

Yisroel Saba

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I. Story of My Drawing Close to Breslov

(Rabbi Israel sings with an arousing melody, "The day is coming, the day is coming, which will not be either day or night.)

It is a wondrous and awesome story, for anyone who will look closely at it. Thus, I thought it would be fitting and very important to relate and write down all that happened to me from the time I reached awareness, for from the time I became an aware individual, until I merited to come close to Rabbeinu*, was all one process. That time was the beginning, and now is the continuation.

G-d graced me with such a soul, that from the earliest time I can remember, when I was still a small child, my heart burned intensely to serve G-d, to merit to fear of Heaven, faith, and in short, to everything. To love G-d and to fear Him.

My primary longing and all my desire was to purify myself of all my worldly passions, and only to serve G-d, even though I was a small child, not knowing anything. But my soul yearned powerfully with desires for self-sacrifice, and my heart pined only to serve G-d, and not to be involved with some sort of trade or work.

I remember everything, I still remember being a small child.

All my life I had been a poor child. We did not have enough to eat, neither on the festivals or on Shabbat. We did not have meat. Shabbat without meat. We had fish, and it was on those fish that we survived. My mother knew how to cook, and her dishes were tastier than the highest quality meats, and the house was filled with joy!

My father was exceedingly poor all his life, and then, at the age of forty, he became blind in both his eyes. My mother accepted this in love, and I was still a child, a small child. Oy vey, Master of the World.....

And I, I had longings to mortify my soul when still at the age of seven or eight, and to fast on the eve of Rosh Chodesh*, in the month of Elul*, and during the Days of Penitence*. For example, on the eve of Rosh Chodesh, I wanted to fast, and my mother was very conventional, and she was very distressed. "What are you doing? You're still a small child, and you want to fast?" But I refused to listen to her, and fasted every eve of Rosh Chodesh for half a day, but in the month of Elul, all day. And I caused a great deal of anguish to my mother from this.

In any case, my struggles grew more and more, for it is known that before every achievement in holiness, the forces of evil rise to block the way. On one hand, I powerfully resisted the temptations of this world, and on the other, I had fear of Heaven and despised my life, feeling great bitterness. So I searched for G-d-fearing people, people of truth, among the chassidim* in whose circles I grew up, hoping to find peace for my soul, for I still knew nothing of Rabbi Nachman. Even though I belonged to a specific chassidic group, still I thought: "Perhaps I'll find in some other place..... I'm attached only to G-d, to the place where I will feel, will see that it has an effect on me, that fills me with the light of G-d."

I was in pain and great anguish, I searched for a solution how to save myself and could not find one. Oi, oi.....

So, I searched in all sorts of branches of chassidism and among G-d fearing people. For example, there was in Tiberias one man famous to this day, whose name was Rav Hirsch, Rav Tzvi Litvak Rosenthal. He had been a student of the Chaetz Chaim, and he was the pride of the whole city, and also was the pride of the yeshiva. He was G-d-fearing and learned many books of "Mussar"*. For example, he would learn the book "Reishit Chochmah"* with great discipline for several hours each day, in a standing position, and he knew it all by heart. I saw this and was impressed by it, and I had a great respect for him. "Rav Hirsch, Rav Hirsch, he learns so much from 'Reishit Chochmah' ".

I searched for a place to direct me and infuse me with fear of Heaven and faith, so I attached myself to him and he became my rebbe, free of charge. I pleaded with him and he had mercy on me and learned "Reishit Chochmah" and the Zohar* with me. And he spoke to me personally, in order to engender in me fear of Heaven and faith, and we had a strong connection. Also alone, I had my special moments, for I searched very intensely for true Service of G-d.

As for hitbodedut*, I still knew nothing. I saw in the book "Reishit Chochmah" and the other Mussar books, the great power of prayer. Certainly I prayed to G-d, however I knew nothing of hitbodedut – I only knew that prayer was a very lofty matter. So I recited a lot of Psalms, and I prayed the three daily prayers with great concentration, attachment and fear of Heaven.

And I, from the time I first became aware while still a small child, though I still could not even say the Psalms, still my heart burned for G-d, and I greatly desired, I deeply loved Torah learning, mitzvot*, and faith. My heart longed to serve G-d, to learn the Torah and to give myself over to serving G-d, and I prayed with intense devotion, enthusiasm and animated gestures. I was accustomed to pray in a synagogue neighboring our house. There was one chassid there, a very elderly man who received a great deal of respect and importance, an upright man who loved the G-d-fearing. He saw how my praying was different from all the other children, he saw that I prayed with intention, devotion, with truth and simplicity, thus I found favor in his eyes. He was from among the chassidim who do not pray forcefully or loudly, only in a whisper. But in spite of this, I had brazenness and paid them no mind. So this elderly man came to me every day and gave me a valuable coin. He was well known in the town for being miserly, always giving the smallest possible coin for charity. But to me he gave.

When I came home, being that my parents were poor, I gave them the coin. They were amazed. But after that I stopped giving to them and began saving the coins for a prayerbook. I wanted a prayerbook including Tikkun Chatzot* and Psalms, plus all the various Selichot* and Ma'amadot (translate), all the requests and prayers – in short, a treasury, with all the prayers existing in the world, every supplication or plea.

So, I had a great longing for such a prayerbook, and I was receiving a valuable coin every day, so I saved up all the coins for the prayerbook. However, in Tiberias one could not find such a book – the prayerbooks in Tiberias were only the standard one for children. The kind that I wanted could only be found in Jerusalem. Then G-d had mercy on me, and it happened that my mother needed to travel to Jerusalem for a wedding. When she was ready to leave, I said to her, "I saved up money for a deluxe prayerbook."

I was very cherished by my mother, and she promised me that she would buy me the type of prayerbook I wanted – a treasury with all the added features. I gave her the money, and she bought it!

She made an effort to inquire from one of our relatives who knew all the major dealers. A prayerbook like this cannot be found just anywhere. In any case, she brought me a prayerbook that was a novelty even in Jerusalem. She came to Tiberias with the book. My happiness..... and I went to synagogue with this prayerbook, and everyone was jealous. Everyone who saw it said "Wow! A prayerbook like that, who can merit to have such a prayerbook!"

What joy I had, every time, I saw the book by me, I wanted to eat it!

There are a number of stories to tell. In any case, I had a powerful desire to wake up at midnight to recite a lot of Psalms and to pray. I had heavy battles in this area, and I searched for refuge, but could not find healing for my soul.

I remember, that in Tiberias the climate was very hot. It was so hot in the day, that also at night it was very hot. For the rocks heated up from the sun. The whole town would sleep on the roofs. I slept as well, but I liked to rise two to three hours before sunrise. I would get up and come down from the roof into the house. The house was without windows, and it was like a cave, intensely hot, and I was almost as one immersing oneself in a mikveh* with his clothes on, from the abundance of sweat.

So, I endured this, and I would exit the house barely able to breathe. I would climb up some stairs next to the roof. After midnight the air was somewhat cooler, and that was the prime time for

sleeping, also the time one felt the most vitality. I would feel such life, coolness, air! Then I would descend into our room. We had a small light, and I lighted it, and I would say Psalms and start to pray. Then my father saw that I was causing trouble. For in the course of a week I burned the light several hours. They had a bottle of gas that was supposed to last from Shabbat to Shabbat. Every Sunday they would buy a new bottle. And now, when Shabbat arrived there was already no gas. They said “Oy, Israel Ber gives us such troubles, he uses up all the gas and we don’t have enough to finish the week!” Oy oy oy.

Among the chassidim there was one very elderly man, he was a lerned schoar with fear of Heaven and knowledge of Kabbalah. I involved myself with him, that he should draw me closer to G-d. He listened to all my words, and he was amazed. “How can it be? There are other talented children with Torah learning and who are G-d-fearing, and one does not hear from any of them that they suffer so from the evil inclination.” In any case, he received me with love. He lived somewhat for from the synagogue, and he was the last to leave after the evening prayer. Almost every night I accompanied him, walking very slowly until we reached his house, and on the way I told him of all my suffering, all that I was enduring. He wanted to help me, he spoke with me of faith. It certainly helped me. But that he would take (the pain) from me, and illuminate me with the kind of light I was needing – this he could not do.

In any case, I had several guides, people with faith, who taught me until I reached my bar mitzva. After my bar mitzva, one elderly chassid brought me close to him. Toward the end of his life, he became a Torah leader in Jerusalem. He taught me Zohar*, Gemarrah* and Mishnah*, and he was a Rebbe to me. I spent much time in his house, and I saw that he devoted every moment to learning the Torah. He had fear of G-d with refined character traits. I regarded him as a G-dly angel!

I was searching for the quality of self-sacrifice, and I confided to several people all my sins, all I had been through. For I wanted to get out of the mud, I wanted to change. So I thought “I’ll reveal the disease, then they will know better how to help me.

In any case, I endured what I endured, more and more and more, until I reached the age of seventeen. And then, G-d began to work miracles and wonders with me. I saw the Providence of the Blessed L-rd, that He had mercy on me and helped me at every point. I had heard of all the varieties of chassidut, only Breslov I had never heard of. But G-d knows one’s thoughts and heart, He saw how I abandoned and humiliated myself before people – when I found an aged man with fear of Heaven, I would pour out my heart to him, hoping he would lift me out of the darkness and the passions. G-d saw my heart, and He wanted to do me the kindness of drawing me to Rabbi Nachman. But how? I did not even know such a thing as Breslov existed, how would I come close to Rabbi Nachman?

Oi vey, it would be impossible to describe in full detail, but I will begin to relate what I went through, how G-d had mercy on me and arranged that I should merit to draw close to Rabbeinu*.

I learned at the yeshiva that rests upon the grave of Rabbi Meir Ba’al ha Ness, in Tiberias. It stands between the fields and the hills. I loved to go out and wander through the hills and fields, even before I came close to Rabbeinu. When I reached the age of seventeen I was having very difficult battles with the evil inclination – what was I to do? I still did not know about Rabbi Nachman. G-d arranged that I should exit the building and enter the courtyard to have a cup of tea. In the courtyard stood a garbage receptacle, and within I saw Shemot (discarded Torah teachings that require honorable burial). It was an old book without a cover, without a front or a back cover – Shemot. Well, I had fear of Heaven. So, in order to spare the book from humiliation, I picked it up, in order to throw it into the geniza* in the yeshiva. Before I threw it into the geniza, I happened to notice that the name of the book was “Hishtapchut ha Nefesh”(Outpouring of the Soul).

“Hishtapchut ha Nefesh” – that name made an impression on me. I had yearnings to pour out my soul to G-d, so perhaps this would be good for me. Also, I was accustomed to reading many books of Mussar and Chassidut. But I had not seen a book like this with the name “Hishtapchut ha Nefesh”. I thought to myself, “Perhaps this would be good for me, perhaps G-d had sent this to me intentionally, so that I would have this book.”

So I started to read. I read one page, and immediately saw that it was very good for me, that it had been intended for me. I saw that it was a kindness from G-d that I merited to find this book. For every word was for me, that I should succeed in winning the wars against all that I was suffering. So I did not throw the book into the geniza. I took it and snuck out of the yeshiva, to the fields and hills, and started to read the book.

So, after finding the book, I would go out with it to do “hitbodedut”*, and prayed, according to the teachings of Rabbi Nachman, on how to do hitbodedut and how to pray. I went out to the fields, and no one knew. It was like stealing away. I would escape to the fields and do hitbodedut,

and read from the book, fulfilling what was written there. I saw for the first time in my life the power within the book – the power of hitbodedut – it kills all the destructive forces, all the damaging forces, all kinds of evil diseases, all kinds of evil deeds, all kinds of lusts.

I saw with my own eyes that after hitbodedut, upon returning to the yeshiva, I was a new man. I thought to myself, “Where are all the corrupting forces? They’ve all been killed!”

Until then, because I wanted to save myself from the evil inclination, I had searched and searched and searched, and though I had experienced some salvations, but a salvation like this – to conquer all one’s wars with ease – this I had never experienced. I would read one or two pages, and immediately fulfill what was written there. And I witnessed wonders the likes of which I had not seen all my life. I had searched in books and had found salvations, but something like this, to see such wonders within the words of this book – this I had never experienced!

So, I learned very much from the book, with enthusiasm. But I did not know who was the author, for it was a discarded book (apparently the author’s name was missing). I guarded the book like a treasure, I closed it up in a trunk, and every day I had this custom. I would do hitbodedut. I would go out with the book to the fields and read, immediately fulfilling what I read. I saw such wonders – transcending the laws of nature!

I saw great wonders I had never witnessed before, miracles and wonders the likes of which I had not seen since as far back as I can remember. And I did not know who authored the book.

One time, as I was sitting in bed and reading the book, a friend from within my chassidic movement came upon me and saw that I was reading with enthusiasm, sobriety, love and great arousal from the book. Then he saw that the book was “Hishtapchut ha Nefesh”, and he knew it was from the books of Breslov. So the friend said to me, “What are you doing?! You’re reading from *that* book? It’s forbidden to read that book, it’s from the books of Breslov!”

But I had already tasted from the book and had seen wonders. So I was shocked and became very angry, entered into a fury and said to him: “It’s none of your business, you sinner! A book like this you say is forbidden to read – you don’t know what there is in the world. This book is holy of holies and I see amazing wonders from it.”

Then he said to me, “Animal. You’re an animal, not a person. You don’t know anything about what is in the world. This is from the books of Breslov, it’s forbidden to read them. All the Torah leaders and all the Torah world are against Breslov, and say it’s forbidden to read from the books of Breslov.”

That was the first time in my life I heard that there was such a thing called “Breslov” in the world, and that it was forbidden to read from books related to it. So I said to him, “I don’t listen to the world, to the rabbis. Let them all come here, all the rabbis and all the kings – I won’t listen to any of them. This book is good for me. I see wonders which are impossible to describe!”

Then he said to me, “You’re full of arrogance, impudent in the face of all the rabbis, so you’re not a civilized man.”

I said to him “For me, this is good!”

Then he said to me, “That’s my book and I want it. I don’t need it, I only want that you should not be able to read it, I want the book!”

I did not want to give it to him, I said to him “I took this book from abandoned property, I found it in the garbage.” Then he hit me, saying “You are shameless against all the leaders, against all our rabbis. They all say it’s forbidden to read books of Breslov, and you still want to read!”

I did not want to give him the book under any circumstances. But he was stronger than me, and he forced the book away from me and walked away. I was left like an orphan, without the book. However, I had a profit from the encounter – I had heard there was a Chassidic movement in the world with the name “Breslov”, and that it is forbidden to read the books associated with it. I had already read the book several times and had tasted the taste. So from what I could remember, I continued to go into the fields, and prayed and called out to G-d to have mercy on me, as He had already begun to help me, bringing me to find this book, and I knew the effect it had had on me – I asked that G-d should send me more Breslov books and chassidim, I wanted to be a Breslov chassid!

The Meeting with Rav Israel Karduner

I lived in Tiberias and never left the place. Tzfat was close to Tiberias, and everyone would travel to Meron in the month of Elul and on Lag b’Omer*. But I was poor, I did not have money, and thus I did not travel to Tzfat. If I had been accustomed to going to Tzfat, perhaps I would have heard about Breslov chassidim. I thought to myself, “Perhaps there is somewhere in the world a community

of Breslov chassidim – perhaps in Jerusalem.” I asked and prayed to G-d. After a long time had passed, G-d accepted my prayer and sent Rav Israel Karduner to me, to Tiberias!

I suffered, and G-d did wonders with me, sublime kindness. My teacher, Rav Israel Karduner, lived in Tzfat, and he as a prodigy unparalleled in the world. I grew up among mafor chassidim, who were very strict and exacting in religious observance. But upon seeing this man, I realized that all of the were outside, knowing nothing of faith, of the Torah, of G-d. They were all learned, but I saw that compared to him – he was a unique phenomenon in the world, without comparison.

But I had not met him and had not heard of him. He lived in Meron and did not want to budge from there. He served G-d there alone, not another soul was present. He had the key to the synagogue of Rabbi Shimon bar Yochai, and he existed there in isolation. He also went to the mountains to do hitbodedut and to pray, and he devoted himself to serving G-d with self-sacrifice.

His family lived in Tzfat, and he would spend the entire week in Meron. Every Friday he travelled from Meron to Tzfat. G-d wanted Rav Israel to come to Tiberias, to Israel Ber. But Rav Israel would not leave Meron, even if he were given all the money in the world. Leave Meron? To leave such a holy place and go to Tiberias? For what purpose? Of all the places in the world, Meron was the only place. Who would have thought that Rav Israel would go to Tiberias?

G-d knew that R. Israel would not leave Meron, so what did He do? He sent him sickness in his hand, and the pain grew from day to day, from hour to hour. Pains that left him unable to say one word. He could not pray, or do any work. He did not believe that anything was by chance, everything was according to Divine Guidance. So when he saw this situation, he began to think that perhaps was the Will of G-d that he should go to Tiberias. In Tiberias, the weather is warmer than in Meron and Tzfat. He might not be fully well there, but the pains would not be so intense, and he could pray and serve G-d. But even in spite of the driving pains, he still had doubts whether to leave Rav Shimon and go to Tiberias or not. For he thought to himself, “How can it be, that just when a person is in great suffering, that he should abandon Rav Shimon bar Yochai for Tiberias? On the contrary, one ought to flee to Rav Shimon, to pray and beg for healing.” So, as long as he did not know with certainty that G-d wanted him to go to Tiberias, he stayed on in Meron. When he reached an answer with certainty, he would go immediately. But he still did not know.

So he did a lot of hitbodedut, and asked very much of G-d that He reveal within his thought and intellect, what to do. “If it is the will of G-d that I go to Tiberias, I’ll travel there immediately. I only want to know the will of G-d, yes or no.” He prayed so profusely, until G-d opened his eyes and brought things to pass, to let him know clearly that it was His will that he travel to Tiberias.

That was on Wednesday. Thursday, Rav Israel rose early in the morning, went to a mule driver, and hired a mule for Tiberias. He could have waited until Sunday, after Shabbat. But because he knew with certainty that it was G-d’s will that he should go, he left Tzfat immediately.

My parents were poor, and they ground coffee for a living. But during the war there was no coffee, and we were left without a living. My mother told her nephew, Binyamin Barzel, of our plight, and he suggested that she bake bread. She asked him, “How will I get flour?” He said, “I will tell the vendor to give you as much flour as you need.” And so it was.

We started to bake bread on Sunday, and Rav Israel arrived in Tiberias on Thursday of the same week. As soon as he dismounted from the mule, he needed a loaf of bread to eat the evening meal. That was when he met Binyamin Barzel, and asked him where he could buy a loaf of bread. Binyamin knew that our family had begun to bake bread in order to sell, so he brought Rav Israel to us.

We were five brothers in my house, and nearly all of them were older than me. It happened through Providence that I took the loaf of bread and handed it to Rav Israel. As soon as I saw him, I was stunned by his appearance and his speech. I had never seen such a person – the holy grace of his face and his every word. I was astonished and very moved. I thought “Perhaps this was planned by G-d”, and I prayed, saying “Perhaps this man will be good for me, perhaps my redemption will come from him.” Then I thought, “This man is a hidden Tzaddik. I will find from him what I’ve been searching for – faith and fear of Heaven.” But I thought “How will I be able to have a connection with him?” I thought he must be one of the thirty-six hidden Tzaddikim. A hidden tzaddik can travel instantly from place to place. Tomorrow he might materialize in Jerusalem, and I would not know what became of him.

As I was thinking in this way, he put his hand in his pocket and brought out money to pay me for the bread and said “Perhaps it would be possible for me to eat the bread here in the house?”

Then, I sensed that he knew what I was thinking and desiring. I was wondering how we would have a connection, and then he asked, “Perhaps I could eat with your family here in the house?”

However, I saw that this was a distant possibility. My father would not agree to it – not because he did not want it, but because it was already Thursday night, and we still needed to prepare the challas*, bake bread and get to sleep in order to wake up early the next day. Also, the house was

small, and there was not even room enough for us to eat. Also, my parents were poor and my father was blind. And the house was like the cave wherein Rav Shimon hid – there was no place to sit. I thought “My father will rebuke and embarrass me: ‘Why do you even think to ask such a question?’ And I cannot invite a guest without my father’s permission.” But because I wanted the connection with R. Israel, I girded myself with all my might, thinking “Come what may, even if he will hit and humiliate me, I will ask my father. Come what may, I will ask him!” So I asked “Father, here is the money for the bread. And this man asked, he would like to eat with us in the house.”

Then my father answered, “Yes, yes, yes, of course. There is still some food left over from the meal – lentils and rice, give it to him. Should he eat only plain bread?”

When my father gave his assent, I saw that this was a redemption for me – Divine Intention beyond the natural order, that I should have a connection with this holy Tzaddik. I saw the G-dly design from every angle – sublime Providence and heavenly kindness.

So it was – my family said the blessing after the meal, recited the “Shma” and went to bed on the floor, and R. Israel and I were left alone. He sat next to the door on some steps, I gave him bread to eat, and he ritually washed his hands and made the Blessing on Bread. When I heard the blessings he made on the handwashing and on the bread, with such awe and union with G-d, I saw that it was true – this was a holy Tzaddik, a hidden Tzaddik. For his words were charged with holiness, like a meditation, like a prayer. The way we are speaking now, he spoke in this way to G-d. It was a wondrous sight. I grew up amongst chassidim, amongst Torah scholars and those who feared G-d, but a blessing like this I had never heard. Also a face and an image like his, I had never seen the likes of it.

Then I gave him what remained from our meal for him to eat, but he said to me, “I don’t eat anything except for bread and tea, without sugar.” But we did not have tea nor a gas burner. Only the rich had gas burners. The poor people used charcoal ovens. But charcoal fires demand experience to kindle. So it took some time until I succeeded in starting a fire and making tea. I did not know he was a Breslover, I only knew he was a hidden Tzaddik. I could not hold myself back, and in the midst of kindling the fire, I kept approaching him, and whispering in his ear, “Rav Israel, you should know that you came to Tiberias for me. For I am in a very difficult condition. The evil inclination overwhelms me, and more. I passionately want to serve G-d in truth, and I endure heavy struggles. I’ve been looking all my life for someone to teach me and enlighten me with the light of G-d, that I should merit to serve G-d in truth. So I am certain that G-d sent you to Tiberias, that you came here for me. So I beg you, don’t leave me!”

He heard all this, and I saw that he was very moved. For he saw clearly that it was G-d’s will that he should come to Tiberias. Because as soon as he dismounted from the mule, he had come straight to my house and heard these words. He should have come even earlier to Tiberias, but as long as he had not been certain that he must go there, he had not been willing to leave Meron and had been in doubt. Now he saw that it was G-d’s desire that he leave Meron. Also, when I saw R. Israel with my own eyes, I saw what is Breslov!

I saw his prayers, his Divine Service, and his Shabbat, his holy words, his desires, and all that he suffered for my sake. He came to Tiberias and found Israel Ber, and so he forgot he had a family in Tzfat, and forgot Meron, casting all aside for me. And from that night we created such a bond, an awesome novelty.

Oi vay, what transpired. Such a story, a unique wonder without parallel.

After that we went outside, and he said he wanted to go to some synagogue in order to recite Tikkun Chatzot*, say Psalms, and pray and meditate. So I went with him to a synagogue, and on the way I described my situation, and he listened to it all. I wanted to make confession before him, but he did not want to hear, saying it was forbidden, I should only speak in general terms. So I spoke with him, weeping. For I sensed that he possessed healings for me, and I begged that he not leave me and return to Meron.

I went with him from one synagogue to another, but all of them were closed, and I did not know where to find a key for any of them. Then it occurred to me that there was one synagogue, that had belonged to the chassidim of the Ba’al Shem Tov one hundred years ago, from the period of the students of the Ba’al Shem Tov – R. Avraham Klisker, and the grandfather of Rav Nachman, Rav Nachman Hordinker (after whom Rav Nachman was named), and all the other holy tzaddikim. They built this synagogue, making an effort to have it located near the sea so that they could ritually immerse and pray when they liked. But in the winter, when there was an intense and particularly rainy winter, the waters would rise high and enter inside the synagogue, up to half the height of the tables, making it impossible to pray. So they took the books and everything else, leaving only the tables in the synagogue. Then the synagogue was left deserted until Nissan*, when the waters receded.

So we went into that synagogue, into the “sea”, and climbed onto a table and learned Torah 7, in the second volume of Likutey Moharan – “For a Merciful One will Lead Them”. We learned this

lesson all night, and I experienced a taste of the Torah, of fear of Heaven, the like of which I had never felt before. We were in the synagogue all night, and I felt no need to sleep at all. Rav Israel was “wealthy”, he had candles and matches which at the time were very expensive. He lit a candle and we studied Likutey Moharan until close to the morning. Until I heard my mother crying. She cried profusely, as if over one who has passed away, “My son, my son, my son.” She saw that it was already close to dawn and I still had not returned. So she thought, “Who knows what has happened?”

She went from one synagogue to another, searching for me with bitter sobs, without finding me. The synagogues were all closed, so she cried a great deal and her voice was heard throughout the town. Tiberias was a small town and everyone gathered together, they thought that someone had passed away. The neighbors from the area came in the morning and asked “Why the cries and screams, what happened?”

So she explained to them, “Some man came and bought bread from us. He ate the bread in our house, and then he took Israel Ber and they wandered together all night, and he disappeared. I rose for work, and Israel Ber wasn’t here!” They did not know who this could be. It was at the beginning of the war, and the Turks were barbaric. As soon as they saw someone with hands and feet, they would snatch him into the army. So she thought “Perhaps.... he has hands and feet, perhaps they took him into the army.”

She sobbed, and all the town was in an uproar. I heard it, so I said to Rav Israel, “Oi vey, it’s already after midnight, and my mother is searching, asking for me.”

So I left the synagogue, went to my mother and said to her, “Why all the crying?”

She replied, “What have you done? Where were you all night? In any case, you know we need to throw out all the dough, all the challah and all the bread.”

And that night caused a great commotion in Tiberias: “That night, Israel Ber became a Breslover!”

In the morning, when I went to synagogue to pray, Rav Israel was in the synagogue. I spoke to him and we learned books of Rav Nachman, Gemarrah, Shulchan Aruch, the codifiers – it caused a great uproar in Tiberias, and I gained a reputation of having become a Breslover.

Well, I endured conflict, a major war. My father and mother, my relatives and the whole yeshiva, they all said “Oi vey, Heaven have mercy, Israel Ber has become a Breslover, a Breslover!” Everyone opposed me.

They left the yeshiva and went to their parents, telling them, “Did you know, Israel Ber has become a Breslover!”

My father and mother heard but were not that concerned. So the caretaker of the yeshiva and other people of status – scholars and well-known figures with respected names – came to my father and said “Did you know, Israel Ber has become a Breslover!”

So my father said, “I’m not worried, I know my son. He has fear of Heaven, he fulfills honoring one’s parents more than anyone in the world. Even if I were to send him into the fire, he would go. There is no one who can compare to him. I’m not worried. When he comes home from the yeshiva, I will tell him I don’t want it, so he won’t be a Breslover. It won’t be a problem.”

So they said, “You don’t know what is Breslov. He won’t listen to you. You will have a heavy battle.”

He answered, “I’m not worried. I know my son.”

I came home from yeshiva on Thursday, and my father said “Son, you know that the heads of the yeshiva were here and they said you have become Breslov. Son, have mercy on me. I ask you not to torment me. You’re connected to another branch of Chassidism. I give you permission to choose any chassidic group you like. I only have one request – I don’t want you to be Breslov.”

That was the first time I transgressed the commandment of honoring one’s father. I said to him, “Father, you know me. I fulfill honoring one’s parents. I’m ready to obey you in every matter, except for this one! About this I won’t listen to you! Why? I don’t know.”

Then he realized. “Aha, they were right. They said that I don’t know what is Breslov. What is going on? All his life he fulfilled honoring his father with self-sacrifice, and now he says this? This is the first time in my life that you are not willing to follow my will.”

Then he said, “I don’t want you to be Breslov under any circumstances. I want you to be like the rest of the world.”

Oi, oi, what more happened! How can I explain? All of Tiberias cried for me. My father and mother cried, “What has happened to him, what is this? It’s not possible to be another type of chassid besides Breslov? What is this? We don’t want Breslov!”

My father, mother and family said “This cannot be. It’s just witchcraft. Breslov is witchcraft.” Thus it was with everyone, all the scholars, and everyone cried, “Breslov, Breslov, Breslov!”

Rav Israel Karduner said to my mother, “This is something that is impossible to annul. Israel Ber will be Breslov forever, that is what will be!”

My mother heard what he said. She collapsed and died from the magnitude of the fear and the crisis – she died in Rav Israel’s house. She had heard that no force from anywhere in the world would be able to help. I had said, “I will be Breslov all my life!”

Then, a miracle occurred. One of the burial team noticed that my mother made a small movement with her eye, and she showed signs of life. He saw that the eye had life in it. But he thought, “This is only my imagination.”

Then someone else came, and saw the same thing – that my mother had made a small movement with her eyes. So, “On the basis of two witnesses one can rely.”

The neighbors said that she could not still be alive. The heart had ceased to beat, and everyone saw that she had died. But she said, “No, I’m not dead.”

Meanwhile, all the chassids and the whole city was boiling. Who had the courage to speak to a Breslov chassid or to read from a Breslov book? It was frightening. Why should someone start getting involved with this, it is not his business. And thank G-d, I did not pay attention – not to the major Rabbis, not to the matter of finding a wife. I gave up everything, except for what I saw of the greatness of Rav Israel Karduner.

Until this day I still have the reputation. Eighty years have already passed since I drew close to Rav Israel, and everyone opposed me so fiercely. Thank G-d, I accepted all the bullets, all the embarrassment and all the suffering with love, with great endurance, and everyone was won over by this. They saw my determination, it was beyond the natural order, they could not understand it. I saw in one rabbi who was great in Torah, with whom I learned. If he were to say “Breslov, no”, I would have had to leave it. But I saw Rabbi Israel. From the very first time I saw him, without knowing who he was, I said to myself, “Oi vay, this is a hidden Tzaddik, and I need him urgently. If I could have some connection with him, I would merit to serve G-d in truth as I would like.” We endured what we endured, what we suffered.

The main point is, how G-d arranged things, how I merited to know from R. Nachman. At first, I did not know from R. Nachman, or from the name “Breslov”. G-d led me to know about books of Breslov, that it is supposedly forbidden to read them. I was a poor child, very depressed, and also not talented, I did not have a mind for learning. In any case, since that night until today, until today, I have held on, thank G-d. All the important people, all the rabbis laughed at me. “He’s Breslov!” But I laughed at them, and I prevailed over everyone. I remained and will continue to remain on this path, but G-d gives me the gift, to still be alive in this world.

Simplicity in Serving G-d

I am recounting all this so that you will know how much G-d loves simplicity. I was not a scholar, but I had simplicity in my heart. I loved the Torah, the commandments, faith and fear of Heaven.

From the time I came of age, at the age of sixteen, I loved the Torah, fear of Heaven and faith. But I suffered great bitterness. I suffered intensely from the Evil Inclination. The Evil Inclination wants only this world, all the lower desires. I had fear of Heaven and loved the Torah very much. When I saw a person who knew how to learn from books, and he would speak about shallow things and waste his time, I would say “What? He’s crazy. If I could read from books, I would not rest, I would not waste one minute!” When I saw someone learning with simplicity and saying Psalms, I thought: “Aha! Here’s a man who thinks about the True Purpose, this man – happy is he, he recites Psalms and learns.”

I prayed with more enthusiasm than any of the other children. All the children prayed, but I counted the words as one counts money, with love and simplicity. Also, from the time I was a small child, I loved to scream the prayers, and I saw that before praying with screams, they would drink tea or coffee. So I started to drink more than anyone and screamed more than anyone. After that, I saw that it was possible to live without tea or coffee.

What I merited, what I saw from Rav Israel. I saw that he did not need tea, he rose at midnight without tea and without coffee.

So, until my bar-mitzva, I looked only to learn and fulfill the commandments, and for fear of Heaven and truth and faith. Afterwards my family and friends came to me and tried to influence me. They spoke to me when I became bar-mitzva, saying I needed to learn some trade – a tailor or shoemaker, and I said: “No, I don’t want to learn a trade, I want only Torah, only Torah and fear of Heaven!”

So they said to me: "You need a livelihood and you are a child (clarify, this does not make sense), your father cannot give you gifts and money, and also you need to support your family."

So I said, "I don't want to learn any trade!"

I was very stubborn and did not learn a trade, so they asked me, "From where will your livelihood come? The yeshiva will not sustain you, you can't become a rabbi, you don't have the aptitude."

So I answered, "Bread and water, that G-d will give to me."

Then they said to me, "Alright, you want to exist on bread and water, fine. But a wife and children, what about them?"

I replied, "I hope that G-d will grant me such a wife who is also satisfied with bread and water."

Afterwards, when I merited to come close to Rav Israel and I told him the story, I saw that he was very pleased with this, for until then I had not known about Breslov. It was just that my heart had burned so much for love of the Torah. And he said to me, "You did well not to learn a trade!"

Also I remember when I was several years old, I became very sick, and had a battle with the Angel of Death, I felt like I was near to dying.

Oi, I was very sick and became very weak. Someone who is sick needs to be given something to grant him vitality, milk. But my mother gave me milk with water. I said, "Give me milk."

But she did not have milk. So I said to her, "You give me milk with water, I want only milk!"

So she said to me, "You're already big. Aren't you embarrassed? What is with you?"

I started to cry, "I want milk!"

In any case, afterwards I became better, so I said to my mother, "I am very weak, I need a little meat, soup."

She gave me three coins, today it would be about three pennies. I went to a hotel where the chef cooked well. But my mother had given me only three pennies to buy soup with a piece of chicken. I tasted the soup, we did not have soup at home, and I savored the good taste. But she had given me only enough for two or three times, I needed for one to two weeks, but we did not have enough for that.

I live on miracles! G-d returned my soul to me miraculously!

I saw miracles several times. G-d showed me that He was allowing me to live. We were in great poverty, and they accepted it with love and joy, my father and mother. Oi, oi.....

I was born in Tiberias, and I was the worst of all the children. I was born in a house with such poverty more extreme than can be found anywhere, I did not have what I needed to live. Also, I was a weak child. It is a miracle I am still alive, that I was able to grow up. When I was somewhat older, all the children would wear beautiful new clothes for Passover. But I – my father was blind, my parents had no money and I did not have new clothes for the holiday.

So my mother made my old clothes like new, she washed and ordered them, and it made me very happy. When I came to the synagogue, all the children came with new clothes, and I came to synagogue like all the other children, in beautiful clothes – not new, but it was like new.

My father was poor and I did not have money, I was embarrassed to come to the rebbe without money. That was his only income. On the first of the month, it was customary to come to school with money. All the children brought money to the rebbe. I felt embarrassed, I went to the rebbe without money. "How could you think to come on the first of the month without money?!" Such a thing was unheard of.

Oi, it was hell. I went to school, to the rebbe without money. With every step I felt hell. All the children came on the first of the month with money. Only I came without. The only student!

The rebbe said to me, "What have you done? Why did you come? All month I wait for the first of the month. Now it's the first, and you come without money. This is my only income. On the first of the month, all the students bring me money and so I have an income. You are the only child that doesn't bring money. You didn't bring money!"

This was more than a hundred years ago, and I remember it like today. He asked me, "Why did you come on the first of the month without money? What's this? Tell your father that on the first of the month, one must bring money!"

For me this was a major thing. I tasted the taste of Hell. How could I come to the rebbe without money? I did not have any. The next day I also came without money.....

Here is the story. I had always loved helping the poor. I very much loved the commandments. Even though I did not know much, I felt that the commandment of charity was a very great thing, a very holy commandment, very awesome.

In Tiberias there was a very old man whose name was Rabbi Yoseph Noach. He was poor, and he had a wife and they lived in a room near me, in some courtyard, and he would go begging from door to door. There are poor people who do not go from door to door. They are poor but they receive charity in a respectful manner, but he went from door to door, and I saw that he did this, so I felt much mercy for him. "Who knows if he has enough to eat, even a morsel of bread." I remember his name until this day – Yoseph Noach, two names, and it was the week when the Torah portion of Noach was read.

I was born in a house with a degree of poverty not seen in the world, and a piece of bread was a treasure. Well, I was a good boy, and in the morning when I went to school to learn, my mother gave me a piece of bread so I would have something to eat in the afternoon, perhaps I would be hungry, and she gave me three drops of oil on the bread, making me very happy. I took the bread and asked her: "Mother, give me a few more, two or three drops."

It was a Thursday, so she screamed at me: "I need the oil for Shabbat, all of the Shabbat is dependent on the oil. If I give you another drop, there won't be enough oil for the Chulant*, and you want another drop? Don't say a word. That is enough!"

So, I wanted to practice charity and kindness, I did not have money, so I took the piece of bread, and when I went that morning to school, nobody knew, and I went to that elderly Jew but he was not at home. I searched for him and found him, and gave him and he took it from me, and I was so overjoyed that I had merited to do the mitzva* of charity – I gave him bread to eat.

I wanted to fulfill the mitzva of charity, to have mercy on the poor, so I went and happily gave him my bread with the drops of olive oil. I gave it to him, I thought that I had done a great charity – he and his wife would eat. It was Sunday, and I had already started to learn Chumash*. The custom was that on Sunday, the rebbe would say to the students: "Children, you know, this week's Torah portion is Noach." He said it several times, so that they would know that the portion was "Noach", they understood that this week they were to learn the portion of Noach. Afterwards he told them several headings from the required learning, several stories from the portion of Noach – the size of the Ark, for example, so that in the study time, they would already know some things. So, we reached the time to eat. All the children came to school with bread and olive oil, and I had neither bread nor oil. I had given it to the poor man, and I was very hungry, and I could not concentrate on the words the rebbe was saying, I was at the study table but I was hungry and did not know at all what he was saying. What could I do, I could not receive, I was hungry. My head hurt me very much, I needed to eat and had nothing to eat. My body was naturally weak, and from my great weakness at the present time, I did not hear at all what he was saying, that this week's portion is "Noach". He wanted to know which children were good and which were not good, so suddenly he stood and asked a child, "Tell us, what is this week's portion?" And when the child knew that the week's portion was Noach, he was a good child. But there were children who didn't know, and they needed time in order to remember that the portion was Noach. He looked at all the students, and he perceived that I was not listening at all and did not know at all, as if I was not present. He came to me, "Israel Ber, tell me, what is the Portion of the Week?" I did not know anything, as if I was not in this world, as if in another country.

So, he waited with expectation, perhaps I would remember, but I did not know anything. He waited and waited for an answer, but there was no answer, I did not know!

Then he asked me: "Where were you! You weren't here at all! What world were you in! What is this, I speak and give all my effort, and you don't listen?"

Then he beat me, "Israel Ber tell us which portion we are in!"

I was not listening, my head was hurting me and I did not hear what he was saying at all. I did not know at all if the portion was Noach, if there was a Noach, if there was a Torah, if there was a portion, I didn't know a thing.

Yes, it was hell. I was a small child, and had already been through hell twice.

The rebbe was hot-tempered. He was enraged at me. He was elderly and I was a child, and he hit me with such cruelty. "What is this, I'm speaking for nothing, I said several times that the portion of the week is "Noach", and you don't know even one word. You are not paying attention, you don't receive and don't know, as if you weren't here, as if there was no teacher. What is this, where were you!"

I saw that I needed the bread, for I got hit and suffered, and I also had been severely embarrassed, being the only student who didn't know a thing. I was ashamed in front of all the students, he had not hit even one child – except for Israel Ber. He hit me so hard, with such cruelty, and the humiliation brought me more pain than the blows. From then on, I was always in pain and great fear, perhaps the rebbe would ask what was the portion. What will be? I will receive screams and hits.

Oi, when he asked what was the portion of the week, I felt my heart jump, I thought I would lose my life, for I did not know what he was saying. Oi, oi....

I said, "From today I will not keep giving my bread, otherwise I will be hit, I won't know that the weekly portion in Noach." Even so, I gave the bread to the poor man again. For me this was all of Judaism, everything I had heard of spirituality, of faith, of the Torah – I reached new understandings that I had not had before, of G-d and the Torah. I perceived that there is a Torah and there is G-d, it gave me great happiness.

I was very simple and I had a great desire to be an upright person in truth, to serve G-d in truth and to learn and to pray. Especially in the years after my bar-mitzva, when the war with the sexual urge started – the sexual thoughts. I did not know what to make of it. Yes, yes, who can relate, who can imagine....i

I had difficult battles. Every blemish in my thought was for me like the most wicked person in the world. And I found a place for myself with G-d and with the Torah. Precisely what I endured brought me closer to G-d, I overcame, fought and said "I love G-d regardless what happens, I want to serve G-d!"

Oi, Master of the World, Master of the World....

I prayed in synagogue, but I prayed with fervor, with faith and with truth. I was exceptional in this, I appeared crazy. I truly screamed to the heart of Heaven. Everyone screamed, for everyone who screamed louder was considered a greater chasid, more important, and I screamed louder than everyone. But my intention was not to gain importance or for some ulterior motive. My heart burned for G-d and I shouted with such cries..... and there was an elderly man who sat next to me. He had a beautiful beard. His name was Rav Kehat, and I sat by him and cried, "Give thanks to G-d for He is good, for His kindness is everlasting."

After the prayers, he would yell at me and cry: "What do you want from me, do you want to make me deaf so that I won't hear anything? Why do you scream with such cries, you are going to murder me, you will murder me, that is not a cry, that is a deathblow!"

He was a Torah scholar with fear of Heaven, but he could not bear the cries, he suffered much pain from this. His condemnation and his anger, I remember it as if he were standing beside me today and screaming, "What do you want from me!"

The Matter of False Beliefs

Who can imagine, who could describe? I did not have anyone to talk to, to guide me. I was always depressed, broken. But this was in fact a very good thing. For my broken state drew me to G-d, to the Torah. It was for good. I longed, I had longings for G-d.

