness enables a person to sanctify his everyday actions, by imbuing them with holiness and purity, with awareness of Hashem, and to be less enticed by the physical appetites, since he knows that even his everyday activities contain deep meaning and holy sparks that need to be elevated. This awareness also helps a person merit fulfilling the most holy services, such as getting up at midnight, Tikkun Chatzos and praying with great devotion, since he remembers how these services are so full of awesome spiritual meaning and secrets.
9. The only way to come to this faith and awareness is through connection to and belief in the Tzaddikim, since they are the ones who have revealed these secrets to us, that everything contains hidden meaning and secrets. They are the ones who bring us to true Emunah, to love and fear of Hashem, to cleaving to Him, to true humility. Especially after a person has sinned, G-d forbid, only the Tzaddik can fix him and bring him back to true awareness and faith, to remember that there are deep secrets in everything and that his every deed has great meaning – whether for reward or punishment. The Tzaddikim are the ones who reveal to us the hidden meaning in every mitzvah and deed, and they are the ones who complete and perfect all of our service and elevate it to its supernal source, through our connection to them.
10. Belief in the Tzaddik, that his every action is based on deep supernal secrets, brings a person to understand what levels of perfection man can reach. He sees that in truth, there is no such thing as a meaningless action. If this is true of the Tzaddik, then it is true of him too – his every action also contains deep meaning and significance. This belief arouses him to take care that his actions do not betray or contradict their deeper meaning. The stronger his faith in the Tzaddikim's actions, the stronger his belief in his own.
11. The belief in the tremendous secrets and rectifications contained in every revelation the Rebbe made brings a person to keep all his directives with great enthusiasm and vitality, and gives him great strength to overcome all obstacles that stand in the way of fulfilling them. He will also fulfil even the directives that seem very simple and plain to understand in a way of self-nullification and connection to the Rebbe, because of the great rectifications he knows that they must achieve. He understands that none of the Rebbe's directives were in any way simple.
12. On Rosh Hashanah we desperately need to escape the attribute of judgment, and the way to achieve this is through teshuva, to come back to a belief that there is hidden meaning in everything. This is therefore one of the main secrets and rectifications of Rosh Hashanah – to believe with simple faith in the great secrets

and rectifications that take place through our journey to and gathering together at the grave site of our holy Rebbe on Rosh Hashanah, that there is nothing greater than this. This belief itself sweetens the judgments of Rosh Hashanah. The more we enter into this belief on this holy day, and come to great joy due to the greatness of our Rebbe who fixed this incredible thing for us, the more the judgments are sweetened and the more mercy is revealed, in the merit of belief in Tzaddikim.

13. The judgment of Rosh Hashanah is also about this itself – about how much a person will merit refreshing his relationship and being close to the Rebbe in the coming year. Will he be inscribed in the “Book of Tzaddikim” and merit the Rebbe’s holy light. Will he escape the emptiness and darkness of this world that comes from seeing only the externality and forgetting the inner dimension to everything, or will he merit knowing that everything contains deep secrets and succeed in revealing Hashem’s glory in everything he does.

14. The month of Elul is when we put much effort into repenting for having not lived with this awareness – for having not sanctified our actions with the awareness that everything contains deeper meaning, either to fix or blemish, G-d forbid. We fix the ‘garments,’ reveal the inner secrets in everything, and elevate the sparks trapped in each thing. Through all this, together with the teshuva and prayer that we do on Rosh Hashanah itself, we merit that Hashem grants us an orderly life, a life where we live constantly with the faith that there are secrets in everything - the sweet life of believing in the Tzaddikim.

15. Just as we sacrifice much to be with the Rebbe for Rosh Hashanah, so too should we sacrifice much to connect to him with this belief that there is nothing simple in this world, rather everything contains supernal secrets. Through this, we merit all the rectifications of Rosh Hashanah. We should also accept upon ourselves for the coming year to live a life of remembering this – that there is a hidden dimension to everything in life, and reveal the reality that Hashem’s glory fills the world.

16. Even if someone has fallen and blemished a great deal, G-d forbid, and feels that Hashem is very far from him, that he

is entirely entrapped by the externality of this world and that it’s impossible for him to focus his mind on the inner dimension hidden in everything – the truth is that he’s not far from all this at all. On the contrary – this itself is the greatest secret, that specifically someone who’s so ‘low’ can give such tremendous delight to Hashem from the very ‘low’ place he finds himself in, when he just tries to think about how Hashem’s glory is found everywhere, and by regretting having lived his life as he did until now, without this consciousness. Now, he longs to come back to holiness and to remember Hashem. He should know that with every tiny move that he makes to come back to Him, he shakes all the higher worlds. He should understand that all the battles he went through, and all the distance he felt, all contained deep supernal secrets and were not at all simple. His efforts to remember all this will open up the gates for him, so that he too can merit this incredible service.

17. This is our task in the holy days of Elul – to do teshuva and to regret having been caught up in forgetfulness and unawareness, having been caught up in constricted consciousness, and to start being ‘*baki b’shov,*’ experts at returning. Through this, we can also come to being ‘*baki b’ratzo,*’ experts at moving forward. Whatever shame or embarrassment comes our way, we have to know that it isn’t *stam*, happenstance, but rather Divine Providence which contains hidden secrets, and is itself a means to serve Hashem. When we feel embarrassed, we see how caught up we are in our own honour and in meaningless externalities. We see how far we are from perceiving the deeper reality to each event. If we accept the embarrassment in the correct way, then the mercy revealed in Elul will shine on us and elevate us to live with *אלוקי,* with our focus on Hashem’s glory – the focus on the hidden secrets in everything.

18. By making a beautiful garment for the Tzaddik, the judgments are sweetened. By our very coming to the Tzaddik, who is so hidden and concealed, we become garments for him. His holy light and his incredible instructions are revealed, and we become absorbed within the perfect garments of the Tzaddik.

19. Through melody and the clothing of the words of prayer in melodies, judgments

are sweetened. This is why there are such sweet and incredible melodies on Rosh Hashanah to clothe the words of the prayers in. The melody arouses the recognition and belief that every word of the prayer contains such deep secrets. The melody illuminates the sweetness of the meaning of each word. It arouses us to focus in our prayers on Hashem’s greatness and to cleave to Him. Then we can begin to hear the melody of the whole of creation, which is akin to the melody that will be aroused in the future, when Providence is revealed and the truth of how everything contains supernal secrets and Hashem’s glory will be revealed.

20. Just as the service of melodies contains the absolute perfection of holiness, it also serves as a way to begin building the holiness – a way to gather in all of our good points from which the melodies are made.

21. For there are two levels of melodies. Before the blowing of the Shofar, we can’t yet sing. Our awareness is not yet on a level where we perceive the melodies, so we still go through what we go through, with the inability to perceive the inner dimension of everything. We make a start to remember, but then fall and forget. Then we connect to the Tzaddik. We believe that he knows all the secrets, and we try again ourselves to remember this as best as we can. We believe that our every attempt to start again contains great secrets and achieves a great deal, and gathers more good points. From this place we strengthen ourselves and cry out to Hashem, and the truth is that this cry itself is a most beautiful and wondrous melody, that also sweetens the judgments. Its power lies in that it reveals a melody from such a place where there are apparently no melodies - we see and understand that there are secrets even in a place of constriction. Then, through our strengthening and encouraging of ourselves in this place, the second level of melody is revealed – the blowing of the Shofar – that illuminates our minds and consciousness and reveals that there are secrets and an inner dimension to everything. A new vitality is drawn down which enables us to truly sense this and be aroused by it as we should be, and we are inscribed and sealed for a good life. Amen.





We are standing by the threshold of the holy days of Rosh Hashanah. For those of us travelling to Uman these days have an added specialness, as with Hashem's help we will soon merit visiting the Rebbe's holy Tziyun and spending time by him. The sanctity of these days thus has an additional unique, immense holiness.

But as we know, as great and exalted a time this is, are great and all encompassing, the obstacles preventing us from fully utilizing these days. The obstacles which begin as financial and organizational difficulties reach their peak with emotional obstacles.

Chazal teach us that "whoever is greater than his friend has a stronger negative inclination than him, too." We are the representatives of Klal Yisroel in our journey to the Tzaddik, and we are therefore carrying difficult tests on behalf of the entire nation, and in much greater potency. This is the cause of all the difficult questions, concerns and confusing thoughts which people tend to have, particularly concerning these days of the holy Kibbutz.