I was embarrassed, I thought I was the only one with an evil inclination, only I had lusts, and everyone else was pure. I did not know what other people went through. So I said, "All the lusts and all the troubles, everything – I have it worse than anyone else in the world." I did not know that others also have an evil inclination. But thank G-d, G-d did miracles for me in that I merited to come to Rebbe Nachman, and merited to understand, to see and to feel that this is Judaism, this is the Torah! But I did not have someone to guide me. I did not have Rebbe Nachman, I did not know from him. Afterwards, when I merited to come close, then I knew. I did not know what I know now. But with every bit of knowledge I received, in which I merited to feel truth, I felt "Whoah! This is such truth – there is nothing like it!"

When I drew close to Rebbe Nachman, I travelled to Jerusalem. Jerusalem is a city of Torah scholars, giants, great tzaddikim, but as for Breslov people, everyone spoke of them as if they were wicked, pathetic. But every word I heard from Breslovers, I felt such truth from it. I saw and understood, G-d gave me wisdom to understand. I saw Rav Naftali Cohen. He was a very wise and intelligent man. He was a contractor, he could build large houses, and he built a synagogue. I asked him for advice on what to do with the evil inclination. He liked to speak with me. He saw my simplicity and truth, and he liked me very much. But there was a great distance between us. He was already elderly and a Torah student. And I was a simple man. He would speak with me. He did not like to talk a lot. But there was a holy wisdom in his words, and he imbued me with a new spirit – flowing from Rebbe Nachman. He enlightened me with a great light, to be able to distinguish between false beliefs and Rebbe Nachman.

Until I merited to understand the matter of false beliefs. For if I had not understood, I would have had a bitter pain in my heart. I felt I had a defect in my heart, a blemish. What should I do? And thank G-d, G-d helped me through the words I heard from the Breslovers in Jerusalem. They gave me comfort and alvation, salvation and comfort.

The Truth stands in opposition to the whole world – everything is really the opposite of what it seems. I said to myself, “Who do you think you are, what do *you* know? What do *you* understand?” But the truth – G-d descends down to the level of Israel Ber as well. I was happy with my lot, that I merited to feel, to see and to understand what was true and what was false!

It was a time in which the entire world was immersed in falsehood, and I merited to see the opposite. It did not bother me that they were the majority and great in Torah learning. No, the truth is strong, a strong champion without parallel.

Every word I heard from Bresloversf, Rav Natan the second husband of Gittela, who married her after the passing of Rav Israel Karduner, his simplicity and truthfulness, his words and face – I saw that all the others with their Torah and all, were as nothing compared to Rav Natan, who truly served G-d. I was in Jerusalem and heard a few words from one and a few from another. It all entered into my heart, and I returned to Tiberias with new merchandise, new melodies and a new Israel Ber. Not the Israel Ber from before. Then everyone knew that Israel Ber had been in Jerusalem.

It was a miracle from G-d, above nature, impossible to understand. I was born amongst Torah Jews and I knew what was fear of Heaven. They all had a false reputation and an image of fear of G-d, but G-d gave me the wisdom and intelligence to discern, know, see and understand the truth.

Without the controversy, without the opposition, I would not have known from Rebbe Nachman at all. What my eyes saw specifically due to the opposition; specifically through the controversy, I merited to know these things. Without the controversy I would not have known. Through it I found out what is Rebbe Nachman, what is Breslov. That is what made me Breslov – the conflict and the opposition. This, specifically this drew me close, yes.

I want to speak, to recount, but this is something beyond our grasp. Who can speak, who could describe or imagine what I saw. Especially what I did not see fully. These were precious gifts, Rebbe Nachman said “I brought you a gift from the land of Israel – conflict! All the world will oppose me, and then whoever will nonetheless come close, he will be one of my people!”

It was a gift that cannot be found in all the world. Now if you were to give all the money in the world, it would not help, the opportunity has already passed. But even today, the Messiah still has not come, and the Truth has not been revealed that much. But the world is beginning to listen and understand the matter of Rebbe Nachman.

All the days of my life, righteous Jews were afraid to touch a book of Breslov. Today one can buy books of Breslov anywhere. I had questions against G-d: “If the truth were to be revealed, the world would already be in a state of repair. When will it happen, how is it even possible?” And now I see, from before eighty years until today, I see such a force, the world is being drawn to Rebbe Nachman. It would have been more expected that the world would *retreat* from Breslov. For all the leaders were against it. Yet we see such a wonder has happened.....

Oi, what Breslov chassidim endured. I was crushed and broken in submission. But in my heart, the truth burned like a bonfire. It was a miracle!

In Tiberias, among the chassidim, when someone did a good deed, practiced charity and kindness, he would become important in the town, and he would be called a tzaddik. Everyone was playing the game. He was not playing, he was thought of as a “Servant of G-d”, a “Righteous Man”, so he was not playing games. But even so in his heart, he would not be opposed to Breslov. For he could not change the world, only the Truth can stand in the face of the whole world. Oi, Master of the World....

One time, a major leader of a famous chassidic group arrived at the yeshiva of Rebbe Meir Ba'al ha Ness, where I was learning. He entered into the cave, and all the chassidim that were with him, all of them saw that he was there in the cave, and they were saying “Who knows what is going on there in the cave....” Everyone came toward him to honor him, but I did not go out. Thank G-d, I had holy arrogance.

I saw, there were great elders, masters of Kabbala*. They had fear of Heaven, and I went to them. One time I went to Rav Leshke – he was very old, he was greater than the others, and he liked me. I came to his house and he received me with love. But he was opposed to Breslov. This was already after I merited to come close to Rav Israel and had endured all types of humiliation. Then Rav Leshke said to me, “if you feel that this endows you with fear of Heaven, faith and the keeping of the Torah – don’t listen to any rabbi or anyone in the world!”

That is what he said to me, but privately, not in front of other people. This was by the Kinneret Sea, next to the mikveh, and we were the only ones there. He did not tell me not to reveal to anyone that he had spoken thus. He simply did not say it in front of other people. He knew that I would not reveal it – what would I gain by it?

Thank G-d, that gave me a lot of encouragement, being that he was from their side, the side of the opposers. But he had some spark of truth, he recognized that I was searching for truth, so he told me such words.

There were miracles and wonders greater than the Exodus from Egypt, how I managed to free myself from everyone. I girded myself with strength and might, and everyone fell from this. They saw my determination, and they fell!

Everyone was against me, and I suffered such lowliness and humiliation, yet these were precious gifts, precious gifts....

The Trip to Jerusalem with Self-Sacrifice

Oi vay, how I loved Breslov! I gave my heart and soul to travel from Tiberias to Jerusalem at a time when I had no money and no bread or clothes for the children. I travelled to Jerusalem, and the Breslovers were all poor. Can one expect to eat by poor people, can one expect to receive money from them? Even a small amount? But they were very poor.

I suffered. No money, no food. I would go to the store, but the storekeeper would not give me. Whether I was hungry or not, that was not his business. "You want bread – bring money!" But I did not have money.

I also did not have water. In Jerusalem there was a severe shortage of water. Today there are springs, but then, there was one spring for the whole city. In those days, there were two classes of water – water for washing, and water for drinking. In the synagogue one did not buy drinking water, one would buy water for washing at a low price. I did not have water to drink, neither bread nor water.

So, people saw that I was travelling to Jerusalem. They asked "What? How will you do it? To whom are you going? What will you do there? You will not even have bread to eat." I paid no heed to this. I gave all my effort. I needed to hear from Rav Naftali some words of Rebbe Nachman, and so from this one and that one.

Every time, there were new twists and fresh miracles connected with my trips to Jerusalem. With no money is it possible to travel? To go to Haifa or Jerusalem, one needed money to pay for the travel and for the bread. But with G-d, everything is recorded, He keeps an accounting. G-d saw my heart, He saw that I travelled with hardship in order to hear some words from Rebbe Nachman, so He wrote to me "My precious student"!

But I lived through and endured driving hunger. Nor did I have water. A trip like that is unique in all the world!

One time I met Rav Alter Shochet. He had a reputation of being a tzaddik, of being great, a servant of G-d who practiced charity and kindness. I wanted to travel to Jerusalem, but had no money. Then I saw Rav Alter, and thought "Maybe he will help me." I said to him, "Rav Alter, I have a request for you."

"What is it?"

"I need a loan of half a lira."

Then he looked at me as if I were insane. "What does he think? Am I wealthy, a financier, I have a half-lira to spare? In the bank there is half a lira. With me there is only small change. What is he saying, a loan of half a lira?" He said "Leave me alone. How could you have such arrogance to ask for half a lira?"

I was very embarrassed, I said to him "If you can't do it, don't give me." But he could not remove my request from his heart. He could not forget. I said forcefully, "I need half a lira!" That he should lend me half a lira. He thought: When will he return it? I could give a grush*, several grush, but not a half a lira." In the end, he did not have any peace from me. Every time he saw me, he would say "What have you done? Why did you do this to me? I have no peace of mind!"

He said he would think about it. Afterwards he saw me in the market and called me over, saying, "I'll give you half a lira, tomorrow or the day after, I'll give you half a lira."

Well, the joy I felt.... I already had the money to travel to Jerusalem. But people did not travel straight to Jerusalem. First it was necessary to go to Haifa, and from Haifa to Jerusalem. From Tiberias to Haifa cost half a lira, but I still did not have money for the trip from Haifa to Jerusalem.

In Haifa there lived one rabbi who had known Rebbe Nachman, and all of Haifa loved him. He would shave all the hair of his head, not leaving hair to grow like most people – he was the only one in Haifa who did so. Also his milk was exceptional in all of Haifa, people tasted the taste of Paradise in his milk. I came to him, and his wife did not want guests. She said to him, "Guests? Take him to a hotel. I cannot, I don't have the strength, I don't want guests." That's how it was. He took me to a hotel, prepared a bed for me – a meal and a bed.

At midnight he went to the village to be present in the milking shed, so that he milk would not be classified as milk of non-Jews, and I went with him. He had several packets of milk. He took one packet, gave one to me, and we went together, talking about Rebbe Nachman as we went from house to house.

Oi, one can see that it is hard to do a good deed. If he had given me money for bread, or to send something home – he had a lot of money. His gift to me was the hotel, some food and half a lira. That he gave me – half a lira.

I saw Breslover chassidim from Poland. One of them had a factory, he was rich, he raised his eyes (? Clarify meaning). He gave me a place to sleep, gave me food to eat, but money? He was miserly with money. I saw how one who does not have the merit, is not given the opportunity to fulfill the commandment of giving charity. If he would have given me several liras to bring home, that I would have bread to eat. What was I asking for? Did I want luxuries? Bread and clothing for the children. Oi oi oi, if only he had given. He should have given charity with great generosity. He had money, he earned a good deal. But he did not give. His donation was ten grush, that is what he gave me. Why was he working, for whom? For what? But people have no sense. Regardless of how much a person earns, and how much money he has, he has no control over himself, over the money. That's the way it goes. It is also because I needed to traverse this passage to see what would become of me (? Clarify meaning).

They knew I was a unique phenomenon in the world!

I did not carry a grudge, I did not judge him harshly. I did not accuse him in my heart, asking why he turned his back on me. That is how G-d rules the world – someone without merit, G-d lets him keep his money. “Don't give more than ten grush to Israel Ber.”

Nonetheless, I did not dwell on this. At least he did not hold false beliefs. He did not believe in the Torah leaders, and on this point I felt very close to him. He was like me, he distanced himself, he did not believe in the falsehood. But that is not enough.....

Thus I went to Sha'arei Chesed to speak with various people. If I had told them I was suffering from poverty – well, in Jerusalem there was plenty of poverty.

Oi, who knows, who could describe, who could imagine these things. I could have gone insane or have become a thief or something along these lines. Could you imagine – having a child with no clothes for him, no bread and no shoes for his feet. And I did not pay their schooling fees, and they were thrown out of school every month, being told not to return until they brought money. Who could understand this, how painful it was? Who could imagine the torment, the pain and the shame, who could imagine? Now, I retell it, and I laugh about it joyfully, but back then, who could conceive the pain, the brokenness of my heart?

Oi, the Master of the World knows the truth. As much as I tell, it does not truly capture how it was. And thank G-d, I did not submit to the falsehood. Thank G-d, I was strong, I laughed at everyone. I took a strong stand and did not submit to anything!

I lived in Tiberias and did not have an income, and I travelled to Jerusalem and was happy there. Returning from Jerusalem, I found my daughter sick, so far from life, such a sickness. So my wife said to me, “You caused it! She missed you so intensely, she became sick. She was longing for her father.” Thank G-d, she recovered.

The Tzaddik has Everything

In Tiberias, there was the story of the dead man. Such a story..... Praise G-d. When I wanted to return home from Jerusalem to Tiberias, I had no money. Why had I come to Jerusalem anyway, to worry about money? So I entered one synagogue. There was a balcony there, and a dead person was sitting there. A dead person, yes. I saw that it was possible to speak with him. I said, “Why are you so depressed? What is with you, it's forbidden to be like that!”

He answered me, “Leave me alone, leave me alone. You cannot help me leave me! I want to die, I'm waiting every minute to draw my last breath. What do you want from me? Heave me alone!”

He did not want to hear, he was a Lithuanian*. In any case, I asked him, “Tell me your problem.”

So he said, “What will it help if I tell you? Can you make a bolt? I'm missing a bolt in my head. I'm deaf, I don't hear and I don't have an income. What can I do? I have no idea, except to take my life.” But he had fear of Heaven, and did not want to do that.

He had a relative who had a store. His relative told him, “Sit in the store. If someone wants a kilo of sugar, give him a kilo of sugar.”

So he sat in the store. Someone came in wanting a kilo of sugar. He went to bring him the sugar, but on the way he forgot what the customer wanted. He could not remember if it was salt or sugar, and he was embarrassed to return and ask the man again what he wanted. But he really had no choice, so he went and asked the customer, "What did you want?"

"I want sugar."

He went to bring the sugar, but by the time he got there, he forgot again what he needed to bring.

Someone else came and asked for bread. He went and brought pickled fish. "What is this? I wanted bread, not pickled fish!"

"OK, no problem. I'll bring bread." So he went and brought sugar. He had forgotten, and did not know what to bring.

He asked me, "A problem like this, is there hope for it? I can't find any solution, except suicide. I'll do a good deed and ill myself. Leave me alone, don't talk to me."

He did not want to listen, he said, "Go away. You want to help me, but it's impossible, you have bolts?"

I said, "I don't have bolts. But I have a Tzaddik, with whose help you can have a full healing!"

I said "I have a Tzaddik who can help you!"

He begged me, "Leave me, I want to die. I wait and long to take my last breath, and you're detaining me. What do you want from me? You want me to go with you to Tiberias?"

In any case, I did not leave him. I kept repeating my message and he heard it, until he began to accept and believe that he would be healed. He began to think, "Maybe this is good." And he started to dance!

It was miraculous how he came with me to Tiberias. We went together to Tiberias. Instead of bringing home money, I had brought a guest from Jerusalem, and he needed to eat. I brought him home – this was the "money" I brought from Jerusalem. This was not just for one day, he was in my house a long time, and my wife said to me, "What will we do? I don't have bread for the children. How will we feed *him*?"

In any case, he was with us a long time, and he ate and drank. On Shabbat we would sing the whole night, we danced and were joyful. And all of Tiberias already knew that I had brought a guest – they heard our dancing, the dead man and I. In the end he had a full healing! I brought him to Tiberias, and there he received a healing, such a healing.... as if he were a prodigy of the generation!

Oi, oi, oi, how good it is that I am telling this story, that it won't be forgotten. I don't know if the dead man is still living, if he is in this world or the next. Now I don't know where he is.

The story was well-known in Tiberias. The dead man was my neighbor, and he told everyone on Rosh ha Shana in Jerusalem, the story of what I had done for him. He had a healing, and afterwards got married with a good match. He had children and a good income. I was acquainted with him, his wife and his children.

This story is like the one of the Simple One in Rebbe Nachman's Stories. The dead man accepted my words, and eventually he became the biggest agent in Jerusalem for one of the largest companies in the country. He was a faithful worker, so the marketer of the company said to the manager, "I have never seen such a faithful man in all my life." The manager said, "I need a man like that." So he took him on, he became the biggest agent in Jerusalem, the head agent!

I am not exaggerating. That is how it was. He himself laughed about it, how something like this could happen. I simply went out to the balcony, saw a dead man, I was shocked, and I started to speak to him. "What is with you!" It was a miracle that he listened to me, I had thought "There is no point in talking to him." Also, I did not promise him that he would be healthy. I said to him "Maybe", and he gave himself over to me. I had spoken with all my heart, and it entered his heart. The words had an effect, he accepted my words and he became healthy, yes.

He asked me, "Do you have bolts?"

The Tzaddik has everything.

I said to him, "I know of a Tzaddik who can give you a healing." He accepted this, and was healed. He was really like a dead man. He was with me a long time, and each day he waited and looked forward to when the Angel of Death would come for him. The Angel of Death did not want to come. I danced with him in my house. How did such a thing happen? It was an awesome story – I did not believe he would be willing to accept.

Oi, in Tiberias on Shabbat there was such joy! The whole town had fear from the dead man I had brought. I brought a dead man to Tiberias and revived him.

He saw all the "honor" I commanded in Tiberias. He was a Lithuanian and believed in the Lithuanian rabbis. But he was a courageous man who held strongly by Rebbe Nachman, not listening to all the opposition and all of Tiberias. Then all the town knew that I had brought another Breslover

chassid. There were Rav Karduner and I. Now I had brought one more. I would always be giving him another book to read. I gave him "Likutey Tefilot", and told him to sit and read with all his heart. All the days of his life he recited "Likutey Tefilot", and became a tzaddik through it. "Likutey Tefilot" creates tzaddikim!

"Likutey Tefilot" – the world does not know, and they don't want to know. They think "What, Likutey Tefilot? What will be with the Gemarrah?"

Rav Alfandri

I was the worst out of everyone. I was simple, a simple man and worse than everyone.

In Tzfat there was a very old man, they called him Rav Alfandri. He was a world-class scholar. A Torah giant, a giant of the generation. A holy tzaddik with great fear of Heaven. He was a man of truth and courage. He was very critical of the rabbis, he sensed that they were not so sincere. So he did not respect their title of "Rav". He spoke truth, he said to major rabbis that they were not worth anything.

He would rise every night for Tikkun Chatzot*, and would cry before G-d profusely, shedding tears for the destruction of the Temple. To this day he is well-known, he published many books, and he was well-known both in Israel and the rest of the world.

In the winter, he would come to Tiberias to take baths in the hot springs. So the yeshiva of R. Meir Ba'al ha Ness gave him a room. In the yeshiva, I heard about Rav Alfandri, that he was a brilliant scholar, very wise and with great fear of Heaven. I heard that he was staying by the Sephardis, so I went to him. This was already after I became Breslov, after the passing of Rav Israel Karduner. I came in to him, and spoke to him about Rebbe Nachman. I saw that he held strongly by Rebbe Nachman, without limit. So I came down one time from the yeshiva and said to him, "I have a request of you. I want to merit to serve you." He understood, he saw I was asking with a full heart. So he gave me permission to serve him. I would bring out his shoes for him, make his bed and bring him tea – I served him, yes. Well, several days passed. I prayed sometimes with the Sephardis. I prayed as I had seen Rav Israel pray – true prayer. Also I recited "Likutey Tefilot" and Psalms, shedding tears, with enthusiasm, with grandeur. He heard from his room one prayer I recited from "Likutey Tefilot". When I finished the prayer and came to serve him, I asked him what he needed, what he would like. A cup of tea or coffee? Whatever he needed. He did not know I was a Breslover, he had only heard the sound of the prayer. Then he said to me, "I don't need a thing. You should not be serving me. *I want to serve you – that is what I want!*"

He said to me, "I heard tremendous claims from Rebbe Nachman that he was a brilliant thinker, but what I am hearing from you..... I had no idea. Now I need to be your servant. I don't want you to serve me – I want to serve you!"

He called me "Rebbe", as if I was his rabbi. He was a worldwide Torah prodigy and I was a commoner, and he said to me, "I don't want anything. I want to stand up in your presence!"

I continued to come to see him every day, but I did not merit to serve him, because he did not want this under any circumstances. I was twenty-two or twenty-three, and he was elderly, and such a scholar. I was simple, a simple student.

We had a bond, and I saw that he would speak to me about various matters, and I adapted myself to his outlook. He had certain issues about which he needed someone to consult with, so he consulted with me, and I told him the truth. So he perceived that I was a man of truth, who spoke the truth. I told him that I was from the chassidim of Breslov, I told him how I suffered. He said to me, "A chassid of Breslov is a very precious thing, a very important thing."

He took interest in me and asked me, "What is the state of your livelihood? Do you have a livelihood?"

I answered, "I am a yeshiva student. I learned in yeshiva, and after I became Breslov, the yeshiva no longer wanted to support me." But nonetheless, they could not expel me, being that I had learned there since the age of bar-mitzva. So I explained to him that my life was such, in great adversity, and I told him that the yeshiva gave me less than all the other students because I was a Breslover. He knew that they were opposed.

I asked him to speak to them, that they should give me bread for my small children. He heard this, and several days later the Ashkenazic rabbis came to visit him, and wanted to take him to see their yeshiva, the Ashkenazic division of R. Meir Ba'al ha Ness. They came to him with honor and praises. They were three – the Rav, the caretaker of the yeshiva and one other man. They spoke to him and he asked them "Why do you give this man less income?"

He was a strong personality, a man of truth. He asked them to have mercy, to give me a raise in salary, to give me bread for my children to eat. He said, "I want you to give enough to Israel Ber so that his small children will have bread."

They said to him, "He is a man of value, an upright man, a man who serves G-d. But he spends all his time saying Psalms and prayers – that is not a kyeshiva student. Yeshivah is for scholars. He does not follow the time-schedule of the yeshiva, he goes out in the hills. What we give him is only out of compassion and mercy we have on him." Then he became enraged with them, and told them that the Psalms I recited were more important to G-d than their high-brow intellectuals!

They said "We give to every Jew – only not to Breslov! What, Israel Ber? It is forbidden to help him. He learns Breslov books within the kyeshiva, he learns "Likutey Halachot" every day. It's forbidden to have mercy on him. You don't know that he learns Breslov books? We won't give him anything!"

I was not included, not considered a yeshiva student. The superintendant said to Rav Alfandri, "We will listen to you on every point, except for this. We are ashamed of him, we don't want him, better that he leave."

They said they would not give, but they feared him. He was a strong person, and he was not ashamed even before great holy people. He had a high reputation and was exceptional in Torah, and also a compassionate person. So they decided to give half a lira per moth. Oi oi oi oi oi.....

One time the head of the Mizrahi movement came to the yeshiva, and saw Israel Ber with "Likutey Moharan", so he asked the managers, "Is this a Breslov yeshiva?"

"G-d forbid, what are you saying?!"

He answered them, "It's a pity. I wish the whole world were Breslov!"

Opposition Against the Books of Rebbe Nachman

There was one very important man in Tiberias, he was a famous Torah scholar. I was his neighbor in the yeshiva, and he was like the rebbe of the chassidim. They came to Tiberias frequently to see him. He had a major name, he was famous. I came to see him one time, and there were several chassidim with him. I called him informally by his name, I did not call him "Rebbe", and I said to him, "What will be with you? In the end you will be Breslov. Learn "Likutey Halachot", then you'll know what is Breslov."

He loved Breslov passionately, he was jealous of me. I said to him, "So, when will you be a Breslover?" They already knew that he loved Breslov. He began to weep: "What will become of me? Why am I not courageous? I want to be a hero like you!"

He said "Money isn't everything, I want to learn Torah." He was respected, but if he became Breslov, they would throw him out. He was great in Torah, and belonged to the chassidic society. But he was against them, he said "No, no, only Breslov!"

One time he saw how I was suffering, and he was jealous of me. So he took the book "Likutey Moharan" and entered his room in the yeshiva and learned "Likutey Moharan". Afterwards he began to sit in the entrance to the synagogue and learn it. This caused a great commotion in the yeshiva: "He's learning 'Likutey Moharan'!"

They asked him, "What are you doing?"

"I want to learn only books of Breslov, come what may!"

So they told the Rav and the managers of the yeshiva, and they said to him, "Look, if you want to be Breslov, you can be. Just know that you will receive a salary comparable to Israel Ber's. Ask him how much he receives – he gets two liras per month. You will get two liras a month, like Israel Ber."

Then he said to me, "How is it possible to survive? I receive twenty liras a month and it's not enough for me, what will I do with two liras? I see it's impossible." Every time he saw me, he said "I'm jealous of you, I was not able to stand in the test."

I had two liras a month, and I would dance all night, and travelled to Meron and Jerusalem, and I had a good life.....

His brother was sick. I went to visit him. I said to him, "If you have, G-d forbid, some blemish, some opposition to Rebbe Nachman, throw it away!"

I brought him three books: "Likutey Tefilot", the letters "Alim le Trufah (Leaves of Healing)" and "Likutey Halachot", and said to him: "If you will learn from these three books, the disease will leave, and you will live many years." His wife sat at the table and listened. She said to him, "Do what Rav Israel says, stop opposing Breslov."

He said to me, "Alright, I'll do what you tell me. I will be strict in learning from these three books every day, if it will help me to live."

So it was. He had been a talented scholar with a good mind, a powerful mind. He said to me that this was a healing for him, it revitalized him. He learned much from the three books every day, and he found more vitality every day. He saw that he was healing. He became healthy, totally healthy!

Afterwards, the third brother came to visit him, and saw the three Breslov books in his house in a bookcase. He knew that I was dealing with him, so he said, "What's this? Has he gone crazy, become Breslov? I'll show him, I'll take those books." So he took the books, and his brother lived one more day, and died! He had opposition to Breslov in his heart, and he could not overcome it. So he suffered a heart attack and died the same day. This story is known to the whole family and to the whole city. The third brother wept the rest of his life. "What have I done, what have I done!"

For several years, I asked the brother who had taken the books, "Give me the three books, give me the books." He was not willing, he did not give them to me.

One time, I remember that I wanted to work, and I was travelling in the desert. I went along, and came to a deep pit, and in it there was a very large, thick snake. I said, "Perhaps it is a rope, it cannot be a snake with a size like that."

I descended into the pit, and beside the pit was a snake!

Thank G-d, I was saved and got out of there. The snake – I don't know what that was all about, I think.... with a thickness like that, he needed to eat.

He (the third brother) also died, like the snake.

Warning Letter

We have presented here a copy of a warning letter that the heads of the yeshiva in Tiberias sent to Rav Israel Dov Odesser, regarding the "propaganda" he supposedly spread during the time of his studying the books of Rebbe Nachman with great self-sacrifice.

LETTER

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Rav Dov from Warsaw

(Note: It is brought in the book "Yemay Shmuel" about Rav Shmuel Horowitz, in Chapter 1, paragraph 52. There is described Rav Dov of Warsaw's high level of righteousness, enthusiasm and attachment in serving G-d. It also describes there, that from the intensity with which he strained himself beyond his capacity when learning Likutey Moharan, he became blind for seven years. Rav Dov from Warsaw sanctified the name of Rebbe Nachman in public with self-sacrifice during the period of the opposition, and gave strength and support to the Breslov community on both the physical and spiritual levels.)

I saw Rav Dov from Warsaw. He was a brilliant scholar, but they did not listen to him. He was a Breslov chassid, he came close to Rebbe Nachman through the Stories. He came to Rav Natan (the Rav Natan from Teraviche in Russia) in Tzfat, in order to honor him on the festival. Then he went to the bookcase and took out a book, it was the Stories of Rebbe Nachman. He saw a fragment of a story, and immediately said it was a new wonder that had not been revealed in the world. That is what he said, Rav Dov from Warsaw – he saw that it was a lofty wonder that had still not been revealed in the world. He understood for himself, he only saw a fragment of a story. Already from that he said, "The Redemption has already come!" He had the mind of a genius, a great mind. But from the time he discovered Rebbe Nachman, the world of Breslov opened to him – "Likutey Moharan", the other teachings and the Stories. He said to me, "If Rebbe Nachman had not written the Stories, even so he would have been a novelty." (alternate translation: If Rebbe Nachman had *only* written the stories, even so he would have been a novelty – clarify) He said to me, "No learning is hard for me, except for Likutey Moharan. When I study it, I must fasten a belt around my head. If not, it would explode!" That is what he said to me, "If not, my head would explode." He would not have been able to live, yes.

He fastened a belt on his head – if not, he would not have been able to learn Likutey Moharan. He was a worldclass scholar, he had the mind of a genius, of the Redemption, he knew all the Torah. He did not need to learn the Torah – it was all in his heart. He was with Rav Israel Karduner and with

me, he really gave all his life. Also Rav Shmuel Horowitz learned with him free of charge, without pay. I spoke with him the way we are speaking now, like friends.

We spoke some time, and he respected me. He was already very elderly, and he would rise before me and give me great respect. We were intimate in friendship like one body. He respected me as if I were Rav Dov from Warsaw.....

A Bridegroom without a Talis

Oi vey, oi vey, who can imagine, who can describe? As much as I will tell, it still does not – it is impossible to describe what I went through. I did not have any money, and I needed to marry off my daughter. Well, I could expect to marry her to a laborer from the street. But a man like Shmuel – who would let me marry my daughter to him?

Shmuel's parents and family searched for a match for him. They found great and wealthy rabbinic families with worldclass reputations. Shmuel himself was from the educated chassidim and had a high reputation. He had a great mind, and all the rabbis and wealthy figures in Jerusalem wanted Shmuel for their daughters, but he did not want to listen. He met with this one and that one, and none of them seemed fitting to him. Everyone wanted Shmuel for a son-in-law, rich people with much money, famous rabbis. They wanted to give him all their money, but he was not interested.

Shmuel was learning with one rabbi, and this rabbi saw that he was brilliant. This rabbi had an educated daughter, and he wanted Shmuel for his daughter, and he would appoint Shmuel as head of his yeshiva. But Shmuel did not want any match.

One time, one of Shmuel's relatives was in my house, and he knew I had a daughter to marry off. So he said, "Perhaps this Shmuel would be a good match for her."

I looked at him. He did not know me and did not know that I had no money. "What, Shmuel?" The wealthy people of Jerusalem, rabbis all over the country wanted to give him lots of money, but after speaking to their daughters he would say "Not for me!"

They said to him, "Israel Ber has a daughter, maybe that?"

One time he saw my daughter and spoke to her. That night he came home to his father and mother and said, "Father, you know, I have good news. Thank G-d, I found a bride. G-d gave me a bride." Then the house was filled with joy. "Shmuel has a bride!"

After that they asked, "Who is the bride? From what wealthy family?"

"The daughter of Israel Ber, from the chassidim of Breslov."

"Oi vey!"

Everyone knew that I was amongst the poorest of all Jerusalem. But Shmuel did not want wealthy rabbis. He wanted my daughter. So his mother said to him, "What are you doing? The daughter of Israel Ber is from Meah Shearim. He has no money and we are also poor. We can't – how will we make the wedding?"

"Oi, why does Shmuel want a poor bride, and all the more, why Israel Ber? He is from among the most severely destituted – he doesn't even have bread to eat."

"That's my bride," said Shmuel.

Before the chupah*, the custom is to give the bride some gift, and the groom is given a large talit*.

Shmuel had been to the grave of Rebbe Nachman. He said, "There is nothing in the world like him!" He said the matter of Naachman from Uman is something special, something that was never before in the world, it was new. That is what Shmuel said. Shmuel did not want any repute, any prestige, any publicity. He could have been honored and famous throughout the world, but he fled from it, he did not want it.

Shmuel asked me,

What can you say about Rav Israel Karduner?"

I said, "Words cannot suffice!"

The Judge and the Controversy

There is a story about one of the major rabbis, who was a judge in Tiberias. The Judge was very talented, with a great mind and deep Torah knowledge. He was wise, understanding, merciful and had a good character.

Well, he had added importance in that he had fear of Heaven. He was a major scholar, and generally scholars do not look to do good deeds. They think the main purpose is just to learn and learn

and learn. But the Judge was kindhearted and feared Heaven, and loved good deeds like the simple people do. Charity and kindness, not only intellect and wisdom. He had both aspects.

Tiberias was a small city. So he knew me and I found grace in his eyes. He knew that I had a poor and blind father. So he took me to his house, taught me and drew me closer to G-d. He was like a father to me. He spoke with me about chassidism and rebbes, and I received a great deal from him. I thought there was no one greater than him in all the world, he was truly like an angel. I saw his good traits. I was with him night and day.

He saw that I was not talented. But my truth and my heart – he liked me very much. He honored me, taught me and drew me close, even though I was not talented and he was a major scholar. There was great love between us – he loved me like his own son. I spent more time in his house than in my own. I went places with him, prayed with him, slept in his house and learned with him in the evenings. We had such a bond but I was a simple child, and the Judge was a brilliant scholar, great and wise. I was as an insect compared to him.

The Judge had two daughters, Sarah and Feige. Sarah was the younger, Feige the older. They were like my sisters, Sarah and Feige. I would come to the Judge, and they served food in the morning and the afternoon, they brought food for me as well. I was like a son, an only son. Afterwards, when I merited to draw close to Rebbe Nachman

I lived in dire poverty. My wife was living with her parents, I was living with mine, and I had no income. Well, I was like a member of the family with him, and he saw that I had become a follower of Rebbe Nachman, of Breslov. He saw that I did not live with my wife. I had no apartment, no income, no Shabbat clothes, nothing. No money, no status and no Torah and I was happy!

He could not understand this. “What is it with Israel Ber, he’s not in this world!” He understood that I did not have bread to eat, he was wise. He was a scholar, so he understood this, I did not tell him. He asked me, “Who gives you food?”

I told him, “G-d provides for me.”

He was a man of mercy, he said, “He deserves to eat. Can he live without bread? I need to give him bread.”

He went to one of the chassidim who baked bread and said, “Give Israel Ber a loaf of bread every day on my account. Every month, tell me the amount of the debt and I will pay it.” Thus it was.

After this he played detective. I sat in his courtyard, and I had a small kitchen. The owner of the kitchen wanted to rent it out and could not find anyone who wanted it. So I came to him. “How much rent do you want for the kitchen?” He specified a small sum. So I took it, but I did not even have the small amount to pay. I said “Don’t worry, I’ll pay you.”

Then I found a small broken chest from among the furniture dealers, and brought it to the kitchen. Thus, I had a chest to use as a table. I myself sat on the floor, and spread some rages to sit on. I would recite “Likutey Tefilot” and Psalms there. The Judge saw my “apartment”, the kitchen, and saw how I would sit and recite “likutey Tefilot”, with no bread to eat and my wife living with her parents in Tzfat, and I was joyful. “What? What kind of a life is this? What?” He could not understand from where I drew this joy.

In any case, G-d had mercy on me, and the neighbor of the kitchen’s owner, who lived near the Judge, moved to another apartment. The Judge knew that I did not have an apartment, or a wife – nothing. So he rented the vacant apartment for me from the owner of the kitchen (he owned the whole courtyard). He came to me and told me that he had rented an apartment for me. “Write to your wife and tell her to come.” I said to him, “Good, now I have walls. But I don’t have a table, a chair or anything else. How can I ask my wife to come?”

Then he clapped my back and exclaimed, “That’s not your concern. I’ll give you a furnished apartment. You’ll have chairs, a table and a bed. Tell her to come!”

Thus it was. In Tiberias there was an excellent carpenter. I did not know he was Breslov – he drew close to Rebbe Nachman and I did not know it. He heard that I was suffering, so he drew close to me. He was strong and wise. I thought he was beginning to mock me, and that for him chassidism was some kind of joke. But then he explained to me how he drew close to Rebbe Nachman: “I’m Breslov. I knew a couple who came from Russia. They would rise at midnight and pray Tikkun Chatzot*, and they drew me to Breslov.”

So the Judge brought this carpenter who was an expert at his trade. He had some broken chairs in his storage room. He made chairs and a table for me. This furniture was a novelty in Tiberias, and now I had chairs and a table.

The daughters of the Judge saw that he delighted in me, and loved me even though I was simple. He himself did not know why he loved me so. His daughters would come by, and I brought my wife. She did not have an outfit for Shabbat, no dress. So his daughters said, “You brought your wife,

but she has no shoes, no dress, nothing. This needs to be taken care of. Imagine, a wife without decent clothes or shoes.” So the Judge saw that she had nothing.

The muctar (translate) of the town of Tiberias was a man called Yaakov. He was an expert shoemaker. Like the carpenter had excelled in his field, so Yaakov excelled in his. People waited a long time for a commission from him. He did not accept just anyone as a customer, he was very expensive. He worked so hard on every shoe, and the shoes were strong and beautiful. So the Judge sent me to Yaakov, the most expert shoemaker in Tiberias. Then, there were not stores, or ready merchandise. When one needed shoes, one had to wait for an appointment, be measured, and have the shoe made according to the measurements. One needed to wait two to three weeks for one’s appointment. I went there – my wife had no shoes, but I needed an appointment, several weeks wait. What would be?

So I came to him and told him, “The Judge said you should give me a pair of shoes, according to these measurements.” He said to me, “I happen to have shoes in her size ready, you don’t need to wait.” So he gave me the shoes, and they were beautiful and very well-made, in the right size for her. So the second Shabbat, my wife already had shoes, thank G-d.

Next, the daughters of the Judge came to him and said, “She doesn’t have a dress for Shabbat, we need to make her a dress.” So the Judge sent me to some dealer in scraps of cloth and the dealer chose some large scraps so that there would be enough to fashion a dress from them. My wife was a seamstress. She sewed it, and so she had a dress for Shabbat as well.

The Judge heard my “Shalom Aleichem”, “Eishet Chayal” and “Azamer b’Shvachim” (songs traditionally sung at the Shabbat evening meal) it won him over completely! He exclaimed, “What! Israel Ber is not a scholar and doesn’t know what is Shabbat, he doesn’t know a thing, how can it be?” He poured out his heart to his daughters: “Israel Ber, Israel Ber, Israel Ber!”

He was a major opposer, but nonetheless he loved me. His daughters also esteemed him highly, knowing that he was a formidable scholar with a great mind. But he said to them, “I am ashamed before Israel Ber. I see his Shabbat, how happy he is even though he has hardly anything to eat. I don’t know how he lives.”

It was a magnificent affair. His daughters saw his opposition to Breslov, and they saw my Shabbats – the songs and the joy, and they saw that I had nothing, so they protested to the Judge on my behalf. “How can this be? Why doesn’t Bresov hind favor in your eyes? We see that he erves G-d with such dedication, he’s always happy, what is this? How could someone oppose such a Jew, who sings “Eishet Chayal” like he does? Is it possible to be against him?”

He was a major opposer, he was deeply sunken in opposition, terribly so. And I was nothing in comparison to him, an insect, absolutely nothing. But he was confused – he saw with his own eyes my Shabbat and his – how could one be in opposition? He suffered, I caused him heart (disease, attack? Check)

There were chassids who were the biggest opposers, and I gave them such trouble their yeshiva had a name more prestigious than all the yeshivas, even those in Jerusalem. And the yeshiva gave me two liras instead of ten, twelve or fifteen – they gave me two liras. Then they said they were giving me that merely out of “mercy because he has small children that he needs to support. But he’s not a yeshiva student, he doesn’t even learn gemarrah. He learns Likutey Moharan, Likutey Tefilot and Psalms. That is a yeshiva student?”

But that Likutey Moharan, Likutey Tefilot and the Psalms – they gave them a lot of trouble.

The daughter of the Judge, Sarah, she saw how the Judge reacted. “I annul myself to Israel Ber,” he said. “I see his Shabbat, the songs, the joy of Shabbat. I, I have an income, I have everything good, but I don’t have joy. So Israel Ber needs to be my rebbe!”

His children know how he spoke: “Only Breslov, Breslov, Breslov.”

When I left to go to Meron, he accompanied me as one would accompany a world-reknowned scholar leaving the city. He accompanied me a long way, with such love, such joy but no one else knew, only us.

My wife was in Tzfat and I was in Tiberias, and we did not have clothes, nor an apartment, nothing. The Judge, he gave me an apartment, furniture, a table and chairs. He had self-sacrifice for me. He had battles with the managers of the yeshiva. They were opposed to Breslov, and he said they needed to accept me into the yeshiva and give me a higher stipend, he was always at war with them, he did all he could for me. But he was an opposer, and when he spoke against Rebbe Nachman somewhat disrespectfully, I stood up and stalked out of the room, slamming the door behind me. “No, don’t speak to me anymore! I don’t want to see you! I don’t want any connection with you!”

He saw this, he was reduced to a child. “What? Who ever heard of such a thing? Someone who gives him furniture and an apartment, and he speaks like that?” So he remained sitting there.

After that, I did not come to visit him that evening. His custom was to pray at sunrise, but he did not have a minyan*. His chassids would pray later in the morning – nine or ten. He did not pay

heed to this and did not wait for them, he went to pray with the Sephardi Jews. And while he was praying there was a fire. After the prayer he returned home and saw the results of the fire, and his daughter came and told him it was a miracle she was not burned as well.

In any case, he said to her, "Aha, this was a punishment because of Israel Ber. I had an argument with him and he became angry. Thank G-d you were spared." Then she said to him, "I tell you, when I hear you arguing, I see that he is right."

Oi vai, what I went through. There are many stories, many hidden things that cannot be told. Now, even if you were to give all the money in the world that such a story should happen – the Judge, Israel Ber and their arguments – it won't be. Then was a special time.....

The Honor of the Tzaddik

Rav Karduner and I were in Tzfat, and we suffered intensely. There was a great danger from the opposers of Breslov who wanted to kill, to desroy. They took a large knife and said "We will slaughter all the chassids of Breslov!"

Thank G-d, G-d saved us from the hands of the non-Jews and from the Jews, and we remained living. Rav Israel and I, every day we had new miracles. We lived miraculously, not by the laws of nature. It is a miracle that I am alive, a miracle that I am sitting here.

My father-in-law (choten – check) wanted to kill me and Rav Israel because we were Breslov. He was determined to slaughter Rav Israel. The non-Jews, murderers. My father-in-law had two Arab friends. They bought animals, and he had a connection with them, and they could potentially kill many Jews. Rav Israel would pass all the time through the fields, night and day, to do hitbodedut* by the grave of Rebbe Shimon in Meron, and my father-in-law said he would kill him. He gave the Arabs money and told them to kill Rav Israel. They would find him as he was travelling and kill him, and nobody would know about it. I am not joking. But the Arabs were afraid, they could not do a thing to him, he was saved.

One time Rav Israel entered some house and my father-in-law was there. He was sitting on a heavy metal chair. Rav Israel came into the house, and my father-in-law rose and lifted the chair. He was an ogre, he wanted to smash the metal chair on Rav Israel's head. But G-d had mercy and made a miracle: The owner of the house managed to block him, and Rav Israel's life was spared. The owner would not allow this, he said "Not in my house." He returned the chair to its place, so that my father-in-law would not hit Rav Israel. But my father-in-law nevertheless hit Rav Israel that he should leave me. He said he would kill him if I did not leave his daughter. "One who comes to kill you, kill him first! You want to kill my daughter, so I will kill you!"

Rav Israel was in great danger. My father-in-law grabbed him by the beard, he did not want to let go of it. He ripped out half of his beard. Rav Israel suffered intensely from this. But my father-in-law had a terrible punishment – in that moment he died!

I was in the home of my father-in-law, he suffered. It was on Wednesday or Thursday that he ripped out the beard. On Thursday and Friday night he said he did not feel so well. And on the morning of Shabbat his soul departed. I remember his funeral on Saturday night. His wife was left a young widow with ten children, old and young. Thank G-d, I helped them however I could. The man died leaving ten small orphans, and they worked for nothing under the wealthy. These small children suffered without limit from their father who humiliated Rav Israel. He suffered, he and his orphaned children – the whole family suffered from this. Who can imagine what they suffered?

He did not know this was so serious, he was a big opponent of Breslov. And he humiliated and tormented Rav Israel a great deal, so he suffered bitterly for it. I saw his end. And it did damage to the whole building, all the apartments, G-d have mercy. Such curses.....oi vai oi vai, ai yay yay..... What I saw with my own eyes, what comes from violating the honor of the Tzaddik. G-d pays immediately, He pays well. I saw with my own eyes what one suffers when one does evil to the Tzaddik. When one humiliates and causes him pain, oh..... G-d have mercy. It is worse than all the sins in the Torah, worse than everything!

There is nothing worse than opposing the Tzaddik. G-d have mercy! One suffers from this in this world and in the next – non-stop!

I thought that perhaps my father-in-law would repent. But I should not have been silent. I should have argued and divorced. I did not do so. In response to what my father-in-law did I was silent, sad for that I suffer very much. The Tzaddik's honor, G-d is more strict about this than anything else. Even unintentionally!

On the Tzaddik's honor, G-d is very, very strict. For G-d, it is worse than all the sins of the Torah – (violating) the Tzaddik's honor!

I drew close to Rebbe Nachman before my marriage, and after the marriage we did not have our own apartment, so we lived with my father-in-law. He was a follower of major opponents of Breslov. He had a rabbi, but he was wicked. So my father-in-law was very opposed. He said to me, "I don't want a Breslov son-in-law, I don't want it."

I said, "What business of yours is it? It is not relevant to you. I will be in whatever division of chassidism I want."

He said to me, "Yes, whatever you want. But not Breslov!"

I had made a pact with Rav Israel that every day and every night we would meet. Once a day and once a night. Whether we learned together or not, at least we needed to meet. What would be? It was forbidden for us to talk together, to be together, to learn together.

One time my father-in-law locked the door on the eve of Shabbat and would not let me leave. He did not know of the pact we had made, but he did not want me to go to Rav Israel. I thought, "Tonight I won't go to Rav Israel as I customarily go the night of Shabbat."

In any case, in the middle of the night he did not know. He thought that Rav Israel was already sleeping, and I needed to go to sleep. So he opened the door and let me go out. But he watched me, and saw that I was scaping. So he knew that I was escaping to Rav Israel, and he followed me. I saw Rav Israel, we met, and when I returned, my father-in-law came after me and hit me and threw me to the dogs.....

Who ever heard of such a thing? Who ever saw it? He and his wife beat my wife with fierce blows, to bring her to divorce me. "What? My daughter will be with a *Breslover*? It's forbidden to marry them, forbidden to see them. What, is everything allowed? You know what is Breslov? Divorce!" But she said, "No, that I won't do."

The Thunderstorm

I am telling a very wonderful and awesome story that is impossible to tell. I am not exaggerating. On the contrary, all that I tell is less than a drop from the sea. One cannot describe it, it is a spiritual thing. It is a kind of a truth that cannot be explained.

Rav Karduner and I set out from Yavniel, the settlement near Tiberias. It was winter. We started our trip in the afternoon, from some settlement, and the weather was very pleasant. There was rain, but at the time of our travelling, there was sunshine. Suddenly a flood descended, a thunderstorm, and water poured down – a flood! It became like night, with such darkness! We could not see where to go. This way or that. We were in mud, I had never experienced such a thing. Then, seventy years ago, the Turks were in power, and it was dangerous. The Arabs were murderers and robbers. They ravaged, kidnapped and killed. In the night there was another near-flood. We were up to here in mud (indicates the level of the knee), and the mud was sticky. It was like glue. If we could extract one foot, it was like a miracle. It was like glue – how could someone get out of it? So in this state of things, we pulled up our feet and kept going. In any case Rav Israel, may he rest in peace, became sick. He came down with a stomach virus. As for me, this was the first time I was stranded in the wild, in the dark, a flood, not knowing where to go and how to come free from the mud. Such darkness and mud, it cannot be described.

In short, we gave all our strength to reach some place, for we were in danger of dying from the cold. G-d had mercy on us, and thus we went. A long time passed, we continued through the mud without seeing any hope of reaching a settlement. We were in darkness, not knowing where to go, whether one direction or another. We did not know where to go..... in any case, we summed up all our resolve, and thus we reached a place. Suddenly, I saw a light from afar. Back then, there was no electricity, only gas lights. But through a window, I saw there was light in a house. Then I said this must be a settlement. But how would we get there?

G-d had mercy on us, and we reached the house. The farmer there saw us covered in mud, so he brought us into his house, and we entered a room. The room became filled with mud and water. Then we said "We need some tea to warm our stomachs and our feet." Then he said "We have a stove, there is a large water heater sitting on it. We'll give you as much tea as you like."

So, with G-d's kindness, we had tea, and a room. We were on dry ground in the room. We prayed the evening prayer, as if nothing had happened. As if there had been no mud, as if all that had happened had not happened. Even though we were utterly exhausted. Yes, G-d creates anew, we were like new beings. But I felt then that I was so exhausted and weak. My whole body ached, every limb. I just wanted to lie down. I thought, "If only they would give me a place to lie for a month, perhaps after that I would begin to move again. I would not ask anything of them – just to lie down."

In the evening we had something to eat, but I just wanted to get to bed. I had no interest in eating or sleeping – only to get to bed. I asked the owner of the home, “I would like to lie down.” So he gave me my bed, and I collapsed into it like a dead man. Oi oi.....

Rav Israel, before going to sleep, had several words to say to G-d.....

Is that how one treats one’s soul? One needs to confess, to speak to G-d, the soul needs to emerge. (This is the message Rabbi Israel gave through his actions.) In the end, after finishing his confession and saying the “Shma” – it was as if nothing had happened. His recital of the “Shma” was with such intensity: “Hear, Israel..... and you will love the L-rd with all your heart.....” Well, I thought to myself, “Tonight I cannot rise for Chatzot*. After being through a flood like that, how could someone rise for Chatzot? Tonight – no Chatzot.” But he had an iron will, like a lion. He rose at midnight, and I could not understand, on the level of nature, how he could do it. Our bodies were so utterly broken and tired, but he rose and began praying Chatzot.

I heard him praying, but I could not move a limb. I wanted to get up – how could one sleep through such a Chatzot prayer? How? I could not move a limb, so I lay there, but thank G-d I heard his Chatzot.

In the end, I summoned all my strength, got out of bed and stood up. “Come what may!”

Rabbi Israel was sitting at a table. I approached the table and a fear came upon me, I saw his face – it was burning like a fire!

I approached the table, but before I got there, there was an earthquake!

The table and the whole floor shook. The floor shook, the table shook, and Rabbi Israel shook. He was shaking, and the table and floor shook from his shaking!

Afterwards, the time for the morning prayer arrived.

Rabbi Israel prepared for the prayer. After such an intense Chatzot*, he prayed in such a way that the entire village could not pull themselves away. Each one had work to do, they were farmers. And all of them surrounded our house from the sounds of Rabbi Israel’s morning prayer. They just stood there, listening to the prayer of Rabbi Israel.

I remember how Rabbi Israel prayed. He reached the blessings preceding the “Shma”: “To the blessed G-d they give pleasant (praises), to the living and enduring G-d they sing songs and make their praise heard. For He alone is exalted and holy, acting with might, creating anew.” Every word infused my heart with such light. I stood by the door, in fear. A great awe and fear fell upon me. So I approached the door and grasped the doorknob. I could not bear the intensity of the light, I could not bear it! I could have died right there. So I said, “I’ll stand by the door. The moment I feel there is no way I can stand it, that I’m in danger of dying, then I’ll pull away.” Thus it was. I’m not exaggerating. I stood ready to leave, thinking that at the moment I could no longer bear it at all, I would flee. I stood by the door..... I am not lying, not exaggerating. What I am saying is truth of which we have no conception. I still did not..... It is impossible to describe how it was. Thank G-d, there were many times when I heard the prayers of Rabbi Israel, and sensed it was beyond the ordinary. He did not need to struggle with his pride that it should not overcome him. He was free from all the desires. Only Rebbe Nachman can achieve wonders like this. Rabbi Israel’s body was in this world, he spoke with people as if he were one of them.

Well, the owner of the house approached us after the prayer. There were several rooms in the house, and in one of the rooms there was also a table and chairs. He put on the table all that he had in the house. It was a time of scarcity, but they were blessed with abundance – olives, eggs, cheese, yoghurt, butter – a large table with all the good food one could desire. Farmers have food in abundance. This man approached us and said to Rabbi Israel in humility, as if standing before a king, with awe, “I request of Your Honor to come in and eat.”

So we went in, and there were all the varieties of food one could imagine on the table. Then the farmer said, “Here everything is kosher. You don’t need to worry. The olives are kosher, eggs – kosher, milk – kosher. I’m not a goy*, we are kosher, everything is kosher.

Rabbi Israel said to him, “No, no, I don’t need more.”

When I saw this, I felt my self-confidence sink. “What impression am I giving to the world,” I thought. Then the world was not as it is now. Then people were very strong in faith, prayer, fear of Heaven, piety. Not like today. But I saw Rabbi Israel’s service of G-d, after that all the Torah leaders in Tiberias who tried to influence me lost importance in my eyes.

Once in my life I saw such a “Purim” (laughs). Yes, the farmer’s boys and girls had short sleeves. They covered their heads and their hands in awe and fear. Small girls at the age of twelve to fifteen, they are allowed to go with their hair uncovered, a girl does not need to cover her hair. But they did not know that. So they covered their heads with towels and also fastened the head coverings with shoelaces, that they should not fall, G-d forbid. Also their hands. It was charming to see such a thing.

The Story of Rabbi Tzvi Rosenthal

Rabbi Tzvi Rosenthal was an exceptional student of the "Chafetz Chaim". He came to Tiberias, and I told him that Rebbe Nachman is a matter very hidden from the world. "If you put your heart and mind into the words of Rebbe Nachman, you will become something different altogether!" I said to him, "Rabbi Tzvi, there exists today the book "Likutey Moharan", about which the whole world does not know!"

So he started to learn, and became a follower of Breslov. Aha? A Breslover? His wife, his father-in-law, the whole family said "What's this, Breslov!"

He said to them, "I want to be Breslov."

During the period of Rabbi Tzvi's coming close to Breslov, G-d arranged this according to His plan: Rabbi Tzvi left his house one Friday morning to pray, and did not return all day. He saw that he was in danger, so he took his talis* and tefillin* and went to pray. After praying, he was accustomed to coming home, to eat and drink. This time he did not come home. His whole family was waiting moment by moment for his return. "Now he will come, now he will come. How could it be, someone goes to pray and doesn't come home?" He left his wife and father-in-law, and he also had small children, and he went to Jerusalem.

The entire town came to me, asking me to tell them where was Rabbi Tzvi. Could I tell them he had gone to Jerusalem? So I told them, "I don't know."

They asked the police, "Where is Rabbi Tzvi?" The police did not know. His wife searched in all the synagogues but he was not in any of them. Shabbat came and he was not there.

Well, there was an uproar throughout the town. "Rabbi Rosenthal went to pray and did not come home. What these Breslovers do! On Friday, the eve of Shabbat, they took away Rabbi Tzvi. He has a wife and children. He disappeared, who knows where he is?"

Several people said that the Breslovers sent him to Uman, for the main point for them is Uman. "He's already a Breslov chassid," others said. "Perhaps he is in Tzfat, perhaps Jerusalem." In any case, they did not know where he was. But one thing was clear: Rabbi Hirsch was lost, disappeared and not with us.

On Friday afternoon, shortly before the candle-lighting of the eve of Shabbat, they sent one of the strong men of Tiberias, who knew how to ride a horse with great swiftness, they sent him to Tzfat. Rabbi Tzvi had family there. They thought that perhaps there had been an argument in his house, and he had gone to Tzfat. They sent the man on horseback to Tzfat, and he was fast enough to return to Tiberias and tell them that he had visited the entire area, and also Rabbi Tzvi's family, and Rabbi Tzvi was not to be found.

So, there was an uproar throughout the town. "The Breslovers, the Breslovers, they took Rabbi Hirsch from his family on Friday. He went to pray and he's gone." In any case, they lit the candles to honor the Shabbat, and Rabbi Hirsch was gone, gone, gone. The family and the children wept. "What a Shabbat! Where is Rabbi Tzvi?"

His wife and my mother and also my wife, they went to the house of Rabbi Israel and threw stones. "Where is Rabbi Tzvi, where is Rabbi Tzvi!"

What a Shabbat for Rabbi Israel.... they broke everything in his house, they paid no heed to the violation of the Shabbat. They broke a barrel of water so that three or four kabs (translate) of water spilled into the house. They threw all the stones in Tiberias into the house. Well, one needs to sleep at some point, so they took a break to go to sleep. But in the morning, everyone arose and cried, "Where is Rabbi Tzvi? What? The Breslovers make such troubles, a person could get killed! What is this?!"

In any case, on Friday they already went to the Muktar (translate), and the Muktar sought cases like this, because he loved money. He would be able to take money from the family of Rabbi Tzvi and from mine, so he would profit well from it. He said to his wife, "With the Breslovers, anything is possible. I think they sent him to Uman. He's not in Jerusalem, not in Tzfat – they sent him to Uman." At that time, the British were at war with the Turks. "It's a spying mission. With the Breslovers, war is not a factor."

In any case, my mother and my wife and family all came to the prison and saw me through the windows. They said "How are you? You left in the middle of the prayer service."

So, several hours passed. Then the main sergeant who commanded the policemen, he knew that with the Muktar, he had a good friend – what he commanded him, the Muktar would do. This traitor, the Muktar, he already knew what to do. He came and brought me out of the prison. The top officer, the general, spoke to me harshly. He was a general, he said "Tell us where is Rabbi Tzvi!"

Before this, they laid me on the floor and raised my feet up, and tied my hands with a rope. They had heavy metal rods. One policeman stood on one side, and another on the other side, and my feet were suspended above. They said to me, "If you tell us where is Rabbi Tzvi, good. If not, you'll die! We'll beat you with deadly blows!"

My family could hear how they were talking to me, and they feared that if I were beaten, I could die. Arab policemen are likely to give fatal blows. My mother and wife were sobbing. The men tied me, lying down with my feet suspended, and they were clutching the rods, and the general said to me, "Tell us where is Rabbi Tzvi!"

I said "I think he went to Jerusalem."

Then he said to me, "You know, we will send someone, a soldier. If he is not found, we'll kill you, you'll die. We will beat you to death. Tell us the truth!"

So I said, "That is the truth. G-d knows it is."

Then they left me alone, and sent someone on Shabbat to Jerusalem to search for Rabbi Tzvi.

Rabbi Karduner and I were in danger, they claimed that we were spies. Russia was at war with the Turks, and the Turks said we had sent people to Russia, we were in danger of being accused for spying. There were heavenly miracles. In any case, on Saturday night they found Rabbi Tzvi in Afula, and said to him, "Know that Israel Ber and Rabbi Israel are in prison, they are in great danger. Come back with us, we will take you to the car." When he heard we were in danger, he went with them and they returned to Tiberias on Saturday night. But my family wanted me to be freed from prison so I could go home, and according to the law, no prisoners were allowed to leave in the night. Someone in prison had to wait until morning to be released. In the night, no one was released! But the Muktar and the general, they knew what to do – they freed me on Saturday night.

But I forgot about the three wealthy people of Tiberias.

Oi, they were from the new Zionists, and they made a joke out of all Judaism and out of the Torah. But even so, they were born in the land of Israel. The oldest had a flour mill. He was an important and wise person. His family, his father and grandfather, were chassids, so he wore a streimel* tipped to the side, according to the fashion. He would wander about with two other friends. He was not old, but he was old compared to them. His name was Israel ben Zalmon Zunines.

The other two – one of them was the owner of the biggest drugstore in Tiberias. He was a wonder even in Jerusalem. He knew the work well, he was an expert. That was the second.

The name of the third was Leibel, Aryeh. He was the biggest wood-dealer in Tiberias.

So these three were friends, and they mocked Judaism, like the wise son in Rebbe Nachman's Stories. They made a joke out of going to pray. They went to synagogue, but it was like an act, a joke – that was the intent in their going to synagogue.

So they went to synagogue, and Rabbi Israel's house was amongst the synagogues. They heard a great commotion, throughout the town. Also my family and that of Rabbi Tzvi were gathered by the house of Rabbi Israel, and there were screams and crying. This was the first time in their lives that these three men heard such a disturbance, they had never seen a huge gathering like this. So they asked, "What is all this noise about? What happened? This is a synagogue, one is supposed to pray here. What happened?"

"Haven't you heard? Israel Ber became a Breslov chassid."

"Yes, we heard. What of it?"

"They took away Rabbi Tzvi, he disappeared. He went on Friday to pray and did not come home."

They heard news such as this, such a production. They went to Rabbi Israel's door, but it was locked. He locked the door. He prayed the morning prayer, such a prayer, oh! I did not hear his prayer, but I was told it split the heavens, such a prayer.....

My family and that of Rabbi Tzvi were standing by Rabbi Israel's door, and also Mordechai the Muktar stood there with policemen. They waited for Rabbi Israel to finish his prayer, and then they would ask him to come outside. If he were outside they could take him. If he were in his house it was forbidden, but if he were outside they could do it. That was the law.

In any case, these three waited by Rabbi Israel's door, and they found Mordechai the Muktar. They heard the prayer of Rabbi Israel, and fear befell them! They had never heard such a prayer. Oh! So they were aroused to give all their heart to Judaism.

All of them, Israel the one with the flour mill, and the other two, they said to Mordechai the Muktar, "Go away!" They outnumbered him, he was afraid of them, they were not ordinary people. They told him to leave, so he left immediately. They stayed there, they did not go the the synagogue to pray. They waited until Rabbi Israel finished the standing prayer of Shabbat, and they knocked on the door, saying to Rabbi Israel, "We sent away Mordechai the Muktar. We want to speak to you."

So he opened the door and they came in. They were clever and wise, but they were vanquished by the prayer of Rabbi Israel. They asked him several questions, and he answered them one at a time, in order. He answered everything they asked. They were stunned, they had never heard words like these. They asked Rabbi Israel their silly questions: "What is Breslov, and the other chassidic divisions, and all the religious people, what do you have beyond what the tzaddikim have, or what the wicked have?" They asked jokingly, but Rabbi Israel answered them in truth, with wisdom, he gave them a good enough answer. They were annulled before Rabbi Israel, and they loved him just from speaking with him, and they came close to Rebbe Nachman and gave support.

On Sunday I worried – perhaps the Muktar wants money, he will come again and take me to prison. "Give money, where is Rabbi Tzvi?" The main thing was money. Then I found a spot near the synagogue. I thought, If Mordechai the Muktar and his policemen come, they will not find me. So they can search. In any case, I stayed there until the afternoon prayer. Then I entered the synagogue, to pray the afternoon prayer and to hear Kedushah*. Then the elderly Rabbi Kehat came, along with Rabbi Tzvi's father-in-law – they were friends. Rabbi Kehat went to pray the afternoon prayer, and he heard that the police had taken Mordechai the Muktar to Istanbul – he had been accused of being a spy. Rabbi Kehat said "This is a matter of Rabbi Israel Karduner. Rabbi Israel gave the Muktar a punishment. G-d punished him for that Shabbat." They took the Muktar, and since then he disappeared. He was not seen in Tiberias again. I think that they killed him, he was suspected of being a spy.....

This was the period of the English, they were at war with Turkey. Here in Israel the Turks ruled. Also in Syria and Lebanon, the Turks were everywhere. The suspicion was that Mordechai was a spy. He was spying on everything connected with the Turks, and delivering it to their enemies, the English. In short, spying. So after several hours, the police came and took him to prison. From that Sunday until this day, he did not return to Tiberias or even to Israel. He left a wife and children, and no one knew his whereabouts. Perhaps they killed him, it was not known. Tiberias was left without the Muktar, without Mordechai. He gave Rabbi Israel a Shabbat like that, so he was given a Sunday like that – that they took him to Istanbul and he never returned all his life.

Also, the general who brought me out of the prison to beat me savagely, he also loved money like Mordechai the Muktar. It was he who invented the claim that we were spies, that we were sending people to Russia, to Uman. So, on Sunday they sent him to Istanbul. "He's a spy." And he never returned to Tiberias.

The Sephardis are a people unto themselves. They don't know about the affairs of the Ashkenazis, and the Ashkenazis don't know about the Sephardis. They were like two separate religions. The Sephardis and the Ashkenazis – one did not know from the other. But the story of Rabbi Tzvi spread throughout the city. All the Sephardis knew that Rabbi Tzvi went to pray on Friday morning and did not return. There was an uproar throughout Tiberias, among both the Ashkenazis and the Sephardis. Everyone was talking about Breslov. "What is this? This is an incredible story, the likes of which we never heard before. How could one do such a thing – to go to pray Friday morning and not come home?"

Oi, when I remember the story of Rabbi Tzvi on Friday, the eve of Shabbat, I become a new man. Who ever heard of such a thing – one goes to pray at sunrise, not saying a word, he goes to pray and is lost, disappears, nowhere to be found – who ever heard of something like this? Everyone said "This could only be a Breslov story. The Breslovers are capable of such things. The whole world does not know, there is nothing like this in all the world, only in Breslov."

Oi, the story of Rabbi Tzvi Rosenthal is a wonder, a beautiful story. From generation to generation they will recount the story of Rabbi Tzvi Rosenthal. When the Messiah comes, they will also tell it, and there will be great rejoicing at how Rabbi Tzvi went on foot to Jerusalem on Friday. This story needs to be published and posted throughout the city, to publicize that there was a man such as Rabbi Tzvi Rosenthal!

He said to Rabbi Israel, "I'm not like Israel Ber, I cannot endure much. So I'm afraid I will not be able to stand in the face of the opposition. They will not let me be Breslov. So I want to go to Jerusalem. In Jerusalem there is Rabbi Shlomo Wexler and other followers of Breslov. Here in Tiberias I cannot manage. I am not a hero, I must go to Jerusalem. I have no money, so I will go on foot. Thank G-d, I have strong feet and a strong body. I can reach Jerusalem on foot."

(Part of the conclusion of the story is according to the version of Rabbi Shmuel Kroiser, Rabbi Israel's father-in-law.)

On Sunday, a meeting was called with all the major rabbis attending, and there they signed on a document forbidding Rabbi Tzvi to stand within four amot* of Rabbi Israel. Rabbi Tzvi was obliged to shake hands in agreement with the ruling. After this incident, he came to the yeshiva, said that he

had something to tell me, and whispered the story to me. I felt sorry for Rabi Tzvi that he did not have more courage. I went into the town and told the story to Rabbi Israel. When he heard this, he drew out a sigh from his heart. Not many days after, the news spread that Rabbi Tzvi had been overcome by great weakness due to lung problems, and the doctors said he was in danger. All the small children went to the graves of the tzaddikim to pray for his healing. Rabbi Israel and I were also there, as well as the wife of Rabbi Tzvi.

When I told Rabbi Israel of the story about the rabbinate's decree, he said, "Run and tell them to tear up the document." Being that he made me a messenger, I ran immediately to fulfill the mission. I found there his whole family, as well as the very elderly Rabbi Kehat. When he heard what Rabbi Israel had commanded to do, he said to the father-in-law of Rabbi Tzvi, "Listen to what he says, and tear up the document." But his father-in-law was not willing under any circumstances.

In the night, I saw Rabbi Tzvi in a dream. I went to the mikveh, and he came, telling me he had received a letter forbidding him to talk to me, forbidding him to be Breslov, and he had agreed to it. So I said to him, "What have you done! Why did you do that?"

He answered, "My handshake had no significance until I would actually carry out the agreement. It is like one who vows to break the Shabbat. The vow is irrelevant, because we are already under oath to observe Shabbat."

He said that now he would not listen to the rabbis, come what may. He regretted, he had signed, but he had broken the agreement. Afterwards, he went with me to the mikveh, and some people saw us together, but thank G-d, we were saved from them, thank G-d.

Afterwards I realized it was a dream. We had not really been at the mikveh at all. But then I heard the cries of Rabbi Tzvi's wife, "Rabbi Tzvi has died! Rabbi Tzvi has died!" He had lived several days, fallen ill..... and he died. He was a true hero! He said that even if he were to die, he would be Breslov.....

The Story of the Desert

Oi, what happened in the desert.....

I sat on a camel, and a wagon cut in ahead of us, badly frightening the camel. He rose up angrily, I did not hold on tightly, and he threw me high into the air. Everyone said, "He'll die for sure, there's no hope for his life. He's dead, he received a death-blow!"

G-d did a miracle. It was during the summer, in the time of the wheat harvest. So there was a mountain of straw, and I fell on it and remained alive. After that I suffered a disease in my eyes.

Oi vay oi vay, what a disease..... it is a miracle that I had eyesight all the days of my life after that. There was an infection in my eyes, I could not see a thing. My father was blind, and now it appeared I was going blind as well. I became very weak, I had such pain in my eyes, it was impossible to live, to bear it.

That lasted several days, and then it improved a bit. But I had no strength and could not see. They told me that there was a group of twenty people travelling to Tiberias. But I had no strength and had not eaten. I was not a person, only a corpse.

Thus it was. I went with them. There was among them a Sephardic Jew with a store in the village. During the time of my eye infection I was with him. He had a mule and he was going with the group headed for Tiberias. I asked him if he would let me ride on the mule. He said to me, "There are sacks of wheat on the mule, I can't." Then thieves came and stole the mule along with the wheat.

I said, "I also want Tiberias, I don't want to work. I want to repent, I want to return to Rabbi Israel Karduner."

There were twenty people in the group, they all went on and abandoned me. I could not keep going, what to do? I was going about wearing some piece of clothing. Then some Arab came upon me. He searched me, looking for money. So he took my clothes and left me naked.

So they left, but I could not continue, I could not walk. I had no shoes and I was sick in my feet and my eyes. So they left and I remained. Oi, who could describe it?

I remained there, without bread, without water, without anything. Well, what can come of this? I saw my situation and thought, 'What will be with me? In the night, lions and wild beasts will eat me, and no one will know a thing about it.' I pictured in my imagination, 'They will eat me, I will survive, but they will eat my hands and feet.'

I thought, 'What suffering is waiting for me? I want to see my bed. How can I see it?' (check translation) I had no water, no bread, I had nothing. What could come of this?

I saw I was in such terrible straits, so I said, 'Here no one will hear me. So I'll scream to the heavens, to the heart of the heavens. I will scream with all my might until I die!'

I screamed such screams. I told G-d, "You see my condition. What can come of this? I want to repent, I want to live." I said, "Master of the World, You can do anything. You can help me. If You let me get out of here alive..... I will offer all the days of my life only to serving G-d!"

I accepted on myself a vow that cannot be annulled, a vow with the consent of the many (? Check translation) I accepted it on myself. "Master of the World, I see that here I am far from life. But if You help me..... I will offer all the days of my life only to the service of G-d!"

So, I screamed.....

In the wilderness, one can hear sounds from a great distance. I heard the sound of horses with metallic equipment, and I thought, 'Perhaps this is my salvation!'

And so it was, it was a salvation. Two horses with riders came and saw me. The tears from my eyes had soaked my clothes, and they sighed at my condition. They said to me, "What can we do for you?"

I thought, 'What can I ask of them? They see my condition.'

They said they were going to a village and there they would say that I had escaped from the army, so soldiers from the village would already catch me. Then they decided, "We need to bring him to the village." Then they went and I did not see them.

Then soldiers came, they grabbed me and would not leave me. They were riding on horses, and they told me to go behind them. I said "What, can I follow after horses?" I crawled on all fours, I did not walk upright, I went on my hands and knees. Well, could I be expected to crawl after horses? What? And they sat on the horses, saying "Go like that with us."

So, I went with them. I thought they would wait for me. But I saw that they were sitting on the horses waiting to go, and I saw their horses, and I was behind them.

I followed the horses. After some time I lost sight of them. But I had the path, so I followed it, until I reached a place where animals were being shepherded, goats. Oi oi, I can't relate all of it.....

I asked them to give me water to drink, I was thirsty. So they brought me a big jug of yoghurt (leben – check translation). Oh, that was a miracle. If not for that, I would have died. As if I needed neither to eat nor to drink. After that an Arab with a horse arrived. But the Arab was poor and his horse was not in good condition, it was full of wounds. I asked him to give me the horse, I said "Help me. When you reach Tzemach, I have family there. They will give you a lot of money if you take me." So he took me, but afterwards he regretted it.

In any case, they took me to Tiberias by way of the sea, and I arrived home. There in Tiberias, the group that had been travelling on foot told how thieves had stolen everything from them. The people told them that it was because they had deserted me and did not help me. They had told my family that I had remained behind, they did not know where, and I was alone.

I had wounds on my feet, I had walked on mud. The doctors checked my feet and said, "You must not go to the mikveh. If you go to the mikveh you'll die."

I did not listen. "Me without a mikveh?!" So I went to the mikveh, and the smell of my feet was horrible. G-d helped me. I suffered and suffered until the disease passed, and I survived.....

I saw my situation – a sick man who cannot walk, with no water, no bread, what can come of this? Also wild animals. But I had uttered such screams. I said "Here there is no one before whom to be embarrassed, here I can scream." So I screamed all the way to the heavens!

I had already lost hope, but I said, "Master of the World, You can do anything. If You take me out of here alive, I will dedicate all the days of my life only to serving You." Oi, I did not merit to fulfill the vow, I did not merit. There was famine, yes.

There was a rabbi who saw what I was suffering. He released me from the vow along with several other rabbis. I told him my story, and he said "It is possible to annul."

But just this alone, G-d took me out of such a place, such a place of death. There was no one there to care for me, to help me, and I was saved. G-d saved me. It is impossible to imagine, I cannot tell it all.....

I had good handwriting, and my yeshiva needed to send out letters. So they asked me to come and write for them. To write in the night hours. I sat in the synagogue, in deep depression. I thought, "I already dedicated all my life only to serve G-d, and here I am, writing letters to earn money, to earn money?" But all the same, I sat and wrote.

Suddenly, in the middle of the writing, a rabid dog entered, with saliva drooling from its mouth and fearsome eyes. He was running and running inside the synagogue with such force. I sat there and saw this, I saw that he was a rabid dog, rabies – what to do? Near me there was a closet with books. I took out the books and climbed into the closet. It was very small. In any case I climbed into the closet, and the dog came and gought with me. He wanted to open it, and I held it closed so that he could not open it.

I was here, and the dog came in my direction. This was by the grave of Rabbi Meir Ba'al ha Ness. The dog came toward me and wanted to bite me, and it was as if someone was preventing the dog from reaching me. That is really how it was.

So, the dog stood there and looked at me and I at him, but he could not come near me. Suddenly he ran out of the synagogue. But I feared he would come back, so I ran to shut the doors.

I understood this as a punishment: I had taken a vow not to work, and here I was sitting and writing.

Oi vai, I saw other amazing things. Thank G-d, G-d saved me from the dog as well. It was similar to the story of my being stranded in the desert. Here I had been alone in the synagogue with a rabid dog, he could have.....

One time I went out in the fields. It was close to the time of the afternoon prayer, and I came across two Arab murderers. I do not know how I was saved. They left and I remained alive. I am not lying, I am telling it as it was. Two Arabs, real murderers. They could have killed me in a minute, and I was saved!

In Meron one time, a terrorist came upon me. But G-d did a miracle for me. The terrorist could have killed me, and no one would have known my whereabouts. But miraculously, the terrorist feared that if he would shoot me, the Jews would hear the shot and search for him. He feared that perhaps there were many Jews that hunt down and kill terrorists. So he kept quiet and went on his way with his gun, and I went my way, and was saved from the armed terrorist. He could have killed me in an instant.

Likewise, one time I wanted to go from the Western Wall to Meah Shearim. I spoke with someone who knew English, and asked him to speak to a British policeman. The policeman said he would take me, and we started to go. The policeman went with a gun. He was an armed policeman and yet he was afraid. I was not afraid.

So, I thought he would continue going with me, he was a policeman. But he went with me into some café, and then he disappeared. I was left alone, without the policeman, without a gun. This was by the Shechem Gate, not far from Meah Shearim. In any case I continued until I reached Meah Shearim.

This was a miracle, I don't understand it. It was a time when the Arabs acted wildly. He entered into a café with me, and suddenly disappeared. I looked for him, he went, leaving me in the café, he assumed that Arabs would come and kill me. It was a trap, he did it intentionally.

He and I were one against one, and he had a gun. He could have killed me, and G-d saved me from him, and from the Arabs as well.

I would go to do hitbodedut* in the fields at night, and I feared. One time I went to do hitbodedut, and saw a wolf. A wolf is like a dog, but he is brazen, stronger and larger. His face and his eyes..... it instilled fear. For one senses that here is an animal who can tear apart. But thank G-d, I saw that the wolf went his way and did not hurt me. I looked at him, and he looked at me. He was afraid of me, and I of him, and we stared at each other. Well, what will come of this?

The Melodies and the Prayer Service of Rosh ha Shana

Oi, the melodies of Rosh ha Shana, "Every creation will know that You created it, Tzaddikim will see and rejoice, / And the upright will exult, / Chassids will celebrate in song."

Oi, what an experience. Such melodies of Rosh ha Shana, such melodies..... it could revive the dead. All through the year we lived from the melodies of Rosh ha Shana. Anyone who needed to revive himself would start to sing the melodies of Rosh ha Shana.

We would pray at the grave of Rabbi Shimon bar Yochai. After the prayer service, the time passed. I had already eaten, and after the meal I went back to the grave of Rabbi Shimon. Rabbi Israel Karduner was standing alone at the grave.

He stood with such trembling, in awe, with such attachment, such joy, he wanted to see this immediately: "Every creation will know that You created it." Nobody knew where he was. I sensed that he was down below in the synagogue, so I went to listen, to see what was going on there. I came, and saw he could not move at all, "Every creation will know that You created it."

Ay, he said these words, he implored of G-d, "When will this be, 'Every creation will know that you created it'?" He was shaking all over, and the whole building also shook, "Every creature will know that You created it." He would not enter the grave of Rabbi Shimon wearing shoes. It was in the winter, in the cold, such cold..... without shoes, like in the Holy of Holies*. He would weep, I cannot describe it. One could think this was a lie, it does not seem possible. How can a human body shed so many tears, or bring out such a voice! But I saw that each time, the crying, the tears were more intense. To the contrary, it kept rising in intensity.

This was in the winter, very cold. But in the place where he stood – when he finished he left the chamber, went out. It was like opening the door of an oven, a sauna. Heat came out of the chamber. And the room was wet with tears. The grave itself was like a river, as if water was being poured on it!

I stood there thinking, “How does one merit to this? I want to cry like that also, I also want. How does one reach that?”

Rosh ha Shana with Rabbi Israel – the Messiah would be here already if it were not for those who mocked and disparaged Breslov. (Rabbi Israel) was always worried about the Jewish People. He always felt pain for them. “Where, where are the Jewish People? Where is the Torah, where?”

How can we rest, and eat and sleep with the suffering, these pains of the Jewish People? And today he is the Leader of Israel! They take all the money and all the glory and greatness of Breslov, and I – I am the Leader!

There are many leaders, but that is not Breslov. Breslov has very small numbers. But that is good. “A little is good for the Tzaddik!”

Oi, we need to go to all the swindlers, that they should know of this. On Rosh ha Shana, the opposers were humiliated. They came to throw stones. But when they heard our Rosh ha Shana prayers, and the melodies and the songs, they put down the stones. Fear fell upon them.

Wine on Purim

Rabbi Israel, may he rest in peace, started drinking in his house and danced in the house. I saw that every moment that passed, he withdrew more from this world, and entered another.

In any case, he began to leave the house, from the door to the street, to proclaim. “To proclaim, to proclaim, to proclaim, to proclaim.....” I went with him, he went the whole length of the street to the place of the major opposers. They were jokers, they ridiculed Breslov. He went there and entered a house. Everyone was sitting, drinking wine and telling stories. He came in as if it were his own home – and danced! There was there one elderly man Rabbi Leshke. He said to me, “Do you understand the dancing of Rabbi Israel? Can you understand it? This is very amazing dancing!” That is what he said to me – the head of the opposers, their leader! He saw the dancing of Rabbi Israel, and it nullified him.

Rabbi Israel went in amongst the opposers, amongst snakes and spiders, and he dissolved them to nothing. Who ever saw such a thing? How did he find the arrogance to enter into the celebration of the Evil Side and to say “Come come come come, I am not afraid of you!” Anyone who saw the dancing of Rabbi Israel was completely subdued.

In a state of shock, I travelled to Jerusalem. I was in Tiberias, Rabbi Israel passed away and I was left on my own. The only one in the whole city, the only one! And I laughed at everyone. I would dance in my house, and my house was always filled with joy, songs and dancing – even alone, even on Shabbat. There was such a force, it was amazing, a wonder from Rebbe Nachman. Also, everything I did sanctified G-d’s name. I travelled to Jerusalem, and the whole town of Tiberias knew. “Israel Ber, we did not hear his Shabbat songs. He must have gone to Jerusalem.”

And when I came back, they said “Hey, Israel Ber came back from Jerusalem. He’s brought new songs with him.”

I brought the sick man with the disease of memory lapse, and the whole town was amazed. “Israel Ber brought a Shabbat guest to Tiberias. His wife hardly has a crumb of bread, how does he come to bring a guest?!” Yes, a guest. And yes, more and more.....

Tiberias was not Jerusalem. It was a small town. Everyone knew all that was happening. And I went to Jerusalem, and instead of bringing back money, I brought a guest. Such a story, it is a sanctification of G-d’s name. Everything was a sanctification – I danced, rejoiced, was happy – all of it sanctified G-d’s name. It was automatic, it gave honor to G-d in and of itself.

Purim fell out on Thursday night, and I did not have money for Shabbat. I was together with everyone, and all of them were opposers, they were joking at my expense, and especially on Purim, the time for joking. I was there, and I wanted to drink, but the wine had been finished, there was none left. The money I had with me amounted to half a lira, and back then, half a lira was considered a large sum. But that was all I had for Shabbat. Purim was on Thursday, and Friday it would already be time to buy for Shabbat. I had half a lira in my pocket for Shabbat, I said “I want wine.” But there was no wine, it had been finished. So I took out the half-lira, stood up, and gave it to them. “What, there’s non wine? Take the half-lira and bring wine!” Everyone laughed at how I gave away all my money. It was a joke.

So they took the half-lira from me, and I thought, “What have I done? What will be tomorrow? I won’t have for Shabbat. Why did I give away all my money?” But they did not buy wine,

they understood that I was drunk and they knew I was poor. They were worried that that was all the money I had for Shabbat, half a lira. So they did not use it. So there was no more wine, but I was already drunk.

In the morning, they gave me back the bill, my half-lira. "Take the half-lira, you remember you gave half a lira?" They were mocking me, as Rebbe Nachman said, "The matter of Breslov is sunken in shame, but has great honor all the same!"

They ridiculed, but it was a great honor. They saw how I took the half-lira meant for Shabbat and used it for wine for Purim. It was a wonder to them. "Who would do such a thing, a poor man whose entire wealth amounts to half a lira for Shabbat, and he spends it on wine?" Now many years have passed, and I remember it like today, the way I took half a lira out of my pocket and gave it to them with a full heart, yes. "Go and bring wine!"

Master of the World, G-d have mercy on us. The Evil One wants to topple us down all the time, and cause us to forget everything. He wants us to think of ourselves, "Who are you, what are you, what are you talking about?" He wants that words like these not remain in the world. For the Evil One, they are like a deadly poison, he does not allow it, yes. But thank G-d, Rebbe Nachman said "I did not finish? I finished and I will finish!"

He began to help us, to extract us from the darkness of this world. The Evil One does not want this, but Rebbe Nachman does not ask him, he said "I finished and I will finish!"

Thank G-d. We don't know the kindnesses of G-d, it is hidden. We have no idea of what we don't know. What we merited in these generations, what we merited. We are unique in all the world. All the world does not know, such wondrous things are in the world, and people know nothing of it. We are the exceptional ones from all the world, who merit to speak and hear words like these that the whole world does not know, even Breslov chassids*. We are unique in the world.

The Festival of Passover in Great Plenitude

Oi, oi, where are all my melodies? I had so many, and they were forgotten.

Are you familiar with the song from Passover, "Adir be Melucha"? "To You, to You, to You, G-d, the Kingdom." The kingship and the honor, only to G-d. "Who is the King of Honor?" Not for us, we don't want the honor, the honor only to G-d!

Oi, what Rebbe Nachman revealed about joy, about music – there is nothing like it in the world! New, new ideas, that are amazing to everyone. "How did he understand the matter of music?" The melodies of Rebbe Nachman, they are awesome, they bring joy to all the world.