Amalek's power is hidden in his name, which is the same gematria as 'Safek', doubt. Doubt and confusion rob us of so much of our precious time, and especially from our important needed mental and emotional capacities.

Recently, we have received many questions regarding the journey and stay by the Tziyun. We present here answers to many of them, in order to set things straight and clarify them accurately. In so doing we hope to eliminate avoidable confusion and anxiety, and at the same time to provide encouragement for all those who are seeking Hashem with courage, spirit and cheerfulness.

Question:

I want to spend my time properly during the lengthy trip, so I usually prepare several sefarim to learn and load up my MP3 player with Torah lectures. But while travelling I become very tired and I lose my ability to focus. All the long waits are also exhausting, and I lose all the drive with which I started out.

Answer:

The Torah is our source of life, as we say in davening, "For it is our life and the length of our days." We must be swift to seize every spare minute for Torah study. But at the same time, we must be sensible enough to know ourselves and to be familiar with the limitations we have while travelling. We should come prepared with easy sefarim which don't require a lot of concentration, and which can be appealing even when we aren't so up to learning. You can prepare inspiring shiurim to listen to; you can recite from those books of which there's a custom to recite from during Elul: Tikkunei Zohar, Likutei Moharan, Sichos HaRan, Sipurei Maasiyot, Sefer HaMidos, and Tehillim. You can even read inspiring stories of Tzaddikim which bring your heart closer to Hashem.

Of course, the travelling as well as the strenuous waits, coupled with the shrill background noises, complaining and shouting, etc. wear a person out both physically and psychologically. Just as you said, it's difficult to focus during all of this.

You should know that concerning just this the Rebbe revealed a amazing secret in Likutei Moharan II 78: Before achieving anything holy there is a path on which we must pass through in order to reach that holiness. This path is one of a lot of petty feelings, situations in which it's impossible to learn anything at all, and when there almost isn't anything with which to revive oneself.

The advice for such situations is simplicity and innocence, meaning that you should simply hold strong onto whatever simple

acts and thoughts of Yiddishkeit and awe of Heaven you still can. Be careful not to fall into despair or weakness because you can't act or feel how you wanted to. You are 'on the path' to holiness, you are not yet there.

When you follow this advice, you will be able to draw upon yourself life-force from the "Treasury of Unearned Gifts" which Hashem used to sustain the world before the Torah was received by us.

We are told in Shevachey HaRan that the Rebbe himself during his own journey to Eretz Yisroel also acted simply and commonly, and that's how he merited entering Eretz Yisroel. It takes a great deal of shrewdness to be able to be in constricted circumstances, and to still simply hold oneself and take energy from whatever possible.

This doesn't mean that we are supposed to put ourselves into hard and difficult situations. On the contrary, take sefarim and an MP3 player with Torah lectures, etc. just like you planned. But at the same time keep in mind that the same way we can serve Hashem by the holiness of actually receiving the Torah and studying it, we can also serve Him on the "path" to that same holiness, and to then connect ourselves to that same life-force which sustained the world "before" the Torah was revealed. Therefore, don't feel bad when you see that you are not learning and properly using your time while travelling, and don't persecute yourself because you've lost all your motivation.

Liven yourself up with the simple joy of your Yiddishkeit and performing Mitzvos. Live with Hashem. Talk about Emunah with those next to you, and reflect how everything happening to you during this journey is from Hashem. Even when you're tired, daven from a siddur, make Berachos with concentration, be vigilant in watching your eyes, and keep on starting again every time you fall. You can even liven yourself up with kosher music. Everything should be with joy and liveliness with the awareness that you really

are serving Hashem now. Keep in mind that your service of Hashem now is to be a “simple Jew”. This is the preparation for receiving the Torah. This is how you will come to Rebbe with freshness, and you will merit with Hashem’s help to awaken yearning and desire by yourself.

It’s good to keep in mind the Rebbe’s words in Sefer HaMidos: “It’s worth it to spend much time in order to be by the Tzaddik even if just for an hour.” From here we see that the journey itself is Avodas Hashem. He also said “I wish on myself that I merit seeing the clear light of the path which you take to me.” Therefore, be strong and liven yourself with Hashem, even without any spirit, even if you can’t learn, and stay with your simple Yiras Shomayim.

Question:

I want very much to get to Uman, and to come close to Hashem through the Tzaddik. But when I’m there, I feel as if my heart is stuffed-up.

Answer:

You should know, that the Sefarim teach us that one of the signs of holiness is not being able to feel any light at the start. This is how holiness works. It starts out narrow, and as we continue to be involved in it, it continues to widen for us. Therefore, don’t expect that immediately when you get to the Tziyun your heart will open up and you’ll cry and pray from the depths of your heart. Be patient; take a Tikkun HaKlali, Tehillim, etc. and simply recite the words. If you can, say each word with a pleasant tune, serenely, and try to pay attention to what you are saying. The main thing is to remember that every word that you say is very dear to Hashem and that you have merited that you are speaking to Hashem in such a holy place.

If you will be diligent in this, you might merit that your heart may perhaps open up in the course of your davening. But don’t force yourself. Anxiety is the main thing which prevents a person from inspirational feelings. The Rebbe taught in Likutei Moharan II 95 that the thought a person has when praying that he hopes to

cry is itself a ‘foreign thought’ during prayer.

Another point which should be noted is the importance of setting aside fixed times for Torah study in Uman, in any Sef-er. The holy Torah is the tool through which to refresh the mind and open the heart to prayer.

Question:

It’s difficult for me to encourage myself with my simple Avodah when it seems as if everyone around me are so full of feeling, and it makes me feel dejected.

Answer:

Dejection is a feeling that a person gets when he is concentrating on himself, and judges himself in proportion to other people. You should know that the core Avodas Hashem, especially on Rosh Hashanah, is to elevate yourself to think only about Hashem’s kingship and the joy which He has from this world from us crowning Him, and not to focus so much on your own self. All of Klal Yisroel crowns Him together as our King. Everyone has his own personal share and job, and no two people are alike.

How is each person supposed to know what is his individual job? You don’t need a lot of insight. Everyone just has to do whatever he is capable of at that moment, just simply take a Sefer and say and recite what is written in it. The main thing is to remember and believe that at this moment I am honoring Hashem.

If you get taken aback by other people who are davening better than you are, on the contrary, look at them and appreciate how admirable is the nation which has such people, so many Yidden are crowning Hashem now. How much enjoyment Hashem has from this, how immense is my lot that I’ve merited being a part of such a holy group of people.

In Chayei Moharan we are told how the Rebbe reprimanded R’ Lipa about his not having visited for a long time by saying, “Why didn’t you at least share your Avodah together with the rest of the group?”. This is the main way to crown

Hashem, to join together with the rest of Klal Yisroel.

On the other hand, don’t think that everyone is serving Hashem and you aren’t. Strengthen yourself that you also have a job in crowning Hashem, and you are personally needed. If it weren’t so, you wouldn’t have merited standing in this place. It must be that an authentic Avodah is needed from you now: to strengthen yourself with knowing that Hashem is with you and by you, and to continue to say the words of davening and Tehillim word by word according to your ability, and so on.

Question:

There are so many people in Uman. The crowd is so diverse with so many different types and mentalities, with different customs and habits. The rainbow of colors totally confuses me. I feel very far from any sense of serenity and the environment which I am used to, especially when I see people behaving improperly.

Answer:

We are taught that the base of acceptance of prayer is love between friends. This doesn’t mean that everyone has to act the same. Obviously, everybody has his own customs and habits, and there are undoubtedly those who act improperly. You yourself must have self-clarity regarding what actions are proper and what aren’t. Connect yourself to appropriate people and you should see to conduct yourself with holiness and Derech Eretz, especially during the Rosh Hashanah days, and try to bear in mind awe of Hashem.

On the other hand, the Rebbe taught in Likutei Moharan II 40, that the splendor which Hashem sees in His nation is revealed on Rosh Hashanah by the Tzaddik, when there is a large gathering of many people who want to serve Hashem.