Rebbe Nachman said, "It is good to enliven oneself with some melody, to sing some melody."

Oi, what would be if they will hear the melodies of Rebbe Nachman? All of them will fall, they will fall and won't be able to speak or stand. We have such wonderful musicians, the best in the world, but the music of Rebbe Nachman surpasses them all, all of them are embarrassed!

Who can conceive or describe what is music? Rebbe Nachman says that all the musicians don't know at all what is music. They may be worldwide masters, they may put everyone else to shame, but Rebbe Nachman says they don't have any idea what is music. He does not just say it, he shows them that they don't know at all.

I always wanted to publish, but I did not have the money. But thank G-d, now I have money to begin and finish. Rabbi Karduner gave his soul and the soul of his home and family to print, to print. If he sold some book, it was a miracle, who then was willing to buy books of Breslov?

There was one Sephardic Jew, he was a shoemaker, and he bought one book from Rabbi Israel. The book found favor in his eyes, so he gave Rabbi Israel all the honor in the world. "Oh! What an impressive book!" He gave him money, made him happy and kept the book. This shoemaker was like the Simpleton in Rebbe Nachman's Stories. His shoes had three corners, and he would praise them profusely.

Well, one of the major rabbis who was a vehement opposer, he also gave Rabbi Israel money. Here is the story: After Rabbi Israel drew me close, he could not return to Tzfat to his family, because I lived in Tiberias, and I was "chattan bTzfat" (clarify translation). So everyone, all the opposers would say that Rabbi Israel returned to Tzfat because I had joined the army (meaning not clear at all. Clarify). So Rabbi Israel wrote to his wife telling her to come to Tiberias, because he could not come to Tzfat. "When you have money, come with the children for the Passover Festival."

As soon as she received the letter, she went to a mule-driver who wanted to travel to Tiberias, but she did not have a penny to pay to the driver to take her to Tiberias. The driver came to Tzfat, and she told him she did not have any money at all. So he took all the items from her house – the pillow and bedding, everything. "When you pay money, I will return all the things. The mule travelled the

whole day and he needs to eat, and I also need to eat, and my family also needs to eat. Money, give me money!”

In Tiberias there was a couple who were famous worldwide. I remember it already a hundred years. They were always quarrelling. Every night, arguing and loud screams issued from their house. What was the argument about? Everything the husband said, she said the opposite. Everything he said, she said “No, no, the opposite.”

This couple, the husband’s name was Moshe and the wife’s name was Rachel. Moshe had a large house, like the Simple One in Rebbe Nachman’s Stories. I went to him and said, “The wife of Rabbi Israel has arrived with her children, and they need a place to sleep. Perhaps you and your wife could go to your childrens’ home, and give the use of your house to Rabbi Israel and his wife.”

He responded, “You don’t know? Who doesn’t know this? Everything I say, my wife says the opposited.” He said, “I won’t talk at all. You go and talk to her, and say that I don’t know what to do.”

I went and explained to his wife: “There are small children left out in the street, they have no place to sleep and eat. They are five small children.” She became frightened and said “Yes, yes.” If her husband had suggested it, she would have said, “No, no, no, under no circumstances.” But when I went and asked, I succeeded and she agreed. She went to her childrens’ home and gave her house.

So, Rabbi Israel and his family had a big house and a big bed for the children for one night, they were filled with joy.

In the morning, after the prayer service, Rabbi Israel said, “Come with me, come with me.” I went together with him to meet with a rabbi who was a strong opposer. I feared he would throw us out of the house. “Why, why did your wife come here, why didn’t you travel to Tzfat?” Rabbi Israel could not tell him that he could not leave me alone in Tiberias. Even though the rabbi knew this – he was a keen-witted scholar, and he understood on his own that it was impossible for me to go to Tzfat, and because of this Rabbi Israel had brought his family here. Rabbi Israel did not tell him that he had written to his wife to come, he only said to him, “My wife came here with the children for the Passover Festival, and I, I don’t have a house, I don’t have an apartment, I don’t have money, I don’t have what to pay for the mule, and she came already.”

So the rabbi said to him, “Go and look for an apartment. First of all an apartment, so that they will have where to stay, where to sleep. Come and tell me how much it costs and I will pay.” So Rabbi Israel said to the rabbi, “I already found an apartment, a very good one. But I still need money.”

So he asked Rabbi Israel: “Money? How much money do you need?” Rabbi Israel named some amount, and he opened up a drawer and gave him all the money he needed for an apartment. “Take for two months in advance.” So Rabbi Israel and his wife and children already had an apartment. And that rabbi was the biggest opponent to Breslov.

Good, so they had a house, thank G-d. But who would pay the mule-driver?

The whole city heard the uproar from the mule-driver, I remember it as if it were happening now, such intense screams. “What is this, I’m not used to this. I don’t understand, I never heard of such a thing. The mule works a whole day, he needs to eat, I need to eat. Why didn’t you tell me you don’t have any money? Why did you travel? If one has no money, one doesn’t travel. What is this? Can I work on credit? What, am I a store?”

Rabbi Israel already had money for two months rent in advance and also had the money to pay for food for the mules. He also had a large apartment, and thank G-d he received all the furnishings for the apartment that the driver had taken back again. The next thing was the matzas. It was two days before Passover and Rabbi Israel had no matzas. What to do?

I was learning in yeshiva, and I knew one businessman who needed business. He ground flour, and he had kosher flour for sale. He said to Rabbi Israel, “Yes, I have flour, Rabbi Israel, and I will give it to you.”

Rabbi Israel said, “I appreciate that, but I don’t have money now. After Passover I will pay you.”

The man answered, “I’m afraid of you!” And he gave Rabbi Israel as much flour as he wanted. From there, we went to someone with an oven. He saw Rabbi Israel and he was very pleased, for he knew that now he would have business.

“I need to make matzas.”

“Alright, I will let you. But what about money?”

“I don’t have now. I’ll pay you later,” said Rabbi Israel.

“I’m afraid before you. I trust you, I will give you free of charge.” So it was.

After Passover, G-d sent to him an elderly man from Yavniel who liked Breslov. Rabbi Israel told him he needed a warm coat and money. So the man gave him a warm coat, and also he had roosters. He chose one big, healthy rooster, and made soup from it for Rabbi Israel and I. Rabbi Israel said, “I don’t eat. Only bread and tea.”

The man said, "All my food is kosher, don't worry."

Rabbi Israel said "Not because of that. I only want bread and tea."

"But I made it already, I already cooked, it is all prepared."

Well, since Rabbi Israel did not eat, I also did not eat.....

Rabbi Israel received everything without money. Flour, matzas and also wine. I do not remember it all, but he paid for everything that Passover. I saw miracles. He took several barrels of water, and paid a lot of money so there would be enough water for the entire duration of the holiday, observing all the Passover laws strictly. He had everything he wanted. G-d gave him everything, he had all his needs in abundance. He did everything he could for Israel Ber, that perhaps I would succeed in drawing close to Rebbe Nachman. My father, he wanted to go to the place where they were distributing potatoes, so that they would have some in honor of Passover. The yeshivas were not in session then, and he wanted me to come and help him. But he hardly saw me, I had no time, I was all the time with Rabbi Israel.

Well, I cannot tell it all, but afterwards the opposing chassids were "happy". Had they forgotten? They went again to my father and said to him, "Your son has become Breslov!"

My father was very poor, and also blind in both eyes, he could not see at all. I said to him, "Father, I will listen to you about everything, except for this. I want only Breslov!"

Oi vey, my mother heard these words, and saw how my father cried and pleaded with me. So she said, "Lazy bum who wants only Breslov." My father and mother suffered bitterly, as if I had passed away, yes.

My wife's family was from Tzfat. Then my father told me, "Her father will hear that you have become Breslov, and he will take his daughter and not give her to you." Thus it was. My father-in-law was strongly opposed to Breslov, and said to me, "I don't want Breslov under any circumstances!"

I said to my wife, "What is this? He took me to be your husband, not for my chassidism. What? I want Breslov."

Rabbi Israel spent several years in Tiberias, and everyone, all the chassids were opposed. I was the sole exception, and I went together with Rabbi Israel all the time, to hear some words from him. They saw him and said "Israel Ber is going with Rabbi Israel, and he learns Breslov books. Have you ever heard of such a thing? He doesn't listen to his father, or to us, and he is very stubborn, he wants only Breslov."

There were no Breslov chassids in Tzfat, and suddenly I became a Breslov chassid. Everyone knew that Rabbi Israel was a Breslov chassid, and I learned with Rabbi Israel and suffered with him, it was very "happy".

I was very stubborn and wanted only Breslov. I slept in the synagogue, did not eat. I had neither food or money, and my father was blind and poor, and I was giving him so much grief. Who can describe what I endured? Now we laugh about it together. If you had been there, you would have cried with me together.

There is more and more and more, I am not telling it all, I don't have the strength. To this day there is more and more to tell. But I had great joy in that I merited to see such things, wonders. I saw the praying of Rabbi Israel and his hitbodedut*, and I saw that it was all truth and faith, the likes of which cannot be found in this world.

I was very happy. G-d had mercy upon me and allowed me to see such a thing, to see Rabbi Israel. I came to his house and saw him dancing, and thought, "Master of the Universe, You gave me dancing chassids."

The Elder from Kremintchuk

I heard from the elderly man in Meron, Rabbi Alter from Kremintchuk. He became Breslov during the time of the conflict, after his bar-mitzva. All the days of his life, his strong point was Chatzot*. He was very old. In the course of seventy or eighty years he had many celebrations. There were children and weddings. His face shined like that of a child, he had the eyes of a child. It was a wonder. For to rise at midnight is very difficult. He would rise every night exactly at midnight.

I told him what I was enduring, what I was suffering in Tzfat and in Tiberias. He lived in Meron. He did not know, but he had heard already about the matter of Rebbe Nachman. There were many stories. Divorces and troubles, what Breslov people suffered. He heard about Rabbi Israel Karduner from Breslovers. At that time Rabbi Israel was still young, and they said that if he had lived in the time of Rabbi Natan, he also would have been a novelty. That is what Rabbi Alter told me one time. Praise to G-d, I remember that.

Rabbi Israel was a strong character, he suffered such torments moment by moment in his service of G-d, beyond our conception. This is possible to merit only through the strength of Rebbe Nachman. Rabbi Israel was completely free of all the desires! Arrogance turns one into a pig – arrogance and honor. He fled from this, he made himself as nothing! I cannot describe what I saw, these are spiritual things, things without limit, without end. He merited only through his self-sacrifice.

Oi vay, oi vay, what we have, what we can reach through the power of Rebbe Nachman. It is covered and hidden entirely from this world. We need to make a calculation, how Rabbi Natan lived and succeeded in writing “Likutey Tefilot” and “Likutey Halachot”, all for us. He saw everyone, every soul, and he prepared what each one needed. Rebbe Nachman and Rabbi Natan!

The Dream of the Sea

Fortunate are we, that we are speaking about Rebbe Nachman. Rabbi Natan said that all the varieties of praise we could utter – it would still not amount to a drop from the sea of the greatness of Rebbe Nachman. Rabbi Natan said that, I am only repeating his words. But Rabbi Israel was with me. And also, we need to speak about all the chassids of Rebbe Nachman. But not (to give them) all (the honor). All (the honor), only to Rebbe Nachman. He rose above them all. The main thing is Rebbe Nachman!

Oi, if only there were truth in the world, among the Breslov chassids, and they would speak about this and publicize Rebbe Nachman, what he was – the Redemption would already have arrived a long time ago. The world would already have drawn close to Rebbe Nachman, and everything would already be repaired. But the falsehood blocks us, and blinds the eyes. But it is forbidden to question the ways of G-d. Their time will come. The Redemption will come. The time will come when the falsehood will be removed from the world, and the truth will be revealed. We only need to believe, to strengthen ourselves in prayer, to speak with G-d with our lips. Whether it be learning from a book, or saying the prayers from “Likutey Tefilot”, as they are written in the book – to speak with our lips. Without thinking, I say “Blessed are You, G-d”, like a convert. We need to annul our understanding and intellect entirely, not to speculate and not to think. Exactly as it is written in “Likutey Moharan”, as Rebbe Nachman says – that is true and firm and correct.

Oi, oi, Rebbe Nachman had a student who stood against the whole world – Rabbi Natan. Such a Rebbe and student, unique from the time of the Creation! And also all the students of Rebbe Nachman. What they were, what they were.....

Rabbi Natan, we have no idea how they were able to exist, Rabbi Natan and his people. They were in such lowliness. Such cruelty – even among the non-Jews, one does not find cruelty like that.

I merited to see Rabbi Israel Karduner and the elders of Breslov. They had self-sacrifice for every word of Rebbe Nachman, it was not a light matter. I merited to be strong, a strong warrior. I stood in the face of major rabbis who were important and great in Jerusalem and throughout the world. Jerusalem was a city of Torah masters, and not all of them were important or famous (? Don't understand intent). It is a wonder how I was like an only son to the Judge, and how I supported him. He was very great in Torah learning, and I considered him to be a tzaddik* and a genius. I slept in his home, learned with him at night, and we had a bond, a great love. And he said to me, “Breslov, no!” How he poisoned me concerning Breslov – what this one or that one had said. And I had faith in all of them. Being that they said such critical words about Breslov, it is a miracle how I held my ground. And likewise, another rabbi famous throughout the world. He had a reputation of being brilliant and wise, perceptive and clear-minded, and a tzaddik*. He had all the titles. Everyone respected him and stood in his presence as if in the presence of a king. Everything he said, people felt they needed to act on it immediately. But I did not listen to him at all. He thought, “There is no one who does not listen to me, except for Israel Ber!” It was well known and famous.

I knew about this, I was born in Tiberias and heard about it and knew of it. And I stood against them, became Breslov and drew close to Rabbi Israel. I experienced miracles. They said not to be Breslov, my father said not to be Breslov. “What, are you crazy? What is this? How is it possible?”

They chased me for being Breslov and said to me, “Breslov – we have heard from major holy tzaddikim* that it is forbidden to come close to Breslov.” But I did not listen to them. It is an awesome thing. I was strong against them and against all the scholars. I saw Rabbi Israel – I reached a level of determination the likes of which cannot be found in this world. Such determination, how I stood against such powerful figures, and also against my father and mother and my whole family.

Oi oi oi, as much as I tell, it is still not like a drop from the sea compared to what was. Hearing is nothing like seeing.

I see that the main point is self-sacrifice for G-d, for the Torah. Wisdom is also good, but the main point, the basis, the main point of Judaism, of the Torah – is self-sacrifice, the strength of will!

I was the worst out of everyone. But one spark of truth can stand up to the whole world, to all the powerful forces. Rebbe Nachman also hinted at this, saying, “Give me your hearts, and I will lead you on a new path. It is a very old path that our ancient ancestors treaded, but even so it is entirely new.”

We need to give our hearts. Thank G-d, I gave my whole life and my heart, my father and mother, the whole world – I gave it all up to come close to Rebbe Nachman. It is a very amazing thing.

Also, the dream I had after the passing of Rabbi Israel, the dream of the waves..... I was in the sea, and there were huge waves, like mountains. I saw that a mountain of water was coming toward me, a real mountain, and it came straight toward me with a fury. I said, “Oi vey, in a few moments it will reach me, what will be of me, I’ll die, there’s no hope. I’ll die!” That’s how it was. It came raging at me, with great speed, coming to kill me. It fell on me and I was in total despair. But then I saw that I was rising, until I reached the surface and stuck my head out and could breathe. I was still alive.

Alright, the wave passed and I was still alive, but then I saw a new mountain coming, a new wave. What will be now, one cannot expect miracles to happen on a regular basis, so what will become of me now?

Well, the way it came at me, it did not ask me, it came at me and fell upon me – a new mountain. Again there was a miracle, and I rose up through the water, until I poked my head from the water and remained alive. Well, good, I was saved twice. But the sea was stormy and new waves were coming. “What will become of me, what will this come to?” I sensed the danger, such waves, such mountains, and felt hopeless. I saw the danger, and each time it was a miracle, how I rose above the waves. I would rise through the water until I reached the surface and popped my head out, remaining alive. But I kept thinking, ‘Who knows what will be next?’ I saw and felt the danger of my situation. Such a dream.....

Suddenly, I see a great building in the sea, not far from me. A large, beautiful building, such beauty..... I said, ‘What, how could this be? Are there buildings in the sea?’ I could not see a thing aside from the waves, and suddenly I saw a building, glorious and large. I was astonished – ‘How could it be? Is it possible for a building to be in the sea?’ But there it was. I thought, ‘Perhaps this is a sign that I will be saved from the water. If there is a building, perhaps I will be able to reach it.’ I made enormous efforts, but could not reach the building. I was already right beside it, and a wave came and pulled me away, distancing me from the building. ‘What will be? I have a place of refuge but I cannot reach it, I don’t have the strength to reach the building, there’s no chance of making it. It’s right next to me, and I cannot reach it.’

Until finally I succeeded. I made a supreme effort and managed to touch the edge of the building (ma’ake – check translation). Only after I had finally grasped the (ma’ake), I felt ‘Now, thank G-d, I can climb up the stairs of the building. There is no sea, no waves, nothing, now I have hope!’

So I climbed. There were many steps, and I held onto the railing and ascended with great joy. Every minute was precious beyond measure. I had merited to emerge from such danger, and was now on the stairs of a building! I climbed up the stairs until reaching the end, until reaching the entrance of the building. I reached the entrance, opened the door, and entered into a corridor. On one side there were fine-looking windows, and on the other side was a wall with doors. I came to the first door and wanted to open it to see what was there. However, I did not open it, not intentionally, but I did not open it. I said to myself, ‘What? Why didn’t I open it?’

I thought, ‘This time I will open, there are many doors here.’ So I went on, and again reached a door, and again did not open it. I was angry with myself, ‘Why didn’t you open the door?’ I passed by all the doors in this manner, I went on wanting to open, and each time did not. Such a dream..... Until I reached the last door left in the building. I came to the last door, and opened it. I saw a room.....

There was a table and chair, and on the chair sat a very old man with a beard – the beard was so beautiful, so white, with such grace..... Also his overall appearance, his face, had a grace not seen in this world – such sweetness.

I felt very embarrassed. I saw this elderly man and I saw his face, and I felt very embarrassed and humbled. ‘What right do I have to be in this room and gaze on such a man, what right?’

I wanted to greet the man, but I did not find the courage. ‘To greet him, I feel far from being able. What merit do I have, that I could greet him? How can I find the arrogance to greet this man?’

In any case, the man extended his hand to me and greeted me, grasping my hand firmly and with great love, shaking it. “Shalom Aleichem.” He continued holding my hand with great love, with warm closeness. I did not have the confidence. But he did it himself, so what could I do? I accepted it. Then I woke up.

I remembered the entire dream. To this day I can see his face as I saw it then. According to nature, dreams are forgotten, especially appearances. But just as I saw the old man in the chair, with his beard and the image of his face – I remember it as if I were seeing it now. Then I longed and desired intensely, ‘I want to know who was this old man, what great person, who was the man I saw?’ I had these longings, and I fell asleep, and someone told me, or I thought to myself, ‘I’ll take a book and open it, maybe I will find some hint as to who was that man.’ That is what I did.

I woke up, picked up a book and opened it. It was the book “Chai Moharan”, the first edition. I opened the book, and my eyes fell on the paragraph in which Rebbe Nachman reveals: “One who merits it, I will appear to him in the image of an old man!” When I saw that, then I knew that the old man was Rebbe Nachman! What a dream.....

The Dream of the Well and the Waters of the Teachings of Rebbe Nachman

What joy we should have, that we merited in this world to come close to Rebbe Nachman, we have no idea!

There were several Torah leaders who thought they were the Messiah. They spoke words to that effect, but it was not true, they were mistaken. Only with Rebbe Nachman, there are no mistakes! What he revealed is fully accurate.

This last night, I woke up after midnight, ritually washed my hands, and wanted to recite Psalms. I wanted to remain awake, but I lay down and fell asleep, and had a dream. Such a dream..... I don’t know how I remained alive. I saw the pain I was in, and what happened to me..... I think I was in Jerusalem, and was wandering about in some places outside the city. Some people said to me “There is a pit here, its size and depth are beyond imagining!”

In any case, I had a desire to see this pit. I wandered and wandered, and in the end I came to the pit. The mouth of the pit was very large, and it was very deep. The size and depth were beyond measure. In any case, it frightened me just seeing the size of the pit. Then I slipped.....

A moment before I had been standing beside the pit, then I slipped and fell into it. I don’t know how I remained alive. I saw that I had fallen into this pit, and I had no hope. In a pit like this – one more moment and I will be a pile of bones. I felt the anguish of what would be in another moment. I had such pain, such fear.....

In any case, I fell into the pit, falling on and on..... but the pit had water in it, and I knew how to swim! The pain had been so great, knowing that in another minute I would be reduced to a pile of bones, seeing such a pit and being in such danger..... but then I fell into the water, and I knew how to swim.

Such a pit, such depth, such a ruin – desolation, it was a desolate place. I fell into the water after all the danger, all the fear. I had not seen the water, but I fell into it. I had seen death, and I had seen salvation. How had water come here? In any case, that is how it was. But now, if G-d forbid nobody will know that I fell into the pit, what help will the water be? How long can one survive without food? A week? If someone will not take me out, I may be alive, but in several days I’ll die. But it seemed to me that there were people who had seen me fall into the pit. So certainly they would devise a plan to extract me. This gave me some comfort, some confidence, that they would come and draw me out of the pit. And thus I was saved!

That dream – I don’t know if I ever had another dream like that one. Such anguish at the moment I fell, agony beyond imagining, ‘In another minute, what will become of me?’ In that minute, it was a miracle that I did not expire simply from the fear and the pain – I had been outside, and had suddenly fallen into a pit. It occurred to me that this dream hints at the teaching “Despair does not exist at all!”

Through the water – what is water? The waters of the teachings of Rebbe Nachman – that is the water. Water is Torah, the waters of the Torah. Through the waters of the Torah of Rebbe Nachman – even if one falls into such a place with no hope at all..... there is hope! I fell into water!

I am describing this in words. But it is impossible to conceive of the moment of fear, of the pain I experienced upon seeing that I had fallen into the pit. I found myself in a pit with no..... nothing to hold onto. Who could describe a moment like that? I took a lot of strength from this dream with its message “Despair does not exist at all.” I had already fallen into the pit with no hope..... but there was water!

All these stories are connected to my coming close to Rebbe Nachman. For from the time I was born, it was all a preparation for my drawing close to him, and it was all miraculous, miracles and wonders, miracles and wonders.....

Not to Fall

(A chassid came to Rabbi Israel together with a new immigrant having difficulty with the Hebrew language and with serving G-d.)

He should ask some man with fear of Heaven to learn together with him, and what he does not know, he should ask. Everything he does not know, he should ask. Sometimes about one matter, sometimes about another, he should ask.

He should listen to Rebbe Nachman and do accordingly. Whatever he knows, he should fulfill, believe and fulfill. He should strengthen himself, and not fall, not to allow himself to fall, G-d forbid. Not to fall under any circumstances. One needs to overcome, it is a war! Certainly, in a war one needs to be strong, to overcome, not to fall. And Rebbe Nachman does not allow us to fall under any circumstances.

Not to give up, not to fall. Not to fall and not to be ashamed before anyone, only before G-d Himself. To pray to Him every single day, to speak to Him as we are speaking. To pray to G-d and to believe in Him in truth, and not to be concerned with society, which is without Torah and without commandments.

To pray to G-d: "Merciful Father, You are merciful, have mercy on me and show me the right way to keep the Torah and the commandments." That is the main thing – without that, there is no life, no world at all.

To pray to G-d according to one's ability, to speak to Him as we are speaking, and to tell Him everything. To pray to Him for intelligence to overcome the obstacles and involve oneself with Torah, prayer, and "Likutey Tefilot", yes. Faith and trust. Trust in G-d, "Happy is the man who trusts in You." To trust in G-d and ask Him for every need, always. Then we will merit to everything good.

If you continue to go in truth serving G-d, G-d will help you and give you good gifts. Yes, G-d will help him. The main thing is the will, and not to fall, that is the main thing. Not to despair and not to fall, only to renew oneself at all times. To start anew. To draw close to G-d in truth, with all one's strength. To overcome with great determination. Pray to G-d every day. He will have everything, all the salvations.

Not to fall, we already have Rebbe Nachman in the world. Prayers like these, "Likutey Moharan" like this in the world. Teachings like these, prayers like these. "Likutey Tefilot", these prayers..... he should buy it, and also "Likutey Halachot", "Likutey Aitzot", and "Meshivat Nefesh", "Hishtapcut ha Nefesh" – these are the books Rebbe Nachman revealed. They are rectifications, healings and salvations for every person, whoever he is, whatever he has been through. He gives us rectifications for everything, all the days of our lives, for us and our descendants, and for every person. He repairs and renews – Rebbe Nachman!

He should read Rebbe Nachman's Stories, what is found in the Stories..... Such stories that are the life of all the world, of all Israel. Such stories – there are no other stories like them!

Thank G-d, he should rejoice a great deal, and also to inform his children that there exists Rebbe Nachman of Breslov in the world. I bless you that you should merit to overcome all the pitfalls, all the things that distance a person from the Truth. You should merit to come close to G-d in truth. You should merit to complete repentance, to all good. G-d should give him all the gifts and all the salvations, soon.

(Rabbi Israel is asked whether one can repent solely through learning the books of Rebbe Nachman.) Yes, certainly. That is the center, the root and the basis of the whole Torah. It is the root of the Torah and the root of everything, the root of faith, the root of repentance, the root of everything. Every one of his words is all our life-force. It sustains the whole world, all of Israel, all the Jews. The non-Jews are not on the level of man, they are a type of mule. The non-Jews will fall, fall entirely. We only need to strive and long for every word of Rebbe Nachman, for every one of his words is all our life-force and all our salvation and all our hope, and the hope of all Israel. Every word of Rebbe Nachman that reaches some Jew – that is all his redemption and all his rectification.

Rebbe Nachman is such a Rebbe, he speaks to each and every one. Each one of his words is written in his books, and he speaks to the entire world.

Rebbe Nachman conquered the whole world, and he is the Rebbe of all Israel, of each and every Jew. He learns with you, with him, and with everyone through his teachings. He reveals and enlightens each person as to what he needs, and how he needs to go in his life. In every one of his words, all the rectifications, all the healings and all the salvations!

All the words of Rebbe Naachman teach us the way of G-d, they teach us about everything. Rebbe Nachman has mercy on everyone, giving each Jew his rectifications and repentance, each one as he is!

This is a new phenomenon that was never before in the world. It is a wonder, a wonder that can help us. He can help us fully repent in truth. A man reaches the point where he gives to G-d. "Take my children, take everything, just let me merit to speak one word from Rebbe Nachman." This is our salvation!

Fortunate are we that we have such a Rebbe, who knows what we are suffering and knows the healing and salvations of every single one – how to merit to full repentance and to serve G-d in truth. Rebbe Nachman – in each of his words he strengthens us, repairs us, heals us, enlivens us. He renews every person, as if he became a Ba'al Tshuvah* at this moment. The main point is faith – what one says, one needs to fulfill!

We need faith, faith in Rebbe Nachman – every one of his words is all our vitality. With every word he revealed, he draws us close, enlightens us and reveals G-d, repentance, and everything we need. We only need to strengthen ourselves in our faith, to accept in faith everything he teaches us – to fulfill. To annul oneself, not to look for ways to circumvent, and not to be a sophisticate. To learn with simplicity, to accept. Every word of Rebbe Nachman is from Heaven, from G-d Himself. Every one of his words – healing and salvation.

G-d should help us that we will merit together to be involved with the words of Rebbe Nachman, who is the Redeemer, and gives life to all Israel, to each Jew as he is, as we are!

Rebbe Nachman is an awesome matter, an awesome wonder that was never before in the world, from the time of the Creation. He includes the whole world, each person with the healing he needs. It is a wonder that was never before in the world, a new wonder.

The Main Point is Faith

(Rabbi Israel arrived to be a guest in the house of a chassid who asked for help in strengthening his faith.)

"And they believed in G-d and in Moses His servant." We want things only according to the way we know and understand, and don't want faith. But the main point is faith. And the main faith is to believe in G-d and to believe in the Tzaddik – "and in Moshe His servant". We are the children of the Tzaddik. We need to search for ways to come to faith in the Tzaddik. Because that is our main rectification, the main point of everything.

The main point is faith. Rebbe Nachman says also in this language: "The main point is faith! That is our core, our rectification, our healing, our redemption, yes. Faith is a skill, a skill."

And faith is to believe in the Tzaddik, "and in Moshe His servant." Also to believe in oneself, that G-d loves me as I am, and wants me to return in repentance, and wants me to return in repentance, and wants me to overcome, with determination to be joyful, not to be a "shlemazelnik (someone with bad fortune).

Faith – G-d wants me, and wants me to have faith in the Tzaddik, and in myself. To believe in ourselves, G-d wants us the way we are, yes.

Oi, we need to strengthen ourselves to search for faith. We need to overcome, to be strong in serving G-d, and to strengthen our faith. We need to be strong.....

Faith is an easy thing, one word and not many things. It is not something one can understand, it is something spiritual – faith, it is dependent on the heart. It is an easy thing – faith. One does not need to exert oneself and search. One needs just the heart, to yearn for good, to return to the good, to the Torah, to return to G-d. G-d forbid, without faith one is without vitality, without anything, without a soul. The main thing is faith.

We need to strengthen ourselves much to merit to faith. Without faith there is no joy, no vitality. We need to rise up with all our might to strengthen ourselves in faith, that is the main rectification and our main redemption, the main point is faith!

The main thing is faith in G-d and in Moshe his servant, that is the main thing. The truth, the faith. There is no faith without truth, and no truth without faith.

From the day I was born I was weak, I was always weak, I did not want to learn or pray, only to lie down. It is impossible to live like that. It was as if someone was standing by me and telling me: "Don't stand, just lie down." And I said to him: "I don't want to lie down. What do you want from me?"

Well, all day like that – just lying, it's not good. The body needs to stroll, to walk, to wander about in the house, to go up the stairs, not to lie down. Perhaps you have some time, let's go strolling for a bit, perhaps we'll go to the mikveh*. Move quickly, one needs to hurry and move quickly in this world. There is an accounting for every moment.

Rebbe Nachman speaks much about this and also speaks much about joy. Rebbe Nachman and Rabbi Natan strengthen us and arouse us to reach joy. What is joy? To be happy with ourselves, that even I as I am, G-d wants me, that I should search for ways to return to the Torah, to holiness.

We believe in G-d, song and joy, "Sing to G-d, for He has exalted Himself / The horse and its rider, He threw into the sea (Exodus 15:1)." "The horse and its rider, He threw into the sea" – the horse signifies the powers of Evil.

Might, might, "G-d is my might and my song" (the Tzaddik is referred to as "Might").

"And He was my salvation" – the language of salvation.

"Search for G-d and His might / Seek His presence at all times (Chronicles 16. Part of the Verses of Praise in the morning prayers)." We need to search for G-d, that is, to reach full faith. That is only possible when one searches and asks for G-d and His might – that being the Tzaddik.

That is the main rectification, not to fall, G-d forbid. Only to rejoice and strengthen oneself in G-d. Also, we need to help ourselves. Yes, to search for ways to live and not to die. It is death if one lies down and does nothing, it is death. When one is lying down, evil desires can enter. It is because of this that we wash our hands as soon as we wake from sleep – immediately one should wash the hands, so that the impurity will leave us.

Well, why don't we go as if we are going about looking for something. We'll go and search for how to reach rectification, salvation, how to reach it. Maybe we will go for a while, make ourselves happy, as if we were happy. Even though happiness is far from us. It is far but it is close, very close....

Aha! What we have, we have a merciful Father who loves us so much. G-d loves us, gives us life and says to us "Come, come, come. Come to Me and it will be good."

We will always say what is written in the Torah, we only need to speak with our mouths, then it will be good. Every word one speaks with G-d is a vessel to receive great light, wondrous light. I saw how Rabbi Israel Karduner would plead with G-d, he had arguments with G-d, he spoke to Him as we are speaking, as with a friend. He would do like this with his hands, "You say thus, thus it will be. We'll do as You like."

Oh! Such faith, such self-sacrifice..... We have a place with G-d just as we are. He watches over us, He guards us, He does miracles and wonders with us, and such kindnesses that are beyond this world!

Oi, oi, oi, oi..... We have such novelties, such wonders that were never before revealed in the world, they are all our life. The miracles that exist today had never been at any time, never before revealed in the world. Rebbe Nachman has already arrived, we already have all..... everything, all the Torah, all the kindnesses, all the wonders!

A Prayer to Merit to Faith and Healing

Master of the World, full of mercy, doing wonders. You do wonders at all times, and have already done great miracles and wonders with Israel in every generation. Have mercy on us now in this generation, in these troubled times in which the holy faith has been very blemished, due to our great sins, and many of our people have stumbled. Do wonders with us, and let us merit to dig for and reveal the deep waters from which grows the holy faith, and to strengthen ourselves in greater faith at all times, in truth. May we merit to raise up fallen faith, and to rectify all the blemishes in faith, and may You increase and strengthen the holy faith with full might and power, and may we merit to believe in You and in Your true tzaddikim with strong and correct faith, with full and holy faith, pure and correct and straight and clear, free of all confusion and foreign thoughts at all. May we merit to draw full healing to all Your people Israel, and especially to (one may specify individuals needing healing at this

point), G-d please heal him with healing of the soul and body, and bring long life and healing for all our (tachluainu – translate) and all our pains, and remove all the abounding blows, evil, and enduring diseases from us and from all Your people Israel, and send a full healing from Heaven to all those souls upon whom You have already multiplied afflictions, and upon whom came all the abundant blows for which no healing in the world can help, nor prayers nor ancestral merit, nor any screams or sighs, all of which results from blemished faith. Please G-d, have mercy on them and on us for Your sake, and for the sake of all the True Tzaddikim, and act according to the greatness of Your awesome wonders, and remove sickness from among us, and send to them and to us a full healing along with all the sick of Israel. For You are a faithful and merciful G-d, King and Healer. May the words of my mouth and the meditation of my heart be pleasing before You, G-d, my Rock and Redeemer (selected and arranged by Israel Dov Odesser).

With One Word

(Rabbi Israel and his chassids sing joyfully, “Ashreinu, ashreinu, ashreinu (fortunate are we), that we have such a Rebbe.”)

Aha! Rabbeinu, Rabbeinu, Rabbeinu*.....

Oi, ashreinu ashreinu ashreinu ashreinu..... Fortunate are we that we have such a Rebbe, who can heal diseases that have no cure, and he can heal immediately, all the diseases! Oi, all the salvations, all sorts of healing that were never before in the world.

Oi vay oi vay oi vay, what he can do with us and with all the world, who can say a thing?! He gives us with his holy words, he gives us such gifts that were never before in the world, that had never been revealed in the world at all, and all for our good, that can heal us, enliven us, renew us. Who can describe what we possess, oi, the Rebbe, the Rebbe, the Rebbe, the Rebbe.....

All the world will cry out “The Rebbe, the Rebbe, the Rebbe, the Rebbe” – all the world! Oi, such a Rebbe..... It is a miracle and a wonder that there is such a light in this world – it is impossible to understand, it was not for nothing that we waited so long for our Righteous Messiah. The Messiah will be a student of Rabbeinu*! (laughs)

Oi vay oi vay..... All the Torah leaders and the great Torah scholars – they don’t know one word from Rabbeinu*. If they were to know a drop from the sea, the whole world would not be able to receive such a light, that reveals how to live at every moment all our lives. All of it is written in every word of Rabbeinu, all the world with all they are lacking, and all the healings and salvations, in every word from Rabbeinu*! If he is already in the world, there is already “Likutey Moharan”, “Likutey Tefilot”, “Likutey Halachot”, there are already such lights, such wonders as were never before revealed in the world, only Rabbeinu*. He heals the whole world, everyone, with one word.

One cannot express what there is in one word from Rabbeinu. Even were we to speak until the end of time – it would not suffice for even one of his words. Such a force, such wisdom that was never before in the world, and he will overturn, heal and renew.

We still don’t know a thing from Rabbeinu – we and all the world and all the generations to come – it will still not enough to attain even one word from Rabbeinu!

All the world does not know even one word from Rabbeinu. All the world, all the wise ones, all the Torah giants and leaders with all their understanding, they do not even have one drop from the sea of what there is in one word from Rabbeinu. They will not have the time to say something, they will not have enough time to praise and express the wonders of one word from Rabbeinu. A sea, a sea – there is not enough to speak about even one word from Rabbeinu. When they will feel this and see with their own eyes what there is in each word of Rabbeinu – the Stories, “Likutey Moharan”, “Likutey Halachot”, “Likutey Aitzot”, “Likutey Tefilot”, all of this..... there is a new wisdom there that was never before revealed in the world. When it gets revealed – it will be a new world!

An amazing light is going to be revealed in this generation, like nothing that ever was before. We are headed for such heavenly wonders, a man like this the likes of whom had never been before, who will illuminate and inflame all the Torah and all the wisdom for us.

It was not by chance that Breslovers would sing “Ashreinu, ashreinu, ashreinu (fortunate are we)”. For every word, one needs to say “Ashreinu”, all our days, all the world. Fortunate are we already to have such a light in the world, a wonder like this. Oi, ashreinu, how good is our portion and how pleasant is our lot, and how beautiful is our inheritance. Ashreinu ashreinu ashreinu.....

Oi vay, such a Torah like ours, such a Torah, the revealed and the hidden teachings, and one word from Rabbeinu – encompasses it all! To heal us, to renew and heal us with a complete healing. Who can express, who can describe!

Who can speak at all about such a light, that is such a healing, such wisdom, that transforms everything. He draws all the blasphemers and all the wicked to G-d, and they become holy tzaddikim. “There is a principle that everything is transformed to good.” Blasphemers who did not want to believe in G-d and in the Torah and did what they did – with one word Rabbeinu conquers them. He instills them with such light, that they no longer want any lusts, they only want to serve G-d. Complete apostates, complete apostates – they will be holy tzaddikim. One word that he reveals, it renews and heals the whole world, all the blasphemers, all the wicked. Happy are we that we have such a Rebbe, such a wonder, such a light.....

And Rabbeinu cried so much before G-d for us, he prayed for us: “What will be with our brothers, what will be with them!” He revealed such lights, even for sick ones with no hope, no healing and no hope – And with one word he enlivens, heals and renews the whole world, with one word! He renews the whole world his wisdom and with his every word!

“Likutey Moharan”. One word from “Likutey Moharan” includes all the tzaddikim and all the Torah. Words cannot describe.

Happy are we that we are here now in a world which already has “Likutey Moharan” in it, “Likutey Tefilot”, “Likutey Halachot”, what these things are..... it will be revealed when the Messiah comes. The Messiah will come, Rabbeinu will be revealed, and it will be an entirely new world. There will no longer be apostacy, only faith, faith and truth.

Oi vay, happy are we that he grants us such kindness, such miracles and wonders that were never before revealed. Who can speak and relate what we have now in this world. Rabbeinu is already present in the world, it will be a different world, a new world. Ashreinu, ashreinu, ashreinu.....

Even if the entire world would sing “Ashreinu ashreinu ashreinu”, it is still nothing. Happy are we that there is already now, in our times, the Nachal Novea Mekor Chochmah (Flowing River, Source of Wisdom) – Na Nach Nachma Nachman MeUman. With every word, he enlivens, heals, renews all Israel. With one word, all the apostates and all the wicked. “There is a principle that everything will be transformed to good” – that is Rabbeinu, that is still not even a drop from the sea.....

It is all miracles, every word that I say, it is all miracles, new miracles. I lie here, and my mind and heart are in the words of Rabbeinu. Only to think of one word from Rabbeinu – it is a sea! Every word. One word is the Great Sea, the Sea of Wisdom, such a sea..... a sea of healings and salvations, a sea of new alvations and healings the likes of which never were before, never before revealed in the world!

Aha! In one moment he lights up the entire world, sets the whole world on fire! He can create a new world, in one minute!

Every word from Rabbeinu is for the whole world, one word – for the whole world! One word from him encompasses the entire Torah and the collective soul of Israel and all that has been revealed and what has yet to be revealed to us – all in one word from Rabbeinu. Aha! Who can describe, who can express..... we do not need to search, it is already there, in every store, in every building and in every man. Overflowing treasures, such lights, such wonders..... we will come to this. All the world will sing “Rabbeinu, Rabbeinu, Rabbeinu, Rabbeinu.”

Oi oi, Rabbeinu, Rabbeinu, Rabbeinu, Rabbeinu, Rabbeinu.....

Such Yearnings

(A chassid came to Rabbi Israel with enthusiasm to tell him of the holy book that kindled his heart to serve G-d, the book “Hishtapchut ha Nefesh (Outpouring of the Soul)”.)

Happy are we that we merited to this, that Rabbeinu is being revealed now, in this darkness, that such a light is being revealed, that was never before in the world. Such holiness, such truth that is hardly ever seen. New is the time of the Redemption, I see and feel that this is the right time. The light that will be, there will be such lights beyond our conception. We need to yearn greatly, to pray very much to G-d to merit to full redemption, only Rabbeinu can fix us, and the whole world, and gives us a new heart, every day a new heart.

I remember how Rabbi Israel Karduner would continually speak to G-d like we are speaking, sitting and speaking. In the same way, he sat with Rabbeinu and asked him to send him something to do, and Rabbeinu enlightened him with every word, enlightened him in every place he needed help, and he became new. A complete evildoer that had been immersed in all the lusts, and was transformed into such a holy tzaddik – one never sees such a thing.

I am not lying or exaggerating. I saw how Rabbi Israel spoke with G-d with tears hot as fire! The entire room, the entire place was holy! It was all soaked with his tears, the ground and everything, yes. He spoke with G-d with such tears, it was a miracle he remained alive.

I saw this with my own eyes, and what I saw is nothing, less than a drop from the sea. One does not see such a thing anywhere in the world. All the world, they do not know that they need to speak to G-d. They think, “What, I need to speak to G-d? What will I get out of that, will it make me a scholar?” They did not want it, they wanted to be scholars, famous in the world, with prestige and money.