There are people who would say that the Rebbe didn’t really mean certain types of people which they feel don’t really want to come closer to Avodas Hashem... You should know that these types of arguments emanate from the Yetzer Hara. Hashem looks at the deepest truth which

lies in the heart of each and every person, and how can us small people comprehend the enjoyment which Hashem has from us. Thank Hashem that you yourself have an idea of what holiness and proper behavior is, something which not everyone has.

This is the main Avodah of Rosh Hashanah, to get out of the focus on the “I” and “my personal Avodah” and “my personal advancement” and to reflect on Hashem’s kingship. This is made possible particularly when you find yourself in the midst of such an enormous and varied crowd which is not all your type. Here it’s easier to internalize that you are but one small part of this holy people. We are all here together, everyone with his special part, crowning Hashem.

Question:

Even after I strengthened myself in loving friends, it still bothers me that there are such large crowds. I don’t have anywhere to sit, there’s pushing from all sides, how can I have any peace of mind?

Answer:

It’s advisable to find a place, even outside the Tziyun, in the Kloyz or in your apartment, where you can learn a little with serenity and be able afterwards to go back to the Tziyun to be a part of the Avodah of everyone together.

But even if this isn’t possible, remember that a part of crowning Hashem the whole year and especially during the Rosh Hashanah days is to nullify your will before Hashem’s. Perhaps for this reason Hashem prepares tests for everyone in Uman. There’s no room to sit or stand, pushing, no bed, lack of food, etc. Hashem wants us to strengthen ourselves in faith in His Providence and to believe that everything is from Heaven, and to trust Hashem that He will worry about everything you need. You’ll see that in the end, Hashem will take care of everything for you in the best way.

Reb Noson Liebermensch once said as he buckled himself into a car to travel to the airport, “We are now belting ourselves with belts of patience... until the end of

next week.” This is crowning Hashem with simplicity.

Question:

What is the custom of Breslover Chassidim, to speak with Rebbe by the Tziyun, or to daven to Hashem in the Tzaddik’s merit?

Answer:

Chassidim do speak with the Rebbe, the same way he was spoken to while he was alive. Reb Noson writes that after the Rebbe passed away, before the burial, he sat next to him and told him everything he hadn’t had a chance to while he was alive. The Rebbe also told his daughter that after his burial it will be as if he will be going from one room to another. If she would scream, “Father”, wouldn’t he hear her?!

In the prayer which Reb Noson composed about Rebbe Shimon bar Yochai we find Reb Noson speaking with Rashbi and then switching back and speaking to Hashem. There’s nothing to get confused about; it’s possible to speak with the Rebbe, and in the middle to start crying out to Hashem, and to go back and forth.

This doesn’t present any problems in Emunah. We are only crying out to the Tzaddik that he arouse Hashem’s compassion upon us. This is the power which the Tzaddikim have- to bring about divine mercy and to open up gates for us, gates of spirituality and closeness to Hashem. It’s the same as people going to the Tzaddik in his lifetime to request a Bracha. Then, it’s obvious that there aren’t any Emunah issues in placing trust in a person.

As for those who are worried that this goes under the definition of “seeking out the dead”, the Halachah as decided by almost all Halachic authorities is that this doesn’t enter the category of “seeking out the dead”. Tzaddikim are considered alive even in their death. In the Zohar we find many times that Rashbi was spoken to after his passing, and we find this in the Gemara also. (See Minchas Elazar Res. 68 which proves this point at length from the Zohar, Gemara, and Midrashim. The Shel”a also mentions this as well as oth-

ers.)

[Speaking to the Tzaddik when not by the Tziyun is a subject unto itself. But to speak with him by the Tziyun is definitely possible, as the Rebbe told his daughter that it’s the same thing as when he was alive, that he can be spoken to from behind the door.]

Question:

Is speaking to the Rebbe considered part of Hisbodedus, or must the time of Hisbodedus be separate from talking to the Rebbe?

Answer:

Hisbodedus contains within it many parts: thanking Hashem, requests, self-accounting, mourning for loss, crying, sighing, speaking to one’s body, etc., cleaving to Hashem with love and awe, to bond oneself with Hashem in joy, etc. It’s impossible to limit Hisbodedus to just one style. Every time it’s something else. The rule is that Hisbodedus is a time when we seek to come to a serenity, to awaken inner feelings for Hashem, and to speak to Hashem from the sincere point inside the heart.

Therefore, speaking to the Rebbe is certainly a part of Hisbodedus, and there’s nothing be confused about. It’s possible to talk to Hashem and then to start talking to the Rebbe, and to go back and talk to Hashem. This is understood when we come to the realization that the deeper idea of Hisbodedus is that you talk to Hashem with the radiance of authenticity.

Question:

By the Tziyun there is a great display of feeling, with everybody praying and crying. This serves as great inspiration for me to find what to say for Hisbodedus. But are these words considered Hisbodedus if they are said in the midst of such large crowds? I sometimes put a towel or a scarf over my head in order to ‘seclude’ myself, but I then get tired and can’t concentrate so well. Am I supposed to make an effort to go to a forest or somewhere where I can be alone for Hisbodedus?

Answer:

As we have already said, Hisbodedus is principally to come and to speak to Hashem with sincerity. If you feel inspiration by the Tziyun, there's no reason to be taken aback by large crowds. This is Hisbodedus in its best form. Breslover Chassidim throughout the generations have always conducted Hisbodedus by Kivrei Tzaddikim.

We should take the opportunity to point out that you should be very cautious about confusion and over-exactness regarding Hisbodedus. Many people are constantly getting confused with new worries whether this or that is considered Hisbodedus. Most people who have fallen away from the practice of Hisbodedus are as a result of persistently finishing off their Hisbodedus with a feeling that their Hisbodedus wasn't what the Rebbe had in mind.

As we mentioned, Hisbodedus contains within it many parts, but the main point is to stand before Hashem and to become close to Him. Anything which is supposed to accomplish this is considered Hisbodedus. [We don't always merit properly awakening feelings within ourselves, but at least the break which a person makes in the middle of the day and prepares himself to sit down and become close to Hashem has within it all the benefits of Hisbodedus.

Question:

One of the awesome Tikkunim of the Tziyun of the Tzaddik is the confession. What am I supposed to do if I don't remember all of my sins? If I prepare a list, it makes me feel as if the whole confession becomes a fixed recital which doesn't really come from the depths of the heart.

Answer:

The Rebbe teaches us in Likutei Moharan I, 4, about the greatness of confession before a Tzaddik, which has in it the power to remove all the sins which have been etched on a person's bones. In the Rebbe's lifetime Breslover Chassidim would be called "Viduy'nikes" because they would confess in front of the Rebbe.

But you must be very cautious and to keep away from any confusion and doubts in this subject. The main thing is to believe in the power of the confession, that each word of the viduy is considered a confession, and takes out 'all' the engraved sins, even if they weren't specifically mentioned. [See Torah 4, that Yehudah's confession rectified an entirely different sin than the one mentioned.] Even in the Rebbe's lifetime, when people would come to him to confess, they would just start the viduy and he would immediately motion to the next in line to come in, before the first one was finished.

Many people have reported that while they were confessing, they would suddenly remember many past deeds from many years ago. Hashem sees his pure heart which has come to confess sincerely, and He helps him remember his actions in order to confess.

In general, you should know that viduy isn't only an 'action' of listing all of one's sins. The main idea is to bring a person to recognize Hashem and to acknowledge the truth. Therefore, it's not necessary to talk about everything. The main thing is to take one thing, like a negative character trait, and to admit to the mistake and the distance from Hashem which was caused by it, and to strengthen the recognition that Hashem is the King.

Of course you should try to talk about whatever you can remember at the moment, but you don't have to get bewildered and to force yourself. The main thing is to awaken new feelings for Hashem from the regret about that matter,

Since the goal of viduy is to come to recognition of Hashem, you should be careful not to fall into depression as a result of it. On the contrary, every confession should bring happiness that you are now taking the sins out of your bones, and you have definitely been forgiven.

Viduy is primarily before the Tzaddik for this reason. The Tzaddik, in his burial place, is united with Hashem, and when a person comes to the Tziyun and cries out to Hashem that He bring him close to His

service, the Tzaddik descends to help him and elevate him to connect to the Creator.

Therefore, see to it that when you come to the Tziyun to plead for yourself. Tell Hashem about your negative character traits and desires, whatever you can remember. Especially Erev Rosh Hashanah, when this Tikkun is at its greatest.

Everything must be with the belief that the Tzaddik hears, and the belief that the Tzaddik is attached to Hashem and wants to bring you to Him, and he can teach you a way and an understanding with which you can be constantly aware of Hashem, both when you have strong feelings for Hashem and when you don't feel any passion and desire.

The truth is that this Tikkun of viduy is by every Hisbodedus, even not by the Tziyun of the Tzaddik, by confessing with a connection to the Tzaddik. This means keeping in mind the teachings of the Tzaddik that there is a way to rectify everything, and to believe that every confession brings forgiveness and renewal and brings a person to be more aware of Hashem.

Question:

While in Uman I have this feeling as if I wasting my time and not doing enough. On one hand I want to sit by the Tziyun in Torah study and prayer, but in reality I find myself outside of the Tziyun a great deal of time.

Answer:

In general all feelings of lack of satisfaction come about because a person imagined what Uman will be like... and ultimately when he gets to Uman and he sees that everything is ordinary, the people are the same, the heart is dry, etc. he gets so disappointed that he runs away from the Tziyun. The Rebbe similarly remarked that there are those who imagine Eretz Yisroel to be an exalted, out-of-this-world place, and are disappointed when they come and see mountains and earth just like any other land.

It's true that every holy thing really is in reality something else entirely, but truly

connecting with the Tziyun depends on the Emunah that a person believes that awesome Tikunim hang on every moment by the Tziyun, and you are right now a part of it ...

Therefore, get to know your strengths and capabilities, and set a fixed, ironclad time for yourself how much time you are able to spend by the Tziyun, and try your utmost to keep to it. It's worth it to set fixed things to learn by the Rebbe's Tziyun. If you see that you aren't being successful, then grab whatever you can. Don't say "everything or nothing."

It's good practice to study Torah before going to the Tziyun, and then to go straight to the Tziyun immediately without breaking for mundane talk. The main thing is that it should all be with serenity and without anxiety. By the Tziyun, start by thanking Hashem for whatever you've merited and then say some words of Teshuvah and viduy for a few minutes. Afterwards, say the Tikun Haklali and the prayer afterwards. Above all, try to have Hisbodedus and to pour out your heart to Hashem, also without stress. Try to talk from the heart with simple, sincere words about what's going on in your life, and to tell Him how much you really want and desire holiness.

If you need to rest, you can sit on the side and say Tehillim with simplicity. You can even go outside to relax and talk with friends, or get something to eat. There's nothing wrong with that. Just keep away from empty conversation and arguments. Then, go back to the Tziyun a little more, to grab some more Avodah. Just like in Yeshivah, when there's time to learn and break time.

You can soak in the elevated ambiance which surrounds the Tziyun. It all depends on happiness, faith, and calmness. Even in Torah study an element of contentment is needed [Likutei Mohran 54].

The main thing is to be full of joy and liveliness from the awesome thing to which you have merited, and thank Hashem for every moment which you are by the Tziyun. The Baal Davar is very scared of every

moment which you spend there.

When you leave the Tziyun and go to your apartment, or to the snack area, or to speak with friends, keep Hashem in mind. Now is the time to strengthen ourselves in the Rebbe's teachings about how to live constantly with Hashem, even when not actually studying Torah or davening. Eat with holiness and awe of Heaven, with Derech Eretz. While speaking with friends be wary of Lashon Hara and arguments, etc. You can thus turn everything into the service of Hashem.

Question:

Sometimes, at weak moments, I remember the seriousness which takes place by the Tziyun or of the long davening on Rosh Hashanah, and I begin to feel a huge heaviness regarding Avodas Hashem.

Answer

There are many types of Yetzer Hara, and many types of heresy. But you should know that the source of all negativity is 'heaviness', emotional tiredness and oldness which befall a person, when he feels that he doesn't have any more strength to see or hear anything about Avodas Hashem.

There's no doubt that inside your heart you love Hashem with all your heart and soul, but the brazenness of the physical body sometimes overpowers those feelings and tries to make the entire concept of 'Avodas Hashem' heavy for you, until the point that it's hard to see even other people's Avodah. You need to recognize the enemy by its name. The source of all these feelings is the Yetzer Hara, this isn't you at all. You, your true self, would give your life and soul for anything to serve Hashem.

This Yetzer comes usually right before you are about to merit entering into new levels of holiness. It shows you emptiness, a place void of any holiness, but in reality this void is the lead up to a new creation. The yetzer therefore tries to overwhelm you especially before Rosh Hashanah when all of creation is renewed to crown Hashem. Especially during these days many people fall because of these illu-

sions of heaviness of the Avodah of Teshuvah and many Tefillos.

But you shouldn't allow yourself to fall into the Satan's teeth. Especially during weak moments, get up and girdle yourself with great strength, recognize who is putting these feelings into your hearts, and say ecstatically- "Yes, I do want Avodas Hashem. This is what I choose. This is the one thing I ask, this is what I request, to sit in Hashem's house all my life."

With this, you break an enormous Yetzer Hara, and you take prayer out of its exile, something which we work hard for on Rosh Hashanah. Taking prayer out of exile means to take prayer out of the disrespect we have for it and to come to the understanding that it's among the dearest things in the world.

This is the secret of shofar blowing, to strengthen holy courage which you already have in your soul and to help it overcome the force of the physical body (Likutei Moharan 22). Have courage and strength.

Question:

The Rebbe spoke so much about his Rosh Hashanah, how it's an awesome and wondrous secret which he received from Hashem as a present and we have no understanding therein. So how are we to understand how in Likutei Moharan and Likutei Halachos we find many Torahs and essays which explain the topic of travelling to the Tzaddik on Rosh Hashanah?

Answer:

We of course don't have any understanding or grasp as to the essence of the Rebbe's Rosh Hashanah, and on the contrary, from the awesome Torahs in Likutei Moharan we can understand how exalted his Rosh Hashanah is from our understanding.

If the Rebbe still revealed to us many Torahs about this subject, we are certainly obligated to study them and understand them as much as we are able to. But not with the intention of trying to understand all the reasons behind the journey, but rather to know what our part in the jour-

ney is supposed to be, what are we supposed to be looking for, together with Emunah that there's infinitely so much more involved.

By other Mitzvos like Shabbos, Tefillin, and Torah study we certainly don't have any understanding and grasp in them, and at the same time all the works of the Tzaddikim discuss so much about the greatness of every Mitzvah and the individual ways to achieve d'veykus through each Mitzvah. The way to conduct ourselves in this regard is very clear: to actually carry out the Mitzvah with simplicity, with all of the relevant Halachos, and to rejoice in it like a great treasure, even if you didn't feel any special inspiration in performing it. But at the same time the Tzaddikim taught us ways how to achieve d'veykus and feelings for Hashem through that simple Mitzvah that was done, since each individual Mitzvah has its own individual light.

This is why people have the custom to prepare for every holiday by studying matters about that holiday, and to prepare for a Mitzvah by trying to understand its secrets. Not to understand the rationale behind that Mitzvah, but to understand the ways to connect to its inner exalted light. As we said, we have to believe that the reasoning of Mitzvos is greatly exalted from our perception.

Question:

There are speakers in Uman who try motivating their listeners to grab as much as they can in Avodas Hashem while there, and there are others who speak only about the joy we should feel that we got to the Tziyun. Could this be clarified? Are the Rebbe's Tikkunim dependent on my personal Avodah on Rosh Hashanah? From the Rebbe's words it appears that his Rosh Hashanah is higher than high, greater than our own actions which we chose, so much that he told someone to come even if he wouldn't be able to pray properly by him.

Answer:

Of course, we have merited coming to the Rebbe's Tziyun with complete faith that

he's rectifying our souls. But we should realize that his primary mission and goal is to help us be able to choose correctly ourselves. He wants us in our own lifetimes to merit having a real part in the crowning of Hashem, to shout "HaMelech" with a heart full of yearning, feeling the pleasantness of closeness to Him.

Therefore, on the contrary, as much as we keep in mind the power of the Tzaddik, we become all the more encouraged to keep on starting to serve Hashem again and again, and to increase in Torah and Tefillah as much as we can. Everything we do can be with joy and vigor, since we believe that we are doing our part and there is a Tzaddik who is finishing the work. We therefore understand that there is no reason to differentiate between our Avodah and the Avodah of the Tzaddik. Any confusion in this matter has its source in a small-minded inability to connect two things together.