It is not by chance that Breslovers were holy people, not by chance. Rabbeinu gives us at every moment a new heart, and such words, new and holy, and new repentance. One does not see such a thing in all the world, the whole world does not know – they know only to study, to be scholars and famous in the world, but to speak to G-d?! Only Rabbeinu tells us, he established for us to speak every day with G-d, not less than an hour. So, is something like this known about in the world?!

I saw, I saw such truth, such self-sacrifice..... but this is received only from Rabbeinu. To speak to G-d – it only comes from knowing Rabbeinu!

There is “Likutey Tefilot” – “Likutey Tefilot” is all speaking with G-d. Every Jew speaks with G-d, prayer is above everything. “Likutey Tefilot” renews us, repairs us, draws us close to the Torah and to G-d in truth. Such a thing was never before heard of in the world, such a wonder. Everyone thinks, “Someone who speaks to G-d is a boor, he does not know how to learn, he only knows how to talk to G-d.”

Oh! “Likutey Tefilot”..... it would be good for us to use it a great deal, one reaches such light that was never before revealed in the world! We should merit to say a lot of “Likutey Tefilot” and a lot of “Likutey Halachot” – these are words of the Messiah, Rabbeinu revealed a drop from the sea.....

What is hitbodedut? Discussion, talking before G-d. One tells, talks to G-d about what to do, some advice. We learn from the Torah that discussing is the aspect of the Messiah. “Messiah” – the word shares the same root with the word “discussion”. The matter of the Messiah is discussion, talking before G-d and praying to G-d with all one’s heart and soul. “And Yitzchak went out to speak in the fields (Genesis 24:63)” – he went, he had a discussion, he told and spoke with G-d about everything.

We see that G-d gave the Messiah his name because of its connection to discussion, because he spoke with G-d all the time. That is “Messiah” – talking, always talking to G-d..... Rabbi Natan explains and clarifies what Rabbeinu says, they travelled from Breslov to Uman after the fire, and on the way Rabbeinu revealed such words that are impossible to reveal. To say “Master of the World” – that is the greatest wisdom, that is everything, everything, to cry before G-d all the time. The matter of discussion – that is the Messiah, he talks and tells to G-d all that he is enduring, that is discussion. Also the name “Nachman” is the matter of consolation and discussing, to speak to G-d. Na Nach Nachma Nachman Me Uman, he discarded all the sophistry – only prayer!

All the world, even the most accomplished scholars, are far from this. The whole world did not want to accept. “What, prayer? What can come of saying “Master of the Universe, Father, Father, merciful Father, have mercy on me.....”

But something like Rebbe Nachman’s heart was never before in the world. It burns, as Rabbi Natan says, “In Breslov, a fire is burning. Put the fire in my heart!”

A giant like Rabbeinu has never been before, as Rebbe Nachman says: “A novelty like me was never before in the world!” What is the novelty? That he speaks to G-d always. Oi oi, in Breslov a fire is burning, put the fire in my heart.....

I saw how Rabbi Israel wept with tears to Rabbi Shimon at his holy grave, he cried..... I don’t know if so much water exists in a person, so many tears. Merciful Father, Merciful Father, Merciful Father, have mercy on me. I want to eat and drink, what meaning can come out of this? Have mercy on me, that I should know how to eat, how to serve G-d.”

The tears Rabbi Israel shed at the grave of Rabbi Shimon – on the floor it was as if a barrel of water had been poured on it, in the winter, in the cold. The place was filled with water from the tears he shed before G-d, that He should have mercy on him. I have no words to express this, how Rabbeinu and his followers cried to be given fear of Heaven, what did he ask for? That he should be alone with G-d, that he should be able to speak and converse with G-d. We need to renew ourselves every day and to say many prayers, then we will be Rabbeinu’s people.

Oi, just to hear how Rabbi Israel would say “Master of the World” – it is enough for one’s whole life. Who can relate such matters, such love, such might, such holiness, such light.... Just to hear one word, one word spoken by Rabbi Israel: “Master of the World, Father, Father....” He asked Him: “Father, have mercy on me, I am so far away, I fell very far, I cannot pray. Father, have mercy on me....” Such hitbodedut*, such prayer..... nothing like it in the world! Only Rabbeinu!

How he went to the forest, nobody knew, and he cried and wailed to G-d: “Have mercy on me, Master of the World, Father, Father....” He said “Father” – it was fire!

Ai, Rabbi Israel, may he rest in peace, he cried so much: “Master of the World, Father, have mercy on me, I am so far away, I feel no taste from the Torah, from prayer. I am very far, have mercy, have mercy, have mercy, Father, Father...”

Who can hear words like these, that burned like fire, he was together with G-d and cried before Him: “Master of the World, I cannot pray, I don’t pray, I eat the way I eat, what will become of me?” He would cry before G-d and before Rabbi Shimon bar Yochai, he would cry and yearn so much, the whole table was wet from the tears, and also the floor, the place became as if someone had poured a barrel of water on the floor, from his tears. Yes, his heart burned so intensely for G-d. One who saw his face when he said “Master of the World, Father, Father...” Who can describe such intimacy, such sweetness, he was alone with G-d and he spoke with him as if with a merciful father. Who can describe such yearnings, such life....

Rabbi Mendel from Lithuania went to do hitbodedut*, and a high-ranking general passed by with his troops and heard how Rabbi Mendel said “Father, Father, Father...” The general stood, and all the soldiers stood with him, and he said to them: “Listen, listen to what he is saying. Who ever heard such a thing!” He stood there and he could not move on, and all the soldiers stood and listened to the sounds and the hitbodedut* of Rabbi Mendel the Lithuanian, then the general said to the troops: “If I had the ability, I would give him everything he wants, I would give him all the money, everything he asked – I would give it all!” And he went....

Oi, what there is in the world, only to hear the hitbodedut* of Rabbi Israel, and of this one and that one, such hitbodedut*..... Such sweetness cannot be found in this world, life like that is not found in this world. Only Rabbeinu revealed a drop from the sea of what there is, wonders.....

Aha! Rabbi Israel recited “Likutey Tefilot”, who can imagine what he felt with every word of “Likutey Tefilot”. The tears poured out of his eyes like water, and he lived such a life, a good life, such sweet life, a life of faith, of trust. He did hitbodedut* every day with such voices, with such a heart.... who sees things like this? We do not know at all what is happening in the world, only Rabbeinu revealed a drop from the sea of what there is in the world, such vitality, such a Torah, such sweetness, such life. “You have been given to know that the Lord is G-d, there is no one beside Him! (prayers before the reading of the Torah on Shabbat)” New, new, new life.

Ay, the faith that Rabbeinu revealed in the world, such fear of Heaven, such truth, such self-sacrifice, we don’t see and don’t know at all about the light and the good that we have. Rabbeinu said: “If we could hear and know that there is such a Master of the World in this world, oy..... no one would be interested in making money and everyone would want only to serve G-d.” People would give all the days of their lives, all the days of our lives to hear just one word that came from the mouth of Rabbi Israel. That is how it will be.

Oy, just to see such a prayer, such a voice, such yearnings – it is not from this world, it is Breslov.....

Aha, Rabbi Israel said “Sing to the Lord a new song,” a new song, so, so.....

Thank G-d, all my joy, I am happy that I merited to hear one word from the hitbodedut* of Rabbi Israel. A sea, a sea, the Great Sea, one word, “Master of the World” was like a sea, became a sea.

I was granted a great miracle. If not for having known Rabbi Israel Karduner, I would have been dead a long time ago! I did not know anything about the life that is already in the world, “Likutey Moharan”, “Likutey Halachot”, “Likutey Aitzot”.....

Oy, I merited to know Rabbi Israel Karduner, and I saw what is a Jew, what is faith, and what is prayer. I heard his voice, when he spoke with G-d, I merited to hear such a voice the likes of which the whole world does not know a thing. Such a voice, such a sweet life.... we have no idea what there is in the world. He argued with his mouth, his hands and his feet, “Master of the World, Father, Precious Father, Merciful Father, You are good, have mercy on me, I am far from everything, I cannot pray, I cannot learn, what will become of me?”

Hitbodedut the likes of which the whole world knows nothing, all the world knows nothing of faith, vitality. They are sleeping, eating and sleeping, the world does not know – only to sleep and eat. But this will be revealed, the Messiah will come and reveal everything. The Messiah will come and repair the world, repair us and all the world, it will be a world of rectification. The Messiah will have very hard work, he will need to turn the whole world upside down, “Then I will transform all the

peoples so that they will speak purely, to call out in the name of G-d and to serve Him as one.” The Messiah will come and the glory of G-d will be revealed, and the glory of His Kingdom, there will be joy throughout the world, such joy that everyone will dance. In every house, on every street, there will be heard only sounds of joy and dancing.

Oy, oy, is there anything better than this, to say “Master of the World”? Master of the World, Father, Father, have mercy on me, I am so far, I fell very far, I cannot pray, I cannot learn, what will be with me, have mercy on me, Father, Father.....

To Pray with Faith

(Rabbi Israel encourages one with physical suffering to strengthen himself in prayer.)

Perhaps it is not necessary to relate, but the kindnesses of G-d and His wonders need to be told. I suffered from my mouth very much – the gums and the teeth, I suffered intense pains, I had great pain. And I strengthened my resolve to pray every day to G-d, I prayed and prayed.... Until I saw that it left me. The pains left, I don’t know where, but they left me, yes.

I had pain, great pain, I could not endure the pains. And I prayed every day to G-d, but I did not see a change. Today I see that G-d listens to all the prayers, and took the pains from me. I can eat and I don’t suffer. The teeth, the gums, and the mouth, everything is alright, thank G-d.

Several days ago, I did not feel well, so I prayed to G-d that He send me a full healing, and thank G-d there was a change. I just prayed: “Master of the World, merciful Father, have mercy on me, have compassion on me, on my sins, and help me to repent with full repentance.” In one moment, He gives all the healing we need.

The pains and the suffering you are enduring is a great sweetening of judgment. We do not understand, it is good. It is to wash us a bit from this world. We need to pray with faith, in truth, then we will see great salvations! One says a blessing: “Blessed are You, G-d, who hears prayer.” He hears the voice of our prayer, and in the end, there will be a salvation! But it is forbidden for us to speculate, why we don’t see it. That is the main point – faith. To believe in G-d!

To pray that G-d will give healing, that He will give everything we need. Faith is healing, and everything good. Every day, to pray to G-d in truth, in faith.

I am telling this that you should be strengthened to pray to G-d every day about every thing. To pray to G-d with faith. G-d listens to prayer! The suffering left me.....

But Rabbeinu...

(Rabbi Israel sings together with friends in a Sukkah* in Tzfat, holding the Four Species* in his hands.)

Rabbi Israel Karduner went to Uman from his father’s house, he went to Uman without money, and his father said to him, “Give me back the shoes, give me back the clothes, you’re not my son, I don’t want to know yjou, get out of here! You’re Breslov!”

Rabbi Israel’s father was very rich, he was the biggest businessman in the city, Rabbi Israel had a large inheritance coming to him, but his father gave nothing to Rabbi Israel, he told him: “You are not my son, you’re Breslov, you won’t receive a thing!” So Rabbi Israel was left without an inheritance, he was not his son, he was Breslov.

I also, my father with blind, our family was extremely poor, and both of them cried, my father and mother: “Don’t be Breslov, have mercy on yourself and on us, and don’t be Breslov, who will marry you? No, no woman from any family will take Breslov. You won’t marry, you will die single, without children and without a wife, what will be with you? No, don’t be Breslov.” But I said, “Only

Breslov". And I said: "Only Breslov, I don't want – only Breslov!" My mother expired, became extremely weak, G-d did a miracle in bringing her back to life.

"You won't have a wife, you won't have children or money." Today I have a wife, children and money.....

Thank G-d, we (I, clarify) have a room, a bed, a closet, I have everything, the Breslovers conquered the world. The Messiah still has not come. He will come soon, the time of the Redemption is very close. What is "close"? Two hundred years is also close, one hundred years is also close. We suffered five thousand years, so one hundred years (lo ba becheshban – clarify)? But thank G-d, we already know that Rabbeinu is the Redemption. "Likutey Moharan" is already the Redemption, "Likutey Tefilot" is the Redemption, "Likutey Halachot" is the Redemption, every word of Rabbeinu is the light of the Redemption.

Is there anything in the world like "Likutey Moharan"? Or anything like Sippurei Ma'asiot (the Stories)? Anything like the "Seven Beggars" in the world? Do we see other stories like these in the world?! Everybody says and knows that there is nothing like these stories in the world!

Rabbeinu is such a secret, like nothing that ever was since the Creation of the World. We received the Oral Torah, and there were tremendous tzaddikim, but Rabbeinu..... such a wonder never was before in the world!

We had Moshe Rabbeinu, and all the tzaddikim, Avraham, Yitzchak, Ya'akov, but Rabbeinu....

Rabbi Natan sat one time in his sukkah*, he was a genius, he knew the names of all the true holy tzaddikim, and he started to think, and said, "In the beginning there was Avraham, Yitzchak, Ya'akov, Moshe Rabbeinu...." He revealed all of them: "This one was an awesome novelty, and this one was an immense novelty who revealed such wonders, but Rabbeinu....", and thus he recalled all the tzaddikim, and after each one he said, "But Rabbeinu...."

"This one was such a wonder, such a novelty, and that one was a wonder, but Rabbeinu.... He is the 'Flowing River, Source of Wisdom', now there is the 'Flowing River, Source of Wisdom!'"

Rabbeinu ascended above all the great ones, above everything. His truth – there is no truth like this, no wise man like this! All his words, every word of his, it is all the Torah!

He will repair us, and all the evildoers and all the wicked, that is what he said, not I. He will repair and repair and repair, new. There are things; that are impossible to fix, but he makes anew! He is totally new, every moment he is new and makes us new! He said: "A novelty like me was never before in the world!" So, was he looking for prestige or publicity? All that he said, still does not reach even a small part of this.....

Only Trust

(Rabbi Israel sings a verse from Psalms, "In You our fathers trusted, in You they trusted and were saved, they cried out to You and escaped, In You they trusted and were not shamed.")

I know, I know, maybe I am sick, crazy, but we need to bring life and arousal to our hearts, talking to G-d.

Every word of his, what he teaches us, what he revealed to us, we need to fulfill according to what he teaches and reveals to us. He says: "Rise at midnight!" He inspired us to give all our souls for this. Faith, if he says Chatzot*, that is our healing in this world, in the next world, always! If he says "Psalms!", everything he says we need to fulfill with self-sacrifice, not to listen to anyone!

It is impossible to describe what we merit to receive from Rabbeinu, for every word is truly all our life-force and the life-force of every person in the world. So we need to receive this with all our souls and all our possessions. There is no excuse! Rabbeinu writes thus, that it is all our life-force. If he says "Chatzot*!", it may be difficult, but we need to use all kinds of strategies to fulfill this, to rise for Chatzot*, to rise at midnight. Especially us (in Israel), we have such places, forests and fields

If he says "Hitbodedut*! To speak to G-d", we need to accept this, to fulfill this with self-sacrifice. He says: "Every day, one hour of hitbodedut* every day." So, we need to fulfill this. If we don't..... We need to offer ourselves crying before G-d: "Master of the World, we should only merit to this, to fulfill!"

I saw Rabbi Israel Karduner, how he gave all his strength to fulfill the words of Rabbeinu. He rose at midnight and took his shoes in his hands wrapped in a rag, that the neighbors would not hear him, he went in his socks so that no one would hear. Nobody heard or knew, neither his coming or his going. He went to speak with G-d in a specific place outside of the city.....

The whole world makes a joke of this: "What's this, what will come of this?" Thank G-d, fortunate are we that we merited to be in portion of Rabbeinu, who teaches us how to be Jews. We need to be very joyful always, day and night, always to rejoice that we have such a Rebbe. Yes, Rabbeinu teaches us to rise in the night for Chatzot*, and to go to the forest. He says: "Chatzot*", so we need to give everything – Chatzot*!

I saw Rabbi Israel – he was a fighter who waged a hard war for Chatzot*. Rabbeinu said, "All our vitality is dependent on this!" We need to feel as if G-d forbid they want to take our life, and do all in our power to prevent them, G-d forbid, not to give in. This world and the next world are two opposites, either one or the other. Everything Rabbeinu says is in this world and also in the next, eternal. It is all our vitality! We need to give all our souls for this and not to listen to anyone in the world.....

Suddenly, the holy Ari revealed Tikkun Chatzot*. The holy Ari, 'Sha'arei Tzion*'. Rabbeinu came and said that we need to fulfill this, to rise for Chatzot.

Rabbeinu is the light of all Israel, everyone who wants can merit to it. One does not die from rising at midnight. Rabbeinu says "Chatzot!" We need to learn to rise for Chatzot* with no excuses. He knew that we need this. Even if I did not succeed, I will start now, today, anew. But not to sleep, G-d forbid. To forget something like this, upon which all our vitality depends?!

And all the world only wants to sleep and eat, to eat and sleep, that is life, they don't know more. We ourselves do not know anything, Rabbeinu came and taught and revealed to us "Chatzot"*. Everything depends on this, the whole world, everything. That is it! Yes.

Thank G-d, I merited to see how much self-sacrifice Rabbi Israel had for Chatzot. The body wants the bed, to sleep. Rabbeinu comes and says "No, to the forest!"

We think we have intelligence, "What will come from (waking in) the middle of the night? Will it bring an income? What will one get out of this, will it give him money?"

The men of the Great Assembly established three prayers for us – morning, afternoon and evening. Rabbeinu came and gave us Chatzot. And Chatzot is harder than all the others. The holy Ari revealed it, and Rabbeinu says that we need to fulfill it. Chatzot! Sha'arei Tzion*! Psalms!

Psalms, prayers and hitbodedut*, to speak with G-d as we are speaking. We need to understand that G-d listens to every word, every one of our prayers, and wants to help and helps, everything. Prayer! This is a new thing, connected to the Messiah. A new thing that the whole world laughs at. "What, to speak with G-d?! The whole world is totally far from this!

"Likutey Tefilot"*, "Likutey Halachot"*, "Likutey Moharan"*, these are teachings of the Messiah. Helping us to merit to fulfill the Torah, to observe, do and fulfill!

The Messiah will bring the light of Rabbeinu to the world, the Messiah will be a student of Rabbeinu.....

"Chatzot", to say it in the forest with no one else knowing. We should merit to rise at midnight and say Psalms and repent and serve G-d. What is this, everything is worth nothing, all the money and all the eating – it is nothing. Wind, wind and emptiness.

Rabbeinu teaches us every day, every day and every minute, he teaches us how to merit to be Jewish. And Rabbeinu himself, when he came to Uman after he achieved what he achieved, they heard his hitbodedut*, how he pleaded with G-d, he cried: "Master of the World, how does one merit to be Jewish?" As if he had never tasted the taste of Judaism. There were also several other people who went according to the understanding of Rabbeinu, and merited to rise at midnight and serve G-d. These people – they, they are the world, they lived a good life.

We need to pray, to cry before G-d all the time, that we should merit to purify ourselves and break our evil desires. It is dependent on us, on our hearts. To the degree one wants and prays for this, to that degree one merits to it.

But the whole world is worth nothing, with all the desires and all the money – nothing. The main point is only to serve G-d. The whole world is against Breslov, no one wanted to take a Breslover for a son-in-law. What will be, his daughter will have to suffer in poverty? The parents would say to their daughters: "What, only to serve G-d? If he goes to the forest, how will he have an income? How will he have enough to eat? For what is he serving G-d, is that life? Without money is that life?"

"What? My daughter marrying a Breslover?"

Repentance is “Likutey Tefilot”* -- that is the heart of life! “Likutey Moharan”*, the Torah. But what is the Torah. The main point is the Tzaddikim who are attached to the Torah, the main point is the Tzaddik of all the tzaddikim, of everyone! He have us through Rabbi Natan such a Torah.....

Someone told me that he saw in Uman followers of Rabbeinu.....

They took a large sheet and covered themselves and lit candles, as if they were already in the next world, as if they had already passed away. They envisioned how it would be in the grave.

I saw Rabbi Israel, that all his vitality , all of it was drawn from his serch for how to serve G-d. The rest of the world chases after money and honor, without anything of meaning. Wind, only wind.

He had a sack, he wrapped his shoes in a rag, in a towel within the sack, and passed thus through all the area where people were sleeping, so that the neighbors would not hear, and went to the forest. All the world was sleeping, only Rabbi Israel went to the forest. He sang some song and was very happy. He also did dances in the forest, songs and dances, yes.

He found Israel Ber in Tiberias, he came from Tzfat to Tiberias and found me there and came to our house and bought bread to eat. That was the beginning of the present Redemption.

What, what is this world? What is it all for? The whole world runs after money and honor. What will come of this? This world is nothing. Nothing will remain from the eating, the sleeping, the money, what is this!

(Rabbi Israel is asked about managing the house and serving G-d.)

If oone truly wants, one can know everything! There is “Likutey Tefilot”* -- it already exists in the world. “Likutey Tefilot”, if we did not have “Likutey Tefilot”, G-d forbid.....

“Tikkun Clalli”* -- it is the light of the Messiah!

When one wants truth, G-d sends one an angel of Truth, and he teaches us concerning every thing, every day, always. The angel is always present in the heart, and he teaches us everything! Angel, angel, angel.....

I heard from Rabbi Israel, may he rest in peace, that everyone was with together with Rabbeinu, and all they spoke about all day was “Income, income, income”. Rabbeinu came and said, “Income? Only Trust! Enough, he already gave everyone their income. Each one cries “Income, income, income”. What, what is so difficult, “Income – only Trust!” Only Trust.

I saw how guests came from Jerusalem and they did not have money, so Rabbi Israel gave them charity money. I did not know, Rabbi Israel did not tell me. He had children and he himself did not have money. G-d gave him some amount of money, he took the money, he had small children in the house that needed to eat, he did not think at all about his children, he thought about how to fulfill the commandments, he went looking for some good deed until he found one. Rabbi Israel spoke with this guest and understood that he did not have money even for one meal, he had nothing, he was poor. So Rabbi Israel had a lot of money and gave all the money to this man so he would have enough to eat. This man thought that Rabbi Israel was very wealthy, he gave him so much money, so the man asked me: “Tell me, is Rabbi Israel wealthy? He gave me a lot of money. So, how could he if he is not rich, how could he give when he doesn’t have?” I told him, I described how wealthy he was.....

This man, his name was Moshe, and he came to Tiberias he was a guest, a convert, and he did not know at all who was Rabbi Israel. In any case, this man was a scholar, he learned in a big yeshiva in Meah Shearim*, so he said: “If so, I want to be Breslov as well. That is life, that is good life. What, only to learn?” This man wanted to be like Rabbi Israel. Afterwards, we returned to Jerusalem, this man also lived in Jerusalem and had an apartment. He gave his house and everything he had to Breslov. He became such a Breslover..... And he laughed at the scholars, at everyone. This is a new thing, the world does not know, the world knows only how to learn Gemarrah, but to fulfill the Torah and the Commandments?!

At the beginning, Rabbi Israel came to Tiberias, he found me, I found him, we were like we are here, together, with great love, in truth. Suddenly, he disappeared! “Where is Rabbi Israel?” I searched for him in every place, in all the forests, I searched, “Where is Rabbi Israel?”

I searched and searched..... until I saw a man in the distance. Someone was there, some man who was wandering like this from place to place, from one place to another. And I saw how he was speaking with G-d, and asking Him what He says about this and about that. He did not tell me that he was going to do hitbodedut*, he went. But I did not know, “What? Where did he go?”

I searched and searched and searched.....until I saw a man in the distance going this way and that, and he was going with someone, speaking to him, consulting with him, yes. Like a thief, he suddenly disappeared, no one knew where he was. That is how one needs to be in this world. Rabbeinu

relates in the Stories: “This one lost a son, another lost a son-in-law, another lost what he lost”, and no one knew where they were. Disappeared, lost! Until they told them, “There is a Master of Prayer, he goes and says ‘This world is nothing.’ He takes them to the forest and there they say only “Likutey Tefilot”*, Psalms, do hitbodedut, and serve G-d constantly.”

I did not know about hitbodedut*, I did not know. It was only one or two days before that I had begun to draw close, but I did not know everything, I did not know. I was always with Rabbi Israel, suddenly he disappeared, he was not there, lost!

So I started to search, but did not find. I searched and searched and searched.... until I saw from afar, in some forest, a man wandering from here to there, here to there, seemingly as if with another, speaking to him and asking him: “What do You say, what to do? Perhaps like this, or like this?” I came close, I saw that he did not want a thing from me. “If you have any sense – come with me to the forest. If you don’t want forests – go, go looking for money.”

Oi, oi, Rabbi Natan, Rabbi Natan..... He cast away all the world completely, his father and family – only Rabbeinu. He merited to what he merited, he merited that through him we know from Rabbeinu. If Rabbi Natan had not been in the world, we would not have known at all from Rabbeinu, if he had not revealed a drop from the sea of what he saw. Rabbi Natan wrote the letters – “Alim le Trufah”*, and “Likutey Halachot”* and “Likutey Tefilot”*, and he informed us that there is a Rebbe in the world.

If you have sense, buy “Likutey Tefilot” and recite a lot of “Likutey Tefilot”, and find vitality, eternal life, life that can be called life!

That is the life of the world, looking only for money. No, no, it is worth nothing. What, the money will remain and the person will pass away. Two things do not endure: the money and the person. Either the money or the person!

What, do you want money? Go look for money. The whole world wants money and all the world looks for money, go with the world. With me, you won’t find money.....

Rabbi Israel, he did not have a morsel of bread to eat and he was happy, “It is a good deed to be happy at all times.” He made everyone very happy. He had a notebook and he wrote down all his income, and gave a fifth every month from the money G-d gave him. Well, he did not have money, when he needed to fulfill a commandment he did not have money to pay for it. He said, “Do I have worries from debts?! My fifth will pay it all.” When he was in debt – “The fifth will pay!”

One time he complained to me, he was already so deep in debt to the fifth, he was suffering extremely, he had a very large debt to the fifth, he said: “I have a fifth, a fifth that pays all my debts. The fifth is very wealthy.”

He went as if he had a monetary debt, he searched hoping G-d would send him some mitzva*, and he found one every time. He drew people close to Rabbeinu, “If he has chassidim like that, I want to be Breslov!”

He had a small notebook, he was like a big businessman, and he recorded every coin that G-d sent him, and all his income and expenditures, and he calculated how much money he owed, and he was always joyful. He danced and sang, he was happy as if he had all the money in the world.

He had four children and one son. The son’s name was Mordechai. The only son was a small child, but he grew and grew, until he reached bar-mitzva.

And this only child had a younger sister, she was a tzaddeket*, very modest. It cannot be described, there are no words to describe. She thought of me as a brother. Her name was Esther.

The name of Rabbi Israel’s only son was Mordechai, and he also had a daughter whose name was Esther. She was such a tzaddeket*, like Queen Esther*.

Oi, she was already seven or eight years old, and she was so modest, so good. I had not seen modesty like that, truth like that.... they were bound to G-d. They had in their house Mordechai and Esther, holy angels!

Mordechai reached bar-mitzva, and became sick.... and passed away. Also Esther, Esther passed away! And Mordechai.... Passed away three days before Rabbi Israel. He knew he was dying, and also Rabbi Israel passed away. All of them passed away, died. And also, they did not have enough to eat. He and his children were joyful, and danced with joy, that there is Rabbeinu in the world.

One time, Rabbi Israel was not at home, he had gone travelling and had left the house without money, without bread, and with a wife and girls and boys. He left me an empty house, without money and nothing in the house, and I was a youth, I was young, I was in the house like a child, and he left me in the house.

So, I was there and Rabbi Israel was not, I could not bear it, there were five children and they wanted to eat, and I did not have money or bread, and neither did they. I very distressed, and I said: “Why doesn’t G-d give me food for the children?” So I went to ask for donations, asking people to

have mercy so that I would have bread to give to the children. I went from store to store, I was very embarrassed, and everyone said: "What, does anyone have money in the morning? What, you're crazy! I still haven't sold a thing, I have money? I still don't have money."

Well, I suffered intensely, I needed to buy for the children, "What, what will be with the children?" So I went on looking, I found one man whose son had a store with merchandise to sell, but now in the morning, they were not selling, there was no money in the morning.

They came from the synagogue, and I entered. I was in great distress, I feared that the man would seize me in anger and throw me out. I approached him, I said to him: "I have a house with small children, I need to buy for them."

He heard, he went to the register and gave me a lot of money on behalf of all the stores, enough to buy good food for children, and I became very happy from this, that now, thank G-d, I had something to give to the children, some bread and oil. He did not know me, it was Divine Providence.....

But with Rabbi Israel, it was as if he did not have children, as if he had nothing. The children did not have what to eat, and he went to Meron, and I remained with the children. He has Israel Ber, Israel Ber is there, Israel Ber will buy, find money and buy for the children. Rabbeinu says about income: "Only Trust".....

After Rabbi Israel's passing, I saw his wife. I went after the prayers to tell her "Shabbat Shalom", what do the children need, how is she doing? She buried all her children, and also her only son – Mordechai, he was older, he also died.

Upon returning from the burial, from the cemetery, all the children had passed away and also Rabbi Israel passed away. She said to me: "Israel Ber, what do you say about this, Israel came and made Kiddush* for me, and left! Have you ever seen such a thing?"

"He came and stood by the table, danced, made Kiddush for me and left!"

She recounted how he had come and made Kiddush for her, and more than this I don't know. This was after the burial, he came and made Kiddush for his wife. He knew that he had passed on, so who would make Kiddush? So he made Kiddush, and left. If you had been there, you would have drunk all the wine of the Kiddush.....

We were always together at the grave of Rabbi Shimon, and I saw his crying, like one pouring a barrel of water, the amount that came from his tears.....

After several years of being together, and suffering what we suffered....

Everyone said that if he had lived in the time of Rabbeinu, he would also have been a novelty!

He did such dancing at my wedding, his pants fell and he danced holding the pants in his hand, yes. He danced in Meron, the night of Shabbat after the wedding ceremony, and left.

After the burial, after the funeral, he came to his house and made Kiddush and left. He danced after the wedding ceremony, after the prayer at the grave of Rabbi Shimon, by the holy grave he danced. Also there were all the members of the family. He danced until his pants fell and he did not know they had fallen, he stood by the table and made Kiddush, he recited Kiddush, and then he left.....

The Story of Gitela, the Righteous Wife of Rabbi Israel ben Yehuda ha Levi Karduner, of Blessed Memory

I arrived from outside of Israel (Brisk) as a little girl, I do not remember the foreign land. I fell sick with (?kedachet) almost immediately, I was sick for several years, until I healed completely. My mother of blessed memory said that this world means nothing, and one must accept everything in love. We were neighbors with Rabbi Avraham son of Rabbi Nachman, who wrote the "Biur ha Likutim"*. I was thirteen years old when Rabbi Israel Karduner came from abroad, and the great Rabbi Avraham ben Nachman said I should take Rabbi Israel for a husband, and I did not want to hear about it at the time, for I was still a girl. Rabbi Israel needed to travel abroad to divorce his wife, for she could not bear children. So he married me, I was fifteen years old. Rabbi Avraham was the matchmaker and I married with Rabbi Israel Karduner. I rode on mules for nine days, for there were not yet buses at the time, I arrived in Meron to cry there. There were no finished floors in our house and no beds, the "beds" were niches in the walls, and this was very good for me. I would cook a pot of soup, it took a long time for the soup to be cooked. When there was dancing after the meals, it was very charming, it was a tasty compote. To this day you can revitalize yourself with compote.

Afterwards, the war started (the First World War that broke out on Tisha b'Av* 5674, summer of 1920), with the English, and there was no food and not even a little hot water to enliven one's child. One needed to walk for four hours without food or water for small and forlorn children, and I would go hoping that maybe I would find some place to heat up a bit of water. In those days there were thieves

and those who murdered in the middle of the day, the world was lawless, we had no leader to show us the straight path how to conduct ourselves physically and spiritually. The main point was to hold on to G-d no matter what, and to accept everything in love and to say "This is also for good," because everything that G-d gives – all of it is good.

Afterwards, Rabbi Israel travelled to Tiberias to cry (clarify meaning). In the meantime, he already heard that the English were invading, and he said then that there would be a great atheism in the world, and he was obliged to wander in exile. He wanted to annul the decree on the Jewish faith, so I sat in the house (ketantan?), and he wandered, not staying in one place overnight. After that; he saw that a major disease was spreading, in which a man lived twenty four hours and no more, and then I fell sick with cholera, and he prayed for me and I became well.

After that, my children died, and he died within three days afterward. Before he became sick, he said that he and his children would be an atonement for the city, and then he fell ill with cholera and they took him to the hospital on Shabbat towards evening. They did not let anyone come to see him, only I spied at him through the window. Then he said: "Give me a little water on the hands, I will learn Torah. I am not worried about departing from the world, because I have a beard and payot*, and my suffering will be an atonement for my sins, I am very happy."

You can imagine for yourself how I lived through all my troubles, and also now He will take me out of them. I also remained alone, and afterward I offered hospitality for Sephardi women, I had many troubles; I did not even have clothes to wear. The charity funds gave dresses to all the women, only to me they did not give, and threw me down a flight of stairs. I cried a great deal, then this man became very sick, and was near death, he sent someone to bring me, that I should forgive him, and he also regained his wealth. He gave me dresses and gold and he repented. He became healthy, and he gave much charity, with the money he gave me I erected a tombstone for Rabbi Israel and my children.

My children are scattered over all the Land of Israel – in Tzfat two are buried, in Tiberias two, in Jerusalem are buried the two I had with Rabbi Natan.

All my story was that the Evil One throws you into the sea. I was all the day at the graves of the tzaddikim and I cried that I should merit to have pure understanding, that I would accept everything in love. The prayers healed me and the Rebbe healed me.

I was supposed to receive (chalitza? How to translate?) and travel abroad. My parents were still there. They were poor, they had no money, and I did not want to travel abroad. I travelled to Meron to be with Rabbi Shimon bar Yochai and prayed a great deal that I should not have to go abroad, I did not have the strength, I was completely broken. I told all this to Rabbi Shimon. He, Rabbi Shimon, helped me through the power of G-d.

We need to strengthen ourselves in G-d, we need to accept everything in love. After that, I did not have the money to return home. When I wanted to travel home, they gave me gold to travel, but I don't know who gave it. I arrived home to my father, then he told me that I had already been saved, that I did not need to travel abroad. He met a Jew, and the Jew said, "Give me the address of the brother of Rabbi Israel." So I gave him the address and he wrote to his son that he should search for the brother, and they searched for him, then he wrote back that the brother had been killed in the war. Thus the Master of the World directs things, in the way that a person wants to go, that is the way they lead him. I did not want to leave Jerusalem. People spoke to me of good marriage matches, but I wanted only a Breslover. The son of Rabbi Pinchas Yeshiah did not have any income, and I was obliged to search for a livelihood. He was much older than me, but I did not pay any mind to this, and I did not want to leave the path of the Rebbe, the Rebbe healed me from all my suffering. All the doctors said that I would not have children, and with prayer I was granted my request, with two children within a short number of years.

Thus you should know that these are the birth-pangs of the Messiah, and that a great darkness is ruling over us. We need to merit to reach the morning, as King David asked: Just as the watchman waits for the day, so we await the light of the Divine Presence. And all the troubles that we are enduring, physically and spiritually, we need to accept it all in love, we are being purified from this world, that we will not come in disgrace to the next world, be strong and strengthen yourself. When the seven waters came over me, I always bowed my head, until the waves passed. The Rebbe says: When troubles come, one must accept them all in love. We need to hold ourselves up strongly, for these are the birth-pangs of the Messiah. There were many of the ancient sages who did not want to live in the time of the Righteous Messiah, for when one trouble leaves, another takes its place. There will be harsh diseases, only those who will be cleansed through the suffering will merit to see the Redemption.

I am already suffering five years from an illness in my chest, and I bring up blood. Recently I became sick with several illnesses, and I look to G-d that He will take me out of the pain. The doctors take away my hope, but I hope to G-d that He will take me out of all my troubles, and also from this trouble.

Be strong! We need to strengthen ourselves to know that everything is for the good. The Master of the World does not give people suffering needlessly. Thus one needs only to be strong and hope, knowing that everything is for the good. Strengthen yourself at all times in faith. The Rebbe goes before us, he will be a good advocate in our defense. One needs to hold tightly to G-d, we need to band together and pray that the Evil One will not have a hold on us. The main thing is prayer. I still have not seen one good day with my own eyes, only troubles.

We need to pray that our faith will be strengthened and that is the primary prayer, and all the world is as nothing, it is like a dream. The main point is that one should be joyous that one is a Jew. When the Messiah will come, people will know that all the troubles were for good.

Thus, I do not wish this on anyone, I am now ill six years and my suffering is very great, but my trust is also very great. The main thing is that when troubles come on people, one needs to say "This is also for good." We were created in this world only to suffer, strengthen yourself always and be satisfied, for all the troubles that people endure are all for good. G-d gives the gift of troubles, apparently I deserve it. We need to strengthen ourselves and strengthen our faith in G-d, that everything He does is for good. We are being purified from this world in order to reach true faith. Place yourself within faith. Accept suffering with love, when the Messiah comes, everyone will recount all their trials.

The Miracle of the Petek*

(A group of people came to Jerusalem, to see the holy Petek and to hear the story from Rabbi Israel.)

The story took place in the year 5682 (1922), and for sixty years it was kept entirely secret. Only to my children I explained the matter, and also there were several special people who were holy tzaddikim and friends of mine, like Rabbi Shlomo Wexler – I told them and they accepted it. How is it possible to believe this? It is above and beyond nature. Yes, and they accepted it.

The story was... I am obliged to tell it in an abbreviated form, just the essence. Here is the story – it was two and a half years after the passing of Rabbi Israel Karduner, I stumbled, stumbled and fell. It was on the Seventeenth of Tamuz*, it is one of the four most serious fasts of the year, coming before Tisha b'Av*, the time of the Destruction of the Temple. I was accustomed to observe all the fasts, every Monday and Thursday, every eve of Rosh Chodesh*, and I also fasted every day, from midnight until after the morning prayers I would not even drink water, according to the practice of my holy teacher Rabbi Israel Karduner. I saw that even in the other days of Av*, aside from the fasts proscribed in halacha, Rabbi Israel would fast. I also, when I was with Rabbi Israel, I also did accordingly, and was careful to observe every fast. And precisely on the Seventeenth of Tamuz*, one of the four most serious fasts, I fell and stumbled.

The Seventeenth of Tamuz arrived, and it seemed to me that I did not feel well, that I must refrain from fasting. I felt weak, and not so well, but not to a serious degree, G-d forbid. Then the Evil One overcame me on the morning of the Seventeenth of Tamuz*, "You are very weak, you need to eat now! Before the prayers!"

In any case, come what may, I am embarrassed to tell it all, I ordinarily would not drink water from midnight until after the prayers, I did not eat or drink. And now the Evil One came to me and said, "You need to eat before the prayers, you are so weak."

I could not overcome, I listened to him, I did not want, but I ate.....

So, I ate, but like someone G-d forbid eating damaging food. I ate but it was "without hands and without feet", but I ate. In any case, I stumbled. A descent, I fell in a great descent and ate in the morning. After eating, I recited the Blessing after the Meal and went to the mikveh* and to pray after the meal. Well, one can imagine the state of my prayer and what condition I was in after such a thing – eating before the morning prayer.

This weighed on me, and I suffered intensely, I did not want to live, I practically lost my sanity, I was very broken and fell into such a depression that I could not speak or be seen with other people. I only lied down and did not say anything. I fell into such depression..... one could not look at me from the fear, everyone who saw me was overcome by fear!

I went to the yeshiva and lay down in the synagogue, it was both a yeshiva and a synagogue together. I lay down in the synagogue like a dead man for five days. I was in my house Friday and Shabbat, and in the yeshiva Sunday, Monday, Tuesday and Wednesday. That together with the two

days at home comes to six days. I lay there like a dead man, not talking or eating. I only prayed, I did not eat or speak, I was as if dead!

On Wednesday evening, it was already the twenty-third of Tammuz*, a thought entered my mind, I had been crying to G-d that He should heal me, and take the depression from me. When I heard that all the yeshiva students were laughing and saying the Israel Ber the Breslover is sick and has gone crazy, they, everyone, the whole city of Tiberias opposed Breslov. It was a synagogue and there were yeshiva students there, and anyone who entered the synagogue saw Israel Ber lying there forlornly, and they were used to seeing me happy, dancing and happy. It was hard for them to understand: "How can Israel Ber be happy? From what is he happy? He has no income or bread for his children." Then they thought: "This is not the Israel Ber that was before, this is a crazy Israel Ber, and that is the end of all the Breslovers. For they go in the middle of the night to fields and the forests, and sometimes they get frightened by some dog, some animal, or some non-Jew, so in the end they go crazy. Yes, that is their end."

Everyone wanted to use me as an example, and said that I had lost my mind and I was already crazy. And I was in a terrible depression, and their saying such things about Breslov, that caused me even more depression, beyond measure. For I felt I was the cause of all that they were saying, so I thought: "What is this, sadness like this?! Even one who transgresses the whole Torah, but to be in a depression like this? I committed a sin, but one can repent, what is this depression!"

I had great pain, I fell into a disease of the soul, it was very hard for me and I did not want to live.....

The overall idea was that everyone laughed at me. I learned in the Yeshiva of Rabbi Meir Ba'al ha Ness in Tiberias, so I went to the grave of Rabbi Meir Ba'al ha Ness in the afternoon, and I said to Rabbi Meir Ba'al ha Ness: "Everyone is laughing at me and I don't know what to do and how to repent. I stumbled and fell and I have no idea how to repent. How could one do such a thing and not be ashamed – in a fast that all the Jewish People accepted on themselves, a fast mentioned in the Gemarah* and the Halacha*, and I stumbled, fell, and ate before the morning prayers." I felt so ashamed and fell so far, and could not find any way to live, or what to do. "What have I done!" I could have died from the intensity of the shame and the depth of the fall.....