This is also the response for those who ask why they come to the Rebbe and don't see any change in themselves afterwards. We don't always see that immediately from the moment one comes to the Tziyun his heart should become enflamed in Avodas Hashem. The main thing that we are trying to receive is that from now on through the Rebbe's awesome Tikkunim, one now has the ability to continually renew himself and leave all his despair and unhappiness behind, and to constantly start his Avodas Hashem anew again and again. Even when he sees how little his Avodah is, even if it almost doesn't add up to anything, he doesn't become crestfallen, because when he comes to the Rebbe his resolve is strengthened to keep on grabbing whatever he can in his Avodas Hashem, and to throw in his little Avodah with the Avodah of the Tzaddik and to believe that the Tzaddik builds from our bricks and cement wonderful buildings up high.

He can then throughout the year continue keeping in mind that he is attached to the Tzaddik, and he's not serving Hashem alone, he's a partner with the Tzaddikim in his Avodah.

And in reality, this is what we beg so much for by the Tziyun, that we merit being well connected to the Rebbe and to renew ourselves in our studying his Sefarim, to always understand its guidance for ourselves, and to enter in our own lifetimes into his wonderful Tikkunim.

Question:

I'm afraid to return home to normal life.

Answer:

The Rebbe once told Reb Noson, that there is the 'journey to the Tzaddik', and there's also 'returning home', as Hashem told Klal Yisroel after Matan Torah, "Return to your tents."

It's impossible to be constantly attached to the pleasantness of spirituality and holiness. One of the foundations of the Rebbe's approach is to serve Hashem with 'running' and 'returning', meaning to taste a little of the true satisfaction of spirituality, and immediately to apply it to the reality of everyday life, to practice Hisbodedus and come to a resolution, to find practical direction how to get close to Hashem after returning.

It would be advisable for you to think of some practical thing which you can accept upon yourself for the coming year, something which you will be able to withstand. But the main thing is from now on to start studying the Rebbe's sefarim again with a new diligence, to listen to lectures from Breslover Chassidim, and to search honestly to find practical guidance in the service of Hashem.

Know, that the Rebbe doesn't take away our freedom of choice, but he gives us advice how we can serve Hashem within our freedom of choice. We must return home with a holy bravery, self-security and courage, like a soldier prepared for battle who sits protected from head to toe. You have merited receiving the Tikkun of Rosh Hashanah, keep on going with your new abilities and keep on crowning Hashem throughout everyday life...





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 take-off, 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:

1. There are two ways in which "Telling a gentile" is prohibited.
 - a) Telling a gentile to do a *melacha* for you, even if you derive no benefit from it, and,
 - b) Deriving benefit from what the gentile does, even if you didn't instruct him to perform it.
2. It is forbidden to tell a gentile to perform any *melacha* regardless if it is a Biblical or Rabbinical prohibition. It is also forbidden to 'hint in an instructive way' even if you don't derive benefit from the *melacha*. It is allowed to hint in a non-instructive way, but you may not derive any benefit from that *melacha*.
3. It is not allowed to benefit from a *melacha* that was done by a gentile even if you didn't tell him anything at all and the gentile did it completely on his own for the benefit of the Jew. But if it is not a 'complete benefit' – like if there was already light in the room and the gentile added more light to it – it is permissible to benefit from that *melacha*.
4. Some halachic authorities do permit hinting to a gentile to perform a *melacha* that doesn't give 'complete benefit', but many authorities dispute this ruling. This leniency should only be used when a great need is present.
5. If someone is 'completely ill', even if the illness doesn't put his life in danger, it is permitted to tell a gentile to do any and all *melachas* and benefit from them.
6. When a *melacha* is forbidden only Rabbinically, it is permissible to tell a gentile to do it in the cases of 'partial illness', 'great loss', 'great need', and 'for the sake of a mitzvah'.

In Practice: One may not rule for himself using these rules because knowing the terms mean (such as 'complete benefit',

what constitutes a biblical prohibition and what is of rabbinical origin, etc'), requires great knowledge and experience. Those who tell a gentile to do any *melacha* at all, thinking it is permissible, are transgressing a total prohibition!

This warning should be heeded especially by those who attend public needs and are helped by gentile workers. It is impossible not to transgress "telling a gentile" prohibitions unless one is well versed in these Halachos.

This is a major issue because at times deriving any benefit from the *melacha* is forbidden - even for the entire public for whom the *melacha* was done. And even in cases where something was forbidden only initially (*lechatchila*) it is wrong, because during the Days of Awe one should be careful of indulging even in things that are permissible, how much more so here. (More than anything, one should be careful of the laws of a gentile cooking.)

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)

- Blankets – need to be checked for shatnez.

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 for fear of making a *bracha levatala*.

Talis or other items that were accidentally exchanged

If your tallis was exchanged accidentally, you should diligently try to find the owner. If you can't find him and must pray, you may use the tallis only during prayer, but aim only to borrow it and not to affect ownership on it. Do not recite a bracha on it.

One must be extra careful to avoid getting the tallis dirty and take it off immediately after davening. After Rosh Hashana you must look for the rightful owner diligently, and if you still cannot find him, ask a Rav what to do.

These halachos apply only to a tallis, which is 'an object of a mitzvah' and we say that 'one is agreeable to have a mitzvah performed with his possessions'. But other objects such as towels, there is no permission to use it, even if the other person is probably using your exchanged towel. In such a case ask a Rav what to do.

Iruv Tavshilin

The reason for Iruv Tavshilin

One is not allowed to cook for Shabbos during Yom Tov, unless one has 'mixed' the cooking for Shabbos with cooking done for Yom Tov. If you didn't perform Iruv Tavshilin you must ask a Rav what to do.

The Iruv is necessary for lighting the Shabbos candles as well, but the bracha should not be recited for candle-lighting alone. The same applies for other Shabbos prepara-

tions, such as washing the dishes, etc'.

It is permitted to do other preparations, such as immersing in the mikvah or cleaning the house if you have benefit from it during Yom Tov (you enjoy having a clean house etc').

Even though the Iruv makes cooking permissible on Yom Tov, it should still be done as early as possible. If need be, however, it may be done even late and closer to Shabbos.

All this applies to cooking done on Friday, not on Thursday. No cooking for Shabbos may be done on Thursday!

Someone who doesn't cook

Even though we don't usually cook and bake for Shabbos, an Iruv Tavshilin should be made since some things will need to be done, such as warming refrigerated foods and adding hot water to the water-heater etc', as well as lighting the candles and other Shabbos preparations.

Someone who definitely doesn't cook or do any of the other things that require Iruv, is exempt from making it.

How to make an Iruv

You take a 'significant' portion of meat or fish (a can of tuna is okay) with a challah or a complete roll, and recite the version and the bracha that can be found in all Siddurim. When there is no cooking to be done and the Iruv is needed only to light candles the bracha is not said. The Iruv is kept in the refrigerator until the Shabbos comes in. Be sure to mark the Iruv so it is not eaten before Shabbos. It is excellent (אזהרה) use that Iruv as *הלחם משנה* and eat the dish on Shabbos.

What is the Iruv made of

The cooked portion should be made with something that is eaten 'wrapped in bread' of the foods mentioned above. It should not be made with anything that is not eaten 'wrapped in bread', such as soup or chulent.

The 'significant portion' above mentioned isn't a prerequisite but a *הידור*.

The Iruv may be made also with an egg. In fact this is how it was made in the past when they didn't have refrigerators to keep the food fresh. However, it is more *מהודר* to make it with cooked meat or fish. If those were cooked specifically for Iruv, it is even better.

When to make the Iruv

Initially it should be made erev Yom Tov,

but it is okay to make it even a few days before.

Who needs to make the Iruv?

A guest who relies on his host for all his Yom Tov needs is exempt from making Iruv Tavshilin – even if he wants to cook at his host's house.

A guest who eats all his meals at his host, but lights candles at his own home, should make an Iruv without a bracha. The same applies to married children who eat at their parents but sleep at their own houses.

When a few people share one house it is a bit intricate. The best is for one of them to make Iruv Tavshilin for all of them. When he does it, he should award ownership to his house-mates through someone else. The way this is done is by giving the Iruv to someone who is not one of the people who is staying in the house to acquire ownership on behalf of all the people staying in the house. He then takes the Iruv back from that person and says the bracha.

In Practice: the obligation of people going to Rebbe z"al in Uman:

If one's wife stays at home, she should make the Iruv at home on erev Yom Tov. If one fears she might forget, the Iruv may be made a few days before in a fashion that it will remain intact until Shabbos.

One may not make the Iruv in Uman (or any other place too far to get home by foot on Yom Tov) for his wife at home.

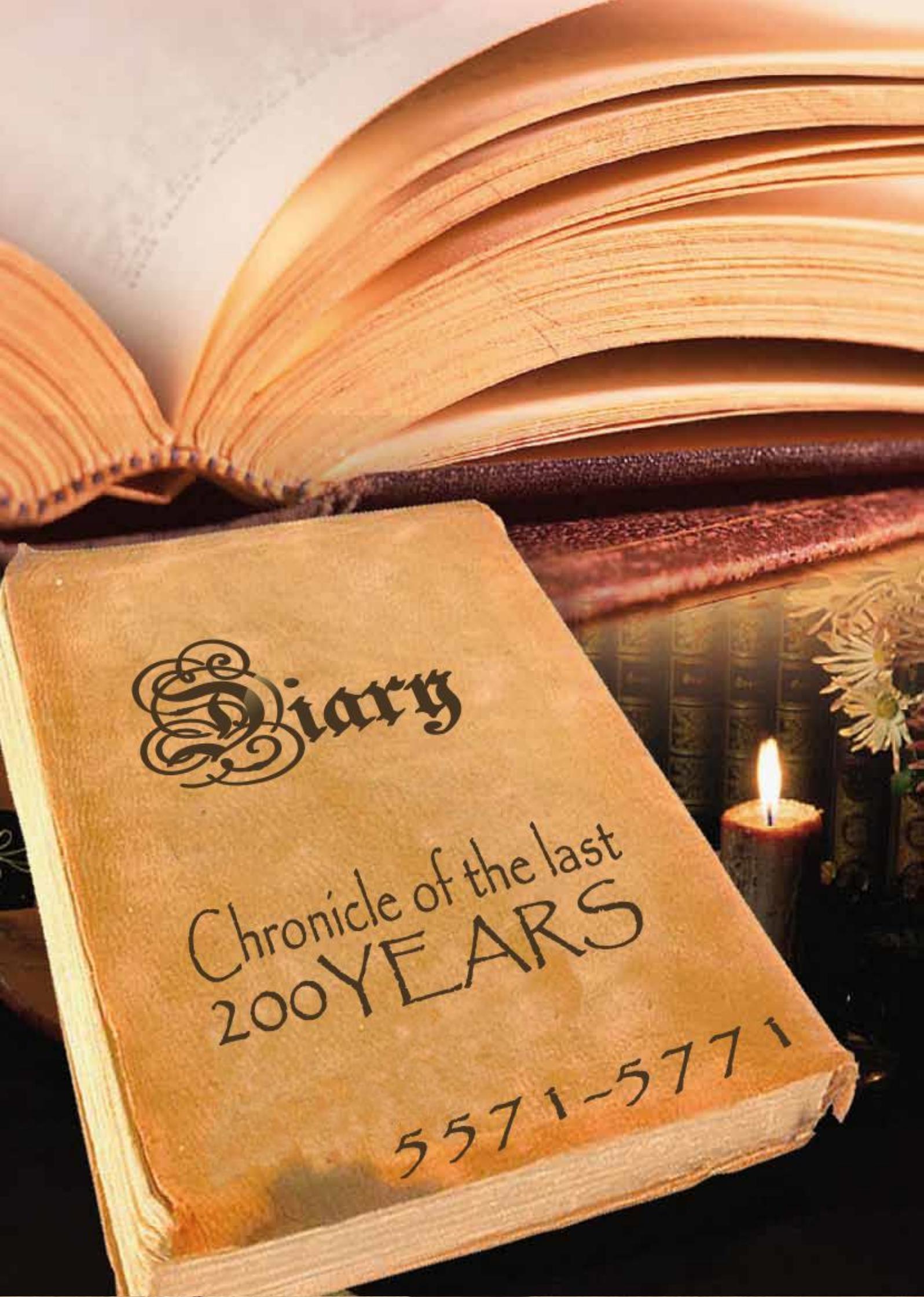
If the wife isn't eating at home she should follow the regular ruling for all guests.

If the husband is not cooking and preparing his own meals and doesn't light candles either – he is exempt from making an Iruv. Similarly, if he's eating in a public place, chances are that the person in charge made an Iruv for everyone. But if one prepares his own meals from Yom Tov to Shabbos and lights candles, he should make an Iruv Tavshilin even if he made an Iruv in his house before he left.

TRANSLATOR'S NOTE:

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



The image shows a close-up of an antique book cover. The cover is made of aged, yellowish-brown paper or parchment. At the top, the word "Diary" is written in a large, ornate, black gothic-style font. Below it, the text "Chronicle of the last 200 YEARS" is written in a smaller, black, serif font. At the bottom of the cover, the number "5571-5771" is handwritten in black ink. The book is resting on a stack of other old books. In the background, a lit candle in a holder and some white flowers are visible, creating a warm, historical atmosphere.

Diary

Chronicle of the last
200 YEARS

5571-5771

Berditchev.

5672: Kollel Warsaw gives אג"ש a shul in the Jewish quarter.

5673: R' Avrohom, the son of R' Nachman of Tulchin prints *Sichos V'Sipurim*. R' Hertz, the father of R' Avrohom Shternhartz, passes away.

5674: R' Avrohom, the son of R' Nachman of Tulchin returns with the last ship from Eretz Yisroel together with R' Yisroel Karduner. R' Levi Yitzchok and R' Elya Chaim Rozin and dozens of more newcomers draw close at the Makaveh Yeshiva (through R' Yitzchok Otovetzker). On Elul R' Levi Yitzchok go from Poland to Uman.

5675: A very old man arrives at the Kibbutz who was old enough to have seen Rebbe Nosson.

5676: R' Levi Yitzchok accompanies R' Avrohom, the son of R' Nachman of Tulchin to Tcherin where they meet R' Aharon Kublitcher and a shidduch is made.

5677: R' Levi Yitzchok marries the daughter of R' Aharon Kublitcher.

5678: R' Avrohom, the son of R' Nachman of Tulchin passes away in Chanukah. R' Getzi passes away on the 7th day of Passach.

5679: R' Alter Tepliker is murdered on Adar and R' Levi Yitzchok moves into his house on Nisan. In mid-summer 50 of אג"ש are almost murdered at the Kloiz and are miraculously saved. R' Yisroel Karduner passes away in Teveria on 9th of Cheshvan (and with his death the plague stopped). R' Nosson Tiravitzer passes away in Tzfas.

5680: R' Alter Markes davens Shachris at the Kibbutz. Even though it was light-threatening to come to Uman, 7 people came with great *mesirus nefesh*, amongst them R' Aharon Kiblitchev and R' Levi Yitzchok his son-in-law. R' Levi Yitzchok starts to daven mussaf before the Amud. A young boy, R' Yacov Bersezky also arrives with great self-sacrifice from Poland – two months later he makes aliya.

5681: 18 boys from Poland sneak over the border and arrive at Uman for R"ח. Kollel Warsaw gives the Aguna shul in the 'Rova' to אג"ש. R' Baruch Bwdritchover passes away. Unabridged *Chayav Moharan* is printed. R' Aharon Kublitcher passes away on Elul.

5682: R' Hirsch Lipel makes it to Uman with another boy with tremendous *mesirus nefesh*. From this year R' Levi Yitzchok davens Sachris in the Kibbutz and R' Avrohom Shternhartz davens mussaf.

5683: from this year on, R' Moshe Yeruslavsky takes care of all of אג"ש in Uman after a great miracle that occurred to him whereby he was saved from certain death.

5684: *Likutei Moharan* is printed in Poland for the first time and אג"ש comes out wearing their Shabbos clothing when it comes out of the book-binder. R' Yisroel Abba Rosenfeld travels to America from the Soviet Union.

5685: A few people from Poland manage to come as well as one from Caucasus. *Shmos Hatzdikim* is printed and the Rebbe's family and the great people of אג"ש are added.