In any case, I suffered greatly and also could not serve G-d, I was in darkness, I was in such depression, truly like one losing his mind. I was sick in my spirit, and severely depressed, and I cried to G-d about this that I am causing a desecration of His name, a disgrace to Breslov. I spoke with G-d and prayed and cried before G-d in the synagogue that He should have mercy on me and heal me and take away the depression from me, the sadness, the illness. That the opposers of Breslov should not say such things about Breslov and there should not be a profaning of G-d's name. "Master of the World, see my condition. True – I ate, I did what I did, but I want to repent, heal me and take me out of this situation, this sadness, for I am causing a desecration to the reputation of Breslov. Master of the World, heal me so that I can leave this sadness...."

I was in the synagogue, and my room was nearby it. Perhaps I fell asleep, and a powerful thought entered my mind: "Go to your room and open the bookcase, and put your hand on any book, not any book in particular, just rest your hand on a book and take it out, and open it to wherever it opens.....and there you will find good things that will enable you to revive yourself, there you will find a healing for your soul!"

I wanted a healing, and I prayed, I thought to myself: "Is this thought of mine a serious thing? Alright, in any case what do I have to lose, I'll do this and I'll see what comes of it." I did it, yes, I entered my room and opened the bookcase and did as I had been told, put my hand on a book, it was a volume of 'Likutey Halachot'* from Rabbi Natan, the first part. I took it out and opened it, and there was the Petek*.....

Contents of the Petek

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But I did not know what it was, this piece of paper will give me a healing? What, was I lacking pieces of paper? I thought: "A piece of paper in the book, it could be a bookmark to let me know where I am in my learning." So I did not pay attention to it, I saw a piece of paper, and read from the teaching of Rabbeinu in the place where I had opened, in "Orach Chaim, Part A, Page 105,

“Perhaps I will find there words that will help me.” So I read, and certainly it gave life to my soul, but after that I saw that I had no hope for healing, for I had done everything as I had been told, and had found only a piece of paper, and the teaching had not helped me – it helped me momentarily, but as soon as I finished reading – the illness returned as it had been, and I saw no healing, I had nothing. Then I fell entirely, I thought that I would have no ascent, no repair, I gave up hope.....

I wanted to take the book, close it and return it to its place in the bookcase, “I found no healing, so what will I do?” Before closing the book, I discerned and saw that there were lines written on the paper.....

I began to read, and immediately I saw what this was, this was a wonder that had never been before! I started to read and saw what was written, “My precious student....” And I read and read it until I finished reading the letter, until the end, and every word that I read..... what came into me, I felt and saw such wonders that are impossible to describe. Just as before I had been in such sadness – to the same degree I received joy from this paper, such joy that the sadness had no meaning in comparison to the joy. One does not see joy like this in this world, only in the World to Come. Such joy, joy that does not exist in this world!

I started to sing songs of joy and to dance and clap my hands, with such expressions of joy. And everyone, all the yeshiva students, heard that I had become joyful. They learned in yeshiva and said, “Hey, the crazy man became happy,” they said that Israel Ber is already totally alright, after depression like that, and now he has joy like this – he’ll be crazy the rest of his life, “There is gushpanka (?clarify) – he’s crazy! No hospital can help him, and no treatment.”

Then I entered my room and began to dance, and everyone entered my room and saw this thing, that I was dancing and joyful, I did not ask them, I danced and was joyous, they were dumbfounded. They saw the dancing and the joy, they brought me out of the room, to the courtyard, and all the yeshiva students formed a circle, with me in the middle, and I danced. And all of them rejoiced a great deal and ridiculed me, “The crazy man is dancing....”

Well, they stood a long time, several hours until close to midnight, and they became tired, so they said: “He’s not getting tired, he tires us out, we are tired, worn out already, we cannot hold out, we have no more strength, we need to sleep.” Then they went and I remained practically the whole night, and danced alone.....

I received the stamp of craziness, of a crazy man, and on Thursday all the yeshiva boys went into the city, each one to his synagogue, and announced the good news, they proclaimed about me throughout the city that “the Breslover went crazy, but craziness that is not found in this world, there will be no cure for him!” In any case, I earned a reputation throughout the city, that I had gone crazy. The Judge went to pray the afternoon prayer, and he heard that everyone was saying that Israel Ber the Breslover went crazy. They told about the depression and the joy, they did not know what was depression and what was joy, but they recounted how I had become crazy. And I was a neighbor of the Judge, my room next to his, he gave me the room, he gave me everything. Then he had great anguish, we had had an intimate bond with great love, like a father and son, he loved me like an only son, he had two daughters, and I was the third child, I was more precious to him than his daughters!

The yeshiva students sensed this, they knew that he loved me, but after I became Breslov and he opposed and said to me: “Beware, Breslov – no!” And I did not listen to him, but even so the love between us was not blemished, and even though he opposed, he felt great pain for me, “What a shame, Israel Ber went crazy.” Then he was very worried, “A tragedy, he went crazy!”

So the Judge heard this, everyone was talking about it, and “through the testimony of two witnesses, a story is believed”, then he had great pain, he thought: “Israel Ber did not want to listen to me, and now he went crazy, what to do now?” So he went home to see the “crazy man”, to see the situation, to speak to me. He entered my room in fear that I might hit him. A crazy man can hit. So he entered and started to speak to me, and I spoke to him, and he felt and saw that I was not crazy!

So he saw with his own eyes and understood and saw with complete certainty that I was not crazy, even if a hundred witnesses said otherwise. Then he told me that throughout the city, I had gained the reputation of a crazy man. “I want to know, everyone says that you are crazy, you were in such deep sadness and after that such joy, I see that you are not crazy, explain to me all the story of the sadness and the joy, what happened, what is going on with you!”

I told him the story of the Seventeenth of Tammuz*, what happened, and I showed him how I had removed a book from the shelf, and that there had been a piece of paper there, and this is the paper.

He heard the whole story, read the paper, and then he started to laugh such a laugh the likes of which are not seen in this world, with such voices, such a laugh that it was a miracle he was able to hold in his guts, that they did not pop out from the intensity of the laughing.....

He was a holy man, a great scholar with fear of Heaven, and he never laughed. I was with him several years in his house as if it were my own, and I never saw him laugh like that. He had daughters

who would tell things (? Clarify), but I had not seen him laugh. He heard this story.....and started to laugh with such intensity that even the neighbors heard it. And Sarah, his daughter, after she married she also lived in close proximity, and she heard her father laugh, she recognized his voice, she did not understand, she had never heard her father laugh all her life. Then she came to the door and he was clutching his belly, that it would not pop out from the force of the laughing, and she stood and saw, and said: "Father, stop, what is with you, you could die. I never saw you laughing, what is this, what happened?" Then he laughed some more, he saw that he was in danger, his belly could explode, he could not speak, so he signalled to her with his hand for her to go. "If she stands here and speaks more, it could cause me to laugh more. Go, go....."

And she understood that he could not speak and that he was in danger, so she left and stopped asking, she left.....

Oy, laughter like that I have never heard again to this day, I still haven't heard laughter like that. And he was a major opposer, he said to me: "Israel Ber, do you believe that this fell from the sky? What do you think?" I said "Yes."

He said to me, "If so, I will show you that you are mistaken! I will show you who wrote this."

I said to him: "Good, show me who put this in the book." He said, "I'll show you."

Then he went and researched the matter. He made a check of all the "expert" yeshiva students, who one might think would do such a thing, and also even the simple ones – the whole yeshiva, he examined and checked and researched, and nobody knew even one word from what was written on the Petek*, they did not know a thing about it. Then he was embarrassed before me, then he said to me: "I investigated it, and did not find anyone. If so, Israel Ber has a Petek*, he has a letter from Rabbi Nachman, so from this time on, I annul my opposition to Breslov!"

And he had been a terrible opposer..... it was fearful, G-d save us. I do not want to repeat what he said. He was their leader, all of them were opposed, and he said to them: "Whether you like it or not, do what you want. I am not opposed. I annulled my opposition to Breslov. What can I say, he received a letter from Rebbe Nachman!"

Everyone said, "Yes, one can get so happy from a letter? We will make many letters." Then I started finding letters in all my books. They saw that no joy and no sadness came of it (laughs).....

The Judge merited to repent, in that he annulled his opposition, even though he had inherited a tradition from great and awesome scholars who had authored Torah classics, yes. He annulled his opposition and said "The Torah is not in Heaven!"

He accepted the Petek*, what I am saying is the Torah of Moshe, holy and holy and holy and holy!

Afterwards he became a Torah leader in Jerusalem.....

Despair Does Not Exist At All!

There is such encouragement in the Petek*, it can raise a person from the lowest depths to the ultimate ascent. I found the Petek in a book, I understood from it that there is still hope for me!

Rabbeinu revealed and cried in a great voice: "Oy, oy, oy.....Don't despair, despair does not exist at all!" Even though I ate before the prayer and did such a thing, even I still have hope.

So, I took this upon myself, "Despair does not exist at all", I drew strength from this to endure such darkness, in the face of such anguish, I ate before the morning prayer. Even though I did such a thing, even so "Despair does not exist at all", begin anew now to be a Jew.

The meaning of the Petek is tremendous encouragement for everyone, to receive a letter from Rabbeinu is a wonder which was never before in the world, a great and awesome novelty, like Rabbeinu says: "A novelty like me was never before in the world." 'Likutey Moharan'* is full of encouragement, all his lessons give only encouragement: Not to give up hope and to start every minute anew. Well, I knew this, I learned this, I lived by it, and suddenly all the strength of it was broken by my fall, through my eating on the Seventeenth of Tamuz*, and not a single word from Rabbeinu helped me. I fell into such darkness that there was no healing, but this Petek gave me a healing, I was told, "Open the book and you will find a healing for your soul," and since then the disease left me entirely and the healing continued all my life!

This is a thing that is impossible to describe or tell, the matter of my sadness, and such joy, and I had a healing – the opposite of sadness. And this gave me a new life, a life of constant joy all my life. When I received a blow – I immediately grasped the Petek and it was all annulled and I became joyful. Every time I went through the troubles I went through, in body, soul, the falls, the descents – I would immediately grasp the Petek and read it – then I would already receive a healing. I saw that it

transformed to something new, a New Song was created. It was like new for me, it consoled me, healed me from all the diseases in body and soul, and that is all.

The Petek is very effective for anyone with some distress and needing a salvation. He should sing “Na Nach Nachma Nachman Me Uman” joyously, and have in mind that this can help us – that we should merit first of all to come close to the Torah, to true faith. There are many faiths, also the non-Jews have faiths, but it is all false. True faith is a special thing.

Above Nature

Oy vay, oy vay, I don't have strength or words to speak of this, it is a wonder that had never before been in the world. Only Rabbeinu, Rebbe Nachman is a such a wonder that had never before been in the world, and all that happens with us are wonders that were never before in the world!

A soul that comes close to Rabbeinu is a wonder, and the Petek is another wonder, it is all wonders, every page from the books of Rabbeinu is a wonder, above nature. Rabbeinu revealed such things, such wisdom that would enable one to live without eating or drinking, yes. He works for us with self-sacrifice also now, like he did in his lifetime, and even more, to extract us from sins, from far places, impure places, such loly places. And he prepared rectifications, healings and salvations for each person at every time, in each trouble and in every place he finds himself. Never before was there such a thing in the world, a thing like this, a wonder like this. And this Petek is a wonder that rises above all the wonders. It is such a wonder, how he wrote it and signed it, sixty years ago, which was already one hundred and twenty years after his passing.

In any case, what I saw and understood from the Petek at the time I saw it, I cannot describe, it is impossible to speak.

Well, I am telling it as it was, and also still not everything. I showed it in Jerusalem to master Kabbalists and they were astonished and excited so much, it is awesome, there are such teachings in it, such comfort and revelation of G-dliness that had never before been in the world!

One sees without investigation, without sophistication, one sees that it is true and firm and correct. One sees that no person wrote this, from the language and from the script. In any case I do not need to bring witnesses, I don't need seals of approval, it testifies for itself, the Petek is its own witness. When one sees this – one sees that it is a miracle from Heaven, one sees that it is not the work of a man. Above nature!

Just to see the signature of Rabbeinu with nekudot*, he writes and signs: Na Nach Nachma Nachman Me Uman – that's the signature!

In his lifetime, Rabbeinu signed his name on his letters “Nachman”, without nekudot. And here, he writes “Na Nach Nachma Nachman Me Uman” with nekudot. All the world knows “Rabbi Nachman from Breslov”, but here he signs “from Uman”, because his grave is in the city of Uman in Russia. Apparently the Petek was created and made there in the place where he is. That is what is written in the Petek.

Also he revealed that I did not observe the fast on the Seventeenth of Tammuz. Nobody knew – only I myself. Would I desecrate G-d's Name – people would say that Breslov chassids don't fast on the Seventeenth of Tammuz? This caused me such grief, I could have died from the intensity of the pain. Then he came to me: “You will die?! No, you are my precious student! About you I said: ‘My fire will burn until the coming of the Messiah’, you need to believe. Do not fear, be strong in your service!”

The Petek is a complete wonder. Who would think that I am the precious student of Rabbeinu, it is a wonder, wonder, wonder, wonder, wonder, wonder beyond imagination. Now I am reaching and understanding the explanation of this. Back then, I could not understand “My precious student”, but now I am very strong in this, and thank G-d it is true. Thank G-d it is also a wonder from Rabbeinu that I also can grasp such wondrous ideas and awesome secrets, such lights, impossible to understand.....

“Very hard was it for me to descend to you,” ‘to descend to you’ is written on a downward slant, all the other lines are straight. Well, I fell entirely, “Am I a precious student?” It was hard for me to accept this, I felt lower than everyone, I had no aptitude or intelligence, “What, me? Who am I, what am I?” And if it were hard for Rebbe Nachman to descend to me, then that is truly a descent, G-d forbid. It is frightful, I needed to dig a grave and bury myself from the intensity of the shame. And immediately after this descent, he enlivens me, he strengthens me, he raises me from the utter depths to the most exalted heights – “My precious student”. He writes to me in a place where there is no need to write, in the middle of the line, he interrupts and writes “My precious student”.

“My student” alone would not be enough? Why “My precious student”? He could have written: “To descend to you to tell you that I enjoyed your service”. No, he wrote to me “My precious student”!

“To tell you that I greatly enjoyed your service”, such words..... I could not pray, I could not utter a single holy word from my mouth, I was so far, and he wrote to me: “My precious student”. And why did he need to descend so far to tell me that “I greatly enjoyed your service”, I did not enjoy it at all, he enjoyed it!

And why did he write “to tell you”, and not “to inform you”, or “to reveal to you”?

No, “to tell”, this has the sense of face-to-face! He is speaking to me like a man to his friend: “To tell you that I greatly enjoyed your service”, do you know about this? It is news! And what did he have to tell? “To tell you that I greatly enjoyed your service”, that you turn everything around to good and believe in Rabbeinu.

“I greatly enjoyed your service” – that was the sadness, the broken heart I had from the sin of breaking the fast of the Seventeenth of Tamuz*.

“From your service”, I did not feel this could be called ‘service’, what standing did I have?

“I greatly enjoyed your service”, that is one thing, “and about you I said”, that is another thing, they are two things, you can take encouragement, “Be strong in your service”.

“And about you I said”, about you – I had done such a thing like that, but he says “you, like you are, ‘about you I said’”. What did I say to you? Rabbeinu said in his life, one hundred and eighty years ago, in a discussion, “My fire will burn until the coming of the Messiah” – thus it is written in “Chai Moharan”. And here in the Petek he reveals: “What I said then, that ‘My fire will burn until the coming of the Messiah’ – I said it about you!” That through me will shine the light until the coming of the Messiah, “I said it about you. Well, can you be depressed when I tell you something like that?!”

Well, what can I do, that is what is written. I am alive, (ze lo hefker, clarify). I live through great miracles. I see that I was already very close to the grave, and G-d returned me again to this world.

Encouragement, “Be strong!” I fell in my spirit entirely, and he says to me: “Be strong in your service!”

“Be strong” – that is his point, that is his healing, “Be strong”, two words, “Be strong”. He gives us healings, healings – “Be strong in your service”.

Several times Rabbeinu exhorted us to be strong and courageous. If not – G-d forbid, it is not good, only be strong and courageous”, we need to fulfill it! To believe! To accept! Only be strong and courageous!

And simply, we see that all the words of Rabbeinu are living and enduring for all time, all the words of Rabbeinu are the summation of the whole Torah, the summation of all the souls of Israel, all the Jews! All his teachings and discussions and all that happens to each person. The matter of Rabbeinu is not relevant only to one person, but to each and every Jew. So also the Petek is a summation, “Very hard was it for me to descend to you”, what is “to you”? Not just to me, the meaning is for the whole world, to you and to you and to all Israel. The whole Petek was written for every Jew and speaks to each and every one!

“To tell you that I greatly enjoyed your service, my precious student” – this was written without specifying any name, it is for each and every one who learns the books of Rabbeinu in truth. If someone suddenly is aroused to serve G-d, to repent, to return to G-d and to serve Him – he is “my student” and that is “I greatly enjoyed”. “You want to come close to me? I derive much pleasure from this, this brings great delight to G-d.”

Rabbeinu already knows how to help us and how to draw us out of the darkness and how to illuminate us with the light of G-d and the Torah and faith. There was never before something like this in the world!

Also the lines, Rabbeinu’s signature is on the seventh line – that is Shabbat. The Tzaddik is the aspect of Shabbat!

After that: “And with this I will reveal to you a secret: Full and overflowing from end to end, Pe-Tzaddi-Pe-Tzaddi-Yud-Kay”, that is an awesome secret, hidden matters that we are not allowed to speak about. It is a secret, and also not just any secret, it is a secret that cannot be talked about and cannot be explained. In any case only on a general level, the meaning we can explain, understand and speak concerning this secret – that we need to fill the whole world with the books of Rabbeinu more than overflowing, “Full and overflowing from end to end”, to fill the world with the books of Rabbeinu from one end to the other.

“Full and overflowing”, “Full” – not only full, also “overflowing”. But there is another step even beyond full and overflowing – “from end to end”.

“From end to end”, this is a matter so hidden, it is beyond my understanding (darki? Clarify), beyond “full and overflowing”.

Also, “Full and overflowing from end to end” is filled with vowel signs, many signs. Well, I don’t understand all of it. Rabbeinu writes: “With strong service you will understand it.” If I will hold tightly to serving G-d – “you will understand.”

“Pe-Tzaddi-Pe-Tzaddi-Yud-Kay”, this is the only world in regular handwriting. What is above it is written in Rashi Script*, so one cannot tell that it is the handwriting of Rabbeinu, but here the letters are the standard type we use to write – one can discern that it is his handwriting. Just to see this secret and this language that is used in the Petek, one can see it is Rabbeinu, “Full and overflowing from end to end, Pe-Tzaddi-Pe-Tzaddi-Yud-Kay.”

Also “Pe-Tzaddi-Pe-Tzaddi-Yud-Kay” is the name of the angel appointed over the blowing of the Shofar on Rosh ha Shana, according to the holy Ari. So that also has a connection to this Petek, for Rabbeinu said that with him, the main thing was Rosh ha Shana. Rosh ha Shana, G-d gave it to Rabbeinu as a gift, Rabbeinu knows what is Rosh ha Shana. The primary Redemption is dependent on the Rosh ha Shana of Rabbeinu. Rabbeinu warned his people direly to come to him on Rosh ha Shana!

It is disclosed in the Petek that I have understandings in the matter of Rosh ha Shana more than all the world.....

There is much to say, but it is not possible, it is a secret. A secret also from me. I grasp some light, some spark, but who can understand the words of Rabbeinu? So, if we merited to draw close to Rabbeinu in truth and to serve G-d in truth, then each one would merit according to his level to attain this. It is a sea, a flowing river, it flows and flows, it is a secret, all the highest secrets.....

And now, after all the rest of the Petek – the signature Na Nach, he tells me the sign of which only I knew, in all the Petek he does not specify to whom he wrote this, but then in the end he reveals: “The sign is, the Seventeenth of Tammuz, they will say that you are not fasting. You know what was on the Seventeenth of Tammuz, you ate before the prayers.” Well, that sign I knew very well.....

“The Seventeenth of Tammuz”, only “of Tammuz” has vowel signs underneath, a shav* and a patach* -- “of Tammuz”. There is meaning here to which we need to pay attention – “Don’t despair from what happened on the Seventeenth of Tammuz, they know in Heaven about this, they are talking about it, saying that you weren’t fasting: Through the Seventeenth of Tammuz, this Petek was caused, it was the cause of everything.

And more, I cannot speak about all that I see from this matter, “And the sign is that on the Seventeenth of Tammuz they will say that you are not fasting”, this indicates that the Petek was written before the Seventeenth of Tammuz. The Seventeenth of Tammuz is a very serious fast day, comparable to Tisha b’Av*, and that is “The sign is on the Seventeenth of Tammuz”.

“The sign is on the Seventeenth of Tammuz” – that is enough. This sign, no one at all knew what I did on the Seventeenth of Tammuz, not a soul, it was a secret hidden from all the worlds. This was the sign, that no one knew about this, only I and G-d knew about it, that is the sign.....

Everything is Dependent on Publicizing the Name of the Tzaddik!

Through the letter, we see novelties, a new revelation in the world!

Na Nach, in the time I found this, I read it, it filled me with foy, but I did not understand it. I saw it was a wonder, a great light, but not more, no details. I read it like a child who knows nothing, “Na Nach Nachma Nachman Me Uman”, I did not know more, only what was written. And today after sixty years I have been shown that this Petek.....it is the key to the Redemption! For in this is revealed new developments in the world, Rabbeinu opened up through this Petek a new revelation!

It is written in the Zohar that in the future, a song of kindness will be revealed: Single, double, triple, quadruple, and through this the whole world will return to G-d, to the Torah, and it will be a new world. Thus it is written in the Zohar!

And Rabbeinu also speaks about this in a teaching in “Likutey Moharan”, and he himself revealed this in his teachings, he spoke of a beautiful song, single, double, triple, quadruple. And also there is in this phrase ten letters, ten letters are the ten types of melody that he revealed concerning Tikkun ha Brit* (rectification for the spoiling of the Covenant). All of it is included in this song together, yes. So, does one need more signs than this?

And here we see explicitly, clearly, that Rabbeinu reveals here that he is the main point, and reveals this to the whole world, both to Jews and to non-Jews. For he is it, he himself is the Song that will be revealed in the future, with the vowel signs: Na Nach Nachma Nachman Me Uman!

Na – that is simple, one letter.

Nach – that is double, two letters

Nachma – that is triple

Nachman – that is quadruple

Me Uman – that is the place where he is, he is in Uman.

The name Nachman has four letters, this is the name “Haviah”* It is embedded in the name of G-d, Yud Kay Vav Kay. This name of G-d has four letters. Yud – simple, Kay – double, Vav – triple, Kay – quadruple. The name of G-d Yud Kay Vav Kay merged with the name of Rabbeinu!

Thus Rabbeinu wrote in Torah 8, Part II of Likutey Moharan. He reveals: “The name of G-d joined with the name of the Tzaddik. When the name of the Tzaddik is publicized in the world – the name of G-d is likewise publicized in the world.” It is all dependent on publicizing the name of the Tzaddik! And here he signs that he is the Tzaddik of the Song that is Single, Double, Triple, Quadruple, he himself – he is the song. Through publicizing Rabbeinu – the Name of G-d will be revealed and sanctified.

There was never before a wonder like this in the world from any tzaddik! Na Nach Nachma Nachman Me Uman is something new, a complete novelty. Only Na Nach Nachma Nachman Me Uman – enough, that is everything. That is all the world, all the Torah and all of Israel, all the wisdoms and all.....everything! All the healings and all the salvations, all in one word!

We only need that his name should be spread throughout the world, that is his name – Na Nach, this encompasses the entire Redemption and all the salvations, it is all included in this name, for the main point is dependent on Rabbeinu. The main Redemption, the coming of the Messiah is dependent on drawing close to the Tzaddikim. That the world will know that there are such tzaddikim – Rabbeinu and his students, Rabbeinu and his students. The primary Redemption is dependent on this. This is permitted to announce, to publicize to all the Jewish People, kyes.

The whole world did not know of this, it is not spoken of in any book, there was never any tzaddik who signed his name like this, in a form single, doubled, tripled and quadrupled. It is such a wonder..... only he himself revealed himself – that is Na Nach Nachma Nachman Me Uman.

And Rabbeinu also in his life did not sign like that, it is written about in “Likutey Moharan” and Rabbeinu speaks about this song, but we did not know from this, only in this Petek. And here he reveals explicitly before the whole world: Na Nach Nachma Nachman Me Uman, he himself is the Song that will return the whole world to G-d.....

Rabbeinu – from the time he came into the world, the key to the Redemption is with him, all the Redemption is dependent on him. Yes, all the Redemption, both collective and individual, for each and every Jew. The coming of the Messiah is dependent on him. But to reveal explicitly that I am he – that is only in this Petek!

A New Force that Was Never Before in the World

Rebbe Nachman is our root and the root of all the world. In him and in his name Na Nach Nachma Nachman Me Uman, it is the root of the entire Creation, of all the Torah and of everything. It has the ability to bring one back in repentance and to give all the salvations. We need to understand that has the capability, for it is the root of the Redemption and the root of all the souls of Israel, to return them and to extract them from such places..... each one from the place to which he fell. To lift the whole world out of their pains. The pains are the desires and money and delights of this world. One does not need it all, one needs only a piece of bread. For what purpose, all the money and the buildings?

Rabbeinu Rebbe Nachman, Na Nach Nachma Nachman Me Uman, he encompasses all the Torah and all the tzaddikim that were from the Creation of the world. He is Moshe Rabbeinu, he is Avraham, Yitzchak and Yaakov, his is all the tzaddikim! The Choice of the Creation!

Na Nach Nachma Nachman Me Uman – it includes all the tzaddikim and all the Torah! It is an easy thing to say, and one who says Na Nach, he grasps, he enters into the root of the Creation, the root of the whole Torah and all the tzaddikim, one enters another world!

Just by mentioning the name of Rebbe Nachman, as it is signed in the signature in this Petek – Na Nach Nachma Nachman Me Uman, this sweetens all the troubles and all the judgments and all the sins and all the failures and all the apostasy in the world. It is enough to destroy the Other Side, all the darkness, everything, it transforms everything! It is such a force..... a new force that was never before in the world!

Na Nach Nachma Nachman Me Uman, it gives joy to everything, gives joy to the whole world, only not to the non-Jews. Rabbeinu says in a teaching in “Likutey Moharan” that the non-Jews are not human at all, only mules. There are among them those who know how to calculate, and more

and more, but Rabbeinu says that they are all animals, mules, they are not people, only the Jews are people. This is written in the book "Likutey Moharan", so that it will be known that they are mules.

Rabbeinu revealed this, Na Nach Nachma Nachman Me Uman, for whom did he reveal it if not for us? He revealed it for non-Jews? For animals, for mules? He revealed this for us! The non-Jews do not have the capability to understand and to speak of this, perhaps they will have some slight connection, but a non-Jew has nothing, they are not people, they are like beasts, free from everything. Only we are human – the Jews. All the non-Jews – animals! That is what Rabbeinu says. The non-Jews do not believe in G-d and in the Torah. We do not need to speak to them, do not need to inform them of the name of Rabbeinu.

(Rabbi Israel is asked how many times one needs to say Na Nach?)

Always, without end, without limit.

(All the time?)

Yes.

Na Nach, it has a power, it opens all the gates, all the gates of mercy, all the gates of prayer, all the gates of repentance, all the Torah!

The main point is Na Nach Nachma Nachman Me Uman! Na Nach Nachma Nachman Me Uman is the whole world, all the Torah, all the wisdoms. This is a secret matter..... a secret hidden from the whole world!

They will write – Na Nach Nachma Nachman Me Uman!

To Fill the Whole World

This is already prepared and waiting, it is a beauty of which one cannot conceive, such beauty..... everyone will print this, all the printing houses. Books cost money, the binding and the expenses – but the Petek does not cost money, just a piece of paper, how much can a piece of paper cost? A photocopy, how much can that cost? There will be many who will make a living from this, they will print and sell. Millions, they will print millions and sell, who will not want to buy this? Everyone will buy it, each one will buy many for his children and for his wife, small children will buy this. Also the rabbis – they themselves will buy it for their children. The whole world will buy it!

Millions, to print millions every day and to sell, the whole world will buy this, in every house, in every place, the whole world will be filled with it, everyone will buy!

There will be a great commotion throughout the world, a great commotion. "Do you have a copy of the Petek? Hey, how much does it cost, I want to buy!"

It is possible to print it with a translation, it will be printed in English or French, so people will be able to understand well. We only need someone to print and go to sell it in every house. One who does this and goes to sell, he will sell very many. Yes, everyone will buy it cheaply, everyone will buy a wonder like this. One can also print the Petek in gold. One does not need gold – it itself is gold.

We can pay the government that they will not allow others to print – only the owner of the Petek. One will need a license, the rights will be reserved only for the owner of the Petek!

We need to print more and more of the letter, to fill the whole world with wonders like this, and it will be a new world. We see with our eyes such wonders..... this is higher than "Baruch she Amar"*. There was never before such a wonder in the world.

We need to print enough so that we will be able to give out to everybody, everyone needs this. This needs to be in every place, on all the streets, in every store, in every house, on every door. Where there is a door – Na Nach must be there!

We need to fill the whole world with Na Nach!

This is very important, we need to sell, to sell, to distribute, that it will be in every house, in every synagogue, in every yeshiva. It needs to be like water, that it will be all over the country, in every place, throughout the world it will be spread, yes.

Today there are friends who are making banners with the holy name Na Nach Nachma Nachman Me Uman. They know the work, they know well how to produce and do. This is a song that is single, double, triple, quadruple, there will be a time when the whole world will make Na Nach (products). Yes, in all the marketplaces, in every place one goes – they will sing Na Nach, for all the melodies emanate from Na Nach, all the melodies in the world! And we sing this, play this as it is written in the signature: Na Nach Nachma Nachman Me Uman. When the Redemption comes, everyone will praise and glorify and sing and make acknowledgement to G-d about the great kindness that we have Na Nach. Oy, fortunate are we.....

Through a Mishap

And this Petek came to me through a miracle hidden in the natural order, it came to the world through a mishap. There is a verse in the Torah: “And this stumbling-block under your hand”, through a stumbling-block wonders were made. Especially Rabbeinu, he brings in, he transforms all the distant ones and all the sinners and the whole world, transforms all of them to come to G-d. I ate before the prayer on the Seventeenth of Tammuz*, if I am living, it is a miracle and a wonder. I was already close to death from the intensity of the anguish.

If I had not eaten before the prayer on the Seventeenth of Tammuz, there would not have been a Petek or anything at all.....

Oi vay, there is free choice, we should have become holy tzaddikim – there is in this darkness a wonder like this, a letter like this. The world laughs at us, “What, they are foolish, they believe in things like this?” But there is such a Tzaddik, Rabbeinu Rebbe Nachman, who is entirely a miracle. Every word that came from his mouth, everything he revealed in all his matters, in every letter that is printed, and every soul that draws close to him – it is all connected to the Redemption, for he is the main point of the Redemption. This is hinted at in the letter: Na Nach Nachma Nachman Me Uman – that is the Redemption, that is the Song of Kindness that will be played in the future, that is the song.

Rabbeinu, his wisdom needs to be spread and revealed, his understanding, the wonders, the wondrous light that he revealed in each and every word, and this will bring the whole world to G-d, they will accept the wisdom that this world is all vain and empty. Even though already now we sense this, but then they will have strength, they will have the wisdom, they will have the strength to overcome and to serve G-d in truth and to return in repentance, even the non-Jews. For Rabbeinu Rebbe Nachman – upon him is dependent the entire Redemption and the rectification of all the Jewish People and all the world. That is what he said.

Anyone who wants to have mercy on himself and on his children should buy the books of Rebbe Nachman and involve himself with them and fulfill them, then it will be an entirely new world!

For now, all the people in the world, who do business and write and speak, and each one does what he does, but they are like animals that go on two feet, for they don't have the true knowledge. We also, in times when we G-d forbid fall and cast off the knowledge of the main Purpose, of serving G-d, and fall, G-d forbid – this is also falling to the level of an animal.

Thus says Rabbeinu in Chapter 7 of Likutey Moharan, Part II: “For the main quality that distinguishes man is knowledge, and one without knowledge is not part of civilization, and cannot be called a man at all, he is only like an animal with the image of a man.” But one who merits to hold himself firm with the books of Rabbeinu, he receives true knowledge and is transformed from an animal into a man. Through Rabbeinu, if all the world would live according to Rabbeinu, the whole world would ascend from the quality of an animal to that of man. The whole world will know that they need to be transformed and to become people. The world will be filled with people, not animals.

The main aspect of a person is true wisdom, not external wisdom, the wisdoms of the world are darkness. The main point is the wisdom of the Torah, the wisdom of G-d, what is wisdom? To know that the L-rd is G-d*. Holy faith!

Rabbeinu, his main work – to bring us to G-d, to the Torah, that his main work. The main point of life is only Torah and faith. And the main thing is Rabbeinu, he brings us to G-d, to the Torah, to faith, to truth, to everything good. To all the rectifications that we need – as we are. He revealed such wisdom that all the world will abandon all their desires and all the money and involve themselves only with Torah and prayer and the Purpose, for the sake of Heaven – not for profit and not for prestige and not for fame and self-importance.

Rabbeinu – learning his holy books is all our life, all our vitality!

It is an easy thing, that everyone should buy the books of Rabbeinu Rabbi Nachman and read them, and make efforts that also their children and all their acquaintances and all their family and everyone will read only the books of Rebbe Nachman of Breslov, then it will be a new world entirely, For now the world is a world of falsehood, a world of foolishness, it is all vanity. We see that all the desires have no substance, if a person eats and takes delight from this world, what does it give him? He has pleasure for a quarter of an hour, that is all. And after that – he has no more desire. So one who has some intelligence, is it worth it for the quarter hour to lose such light, such good, this world and the World to Come?

Rabbeinu said: “This world is hell. We believe, we know that there are two worlds: This world and the World to Come. The World to Come – we believe that there is a World to Come, but this world – does not exist at all. This world is hell!” Everyone who chases after this world, after desires, he does not have life at all. And all the world are mistaken, and do not know from life, and do not know at all

what is life, for what do we live and suffer the hell of this world, just for a few years? One time Rabbeinu grabbed someone and said to him: "For the pleasure of a quarter of an hour, you're ready to lose this world and the next? Let it go, vomit it! Yes, that is what Rabbeinu said, we lose also this world, they do not have life, they have nothing.

Rabbeinu revealed that in every man there is good, and this good, even though it is very small, this good has the power to transform the man. In each person there is a good point that is not found in another, and this good, through the power of Rabbeinu, can overcome everything. Only the main point is that one must realize and understand reach the awareness that all the work of this world, the money and the buildings and all the pleasures and all the sins and all the desires, they are all empty and vain, they do not have any substance at all! There is much more to inform, we see with total clarity that anyone with true intelligence, understands that all of this world, all the prestige and the money and the desires, they are nothing and non-existent, there is nothing to them, everything passes in the blink of an eye, it dissolves like a passing shadow, it has no substance, it is all nothing. And even all the time that one lives in this world, all of this world, all the desires and all the pleasures is all only a quarter of an hour, after that where are the desires? Gone!

One who looks for truth and has some intelligence, he must understand and strengthen himself and rise up with all his might to read every day in simplicity, service of G-d in simplicity, most importantly the books of Rabbeinu, especially "Likutey Tefilot" and the teachings that Rabbeinu revealed in the world. Every word of his has the power to conquer the whole world, it is a wondrous thing, every word of his had never before been in the world, and it is the basis of the Redemption. Through every word, he can bring every man throughout the world back to G-d, to the Torah, to faith, in simplicity, and the main thing is Truth.

Oy, oy, there is much more to tell, to speak about and to inform, that the whole world is in error – without Rabbeinu, without Rabbeinu the world is utter chaos. Thus Rabbeinu said explicitly: "Without me, the world is utter chaos!" And "the world", that is referring to all sorts of people. There are scholars and there are yeshivas and there is Torah, but without Rabbeinu they have no foundation, no root, no power, they know nothing. Without Rabbeinu – all the world is chaos!

And here in the Petek, Rabbeinu reveals explicitly, with total clarity to the whole world: Na Nach Nachma Nachman Me Uman, that I am this song! Come to me – and become human!

Now, there is such a light in the world, but we see that the time still has not come for it to be revealed, but it will be revealed. When the precise time arrives – the greatness of G-d will be revealed, it will be revealed that we are servants of G-d, "You are children of the L-rd your G-d."

Rabbeinu said: "I finished and I will finish", apparently, we see that he still has not finished, but he finished, "I finished and I will finish!" What he will finish, we have no conception of it at all, he will finish his work, he came to the world to extract the person from sins and to bring him to G-d, to the Torah, which is the essence of life, without this there is no life at all. One word from Rabbeinu is enough to win over the whole world. He laughs at them, and they begin to grasp that they are mistaken, to what end are they working so hard, and chasing so much, for who, for what? Even if one lived a thousand years, in the end it dissolves, especially we in these generations, in which life lasts fifty or sixty years, and also half of that time we are sleeping – what is life for, what is all the work for? After fifty or sixty years one goes to the hospital and after that to the refrigerator and after that to the grave. All the money and all the work are left behind in this world, for what did someone work fifty years? All the thoughts in his heart constantly, were only where to find money, money, money, money, money. What, it is craziness! It is really craziness!

I saw Rabbi Israel Karduner – I saw one man in the world. And I saw the Torah leaders in Tiberias, and I also went to Jerusalem and saw more Torah leaders, but Rabbeinu is a unique matter. What I saw from Rabbi Israel, I saw that he had a special quality, he believed in the Song that will be revealed in the future, and so he was a man with the aspect of the future. He was hidden from the whole world, he laughed at all the world. I saw one person in the whole world who was normal. One man – only him! All the Redemption is dependent on Rabbeinu. I already saw the Redemption, I saw Rabbi Israel and saw how the world will be after the coming of the Messiah, what will be. The Song that is Single, Double, Triple, Quadruple – I saw it in my life. I saw a man from Heaven, from the World to Come, yes. He was in this world, with eyes and legs, but his soul was in the World to Come. His heart and his wisdom, his knowledge – was in Heaven.

One who wants, will merit to see, to feel the Coming of the Messiah. We do not need to wait until he comes, we can merit to see now, the Coming of the Messiah is created now. I saw Rabbi Israel – I already saw the Coming of the Messiah.

Spreading throughout the World

Oy oy oy, such wonders of G-d, a letter like this, we never heard such a thing, it is impossible to grasp with one's mind a miracle like this, a wonder like this in such an age of darkness. Certainly, we believe in the Torah, that there were miracles, we do not see them, but we believe in the miracles written in the Torah, the miracles of the Exodus from Egypt and other miracles, miracles, miracles. But all the miracles were only temporary, but this miracle of the Petek is living and enduring. And it is a wonder, how this thin piece of paper existed in the world sixty years, who heard of such a thing, that a piece of paper will exist sixty years? Even a person goes through all that he must, and the Petek was in such danger, places where it could have been lost, and yet it lives and endures!

Everything about the Petek is a miracle, how it was created and how it came to the world and how it exists. I opened the book and it was there, where I opened it, I saw the paper immediately, and from that piece of paper was made what was made.....

We hear and see something like this, it is all above nature, something from nothing. This is not the work of a person, who could know how to create a signature like that? Such a wonder as this was never before in the world, this is only from Rabbeinu!

Ay, I found the Petek through such miracles, such wonders, with Divine Providence, and I saw what I saw. This is a wonder like nothing that ever was in the world. The human mind is not capable of accepting this. We see such Divine guidance, with our own eyes we see such wonders. Beyond nature. But for sixty years the Petek was entirely kept secret. It existed in the world, but it was with me without publicity, I only used it to revive myself. I had no idea that it would be publicized, for I felt that the world was far from faith and they would not understand, and they would ridicule Breslov, so I did not publicize it. And three years ago, I started to reveal and to publicize, for I said that it is necessary to publicize the wonders of G-d, that the Petek can do miracles disguised in the natural order. G-d arranged events and I felt I should publicize it to all the world, and those who were willing to accept would accept; those not willing would not accept. It needed to be publicized!

Also, the letter from sixty years ago was a preparation for now, sixty years in was kept secret, it lived without publicity, it slept, without acting, without anything, it did nothing, and after sixty years it awakened slowly slowly and said "Here I am, I arrived now, I came to repair the world!" Suddenly it awoke, and became known throughout the world, in the newspapers, on the radio, on television, everywhere. It reached the government, the members of the Knesset, newspapers, and nobody opposed it. One newspaper reporter recently said to me: "There are in the Petek clear signs of the Redemption!" And we see that it is a miracle, how it is that they do not ridicule the Petek in the Knesset. They accepted it and swallowed it and did not say anything (laughs).....

The Endorsement of Rabbi Moshe Feinstein

There are those in Breslov who say what they say about the Petek, I don't want to say, but they say such things. There is one very famous rabbi in Breslov, but he is a liar. He wanted to discredit the Petek out of arrogance. I know him well, if I say he is a liar, I am not speaking lightly. I do not want to say such words about any Jew, especially about Breslov people, G-d forbid. But he feared that his honor would be blemished, so he thought: "What, Israel Ber received a letter from Rabbeinu, and what about me, I have such a name and reputation." So he claimed that someone had put the paper in the book (laughs).....

In any case, one who accepts, accepts. One who does not want to accept – will not accept. No one is being forced. I found this through such miracles, with Divine Providence, and I saw what I saw. Thank G-d, I was saved from the publicity and the prestige, not a bit of vanity or pride entered me, I was lowly to the utmost degree of lowliness, only Rabbeinu can bring one to lowliness like this. Rabbeinu cleans us from all the arrogance, he will rectify us, rectify the whole world. That is what he said. Aha! Such a Rebbe, such a Rebbe.....