5686: אג"ש in Tisnitschov establish a shiur to learn Likutei Moharan in depth publicly. R' Aharon Tzigelman prints *Likutei Eitzos (Ivrei Teitsh in Yiddish)*

5687: A Siddur with *Tikkun Haklali* is printed by R' Nashka Tulchiner. The Haggadah with *Or Zoreach* is printed in Jerusalem.

5688: *Or Zoreach* pamphlet is published in Poland for 2 years.

5689: First Kibbutz in Poland.

5690: R' Shmuel Horowitz arrives in Uman and stays for 3 consecutive R"H's. The students of R' Ephraimel, "The Oneg Shabbos", establish a shul in Tel Aviv. R' Aharon Leib Tzigelman prints the complete *Alim Litrufa* with the Rebbe's letters and those of R' Yitzchok son of Rebbe Nosson, for the first time.

5691: From this year until the Holocaust the Kibbutz takes place at the Chachmay Lublin Yeshiva.

5692: R' Shmuel Horowitz leaves jail on the *Sefira of Netzach Be'Netzach*.

5693: R' Shmuel Shapirah, R' Biyomin Ze'ev Cheshin, and Heshel Franc draw close. R' Shmuel Horowitz prints a part of the letters of R' Avrohom the son of Nachman of Tulchin.

5694: R' Hirsch Lipel makes aliya. The Rebbe's previously unpublished written Torah is printed with the letters of R' Shlomo Veckler.

5695: 20 People from Poland successfully arrive at the Kibbutz with permits. R' Shimshon Barsky passes away erev Roch Chodesh Sivan. R' Shmuel Horowitz prints *Biur Halikutim*.

5696: The communists close the Kloiz. In Cheshvan R' Levi Yitzchok and R' Elya Chaim Rozin are arrested and are miraculously set free on erev Roch Chodesh Adar. R' Moshe Burstein makes aliya. R' Avrohom Shternhartz makes aliya. R' Mordechai Yagelnic makes aliya and davens Maariv in front of the Amud until R' Levi Yitzchok arrives.

5697: אג"ש daven in the Lelover shul in the old city. A shul is established in Sha'arey Chessed. R' Yechezkel Medenlail makes aliya. First Breslover shul is opened in New York by R'

Yitzchok Mendel Rothenberg on the East Side.

5698: 27 martyrs of אג"ש are sent to an unknown place. Few make it back and make it to Eretz Yisrael.

5699: Even though the Kloiz is closed, many Chassidim make it to Uman and daven in 4 apartments. R' Levi Yitzchok's last year in Uman with great *mesirus nefesh* since he is 'wanted'. R' Aharon Leib Tzigelman prints *Tikkun Haklali*. R' Nosson Barsky makes it in with the last ship to arrive before the Holocaust.

5700: A shul is built in Sha'arey Chessed. *Tikkun Chatzos* is printed.

5701: R' Avrohom Shternhartz starts a Kibbutz in Meiron. R' Yona Lebel becomes the shofar blower until he passes away.

5702: R' Mordechai Sokolover passes away in Siberia.

5703: R' Yacov Melamed davens Shachris in Meiron and R' Avrohom Shternhartz davens mussaf until 1954. Tikkun haklali is printed in Shanghai with *Tzetil Koton* of the Rebbe R' Elimelech. The new shul in Shaarey Chessed is inaugurated. R' Yomtov Zlotnik, the mainstay of אג"ש in Shaarey Chessed passes away.

5704: the Ohel above the Tziun is destroyed.

5705: R' Zablil makes a minyan in Uman after the years of the Holocaust (R' Michal Dorfman and R' Chaim Binyomin Brod were there). From that year on R' Mechelmakes a Kibbutz every year until he makes aliya.

5706: R' Avrohom Shternhartz buys land for the Shul in the old city. R' Ephraimel, "The Oneg Shabbos", passes away on 15 of Shvat.

5707: R' Zanvil buys the lot over the Tziun to safeguard the Tziun's place.

5708: The Jordanians capture the old city and many אג"ש escape to Katamon. R' Shmuel Shapira, R' Shmuel Horovitz, and R' Moshe Burstein are captured.

5709: Since Meiron is in Arab hands, the Kibbutz takes place in Teveria by Rabbi Meir Ba'al Hanes. The Jordanian captives are released and R' moshe Burstein establishes a shul in Katamon. R' Levu Yitzchok arrives in Eretz Yisrael on Cheshvan.

5710: R' Yaakov Ze'ev starts davening Shachris in Meiron. In Jerusalem R' Levi Yitzchok davened Mincha, Maariv and mussaf before the amud until he passed away.

5711: *Yerach Eitanim* of the Tchuriner Rav is printed.

5712: The lot of the shul in Mea Shorim is purchased.

5713: R' Eliyahu Chaim Rozin collects money in the US for the shul.

5714: R' Moshe Kremer, R' Nosson Tzvi Koenig, and R' Avrohom Herschler become close.

5715: R' Moshe Burstein davens in Meiron. R' Avrohom Shternhartz passes away in Elul. 100,000 *Tikun Haklali* are printed by R' Eliezer Veitzhandler, first time with the commentary of R' Yitzchok Breiter. R' Yaakov Dov prints *Alim Litrufa* in America. Maimon shul is inaugurated in Bnei Brak.

5716: R' Nosson Shternhartz makes aliya.

5717: R' Nosson Shternhartz davens mussaf in Meiron from that year on.

5718: *Likutei Moharan* with the *Parperaos* is printed in the US.

5719: Yeshivas Breslev is opened in Bnei Brak.

5720: Foundation stone is laid to Yeshivas Breslev in Bnei Brak.

5721: Second half of the lot for shul in Meah Sheorim is purchased. R' Yona Lebel passes away.

5722: R' Gedalia Fleer goes to Uman but doesn't make it to the Tziyun. R' Shmuel Meir Anshin passes away. R' Zanvil passes away. His body is brought to Eretz Yisroel a few years later and his body was still intact! Some say because he never missed a day of *hisbodedus* and others say because of the self-sacrifice he had for the Rebbe's Tziyun. *Leshon Chassidim* is reprinted as well as *Chochma* and *Tevuna*.

5723: R' Fleer gets to the Tziyun, which is the first time someone from the outside gets to the Tziyun. R' Moshe Burstein widens the shul in Katamon and establishes Yeshiva *Or Avraham*.

5724: R' Fleer goes to Uman with R' Tzvi Aryeh Rosenfeld and 8 people.

5725: Davening upstairs in the shul in Mea Sheorim. R' Shmuel Shapira prints the *Tefilos Lizmaney Hashanah* compilations.

5726: R' Gedalia Fleer is in Uman on R"H with R' Michal Dorfman and a few people from Tashkent and Moscow. Many important אג"ש draw close from Yeshivas Ponivez through R' Nosson Libermensch and R' Avrohom Mordechai Felberboim.

5727: Breslover shul opens in Boro Park. Kibbutz is held there until the Tziyun opens. *Ulan Chadat* pamphlet is published by Nachman Burstein. R' Yitzchok Korman passes away.

5728: *Ya'alas Chein* is printed by R' Shmuel Horowitz. Pituchei Chosam is printed. R' Arye Veinshtoc prints Likutei Moharan with square letters. Shul in Williamsburg is opened.

5729: R' Nosson Tzvi Keonig prints an index for *Likutei Moharan*.

5730: R' Aryeh Veinstock prints full first complete set of *Likutei Halachos*. R' Tzvi Aryeh Rosenfeld prints all the Breslover seforim.

5731: R' Gedalia Keonig purchases land for Breslov Tzfas. R' Michal Dorfman makes aliya.

5732: R' Shmuel Horovitz, R' Nosson Barsky and R' Dovid Romeminer pass away.

5733: A group with R' Eliezer Berland gets to Uman mid-year. R' Nosson Shternhartz and R' Benzion Apter pass away. Talumud Torah Temima is established in Jerusalem.

5734: a group of אג"ש in Kishinev for R"ח. R' Yisroel Nachman Anshin and Sar Shalom Marzel get to Uman.

5735: Inauguration of *Pe'er Hanachal*.

5736: Herschel Vasilksky and a group get to Uman on evev R"H and R"H in Kiev.