I know, you don't know, but I know the truth, that G-d forbid I am not to be suspected of lying, what would I gain from it? G-d forbid, there is nothing to think about this. I would not say something untrue, I hate falsehood and I cannot bear the odor of it. I did not draw the Petek out of my imagination, I did not think of it, it was from G-d, from Heaven. The Petek is true as the Torah is true, as G-d is true! Truth, only truth! Without a trace of falsehood! It is forbidden to ridicule this. To believe, not to degrade, to believe!

Everyone, the whole world is far from this. I do not consent to anyone ridiculing this. One must beware not to ridicule this. The world mocks this, they do not want to accept. The time will come when everyone will see the truth. We need to have faith in the truth. Rabbeinu revealed who he was, he is Na Nach Nachma Nachman Me Uman, he is the Rebbe of all Israel. He will repair the world, repair everyone. But even so, one needs to guard himself, for even within the rectifications, there are also

divisions. The world is not lawless, one cannot do what one wants and afterwards to desire prestige and fame.

It is a miracle that G-d brought it about that Feinstein gave his endorsement. Without this, they would have demolished us, yes. Now that there is the endorsement, they are angered and they say what they say, but not in such an extreme manner, to destroy. Feinstein came and gave his endorsement, and this is a major matter, this is "I finished and I will finish!"

They say what they say, but not with such commotion and aggressiveness, in a more subdued form. What, how could one holler? Feinstein gave his endorsement! If not for this, we would have nothing! They stood over us with all kinds of schemes to destroy us, to wipe us out, "What is this, a Petek, what!" In any case, Feinstein cries out, but who listens to him (? Clarify).....

Rabbi Moshe Feinstein was already set in his way, he was Lithuanian*, I did not know him and he did not know me, the letter was given to his son, and he came to his father and showed the letter to him. Then the father, Rabbi Moshe Feinstein, said to him: "This....do not laugh at this! This is a wonder, and great wonder!" Then Rabbi Moshe Feinstein wanted to see the original Petek and the man who had found it.

Endorsement of Rabbi Moshe Feinstein

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The Petek reminds us that there is a Redeemer, there is a Messiah. But the Jews who do not believe, they do not want to receive the Redemption. But we see now that we have reached the days of the Messiah. This is only the beginning, it will come and come and come and come, we are Jews, the Torah will rise and rise and rise, everyone will be involved only with the teachings of Rebbe Nachman – 'Likutey Moharan', 'Likutey Tefilot', 'Likutey Halachot'.

So, perhaps the Messiah will come this year (laughs).....

Miracles from the Holy Kamea*

Well, G-d will have mercy on us, and we need much mercy. We – I and my friends, we saw many miracles from the holy name Na Nach Nachma Nachman Me Uman. Recently we have made kameas from this holy name, and it has power to bring a person all the salvations he needs. It is a protection!

(One chassid tells Rabbi Israel that he has decided to write kameas with the holy name Na Nach Nachman Me Uman.)

Whoa.....enough, everything! Until now there have never been such kameas in the world!

When one is in a time of trouble, when a person suffers some pain, he should say verbally, aside from the kamea, he should say "Na Nach Nachma Nachman Me Uman". It is an easy thing to say Na Nach, and it helps at all times of trouble, at all times. Also, all the soldiers going out to war in places of danger – they should say Na Nach, the soldier should sing Na Nach with a melody.

The Kamea is a major thing. Many people see awesome wonders, sick people without any hope – and they received a healing through this Petek. They said Na Nach!

There was a story: A year-and-a-half old baby, a kettle with water boiling like fire fell on her, on her face. So, they took her to the Beilinson Hospital and the doctors saw her, they were in great pain, she was in serious danger. Even if she were saved from the danger, what kind of face would she have?

The parents saw her condition, and did not know what to do at all. They had some relative who had a kamea, she placed her kamea on the baby, and two days passed..... and she was healed, the burn left her, as if she was born anew now!

The father and mother, they all know. The family and the doctors as well. The doctor who treated her, he was astounded. He said to them, "What did you do, what?"

Then they told him about the kamea, he took the kamea, and to this day he does not want to return the kamea.

There was a miracle. One non-Jewish woman who was close to giving birth, and the child did not want to come out, and there was a Jewish woman present, and she told her to say “Na Nach Nachma Nachman Me Uman”..... and she said it, and gave birth immediately!

There was one story, it was in the newspaper in America. A black woman who was a member of the United Nations, wanted to see her son. But she was divorced, and there was no possibility of it. So they told her to say “Na Nach”, so she said it. She said “Na Nach”..... and he came. The next day, or two days after, he came!

“Na Nach”, the whole world can sing it and say, “Na Nach”.

The kabbalists who make kameas, this is a matter of moneymaking, they take money, it is worth nothing. The main thing is Rabbeinu, he is the foundation of everything – of the Torah, of repentance, of everything, of all the rectifications. Rabbeinu revealed this, Na Nach Nachma Nachman Me Uman, many miracles were seen in the world through the name of Rabbeinu, from Na Nach. Sick people without any way to heal, through saying Na Nach -- they received healing. Healing and salvation for the soul and body and for everything!

Na Nach Nachma Nachman Me Uman – wonders and miracles.....

More than All the Wonders

The Petek is the beginning of the Redemption. Yes, this is a good step closer, the time of the Redemption is very close, and this piece of paper – it will conquer the world. We see an awesome thing that was never before heard of in the world. It is a wonder, a great wonder, it is a wondrous thing that is impossible to comprehend, impossible..... more than all the wonders! It is a wonder the likes of which were never before in the world, totally new! The matter of Na Nach – we did not know from this, it had not been revealed in any place, it was hidden from all the worlds, never before was such a thing revealed in the world, only in the Petek! A signature like this, in which the voice of Rabbeinu, Rebbe Nachman is imprinted, had never before appeared since the Creation of the World!

In the signature, he reveals to the whole world that the Song that is Single, Double, Triple and Quadruple, that is to be revealed in the time of the Coming of the Messiah, the Song that will return the whole world to G-d, to the Torah, this Song is the author of the Petek, Rabbeinu, as he signed himself – Na Nach Nachma Nachman Me Uman. That is to say that he reveals to us that he is the Song to be revealed in the future – *he is the Song!*

All the teachings from ‘Likutey Moharan’ and very word that Rabbeinu revealed in the world, it is all the Song through which the world will be rectified. This Song: Single, double, triple and quadruple, this is me myself, Nachman! Which Nachman? From Uman!

I already said: “And about you I said”!

I do not know what to do, I am the owner of the Petek, and the Petek is alone. It is a piece of papere, what is it, where did it come from? A Petek from Heaven, such a Petek..... who ever heard of such a thing, who saw something like this? Never before was something like this in the world!

There are some people who ask: “It descended from Heaven? The Petek, what color was it? Was it wet, what color?”

It has all the colors!

The Petek is from among the wonders of Rabbeinu, it rises above all the wonders of Rabbeinu! It is such a miracle..... nearly two hundred years after the passing of Rebbe Nachman, he had already passed away, and he speaks to me: “My precious student”. That is how I received it in the letter.

The Petek is not just a wonder that was, the Petek exists now, it has not come to an end!

The Petek is new every day. Not like it came sixty years ago, it becomes new every day. The Petek is new every day.....

The Dream about the Officer

This night I had a dream, the dream took place in Tiberias, and Rabbi Israel Karduner came to me from Hevron to Tiberias, and it caused a great commotion throughout the Land of Israel: “Israel Ber became Breslov and it is a danger to the whole world, we need to kill him and also Rabbi Israel Karduner!”

Suddenly, a high-ranking officer came into my room, and he had many other officers under him, and this officer came to me, pointed at me with his finger and said to me with great arrogance, “Give me the Petek!” I said to him: “Why, what’s the problem, what is so terrible, why are you so afraid of the Petek?”

“Why do you ask, give me the Petek!”

I said to him, "Why do you want the Petek, what is so important about it?"

Then he said to me: "You ask what is there to be afraid of? You don't know what is in it, you don't know what the Petek can do, it will drive all of Bnei Brak insane, and all the world. First it will drive Bnei Brak insane, and after that all the world! It will drive the whole world crazy, it will murder the whole world and Bnei Brak!"

Bnei Brak was the biggest city in all the Land of Israel, and all of Bnei Brak were opposed to Breslov, the whole world was opposed. I said to him: "I don't know, I don't remember where I put it." Then he said to me: "Aha! You don't remember? I have soldiers, they will search until they find it. We will search in every place!"

I was afraid that maybe they would take the Petek, I had great fear, great anguish, what can I do? "G-d forbid, who knows, maybe they will find it....."

Then I remembered that one of the chassidim* had come to me at the beginning of the night, and asked me to have mercy on him and give him the Petek for one night, he wanted to strengthen himself and be joyful, "Rabbi Israel, give me the Petek just for one night, to read it and see it." So I gave it to him for one night, and he went. So thank G-d, I had some relief, the Petek was not in Bnei-Brak and not here, it was with the chassid*, in his house, and no one knew about it, only I. Thus, they could search.

Well, I was strong, I was certain that they would not find it, the officer did not know anything about the chassid* that had asked for the Petek, I said to myself: "The chassid* took the Petek and they do not know. Now he can search in every place." So they went with many officers and many soldiers to search for the Petek.

Oy, when I remembered that the Petek was with the chassid* in his house, it filled me with joy, they would search and search, so let them search.....

The Holy Petek and the Other Ancient Writings of Rabbeinu

The Petek is totally a wonder, beyond comprehension. When one sees photocopy of the Petek, one sees that it is not a simple thing, one feels that it is not simple. It had been lying in the bookcase, and after that it passed through such great dangers.....it was in Poland, during the time before the Second World War. They heard about the Petek, they asked me to send it to them so that they could look at the Petek. And these Polish Jews, something that did not seem authentic to them, they would tear it up and say to me: "Don't be a fool, you are disgracing the name of G-d, how is it possible that there could be such miracles in these generations, in these times, in such darkness?"

Thank G-d, we need to be very thankful to G-d that they sent it back to me and I received it in the mail. It was a miracle, a miracle.

They accepted it. If not, they would have torn it up. Yes, they were people of truth. And now I feel, I see that I made a big mistake..... it was really craziness, how I sent it in the mail to Poland. But I could not turn down friends like these, so I sent it, and I had a miracle in that I received it in return, and it is with me, alive, it exists in the world. Then there was not even a photocopy, as if it did not exist, nothing. If I had not received it in return..... it would not have been, as if it did not exist! Now, even if G-d forbid the original were to be lost, in any case there are copies, the copy is the same thing, one truly sees the letters as they appear in the Petek.

The copies are like the original!

Now, thank G-d, the world already knows about the letter, there are copies, people speak about it. We need to have a plane that will fly all over the world and the whole world will see the Petek and the owner of the Petek!

The Petek is totally new, I see wonders that I did not at first merit to see. But with every new day that comes, I feel that G-d shows me what is in it, oi vay vay.....

It is a shame, a shame, we do not know a thing, if we know a drop from the sea of Rabbeinu -- we would give our every moment not to remove our eyes and our heads from the words of Rabbeinu. We need to be experts with them. Miracles and wonders, every word, every idea, every teaching of Rabbeinu.

Every word of Rabbeinu is above nature, the Stories, the teachings, the discussions and 'Chai Moharan'*. We need to guard every moment of our lives, to give all our strength and minds and hearts to 'Likutey Halachot'*, 'Likutey Aitzot'*, that it will be embedded in every limb, in our minds, hearts, for serving G-d! Not for.....

Thus, the main point that comes out of this, is that we need to sacrifice ourselves to be attached to the holy words of Rabbeinu, but in faith. One can learn and be blind, not see a thing. If one learns for pride, "I am Breslov, I am expert in 'Likutey Moharan'", this is a great honor. But we need to learn not for the honor, only in order to serve G-d, to fulfill his words. The main point is to learn in order to know how to wage war – weapons for war, how to battle and win, to subdue the evil.

There are still wondrous matters that are very hidden, not revealed in the world. Thank G-d today anyone, every person who wants to learn can read in any synagogue, this is a sign of the Redemption. We are wealthy, we already have all the rectifications and healings and salvations that we need, each and every one, through Rabbeinu Nachman, only Rabbeinu Nachman!

Oy, we hear words like these, so we need to give ourselves over to instill in our hearts the holy words of Rabbeinu, his teachings and the prayers and the laws. There are the books 'Likutey Moharan'*, 'Likutey Halachot'*, 'Likutey Aitzot'*.

We need to learn the book 'Likutey Moharan'. Rabbeinu said that we need to be expert in this, enough to say it by heart, forwards and backwards. Even backwards – such expertise is needed in this. For this is all our vitality, every word is all our vitality! Every word of his – even one word!

Fortunate are we, fortunate beyond measure. How did Rabbi Israel Karduner become who he was, or all the other people of Breslov, all the people of Rabbeinu and of Rabbi Natan who were so holy, such people of truth? How, if not through 'Likutey Tefilot'* and 'Likutey Moharan'* and the discourses they had in their possession. Rabbi Israel Karduner merited only through 'Likutey Tefilot' and 'Likutey Moharan' and 'Likutey Halachot'!

There was never before in the world something like 'Likutey Halachot'*, 'Likutey Aitzot'* and 'Chai Moharan'*, never before. We merit it, it is all prepared for us – 'Chai Moharan'* and 'Alim le Trufah'*. In earlier times, letters from 'Alim le Trufah' were being guarded by Rabbi Yitzchak, the son of Rabbi Natan, in handwritten form. Well, we have 'Alim le Trufah', 'Chai Moharan' and 'Yemey Moharan'*, and more. Yes, what we have. I remember eighty years ago, Rabbi Shlomo Wexler, he had such words to say about Rabbeinu, but it was not revealed, and there were many other letters that did not come to us, I saw, there were wellsprings, yes. In the time of Rabbi Shlomo Wexler, before the Second World War, they were in possession of Rabbi Shmuel Horowitz, there were writings of Rabbi Natan, some of it was lost.

I had a 'Likutey Tefilot'* in the handwriting of Rabbi Natan, and I also had many writings that had the potential to create a great commotion throughout the world. There was one chassid, a kosher butcher in America, he lived more than sixty years ago, and was together with several other married Torah students and chassids from Poland, and he came to me and said that he wanted to see me. Alright, they travelled to see me in Meron, and asked me to give them writings that would inspire one in the service of G-d. And I, Israel Ber, thought: "A Breslov chassid asks me for writings giving inspiration in serving G-d, could I not give them to him?" So I gave him the writings and they did not return those writings to me. "I lent them to you, why did you not give them back in return?"

Those were in the handwriting of Rabbi Naftali, a friend of Rabbi Natan, it was like a 'Chai Moharan'* written by Rabbi Naftali, but there were awesome secrets there that had never before been revealed in the world, and if the writings were existing today, we would be publishing them. Everything that Rabbi Natan brought in 'Chai Moharan', they are secrets that it is possible to reveal to the world, but those writings contained secrets that are impossible to reveal, they were such great secrets that they could have shaken the whole world. . . . and they are gone!

They had an accident in their car, and the writings were with them. They were saved miraculously, but the writings disappeared.

Also, I had writings in the handwriting of Rabbi Natan, writings describing the suffering of the Breslovers, the persecution they endured. I remember one story: It was before the Passover Festival one year, and a mass of soldiers came to Breslov, several troops. Well, the town was obliged to host all the soldiers of Russia in the houses of the Jews, rich and poor, in every house – soldiers.

And the opposers found a good scheme against Breslov – they bribed a general and his high-ranking men, to put soldiers in the house of Rabbi Natan. It was close to Passover, it was necessary to prepare for the holiday, to clean the house of chametz*.

So, the opposers did what they did, so that many soldiers were specifically assigned to the house of Rabbi Natan, and Rabbi Natan's house suffered from it. Passover was coming and they needed to prepare for it, but how? There were soldiers, it was impossible to do anything. The opposers had bribed. In Russia, the main thing is bribery. G-d in His great mercy did a miracle for the sake of Rabbeinu: Suddenly a command came for the soldiers to leave Breslov. So all the soldiers left Breslov, not only from the house of Rabbi Natan, they left all of Breslov.

Rabbi Israel Karduner also published, and his publishing had a graceful beauty to it, a binding and paper whose quality was unsurpassed. I went to the store, and I had a few coins, a small amount, I gave it to the clerk. Thank G-d, I paid him and he gave me the book 'Likutey Tefilot'* and said: "When you have the money in full – bring it." That is how it was, he gave it to me.

How G-d had mercy on me and I found such a book from the printing of Rabbi Israel, such beauty and such a binding..... and the clerk gave it to me, he understood that I needed this book urgently, and his heart was very torn – if he sold me this book, he did not have another copy. He could have made a large profit, for the book was hard to attain, they did not print Breslov books, everyone knew that Breslov books were hardly printed, because no one bought them. 'Likutey Tefilot', who would say 'Likutey Tefilot'?

I also had several editions of 'Likutey Tefilot' from abroad, they were printed so beautifully. Such beauty, such grace, such arousal.....

I had several books, two or three books, but I bought and gave, and not one of them remains with me. I gave them as gifts to Breslov people, for a bar-mitzva or to newlyweds, or other occasions. I gave gifts and I was left without. I loved Breslov people, "What, there is a bar-mitzva and I won't give him a gift?" I had no money, so I took a 'Likutey Tefilot' and gave it away.....

There is a spring, a very sweet spring, I was there with Rabbi Israel, and the water was so good, it was like water from the Garden of Eden. It also gave such delicious fruits, sweeter and better than can be found anywhere, they had all the tastes in the world. And I went there, and afterward I waded through a river, and lost the book 'Meshivat Nefesh'*. In that river, there are many wellsprings.

The pain I endured, it is impossible to imagine. If a book was lost, it could not be bought, they were not publishing, I lost a book in a place of springs and water. In any case, I cried so much to G-d, and G-d helped me to find the book in the water. The book was lying on some stone, and there was water. I had already lost hope..... and G-d helped me to find it.

Oy, who can describe, who can imagine my joy when I succeeded in finding the book 'Meshivat Nefesh'.....

In the time when I was a yeshiva student, I had a friend who took all my books, books of Rabbeinu and Rabbi Natan – 'Likutey Halachot'* and other books, and put them in some box, and there was a very high window near the roof, high above, and he put the box with the books in this window. And I had much anguish, I did not know where the books were, I only knew that I did not have them. And G-d had mercy on me by revealing to me that this friend had done this. And he took a high ladder and brought down the books again and gave me the box with the books in return, and he asked my forgiveness for doing this and causing me such pain.

He should not have done this, for it caused me great pain, I needed the books of Rabbeinu every day. He saw with his eyes that I was alone against the entire yeshiva, and I was very strong in my stand, and he liked me very much. All of us were friends, but they were opposed to Breslov, but even so there was love and friendship between us.

But we need to guard our time very carefully! Every moment is important not to lose, not one moment should be lost, only that it should always be embedded in our hearts and minds, these words that we need like our breath, every word. We do not know, we have no conception of what G-d is giving us. We need to guard every minute, every day and every minute to be attached to G-d and to the Tzaddik.

We need to pray much more. More and more with self-sacrifice!

To serve G-d and to pray with tears, with all our hearts, all our strength: "Have mercy on me, have mercy on me, there is 'Likutey Tefilot' such as this in the world, what will be with me, why am I so distant?"

Also, we do not use our time well, we do not observe the Torah, it is mainly because we are far from Rabbeinu. Because we do not value, we do not implant in our hearts, the words of 'Likutey Moharan', 'Likutey Halachot', and all the other holy writings of Rabbeinu. If we merited to this, we would be holy tzaddikim and we would learn much Gemarrah* and understand it, the Gemarrah would inspire us. Not like now, not knowing anything, not knowing the Gemarrah. They think that they are brilliant and they say all sorts of things about Breslov, G-d forbid. Well, well, the time will come.....

Thank G-d that we are here in this world and speaking such words, from which all the world is entirely distant. But the time will come when all the world will know of this and they will tell and speak about it. There will be many yeshivas that will learn not for prestige, only for G-d and His honor, "Who is the King of Honor, G-d of Hosts – He is the King of Honor!"

There will be yeshivas learning only the books of Rabbeinu!

There is 'Likutey Moharan', thank G-d, we are fortunate! There is 'Likutey Tefilot' – fortunate! There is 'Sichot ha Ran' and 'Likutey Aitzot' – fortunate! For everything – fortunate! Rabbeinu granted us everything, from our standpoint this is also a miracle. It is a great miracle what we still have.....

Transforms Everything

(Rabbi Israel and the chassidim* joyfully sing words from Rabbeinu, "There is a principle that everything will be transformed to good....")

Oh! Rabbeinu revealed such wisdom, new wisdom that transcends all the wisdoms. And it breaks and annuls all the worldly desires, transforms everything!

Now there is in the world the wisdom that Rebbe Nachman revealed and brought into the world, that there will be a new world, a world of faith, of truth. The whole world will cast off all the desires and they will not be able to bear smelling the scent of this world, of the desires. The light of Rabbeinu is coming to the world, he beats the evil to dust, "Casts the arrogant to the ground", all the sins of arrogance, "and lifts the lowly to the highest heavens". He immediately transforms, transforms to the opposite, he transforms!

Aha! We have a Merciful Father who gives us everything, only that we spoil it through our desires. But we have much over which to rejoice, there is already Rabbeinu in the world. Rabbeinu descended for the world, he said: "For myself, I did not need to descend to the world, only for all of you, to repair you, to teach you, to reveal good things to you, which are good in this world and also in the next."

Rabbeinu is all of our primary rectification. We need tikkun*, he cleans the world, each one, from all the desires. And he repairs us with such rectifications, with such wisdom, as if we had not done any sins, we will be clean. And he shines such a wondrous light on each one..... repentance. There are no words in all the world like those of Rabbeinu. Every word of his is a redemption for us and for our descendants, always.

This wisdom never before descended to the world, it is beyond this world, it is the main source of all our joy, all our vitality. It is such a force like nothing that had ever been in the world. New, he makes us new. Such rectifications were never before in the world.....

Now is the time of the Redemption, such a light will come to the world, that everyone will cast off their desires and search for how to clean ourselves from our sins, from the desires. This will come. Rabbeinu brought down and revealed such a light, such a wisdom, such a truth in the world, that the whole world will come to G-d, to the Torah, to the Truth.

The heart and the mind, this is an inner being, and this wisdom is a new wisdom which will inspire a person with such strength and wisdom, that everyone will cast off their desires and will not be able to bear the foul smell of lusts. People will flee from it as from fire. Rabbeinu annuls pride and honor and the sins in impure places, he transforms everything. They are turned into nothing, all the desires! He transforms the person and all the world completely from one extreme to the other.

Rabbeinu cleans us of all kinds of pride, from all the desires, and he repairs us, he will repair the whole world. He transforms all the desires and all the intensity of the Evil Inclination, of the impurity. He prepares a grave for them and the enter it, and cannot do a thing.

The impurity and the darkness will be annulled and broken, there will be a grave and they will be buried. He transforms, he transforms everything. Aha! Such a Rebbe, such a Rebbe.....

Rabbeinu says, if G-d forbid a person falls to the place where he falls, in one moment he can go from the depths to the heights, only he must resolve not to do it more, that he should from now on observe the times for donning tefillin*, and not worry. G-d will have mercy on him, for when one says "We have sinned, we have become guilty, we have betrayed....", and confesses to G-d as Rabbeinu advises us, "Master of the World, I sinned, I became guilty, I have betrayed....", then he becomes a force that is the opposite, he transforms everything, everything to holiness.

I fell! Despair does not exist at all. There is already a Tzaddik who revealed "Despair does not exist at all", so it will be the opposite. Cast yourself onto this Tzaddik who revealed "Despair does not exist at all." Then you will already emerge from the impurity.

G-d forbid, you fell? Start anew now, from this moment, anew!

What is the problem, dirt? Rabbeinu has a cleaning agent that conquers the dirt and the foul smell of the desires and transforms it to something else. He transforms! You damaged? He repairs (laughs).....

I feel what is coming, there will be such a light in the world, just as there was an overwhelming of darkness and lusts and impurity, to the contrary there will be all the much more force to annul and smash the evil, all the impurity. It is only that the evil is already deeply rooted in the world, and it is very hard to break it, very hard. But there will be something different, a new state of being. Rabbeinu revealed such wisdom, 'Likutey Moharan' and 'Likutey Halachot' and 'Likutey Aitzot' that have the power to transform everything to good. Even the children will all become holy and want only truth, truth and faith. We need to know and to believe that just as we are – G-d already gave us Rabbeinu, and now is the time of the Redemption.

There is already advice from Rabbeinu – from G-d, Rabbeinu received from G-d!

The time will come when people will run from the mud, from the desires. They will recognize and know that this world is insubstantial, it is empty and nothing, nothing! All of life will be – primarily to serve G-d. It will be a reversed world, the world of the World to Come, a world of faith, a world of truth. This has already come to the world, but it needs time to come to fruition. It will come slowly slowly, not at once, it is a very difficult thing. But Rabbeinu transforms everything to good. Transforms everything! It will be a new world, a world of truth, of faith.....

If someone truly wants, G-d sends him a good wife and children and everything is turned around, yes. Every person who needs help – so Rabbeinu helps him. He has all the true wisdoms in his hand, how to repent and how to serve G-d in truth. To instill in us, in our hearts, all the salvations, all the advice. Rabbeinu is our help, he gives us everything. But in truth! Without truth – there is nothing!

Truth – not to make money, not for desires, prestige, publicity. This is false!

I have seen the whole world, and all the varieties of atheism, I knew only a drop from the sea of what is in this, that the darkness will be annulled, the impurity will be annulled. And I saw the force of Rabbeinu, that he transforms everything and it becomes something else, a new world is made.

Thank G-d, we need to remember the gifts and the kindnesses that G-d did with us and with the whole world. These are kindnesses and wonders like which were never before revealed in the world. This will rise and reach us and all of Israel. What we have merited to know from Rabbeinu, the wonder of the final Redemption, in which each Jew will merit to repair everything, all the sins – through the power of Rabbeinu, he will illuminate the true path, how to be a Jew. In the Redemption, there will be revealed to every Jew, to every one of the People of Israel, a light will be revealed, in which all the sins will become good deeds, "There is a principle that everything will be transformed to good!"

The completion of Israel will be that everyone will be holy, champions of faith, there will be a truth like none that had ever been before in the world, of which the world has no idea, what is truth and what is Torah. There will be in the world only the light of true wisdom and faith, a world of the wisdom of Rabbeinu that will be revealed in the world.....

Come to Me

(Rabbi Israel sings a melody from Rabbi Avraham bar Nachman, "In you Rabbeinu, we will exult, in you Rabbeinu, we will rejoice, in you Rabbeinu we will exult and rejoice in you.")

Oh! If we would feel a drop from the sea of how joyful we should be. And Rabbeinu gives us slight hints, hints to us: "Joy, joy, joy. Dancing, dancing, dancing.

Rabbi Avraham bar Nachman composed melodies, he was a holy tzaddik, a man of truth, clear truth, not falsehood. He always composed new melodies. This melody of Avraham bar Nahman, the world does not know, they think that this melody was already existant. No, Rabbi Avraham bar Nachman revealed this melody. They found a new melody, and he heard it, then he took the melody, "This would be good to put to the words 'In you Rabbeinu, we will rejoice'", so he added the words, and to this day the song has endured, and all the world now sings "In you Rabbeinu, we will exult", they know that this is a Breslov melody!

He infused those who were far with light, the non-religious. He inspired them with a great light. Even we as we are, but Rabbeinu – "In you Rabbeinu, we will exult". This has much meaning,

just as we are – even with no hope, no repair, no healing, *no healing!* What, is there healing for such diseases? But he, Rabbi Avraham bar Nachman, he found that Rabbeinu can heal all the diseases, so he took this melody and he shined in our hearts the great light that there is Rabbeinu in the world, so we can already rejoice – “we will exult and rejoice in you!” If not for this, all the world would be desolation! The whole world was filled with heresy and there was no faith in the world. And Rabbeinu, with one word he infuses the whole world with faith, brings repairs to the whole world, healings to the whole world, salvations to the whole world, for each one. Come to me, only come to me.....to Uman!

Oi, on one side we have fallen and strayed far, and Rabbeinu revealed this to us, he revealed that there will be apostasy in the world, heresy. This is, G-d forbid, worse than everything else – no faith, heresy. So G-d saw that it was mandatory for Rabbeinu to descend to the world, he is the doctor! He can instill us with faith and repentance and healing, to renew us.

With every one of his words, he can conquer the world!

Rabbeinu only strengthens us, enlivens us, in a manner that was never before in the world. “If you believe that you can damage, believe that you can repair.” Who repairs? Rabbeinu! He revealed this, “You damaged? Come to me – I will repair!”

The Torah scholars don’t know anything, only pride and prestige and money, and Rabbeinu is only faith and trust. And he heals us just as we are, only come to me, I can heal you.....

How is it that we merited to more than all the previous generations, Rabbeinu had not yet been revealed in the world. He was in Heaven, but here he was very far from us. G-d created the world, He saw such diseases like those in these generations, and only Rabbeinu can heal them, “In you Rabbeinu we will exult, in you Rabbeinu we will rejoice”.

If not for Rabbeinu, I feel that G-d forbid, I would not have known a thing from G-d, from the Torah, from true life. Oy, only come to me, draw close to me, I wrote ‘Likutey Moharan’, for you, such wonders, such sweetness, every discourse encompasses all the Torah! Rabbeinu says this. What, could I say such words? Rabbeinu revealed that this is true and firm and correct!

Rabbeinu conquered the whole world, Na Nach Nachma Nachman Me Uman, that is the teaching of Rabbeinu, who in all the world knew of this? No tzaddik revealed it, or knew of it. It is not recorded in any Gemarrah what is Na Nach. Only Rabbeinu himself revealed this, that he is Nachman, that is the explanation of Na Nach Nachma Nachman, the ultimate completion!

No tzaddik ever knew of this, what is Nachman, now Rabbeinu reveals to us what is Nachman – Na Nach Nachma Nachman Me Uman, on this is dependant all the Torah and all the faith and all the truth and all the lights!

Rabbeinu himself revealed this, it was never before revealed in the world, now he himself revealed who this is – Na Nach Nachma Nachman, do you know who I am? I am Na Nach Nachma Nachman Me Uman.....

There is already ‘Likutey Moharan’, ‘Sippurie Ma’asiot’, ‘Likutey Halachot’, now we have reached the time of the Redemption, there is already an awakening to publicize Rebbe Nachman. Has anyone heard something like this, a letter from Heaven? We never heard anywhere of a Petek* like this, “About you I said”. Well, this is something new, a new melody in the world – Na Nach. All of the Jewish People, all of the land of Israel, everyone is asking “What is this, Na Nach?” They don’t know what it is, but thank G-d we know that Rabbeinu revealed this – that he is Na Nach!

Everyone will be amazed: “What is this Na Nach?” All the intellectuals, the non-religious, all the world, they don’t know what it is – Na Nach. But slowly slowly they will know, they will ask: “What is this, I want to know what is this Na Nach, what melody is this?” And when they will know and draw close to Rabbeinu, it will be a new world!

There is something new, all the world is asking: “What is Na Nach, we never heard a melody like this.” The scholars, the chassids*, they ask persistently, “What is this, what is Na Nach?”

Jerusalem, Meah Shearim* and all the world will ask: “We want to know what is Na Nach, you have such a melody, an amazing melody like this, what is it?”

This is a worldwide melody – Na Nach Nachma Nachman Me Uman, this is “a good deed to be joyful always”, this melody is endless. The whole world is singing this, the whole world, even non-Jews are singing this. We see that the whole world accepts this melody, people come and tell: “We heard this melody, Na Nach”, all of France and all of England are filled with Na Nach. Italy, China, and all the countries, they will ask: “What is this Na Nach?” They have no questions at all, only about Na Nach: “What is Na Nach?”

It is a melody, do you know what is in this melody Na Nach? It has the potential to heal all the diseases, it can handle everything!

Yes, yes, Na Nach, to say it with innocence, with simplicity, with faith. Na Nach Nachma Nachman Me Uman, this is very easy to say. They see with their own eyes a disease which has no cure, cancer, like cancer..... and Rabbeinu says to the disease: "Go away!" Then the sick person becomes like new!

"What? What happened, where did the disease go?"

And we sing Na Nach.....

I saw what this is, I saw famous rabbis; and I saw one, a single man – Rabbi Israel Karduner!

I saw what is this world, and what is Breslov. I saw them both, this and that, and thank G-d I am alive and I see that Rabbeinu conquered the world. With one word he conquers the whole world, all the good, everything!

We, the more we know from Rabbeinu, the more the Evil Inclination goes and recedes and disappears! Rabbeinu kills him along with all his soldiers.

I merited to see with my own eyes and heart, and what I merited to see and hear, such wonders, such prakyer, such service of G-d, such faith, such truth..... one never sees such things, since the Creation of the World there was nothing like it. Only now it is beginning to be revealed – Na Nach!

Now we are very close, at the brink of the Redemption, until today (the expression for) the Redemption was "Mashiach, Mashiach (Messiah, Messiah)". Today it has changed. Until today there were the words: "Mashiach, Mashiach, Mashiach", today it is "Na Nach" (laughs).....

We will sing and dance, and push ourselves to be in all kinds of joy, and it still would not approximate the true joy of one word from Rabbeinu. This is such a force, it is new, the Messiah will be new. And Rabbeinu already brought the Messiah, Rabbeinu had one son who was the Messiah, and he called him at the circumcision, he gave him the name "Shlomo Efraim". He was the Messiah, Messiah the son of David and Messiah the son of Yoseph (footnote). What is 'Shlomo'? Shlomo is the Messiah son of David, and 'Ephraim' is the Messiah son of Yoseph. And his son passed away..... but Rabbeinu will repair everything, he will repair us, and the whole world, oh.... what will be, what a world it will be at the time of the Messiah's coming. Rabbeinu already revealed the end, we have a book from Rabbeinu and the name of it is 'Megilat Setarim'*, in it Rabbeinu revealed what year, and what month and what day the Messiah will come, and what form his coming will take and what will happen when he comes, everything. It is a secret from all the world, a very awesome secret, the secret of the Redemption. Something that was hidden, it was not known, only Rabbeinu revealed it in his book, and no one else knows, only Rabbeinu and Rabbi Natan!

Rabbeinu revealed everything, and if he revealed it, then "The law is according to Rabbi Nachman (quote from the Gemarrah)." But it is hidden from us, we do not know. It was written all in initial letters (footnote) – that is also good – the whole order of the coming of the Messiah, Rabbeinu revealed and Rabbi Natan wrote it. The book can be found among the chassids* of Rabbeinu, the students of Rabbeinu, in shortened form. In any case, I know about this, that there is a book whose name is 'Megilat Setarim'.

Rabbeinu and Rabbi Natan knew everything, but we don't know anything, only Rabbi Natan heard from Rabbeinu, this secret of the time of the Messiah's coming, and perhaps one or two others. I do not know, and also the students of Rabbi Natan also did not know a drop from the sea. This I know, the Redemption will be in the month of Nissan, he will come in the month of Nissan. The Gemarrah says: "In Nissan we were redeemed, and in Nissan we will be redeemed", our Redemption was in Nissan and also now it will be in Nissan. But the day and the year are not known. But it is written in the Petek: "And about you I said 'My fire will burn until the coming of the Messiah'" This is such a wonder, "And about you I said", in all the letters of Rabbeinu it was not written "And about you I said". There was never before in the world a letter like this, "And about you I said." This is a very awesome wonder.

Well, "until the coming of the Messiah", I must live until the coming of the Messiah. All of my friends are already under the earth since twenty years ago, all of them, not one is left – only I alone. I must endure until the coming of the Messiah. There are many who are astonished: "What is he doing here? Move on already, you are not one of us, you need to be there, there in your place, what are you doing here?"

Well, this is the answer: In the letter from Rabbeinu it is written "Until the coming of the Messiah", so I am waiting for the coming of the Messiah, that is why I am here, not there. We'll wait and see!

I see that this is not a light matter, now is the time of the Redemption, Rabbeinu told me in the letter: "And about you I said 'My fire will burn until the coming of the Messiah'", apparently this is

saying that I will be present at the coming of the Messiah, I will be alive! I will live until the Messiah comes! After that I will also live on. So I need to live until the end, the Messiah will come and receive the letter.....

New Wonders

(Rabbi Israel and followers on Saturday night, singing Breslov songs.)

When one sees wonders like these, stories like these, discourses like these..... one feels that Rebbe Nachman is the main salvation!

Stories like these were never before in the world and there is nothing like them. Stories like these, of the 'Master of Prayer' and the 'Seven Beggars', and every story, in each one is a new bestowal that was never before revealed in the world. Such secrets of the Torah that were never before in the world, and all this – for us. We are so sick, we need new healings like these – only Rabbeinu! In any case, we need to strengthen ourselves, not to fall, to renew and strengthen ourselves and to learn the books of Rabbeinu at all times. Not to be considered experts, only to serve G-d well. With every teaching, with every story, every discourse from Rabbeinu, it is the root of all the Torah.

It is I who says this, Rabbeinu revealed it, and if he said it, then “the law is as Rabbi Nachman (quote from Gemarrah).” He said, he revealed this. He knew that we have no one to help us, aside from him himself. The Rebbe is true, “Head of the Jewish People”, he the head of our house, the head of the house of the whole world, the whole world!

He revealed such wisdom to the world that had never before been revealed, “You created everything with wisdom”*, such wisdom that had never before been in the world. Such holy wisdom, sublime wisdom that had never before been revealed in the world.

The holy Ari says that the Messiah will be greater than Moshe Rabbeinu, greater than all the tzaddikim*. This is in the writings of the holy Ari. Oh what this is, what this is.....

Oy vay, if we merited, we would be able to renew ourselves and be true people. Not like the world as it is now, this is not a world. Now, everyone runs and goes from place to place, wandering about, but these are not people, they have hands and feet and a mouth, everything, but they are a type of animal. That is what Rabbeinu says in the teaching “for a merciful one will lead them (Likutey Moharan, Part 2, Chapter 7).” The Gemarrah says: “A person does not commit a sin unless the spirit of foolishness enters him.” The spirit of foolishness is the opposite of wisdom, the opposite of knowledge. We need to give ourselves over to extracting ourselves from sin, that is the main cause of suffering and pain. No suffering is greater than that of sin.

How does one come to sin? Rabbeinu says that it has no relation to the Jewish People, only to non-Jews. Sins, lusts – this is only for the non-Jews. We – “Who chose us from all the peoples”, thus how can we come to fall into sins and commit them, G-d forbid? It is not related to us, it is not for us, it is only a matter of lack of knowledge. We, it is not related to us, it is the opposite of knowledge. “You were given to know that the L-rd is G-d”*.

And now is the time of the approaching of the Redemption, we see how the world is so immersed in desires, and Rabbeinu says the opposite, that one needs to abandon the desires. Everyone, the whole world, all the non-religious, they are drawing closer to Rabbeinu Rebbe Nachman. According to the ways of nature, they ought to have fled from Rebbe Nachman, they ought to have retreated, “What! He says money is worth nothing, prestige is nothing, only to serve G-d?” But everyone respects him and loves him and says: “Only Rebbe Nachman, Rebbe Nachman, Rebbe Nachman!”

Yes, it is well-known, famous. All the world says that it is necessary to study the Stories, to see what is in them. Stories like these were never before in the world. And also the teachings and discourses of Rabbeinu these are awesome matters that were never before revealed in the world. And all for us. To help us escape the prison, we are sunken in what we are sunken and we need to emerge from all this. And nothing can help us – only Rabbeinu, Rebbe Nachman! Every single word that he revealed is all our hope and all our vitality, and the vitality of all the world. Not like we think, even if we learn the Torah, there are in the Torah two powers – a power of life and a power of death. One can learn, be a great scholar and learn the opposite – if he does so without the Tzaddik. But with the Tzaddik it is entirely different. The main wisdom is the Torah and the True Tzaddik.

So, so, the time will come. All that Rabbeinu spreads more throughout the world, brings the Redemption closer. In “Sefer ha Midot”*, Rabbeinu says: “The coming of the Messiah is dependant on drawing close to the tzaddikim.” Who are the tzaddikim? Rabbeinu and his followers. Yes, that is it!

In any case, we need to annul our opinions completely to Rabbeinu, to the Torah, and to give ourselves over to fulfilling the Torah, to internalize the Torah, to instill faith in ourselves. Not to look at the rest of the world. Now it is a world of insanity, of the wicked, but there is already a Repairman who can help, who can bring us out. The healing and the salvation is only Rabbeinu – the “Head of Israel”, the Rebbe. The initial letters of “Head of Israel” spell “Rebbe” (footnote). Rabbeinu is the Rebbe of all Israel.

What is “Rebbe”? A rebbe teaches children, works with the child, and informs him what is a Petach, what is a Kamatz (grammar signs), what is “Bereshit” (the book of Genesis), what is the meaning of the word “bara” (created). He guides his development, he instills spirit in him, instills a new soul.

We need to be fighters, warriors, to overcome, not to pay attention to the world, only to what we merit to feel and understand some word from Rabbeinu. Every word of Rabbeinu has such wisdom, such light, such new goodness that was never before in the world!

The main point is that we need to annul our wisdom and understanding and intelligence, to annul entirely. Rabbeinu Rebbe Nachman is the root and the essence of the Torah, of faith, of all our vitality. That is it, and this well be!

Oy vay, what this is, where are we? There exists such a light in this world, that is all our vitality and hope, and we need to give our souls not to leave this, to enter this into our hearts and not to look at the rest of the world. Who are they, the world? Rabbeinu, G-d, Rabbeinu, the Torah, *that* is the world. Aside from that, there is no world.

Oy, we need to speak only about this, we need to speak about this day and night, not to sleep and not to eat, there is not time. We need to have mercy on ourselves and on our children and on our descendants and on ourselves, and to speak only about this. Every time we have the opportunity to meet each other and speak, we need to speak only about this, each one what he merited to find in the words of Rebbe Nachman on how to repair and to renew and to strengthen oneself, to speak only of this with our friends and with all the world, for the falseness will not endure. We need to give ourselves over to this and to instill in our hearts and in the hearts of our descendants, and to speak at all times about this, how to merit to become free of the sins and desires, how to merit to repair everything.....

(Rabbi Israel is asked, for someone who wants to come close to Rabbeinu, which book should he read in particular at the beginning?)