5737: a group gets to Uman on evev R"H and R"H in Kiev again. Heichal Baruch shul in Tzfas is inaugurated.

5738: A minyan with R' Eliezer Shlomo Shick make it to Uman on erev R"H but are driven back to Kiev. A group arrives in Uman with R' Berland and are arrested by police. R' Nachman Shosek passes away (remained silent for 40 years!). *Mabuey Hanachal* is published.

5739: A large group group makes it to the Tziyun on erev R"H but are arrested and spend R"H in jail. R' Rosenfeld passes away.

5740: R' Hirsch Lipel and R' Gedalia Keonig pass away.

5741: 21 people in Kiev for R"H – 9 of which are in Uman with another Jew, Rabinovitch, of Uman to make up a minyan.

5742: *Toras Nosson* is published.

5743: Kiryas Breslov shul in Tzfas opens. R' Elchonon Spector passes away.

5744: R' Elye Chaim Rozin passes away.

5745: R' Yacov Berzesky passes away.

5746: Breslover shul opens in Sanhedria Murcheves.

5747: R' Y.M. Gabai and A. Dimermas make it Uman for R"H. A group makes it mid-year with R' Mordechai Yagelnic.

5748: 20 people make it Uman for Rosh Hashanah. R' Yaakov Meir Schechter makes it to Uman on Adar.

5749: 200 people make it to Uman for R"H with R' Shmuel Shapira, R' Shmuel Chechik, R' Mordechai Elazar, R' Michal Dorfman and R' Moshe Burstein. R' Levy Yitzchok, R' Shmuel Shapira and R' Binyomin Ze'ev Cheshin pass away.

5750: Gates of the Tziun are open. 1,000 people come. Davening in the Zavod.

5751: a low tombstone in placed on the Tziun. 2,000 people in Uman. Davening in the Migometer.

5752: A tall stone in placed on the Tziyun. 2500 people daven at the migometer. R' Michal Dorfman builds the outside Ohel on the Tziyun.

5753: 3000 people daven at the Institute. Tiferes Hanachal shul is established in Bet Shemesh. A shul is established in Beitar Ilit.

5754: 3500 people daven in the Kloiz in Uman. R' Mordechai Eliezer Rubinstein passes away.

5755: 4200 people in Uman.

5756: 4700 people in Uman.

5757: 5200 people in Uman. R' Yitzchok Gelbach passes away.

5758: The Tziyun site is purchased and the place is built. New Kloiz is built with 3000 seats. R' Nosson Tzvi Keonig passes away on Cheshvan. Shul opens in Manchester.

5759: R' Shmuel Chechik passes away. *Nachlas Chein* shul is established in Bet Shemesh.

5760 (2000): 10000 people in Uman. Breslev is established in Brachfeld/Modien Ilit. *Or Avrohom* shul is opened.

5761: Yeshivas Breslev is established in Tzfas.

5762: Breslover shul in Lakewood, N.J.

5763: 15000 people in Uman. *Mekor Hanachal* shul in Beitar is opened.

5764: A copy of the original Kloiz in Uman is built in Modein Ilit. Pocket-size *Likutei Moharan* is printed.

5765: Thousands of free tickets to Uman are given away which create a tremendous interest to come to Uman. Kloiz *Anshei Moharan* opens in Jerusalem.

5766: 21,000 people in Uman. R' Michal Dorfman passes away on 5 Av.

5767: 22,000 people in Uman. Talmud Torah Breslev established in Bet Shemesh. Kollel Chatzos restarts in Mea Shorim.

5768: 23,000 people in Uman. New *Parperaos Lechochma* is published.

5769: 24,000 people in Uman. 2 weekly pamphlets "Otzros" and "Aleh Litrufa" are published in Hebrew and the "Gates of Emunah" pamphlet in English.

5770: 25,000 people in Uman. Establishment of great Yeshiva/Masivta d'Chasidei Breslove in Jerusalem.

5771: 200 years from the Rebbe's passing and his voice still resounds: "You have nothing to worry about since I go before ygu", "There is no such reality as despair" and "My fire shall burn until the arrival of Moshiach".



SEMICHA B'UMAN!

This Erev Rosh Hashana, for the first time since the 1917 Russian Revolution, a Jew will receive Semicha in the town of Uman. Yehuda Levinson of Toronto, Canada, will add the title 'Rabbi' to his name. For him, it is the fulfillment of a lifelong dream earned through in-depth learning. This momentous event will *B'Ezrat Hashem*, set a precedent for Rabbinical Ordination in Uman for anyone who diligently applies himself to the study and mastery of the Shulchan Aruch.

THE TIKUN HAOLAM IS THROUGH LEARNING HALACHA

The essence of learning *Halacha* is to be able to distinguish between pure and impure, kosher and issur and ultimately, on a deeper level, good and evil. Thus, the evil contained in the various human character traits can be vanquished. *"This is one way to achieve perfection, and then whatever one prays for will emerge from potentiality to actuality and one's request will be fulfilled. Those who oppose him with obstacles and barriers will be cast down to the ground"* (Likutey Moharan 8:6-7). (Advice Rabbi Nachman, page 260.)

THE SHULCHAN ARUCH LEARNING PROJECT

The path will now be paved for all who desire to make a *kinyan* in Torah and *The Tikun Olam*. *Yeshiva Pirchei Shoshanim* has developed The Shulchan Aruch Learning Project, which allows everyone to learn *Halacha*. It doesn't matter if you've been studying Torah since you were young or if you are just now taking your first steps in learning. *Pirchei Shoshanim* is committed to help you receive the appropriate teachings for your level. Even those who work full time at demanding jobs can find structure and accomplishment through their learning.

The first semicha many receive is in *Issur V'heter* (Melicha, Basar B'Chalav and Taaruvos). *Shiurim* are sent by e-mail twice a week. There are review questions at the end of each *shiur* so you can check your comprehension. After every 10-12 *shiurim* there is a quiz, and after each section there is a test. These tests are meant to help you through *chazara*. The final major test is given after all the previous tests have been passed.

Become a member of the *Pirchei Shoshanim Chabura*. No matter where you live, we will do our best to find you a *chavrusa*. If there is no one in your area available, it is possible to learn with someone over the phone or by computer to computer. You are able to set a pace for the *Semicha* Course that fits your personal schedule.

KABALAS HATORAH – SEMICHA B'UMAN

You could receive *Semicha* in the holy town of Uman where thousands of righteous *Yidden* died *al Kiddush Hashem* and where Rebbe Nachman chose to live out his final days! All three elements of The *Tikun Olam* are present there: *Tefilla*, *Torah* and the *Tzadik*!

Seize this unique opportunity to elevate your soul and to take part in the *Tikun Olam*. Your life will never be the same.



The Chabura receiving smicha at the Kosel





Yeshiva Pirchei Shoshanim Shulchan Aruch Learning Project

כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא

THE SHEMA YISRAEL TORAH NETWORK of Yerushalayim has developed a structured learning program for those that work or learn full time who aspire to achieve goals and results in their learning. Those that qualify are eligible to join the **Semicha Program**.

ARE YOU SEEKING ACHIEVEMENT AND ACCOMPLISHMENT IN YOUR LEARNING???

Then join the thousands of doctors, lawyers, accountants, businessmen professionals, avreichim, mashgichim, and rebbe'im from around the world who for the past ten years have achieved incredible accomplishments that have literally changed the lives of tens of thousands.

All shiurim are given in English or Hebrew following the exact order of the text of the **TUR** and **SHULCHAN ARUCH**. You will learn **MECHABER, RAMA, SHACH, TAZ, MISHNA BRURA** & more. In addition there is a question and answer forum moderated by the Maggid Shiur as well as quizzes and exams. You can be part of a chabura share ideas and learn with people from around the world, or have a learning schedule designed to fit your individual needs.

The curriculum includes:

- Orach Chaim
- Pesach
- Nida
- Eirubin, Shabbos
- Issur V'Heter
- Mikvaos
- Aveilus
- Kiddushin
- Gittin
- Choshen Mishpat

Also available for all levels:

- Kosher kitchen
- Shabbos kitchen
- Roadmap to prayer

For further information please call:
732-370-3344 / 1800-747-2434
in Israel: 03-616-6340
email: smicha@shemayisrael.com
www.shemayisrael.com