Only not to do evil. Only to do everything according to the will of G-d, then everything one learns from any of the books, Rabbeinu will shine light on all of it, and one finds in every word of the Torah what one needs – how to live and how to repair and how to draw close to G-d. “G-d wants the heart,” the main point is the heart! Rabbeinu said: “Give me your hearts, and I will lead you on a new path.” Your hearts – the heart. And also, if a person searches for truth, he will find it!

One who looks for truth, G-d guides him so that he will do everything he needs to do. G-d opens his eyes and he sees the truth and he knows how to behave, what to do, how to fix everything and how to return to G-d, to the Torah, to faith, to truth.

For anyone who wants, there are now such teachings, such prayers, such discourses, and such a Tzaddik who can change the natural order, change the world. “There is a principle that everything will be transformed to good.” He transforms everything to good!

How much, how much, how much we need to rejoice and to thank G-d at all times, for the gift and the kindness that He did for us, that we have Rabbeinu now, in the darkness of these generations. There is already Rabbeinu – he is the healing for everything! He heals, he repairs, he gives life to everything, to all those who want, every single moment.

For one who wants life, who wants to (mistaken – translate) and be a servant of G-d, to serve G-d in truth, only Rabbeinu is the healer. This needs to be announced to the whole world. And we see that the world has understood this already. They are drawing themselves to Rabbeinu.

I see and I understand that I need to constantly thank and believe in G-d that He did such a miracle for me. I was a solitary man facing the whole world. My father and my mother and my family and the city and all the world. Now we sit here and speak and tell of these wonders. I was so cruel to my father and mother, my father endured hell in this world, he was poor and blind, in the ultimate lowliness, in utter depression, and I lived in this house, it is a miracle that I remained alive in such poverty. My father cried before me and said to me: “Oy vay, oy vay, my son, my precious son, I love

you, I am your father, I know what I am saying, and you are still young, you don't understand, have mercy on me and on yourself, and don't be Breslov. No woman will want you, who will take you for a husband, who will take Breslov? And you are poor, you don't have money, you will die single, you won't have children and you won't have a household, you won't have anything, nothing. Why Breslov, I don't want Breslov. Oy, how could it be that you will not have mercy on me, and you'll be Breslov? Oy what you are doing...."

And my mother sobbed: "Without Breslov, you can't exist? Who ever heard such a thing, Israel Ber has become Breslov, I don't want Breslov."

My father and mother and brothers, they cried for me, and I was cruel to my father and mother and said: "This won't change, and no wisdom and no might will help you, for me – only Breslov!"

What lowliness I suffered, what humiliation, anyone who was there felt pain at my condition, where I was in the world, how I existed. It is impossible to imagine, there are no words to describe what I endured, and thank G-d, now I see that it was good, it was very good, I long for those times and say, "If only I had suffered more." But now, even if I were to pay millions – it is gone, the time has passed.

I remember when it was forbidden to learn Breslov books, people were afraid to touch a Breslov book, I saw this, and thank G-d today one can learn in every place, these are signs of the Redemption. I saw that there such a force exists in the world, that I sat in the yeshiva and learned Breslov books in the yeshiva, 'Likutey Moharan', 'Likutey Tefilot' and Psalms, and I saw that there was no fear. I saw that I was alone and everyone was opposed and persecuted, and I had such a might that is not found in the world. They were amazed at how I held on.

Now I see the true appearance of the liars, how they appear, where they are. Nothing is left from them, only the Breslov books endured. It creates a new world, every word from Rabbeinu.

Oy vay, the honor and the pride and the money, it blinds one's eyes and one falls. But one who searches for truth – he is not afraid of anything, he has no fear!

Thank G-d, we merited now to a revelation of the light of Rabbeinu, every teaching he revealed in the world, every word he revealed in the world is all our vitality and all our hope. Rabbeinu already revealed that he can help us, he can repair us as we are, and we need to have mercy on ourselves and on the generations to come, to inform everyone, to the whole world, that there is in these times, in this darkness, there is such a light that can help us, to free us from the sins and the desires and rectify everything.....

"And I heal her"

Oi, oi, oi, Master of the World, Master of the World.... the main point is that we need to reveal, to publicize, to give our souls for this matter, that the entire Redemption is dependent on Rebbe Nachman of Breslov. To learn his books. Every letter, every teaching, every word of his is such a light that speaks to you, tells you what you need, everything you are passing through, that you passed through, and that you are yet to pass through. And likewise for this person and that person, for each one individually.

Rabbeinu Rebbe Naachman is the root of the whole Torah, he is the root of faith, he is the root of every Jew, wherever he is – to wherever he has fallen. Rabbeinu finds him, heals him. What is impossible to heal, such sickness for which there is no healing, but Rabbeinu Rebbe Nachman revealed that he can heal and repair everything. Every word that he revealed encompasses all the experience of each Jew, what is happening to him and what happened to him, his diseases and his healing! Not only the diseases, he repairs and purifies and heals all the sick, all the pathetic ones of the world that have no hope of rising.

Oy, fortunate are we that we merited in this darkness, in this concealment, that we know about Rabbeinu, such a wonder who can rectify us. According to our deeds, we have no hope of healing for our diseases. But Rabbeinu Rebbe Nachman is already here in the world, and he can repair all the diseases with no chance of rectification and healing. No other tzaddik can help them, but Rabbeinu Rebbe Nachman said: "And I heal her!"

This is from the end of the story of the "Seven Beggars"*; the princess was struck by bullets with poison, and fell into a state of weakness, "and I heal her!" Only I can help you. The Evil One has shot all types of poison at us, all the types of bullets, and the princess fell into a weakened state, then the Beggar said: "Only I can heal her!" That is to say: The congregation of Israel, the Divine Presence of Israel. This applies to all the Jewish People, each and every one. There is no one who can heal the

People of Israel – only Rabbeinu. He revealed about himself that he is this Beggar, “and I heal her (at this point Rabbi Israel points at himself).”

Rabbeinu is all the Beggars, he is the Master of Prayer*, he is the Burgher*. All of ‘Likutey Moharan’ is Rabbeinu, but with great wisdom, a wise person understands on his own. Rabbeinu revealed a drop from the sea, each thing is “the little that contains the great”*. “The little” – one word, it contains the whole world. The great is limitless, all the world.

Rabbeinu said that the Messiah will tell the end of the story of the Seven Beggars, he left that to the Messiah (laughs).....

A Very Rare Handwritten Note, Found in a Stack of Writings of Rabbi Natan, wherein is Described the Beginning of his Drawing Close:

Contents of the Note:

In the year 1802, in the month of Elul,
I merited to draw close to the holy leader
The true rabbi, our teacher
Rabbi Nachman, may his holy and righteous memory be blessed.
He grasped my hand and drew me
In great mercy
And lifted me as
The nursemaid lifts up the baby.

(Rabbi Natan cast away all of the world entirely, and he merited that through him we know of Rabbeinu. If not for Rabbi Natan, we would not know at all about Rebbe Nachman.)

To Search for Truth

(A follower of Rabbi Odesser came to ask him to speak about Rabbeinu in front of people.....)

The truth is, I am not the type of person to whom one comes to ask requests and who gives speeches. I don't like publicity.....

We in these generations, we are totally far from everything, that is the truth. So, even so, G-d is merciful, “The kindnesses of G-d are without end”, even in these times, even as we are, if we ask for truth, not prestige, not wanting prestige and not chasing after it, then G-d helps, even in these times. Then we need only to give ourselves over to G-d, that He should help us to merit to speak words with grace, words of faith, for we are totally far. Everything is given to us in kindness, it is all miraculous and all in kindness, that is the truth.

Even we of great stature, when it appears to us that we want to do good things, if we handle our affairs in a normal way, speaking politely: “Yes, I'll see you later. Yes, thank you very much...” But the main thing is that the heart should burn for G-d. One should think: “Perhaps if I will meet this person or that person, perhaps it will help me come closer to G-d.”

Thank G-d, I see, when I came close to Rabbeinu and became a Breslov follower, all the city of Tiberias said to me: “What, are you crazy, Breslov?! You need a different branch of chassidism, but not Breslov.” And I suffered from all the liars, I could not bear them. G-d showed me good merchandise, Rabbi Israel Karduner, and he succeeded in passing on to me such precious things that cannot be found in the world, there is nothing in the world like it! Thank G-d, I had some intelligence and I undertook that Rabbi Israel was something very good, he had such joy when he saw I was drawn to Breslov, he came to Tiberias for me, and something great was created between us, I loved Rabbi Israel and Rabbi Israel loved me. Together we had a good life, very precious things – Breslov. I loved Breslov very much, and thank G-d that I have stood my ground. My father did not know that I was Breslov, I did not listen to him, “What for? Let him go in his own way. Thank G-d, I have precious things.” He said to me: “I see that you are Breslov, I have no peace from this. Breslov? Who wants Breslov? I want you to be in a different branch of chassidism, I don't like Breslov.”

I said to him, "Father, listen to what I am saying to you, only Breslov!" He did not want it, but I explained to him that it is a good thing, and I succeeded. I did not want to leave him, "Father, see, see how good Breslov is." And thus it was.

The opposition was very strong and I did not know what to make of it, I only knew that Rabbi Israel had come to Tiberias and it made a great commotion. Today, when I find someone who wants Breslov, I feel very rich at having found someone like this. Thank G-d, G-d loves us and gives us good gifts at every moment, such gifts.... "Darshe Geshankte (translate)"*. Every person can merit to it in every place and at every time.

Rabbi Israel, Rabbi Israel opened all the gates for me, through him I merited to understand and see awesome things.....

Rabbi Israel found the "Tikkun Clalli"* on a table in some synagogue, and through this he drew close to Rabbeinu and became Rabbi Israel Karduner. I remember the bond between us, all the time, all the years, always, I truly could not bear one moment without Rabbi Israel, I could not live without Rabbi Israel. For there was such a bond between us, and a love that was unique in the world, a bond that was not something ordinary.

All of my intention was to give honor to Rabbi Israel, all my intention was to search, that perhaps I would find some light, perhaps he could infuse me with some light that would help me to serve G-d in truth, that was the main point. And he also, he had the same intent. This was our affair. He did not seek to rise over me, his intent was only perhaps to succeed in instilling in me some spark from Rabbeinu, that it would be well for me in this world and in the next. That was our main intention and the main connection between us. That is why we succeeded. We merited to such a bond that that endures, already eighty years have passed since I was with Rabbi Israel, and his influence has not waned. But it originated because G-d arranged that a bond was created between us. He came from Uman to the land of Israel, he came to me in Meron, I should have had to travel to him, but he came to me. He was the first one to draw me and other souls to Rabbeinu;, and it created a great controversy. He started to bring people to Rabbeinu a long time before he began to work with me, and this was his primary work, his main goal, to perpetuate the light of Rabbeinu in the world, to instill the light of Rabbeinu in people, and these people would tell their friends, and a different world would be created. That was his primary intent, not to show that he was great and become famous, so that people would say: "Rabbi Israel, he is such a Rebbe....". To the contrary, in this matter he had such modesty that is not found in the world. He had such a modesty that no one knew about him. He cried before G-d and he served G-d with all his strength, with all his soul and all his wealth, as it is written: "With all your heart, with all your soul and with all your wealth (passage from the Shma in the morning and evening prayers)." He did not just say thus, like most people are accustomed.

I merited to see Rabbi Israel, may he rest in peace, I saw with my own eyes such a man who gave all his heart for Rabbeinu and gave himself over entirely to the printing Breslov books and drawing people close to G-d. And I saw what this was, what is Breslov, there are no words to describe. Such might.... it is impossible to undertake that there could be might like this in the world, like that of Rabbi Israel serving G-d through Rabbeinu, he was affixed and bound to Rabbeinu, and Rabbeinu illuminated him. He was bound to Rabbeinu to the point that all those who served G-d in truth – followers of Breslov, said of him: "Who can compare to Rabbi Israel!" Even the opposers who had fear of Heaven, they all said that he was a man of wonders. Rabbi Israel was such a servant of G-d, like nothing seen in this world. He had such self-sacrifice that no one understood how a person could find such strength, how did he have such might! He was exceptional in the world!

I remember that Rabbi Israel went every day to the mikveh* in Tzfat – the mikveh of the Ari*, and the mikveh was extremely cold, like fire, that is how intensely cold it was. And he went to the mikveh in the winter, in Tzfat, entering the mikveh was like immersing in boiling water, yes. And he entered, I don't know how, I went with him and I saw the mikveh and I saw that he entered it like one drinking a cup of some beverage, without any indication that it was difficult for him.....

Also we, if we want to succeed, then we have to search for truth. In every matter – only truth. We need to say to ourselves: "I want to go four amot* or more, so that perhaps I will merit to hear some word which will help me to serve G-d." That is the main vitality, not as people are accustomed to travelling to a Torah leader.....

Oh, Master of the World, we should only merit to find the True Tzaddik. But if one looks – one finds, if one looks in truth. The matter of Rabbeinu is only truth. All the tzaddikim went in the path of truth, but there are leaders and there are leaders. The matter of Rabbeinu is absolute perfection beyond any other perfection that exists. The matter of Rabbeinu is clear and pure truth beyond any truth that was ever before in the world!

The matter of the bond we have with Rabbeinu is only truth, as I was with Rabbi Israel. What I merited to know Rabbi Israel and to be attached to him, is a very great thing, and all that more time passes, I see more that this matter of ours, the bond between me and Rabbi Israel, it was an awesome matter that was the beginning of the Redemption. He was an amazing man, he was all for G-d, all truth. He was attached to Rabbeinu with such faith, with such light that is still never seen in this world. I never found – aside from him alone!

Oh, 'Likutey Tefilot'*, one who says 'Likutey Tefilot' – he finds the truth! False faith is nothing, it is not true. False faith is death, so it is nothing, worth nothing, to the contrary it is damaging, it is nothing.

Rabbeinu said: "Before the coming of the Messiah, in the last generations, there will be two evil forces," that is what Rabbeinu said.

"One of the forces will be apostasy." Not to believe in the Torah and the Commandments, in G-d. Apostasy is one force.

"And the second force is false beliefs."

There are two evil forces – apostasy and false beliefs. But both of them are evil, they are the aspect of Amelek*, they are as nothing, nothing can come from them, to the contrary, they harm. And Rabbeinu is faith, such pure faith like nothing that was ever before in the world, and only he can plant in our hearts the final purpose, the truth. That the main point is to serve G-d without honor or publicity. For if it is with honor and publicity – one has nothing!

(Rabbi Israel is asked which Halachic* authority to learn from.)

The Shulchan Aruch*. To learn in order to know the law, what is the halacha, how to serve G-d. There are four Turim* of the Rama* and also the 'Beit Yoseph'*, he was a Sephardic Jew, he established the laws for the Sephardic community and the rendition of the prayers. Each one should behave according to the customs of his father and mother and grandparents.

The main thing is Rabbeinu, that is the main point of the whole Torah, that is the essence – the books of Rabbeinu! Also the Gemarrah – it is Holy of Holies, the Torah of G-d, the Oral Torah, the Talmud. There is time for everything, when a person wants truth, then blessing rests upon him, he merits to do a great deal in G-dly service, in Torah and prayer, and he merits to everything. Each one according to his willpower, if one wants, one can learn the entire Torah. Rabbeinu speaks about what to learn – the Talmud and the Midrashim* and the Torah. But if one has true will, strong will.

The main thing is the Truth, to search for truth, not for one's own interests and not for fame and honor and money. Only in truth, for G-d, to know how to serve G-d. That is all the Torah.

Oi vay, oi vay, prayer like those that we pray. But it is forbidden for us to fall, one can begin anew, anew, anew, every moment. To renew, to say to oneself: "I am not bound to remain as I am, I can start from now, I am already a new being, a new man, yes."

And the main point is Rabbeinu!

'Likutey Tefilot', 'Likutey Tefilot' is 'Likutey Moharan', that is Rabbeinu. 'Likutey Halachot' is 'Likutey Moharan', that is Rabbeinu. 'Likutey Halachot', 'Likutey Aitzot', every word that came from the mouth of Rabbeinu and Rabbi Natan. Rabbeinu and Rabbi Natan, they are the sun and the moon, day and night. And we need the moon, we have no perpetuity without the moon, all our vitality is from the moon, all the fruits and all the plants and all the bread. If not for the moon – we would have nothing. The moon is the student, Yehoshua*, that is Rabbi Natan!

Oi, Master of the World, oi, Master of the World, where are we? If we merited to say 'Likutey Tefilot' and 'Likutey Aitzot' and 'Likutey Halachot' and 'Likutey Moharan', that is everything, all our hope and all our vitality and all our Judaism and everything. And there is more and more and more, what we don't reach, but it is all in our hands. It is all in our hands, to the degree that we are prepared to give over our souls to search for truth!

The main point is Truth, self-sacrifice. Not G-d forbid to be obsessed with honor and publicity and the vanities of this world. It is all nothing, not worth anything.

There is much to say, I saw truth, I saw Rabbi Israel and I grew up among the great Jewish leaders, masters of Torah, among great scholars, among those famous throughout the world, and they were kings, really kings, they had all the money and all the prestige in the world, and beside them, I was thought of as nothing. And Rabbeinu chose me.

They were opposed, especially when I merited to know Rabbi Israel Karduner, all of them, all the important Torah figures hounded and humiliated me. "What is this, Breslov! What are you doing, you learn books of Breslov?"

I learned in yeshiva and I sanctified G-d's Name, I was alone, alone and the lowliest and the smallest, and I gave heart trouble to all those Torah leaders. I did not know anything, I only searched and went in the path of Rabbeinu, I prayed according to what I saw, the way Rabbeinu teaches us what is prayer, how to pray to G-d with all one's might, all one's heart. And certainly they were upright people and they studied Torah and wanted, but they did not have the ability to receive, for they were opposers. So they had nothing. But in truth, if they had been upright in truth, they would have fled from the false beliefs to Rabbeinu, and they would have merited to see the light of Rabbeinu and they would not have opposed. Like the Judge, in the end he annulled his opposition, he was a decent man and G-d had mercy on him and he repented powerfully during his lifetime.

The Judge was a Torah leader and his students were all sunken for generations in opposition, and even when he said that he already gave up his opposition – on this point they did not respect him. In other matters they honored his opinion, but about this they did what they wanted. They said, "Who are you! There were great leaders who opposed Breslov, and suddenly you are not opposed?!"

But if he had merited, if he had searched for truth... what is truth? That the Torah is not for my own needs, not for my prestige, I learn not for my reputation and not for prestige and income and money.

I merited to see what is the world of the leaders of Torah and chassidism, and what is Breslov, what is in it. I had miracles, I learned with them and I saw that they were great in Torah and they were my rabbis, but they pursued the prestige and the money of this world, and I merited to distinguish and attain and understand where is the truth and where is the falsehood, I saw that there is one Truth in the world: only Breslov!

In the world, all the time one lives, one knows that money is worth nothing, but all the time that a person lives he wants money, money and prestige, and the only way to escape this is through the Master of Prayer. As Rabbi Nachman wrote in the 'Stories', that the Master of Prayer extracts one from money and from desires and from all the sins. That is the main rectification – the Master of Prayer.

He is Rabbeinu. The truth is, that when he gives out gifts, he gives to those who yearn, those who cry and yearn, to them Rabbeinu gives the gifts. He comes to the wedding and he gives gifts. As in the story of the Seven Beggars* – at the wedding, the two children were crying and longing and desiring the Beggar, "How do we bring the Beggar here? If he were here at the wedding, for the Sheva Brachot*, it would be very joyful...." What is joy? Money or prestige? What is joy?

Joy is only truth, clear and pure!

We already have in the world everything we need, but it is dependent on us. From his side, from Rabbeinu's side, he is willing to give us everything we need. One can merit to even more than Rabbi Israel, but it is all in our hands, according to our will, according to how much we are ready to sacrifice everything we have for G-d. And the main point is not to worry or pay attention to the vanities of this world, all the world, one needs to look only at the Truth. The Truth is only to merit to pray to G-d in faith, in truth, in simplicity. But the manner in which we pray, the condition of our prayers and also all our sins, it does not reach even drop from the sea of what Rabbeinu wants from us. But we must not fall, not to think: "I am already immersed in what I am immersed and I am accustomed to it and I cannot change" – no!

According to the words of Rabbeinu, each person can change from one extreme to the other, from death to life. One can change, and not just from tomorrow, one can change at every moment, every day and every time, "and with His goodness He renews every day, constantly, the Work of Creation (from the morning prayers)," not only every day – rather constantly! 'Constantly' means all day. Every moment is included in the day, so why was it necessary to write "every day, constantly"? Every day, that in itself means 'constantly'.

The answer is, that in every day there are many moments, so it is possible to change at every moment, constantly, every day.

"The Work of Creation", 'Creation' the 'Head of the House' (footnote), the Head of the World. The Head of the World is the Tzaddik, Foundation of the World, he is Rabbeinu!

So, to the degree that we search for truth and know and see the truth as it is – that this world is vanity, nothing, as we say every day: "Not in the merit of our righteousness do we lay down our supplications before You, rather on Your great mercy we depend," mercy on us – we are distant, we stand outside entirely.

"What are we, what is our life, what is our kindness, what is our righteousness, what is our salvation"..... nothing!

"What is our strength, what is our might? What can we say before You, for all the mighty ones are like nothing before You, and people of renown as if nonexistent," all of it is vanity!

"All the mighty – like nothing before You" – nothing.

“And people of reknown – as if nonexistent.” People of reknown – famous people with major names, “as if nonexistent”, it is all insubstantial, nothing!

“And the wise ones as if without knowledge, and the clever (navon – check translation) as if without intelligence.” Clever, what does ‘clever’ mean? “Clever ones – without intelligence.”

“For most of their deeds are chaos,” without the Tzaddik, it is total chaos!

“And the days of our lives are vanity before You,” vanity.

“Excepting the pure soul,” this truth – only the pure soul, the soul is pure of all the vanities of this world. The soul recedes far from all the vanities of this world and does not want them, but all the world is immersed in the vanities of this world, and we need to give ourselves over to casting this away.

So, the main point is that we need to have mercy on ourselves and search for Rabbeinu, everything that we need is available, every day, at all times, each moment. Rectifications, what are ‘rectifications’? That we should merit to renew ourselves, from now, every moment, yes. Not to despair, not to be confused, to cast ourselves onto G-d, onto Rabbeinu!

I, when a new day begins, I cast myself and all the affairs of my children, of the generations to come and the grandchildren – all of it onto G-d.

Rabbi Israel would cast everything onto G-d, but we can say “I cast”, but we need to do it with self-sacrifice, truly every day, always. Every day to say: “I cast myself onto You, G-d, and everything should be according to Your will!” That is the main salvation, that is the essence of repentance, that is the basis of everything. Not for myself, for if so, it is worth nothing. We need to give our souls to expel all of this world, all the vanities of this world from our hearts, it is all vanity, vanity!

Oy, oy.... The matter of Rabbeinu is truth, but such a truth that is impossible to talk about to people, for they are immersed in what they are immersed, and don’t think that it is empty. They think: “You are Breslov, you are crazy, what are you saying, you say that money is nothing, prestige is nothing – you are crazy!” They cannot understand this. Such is the world, there is the world and there is Rabbeinu!

Do you want to be immersed in the vanities of this world? Well, who is forcing you? If you have some sense, escape to a place that will allow you to save yourself. And if a person does not think about this and he has mercy on his children, that they will have all the prestige in the world and all the money and an inheritance, it is nothing, worth nothing. Rabbeinu said: “We believe that there is a World to Come, but this world – it does not exist at all!”

This world – nonexistent.....

I Place G-d Before Me Always

A valuable handwritten letter exists among the holy writings of Rabbi Israel (Karduner), and apparently Rabbi Israel was accustomed to take the letter with him and use it to fulfill the maxim “I place G-d before me always” during his times of learning, as well as the other teachings hinted at in this holy page.

For example, looking closely, one can discern that Rabbi Israel split the word “always” into two parts: “Tam” – the aspect of Yaakov, aspect of ascent, and “Yad” – the aspect of Asav*, aspect of descent. That is, a person needs to see the good and the kindness of G-d whether he is in an ascent or a descent, and to strengthen himself, etc. Through this, one can fulfill “It is a good deed to be joyful always,” etc. One who studies this holy letter can find many words of arousal and encouragement for serving G-d from it, each one according to his level.

They Will Surrender Entirely

(A well-known group of people arrived to meet with Rabbi Israel.....)

Tell them that I don’t have strength to speak and it is not possible for me to speak because of this, everyone knows that I am elderly and sick!

I cannot speak very much, because I am sick, it should not come upon you. But know this: One who leaves the Torah, does not observe the Torah and does not believe, it is.... it is a horrible thing. These mistaken ones, those who have fallen into error and left the Torah, left faith, there is nothing to say to them. When one does not believe in the Torah, he is like, like..... there is no point in

talking to them. One who does not believe in the Torah – he is not a Jew at all. There is no need for him to speak to me at all!

We are not looking for non-Jews, we are looking for Jews. One who does not believe and does not observe the Torah and does not want to fulfill the Torah, he is not a Jew, we have no business with him, no connection, no business with him. We need to believe in G-d, that He created the world and He gave us the Torah. What, someone who doesn't believe – he's a non-Jew!

I want to help you, but I cannot, because you are in a place..... in a place of heresy (points with his finger in a downward direction).

We need to be warriors, not to look at all the world, to look only at the fulfilling of the Torah and meriting to come close to G-d. We need to be mighty, strong!

I was born in Tiberias and I merited to come close to Rabbeinu when I was still a small child, still young. I saw the writings of Rabbeinu, I only saw some things, I did not speak to anyone, I said: "This is my Rebbe, this is it!"

In my closet I had books, and this book 'Sichot ha Ran' made a strong impression on me, these were his discourses. I loved the book with a passionate love, there is no love like this in all the world. And the whole world was opposed to Rebbe Nachman, and I suffered from this, for even the yeshiva students, the Torah students were against Rebbe Nachman. I was alone, only I alone studied the books of Breslov. And so today, the whole world does not know about Rabbeinu and do not know what there is in the world, such secrets, such ideas, that everyone will be embarrassed to show their face and speak. But the main point is that Rebbe Nachman is already here in the world, and his light has an immense impact on the world. The light of Rebbe Nachman is already here in the world.

Today, at this time, there is a slight revelation of Rebbe Nachman of Breslov, who is above the Torah, above all the tzaddikim!

Now Rebbe Nachman is being revealed. He is a new phenomenon, such a wonder that all the sages are in total awe at his every word, all the brilliant thinkers don't have any..... they don't have, they don't know! It is a secret! No one knows from Rabbeinu, Rebbe Nachman! Who knows from Rebbe Nachman?! It is a new matter, a new Torah and a new force that is against all the world, against all the sages of all the world. None of them are worth even one word of his. This is an entirely new matter, a matter of 'Breslov'.

We don't know at all what is Breslov, we don't know at all what is Rabbeinu. Rabbeinu revealed only a small amount, a drop from the great sea, only a drop. He opened and revealed that the whole world knows nothing of what this is, they do not recognize and do not know what is Rebbe Nachman. If even a hint would be revealed, even a drop from the sea, it would be a new world, a different world entirely.....

Rabbeinu Rebbe Nachman is a matter that is an entirely new secret, and now the time has come that all the secrets, and the secret of Rebbe Nachman, will be revealed to the whole world. We do not know anything, he was such a wondrous genius that he could draw the whole world to G-d. This is a matter that is a wonder, wonder, wonder without limit. Such a wonder..... wonder of all the wonders. A very awesome wonder that had never before been in the world, and it is entirely new, never before revealed in the world. There had been Torah masters, famous leaders, but they did not know even one word from Rabbeinu.

Rebbe Nachman transforms the whole world entirely. Rebbe Nachman is the opposite of all the world. All the sages are nothing compared to him!

The matter of Rebbe Nachman is a matter that is impossible to speak about at all, an amazing matter that had never before been in the world, and people will know that they don't know a thing. Every one of his words is from a very high place. In each and every word of his, he transforms the whole world, all the thinkers. This is a force that stands against the whole world and there will be a new state of being, a state of Redemption in which everyone will convert to become only servants of G-d and they will cast off all the desires and all the nonsense. This is such a force, that no other force can stand in its way. An awesome light that was never before revealed in the world – now it is being revealed. There will be new creations, yes.

One who looks and gives his heart to one word of Rabbeinu – he will be completely annulled. Every word of his, one word from him, from his Stories, from his teachings, it is impossible to speak of this. Never before was there such a genius like this in the world, never before were there teachings like these, 'Sippurei Ma'asiot' like these. One who looks at this, are there other stories like his in the world? 'Likutey Tefilot' like this? And so with all his writings, what is this? One who learns some matter from Rebbe Nachman, he will be completely annulled!

He revealed 'Sippurei Ma'asiot, 'Likutey Moharan', it is fitting for all the scholars to annul themselves completely before every word of Rebbe Nachman. They don't know and don't want to know what is in 'Sippurei Ma'asiot', what is in 'Likutey Moharan', or what is in it, who can merit to lights like these? And Rabbeinu gives us gifts, he gives us such lights, there is already Rabbeinu and there is already 'Likutey Moharan' in the world, and there is already 'Likutey Halachot' and 'Likutey Tefilot', and the whole world is far from this, they laugh at it. All the world should annul themselves to him entirely, and return to the Torah and to observe it and believe in the Torah. There is already 'Likutey Moharan', 'Likutey Halachot' and 'Likutey Tefilot' in the world. He will turn everyone into holy tzaddikim. All the blasphemers, all the wicked – they will be tzaddikim!

Only 'Sippurei Ma'asiot', only 'Likutey Moharan', such teachings..... everyone will be entirely annulled in the face of each of his words! His books, his students, his holiness, his wisdom, it is all totally new! Even all the blasphemers and all the non-Jews will come close to G-d through every word of his. The whole world will draw close. He will repair the whole world, all the wicked, he draws close all the wicked.

Such a light like this has never before been in the world!

G-d is very awesome, and He saw and knew about all the wicked, all the damage, and He stands and transforms it all to the opposite. Rebbe Nachman of Breslov shines light on the whole world, on all of Israel. He has the power to transform the whole world from one extreme to the other. He will transform everything, he will return all the Jewish People to the Torah, to faith, to truth. All of them will become new beings, with faith in G-d and the Torah. Now, Rabbeinu Rebbe Nachman is being revealed, and it is the matter of the Messiah, the matter of the Redemption. These are breakthroughs, breakthroughs.....

There is more to say and to tell, there is more, this is only what I can say verbally, but there is more and more and more. It is impossible to speak about such wondrous matters as these, but I hope that we will merit little by little to inform the world of a drop from the sea of the his greatness and wisdom and righteousness. Soon we will know what there is in the world.

No one at all had any idea of what is Rabbeinu, what is the Torah. 'Likutey Moharan'* – one page from 'Likutey Moharan' is equal to the whole Torah, one page from 'Likutey Moharan'! Every page every word of his, all the world with all their wisdoms are not worth anything compared to one word of his, compared to one word that Rabbeinu revealed, not worth anything!

We know nothing of the light of Rabbeinu, we only have faith, but we know nothing. If there was in the world only one page from 'Sippurei Ma'asiot*', one page from 'Likutey Moharan*', one page from 'Likutey Halachot*', the world would be annulled to nothing!

Words, such words like these..... 'Sippurei Ma'asiot', 'Likutey Moharan', 'Likutey Tefilot*', and more and more and more. The world does not know at all what this is, what is the matter of Rabbeinu, it is something impossible.....

We need to have mercy on ourselves and be involved at all times with 'Likutey Moharan', 'Likutey Tefilot' and 'Likutey Halachot'. See what this is, if you learn it you will see what it is, you will see a drop from the sea. It is here in the world, it is impossible to understand how there could be such a light existing in this world. One who merits to instill in his heart some spark, some drop from the sea of what Rabbeinu revealed, it is a new thing that was never before in the world, there were never before wonders like these, like Rabbeinu. If Rabbeinu would be revealed in the world – all the world would be holy true tzaddikim!

This is a matter that even if we were to speak all the time only about Rabbeinu – no one would know even one word, they don't know. They do not know even one word, this is a wonder that was never before in the world. When the Messiah will come, he will reveal Rabbeinu, who he was, who he is, Rabbeinu Rebbe Nachman.....

There is more and more and more, it is impossible to say it all at once, these are wonders, such wonders of which we know nothing, nothing. There will come a time, I hope to G-d, perhaps I will merit to exert myself in prayer until I find the strength to describe Rabbeinu in truth. One could die from the intense energy of every word that Rabbeinu revealed in the world, every word is a wellspring, the Sea of Wisdom, a wellspring. We have no conception of what this is. 'Sippurei Ma'asiot'* -- even one word, who knows? The world has no idea of what is Rabbeinu. A drop from the sea, we cannot know even a drop from the sea of who he was! The world does not know at all what is Breslov! Who can introduce something like this to the world? It is entirely new, every word he revealed. 'Likutey Moharan' – nothing like it!

You are a reporter – take ‘Likutey Moharan’ and see what it is! You will be totally annulled! Look at ‘Likutey Moharan’, look at ‘Likutey Tefilot’, look at his stories, look at his words, bow yourself to the Truth. Just talking? (clarify translation)

Take all the books and pay attention and read them constantly and see a bit of what we have now in the world, this is very awesome, this is such a force that will illuminate the whole world, he will bring the whole world out of darkness, out of heresy, out of all the evil. Such heretics that make a joke of all the Torah, and they will be religious, such tzaddikim, such holy people. Oy, oy, oy, oy.....

We are only speaking, but the matter of Rabbeinu is such a wondrous matter, that it is a secret from all the world, all the world do not know what is Rabbeinu, he said: “I am a secret from all the world!” Totally secret, that was never before revealed in the world, this is a secret matter that was never before in the world, hidden from all the tzaddikim, secret, secret, secret. Such a secret.... “A novelty like me was never before in the world!” Never before was there a novelty like this in the world, new! That is Rabbeinu! All the great ones and all the sages and all the world know nothing of what is Rabbeinu Na Nach Nachma Nachman Me Uman. Even one word is impossible to reveal. The matter of Rabbeinu is a secret from all the world! Secret! All the world knows nothing of him! Such truth, such wisdom, such teachings.....

He was a such a tzaddik and a sage, without comparison, there was no one like him, he laughed at everyone and said of himself: “I and Rabbi Natan laugh at the whole world!” Such a sage and tzaddik – there is no other like him in the world! Nothing in the world!

There is more and more and more to speak of, but I cannot speak, I spoke a great deal, but there will come a time when I will relate what there is to tell.....

The time has come that there will be a great revolution in the world. The time is coming when all the world will draw close to Rebbe Nachman, all the world will be entirely annulled in the face of each and every word of his. This will come soon, that everyone will know and race just to know and to believe in the Torah and the Commandments.

Rebbe Nachman is everything, all the Torah and all the wisdoms!

The time is coming when entirely new things will be revealed in the world, the time will come when the world will undergo a revolution. It is not far away, it will be soon, very soon, that everyone will be totally, totally transformed.....

The Stories of Rebbe Nachman

(Rabbi Israel and a follower read together from the holy book ‘Sippurei Ma’asiot’*, from the story of the ‘Seven Beggars’, and Rabbi Israel starts to sing, “Oh Rebbe Nachman, Oh Rebbe Natan, laughing at all the world.....”)

Nothing, I have nothing, it all belongs to G-d, the children are G-d’s, the money is G-d’s. What do you want, do you deserve something?

People come in error to G-d: “The children are mine, the money is mine, the apartment is mine,” nothing is yours. What, this is yours? Where did you bring it from?

I saw Rabbi Israel Karduner, how he danced, how he was joyful with G-d and how he was very thankful for everything, for the apartment, for the money, for the children, for everything. He thanked G-d, “Master of the World, I am thankful before You that You gave me children, that You gave me money, that You gave me an apartment.....”

Oh! How good it is to believe in G-d and in the Torah and to observe the Torah, how much it is worth, every minute is beyond imagining, every minute is worth millions. It is impossible to imagine how much is worth every minute that I know that G-d created me and gave me an apartment and everything, gave me such gifts.....

Oh, how good and how pleasant is our Torah. Every letter, every point, every commandment, this is the main point of life, joy is the main point of life. Fortunate are we, we are Jews. The non-Jews, all the non-Jews of all the world are not worth anything, they do not have even one Shabbat, they have nothing, nothing. Without the Torah – they are animals, eating straw. All day long, eating, standing and eating and standing. That is all, a mule. Only we, the Jewish People, all the world is ours. The Land of

Israel – ours! The Temple* -- ours! Jerusalem – ours! We have such a Torah that every word is found nowhere else in the world. When the Messiah will come, there will be such joy in the world.... like nothing that has been since the Creation of the World, there was not the joy that there is now! G-d gave us the Torah, life, the Torah.....

Ay, Rabbeinu revealed such ‘Sippurei Ma’asiot’* to us..... there was nothing like it since the Creation, nothing like ‘Sippurei Ma’asiot’. Without ‘Sippurei Ma’asiot’ in the world, there was nothing. Without ‘Sippurei Ma’asiot’ – the whole world is nothing!

‘Sippurei Ma’asiot’ like these, every word is of value.... Every word is priceless, impossible to attain, impossible to buy. Each and every word that Rabbeinu revealed, such teachings, such stories, every word of the ‘Sippurei Ma’asiot’ is all our vitality, all our life, all..... everything. The children and the money and everything. It is all G-d’s.

Aha! And since Rabbeinu came to the world and revealed such ‘Sippurei Ma’asiot’, we can laugh at all the world!

The world is already created, and what is done is done.....

He repaired the world, he gave us such a holy teaching, and gave us all our vitality – the Torah. Until Rabbeinu there was nothing, no ‘Sippurei Ma’asiot’ and no ‘Likutey Moharan’* and no ‘Likutey Halachot’*, ‘Kitzur Likutey Moharan’, ‘Likutey Aitzot’.....

Rabbeinu said: “There is already ‘Likutey Moharan’ in the world, so the world will not be destroyed!” A new Torah that was never before revealed in the world. Never before were there teachings like these, stories like these, students like these.... Rabbi Natan, the student of Rabbeinu. Can one imagine the joy that will be when our Righteous Messiah will come? Then the whole world will be filled with joy, everyone will dance. We already have ‘Sippurei Ma’asiot’, this is worth more than all the world, every word is worth more than all the world. Well, what a joy this is!

Until Rabbeinu, there was no story of a ‘Master of Prayer’, or the ‘Seven Beggars’, all the stories – they did not exist. Rabbeinu revealed them. G-d is very great and He has stories like these. There will yet be such joy in the world, the likes of which we do not see in this world. Why should we worry? You should be very happy, we already have ‘Sippurei Ma’asiot’ like these, ‘Likutey Moharan’ like this, ‘Likutey Aitzot’, what we have..... such treasures which are the life-force of the entire world. All our vitality is in every single word of the Stories, the teachings. The life of all the world. Every word of the books of Rabbeinu -- that is the world. That is the life-force. But without this there is no life at all.....

Oy vay, oy vay, where is the world, what is this, what kind of world is this.....

Rabbi Natan had the death-sentence passed on him, the whole world wanted to kill Rabbi Natan, they said: “What is he saying about Rabbeinu!” And he was the center and the foundation, the overall idea, everything.

Rabbeinu, all the world is against him, all the Jews, all the scholars, all of them were opposed to Rabbeinu, and he defeated them all. In the time when all the world was opposed to him, he laughed at everyone and said to his holy student Rabbi Natan: “We, the two of us, two people from all the world, we are laughing at all the world!” Thus he said: “There is a big world. I and Natan laugh at the whole world! I and Rabbi Natan, that is two people against all the scholars, all the Torah masters, against all of them – we laugh at all the world!” They will heal everyone, the whole world. Such wisdom, oy vay, oy vay.....

In the world of the Truth there were two – Rebbe Nachman and his student Rabbi Natan! Rabbi Natan saw ‘Likutey Moharan’*, he said to all the world: “What are you laughing (fooling around – check translation)? What do you have? Do you have something real, some profit?” An insane world. He said: “I am acquainted with the whole world, all of them are crazy. I merited to know one who was normal.”

Rabbi Natan, what he merited.... ‘Likutey Halachot’, just to speak about ‘Likutey Halachot’, is there any other Torah master comparable to him? He was our greatness and our glory, Rabbi Natan. Our greatness and our glory, Rabbi Natan, but the main thing is only Rabbeinu. Rabbi Natan merited to see and to grasp Rabbeinu more than all the rest of the world, more than all the other students, more than anyone – Rabbi Natan. He was the student of Rabbeinu.

Even for Rabbi Natan, no praises we could say would be fitting to him! He was the head of all the tzaddikim in all the generations (Torot – possible printing error, check) – Rabbi Natan! And Rabbi Nachman.....

I also laughed at everyone, all the world were laughing at us, Rabbi Israel and I, two people. Everyone laughed: "They are Breslov, it is forbidden to stand near them. He's Breslov." That was the fashion, they would say about every Breslov follower that he was crazy, and I laughed at everyone. All of them were laughing at Breslov, and I triumphed over all of them!

Who is the world? I and my 'Natanele', my 'Natanele', laughing at the whole world. There is already 'Sippurei Ma'asiot'*, there is already 'Likutey Moharan'*. So, now we are laughing at the whole world.

I and Rabbi Natan laugh at all the world.....

What is the purpose of the world? The world wants to eat and drink and sleep, that's all. What is this? Was the world created for sleeping, for eating?! What is this, what can come of all this? The world without Rabbeinu is..... it has nothing, no life-force at all!

The world is not worth an iota, not worth anything. Only 'Sippurei Ma'asiot'* and 'Likutey Moharan'* and 'Likutey Halachot'*, that is all our vitality and hope.

We already have the story of the 'Seven Beggars'* and the 'Master of Prayer'*. Well, was there ever a 'Seven Beggars'? Rabbeinu revealed it!

Ay yay yay, the 'Seven Beggars'.....

The story of the 'Seven Beggars', the story of the 'Seven Beggars'..... he shows to the whole world with every word of the story, he shows them that there is only one man, only Rebbe Nachman, Rebbe Nachman from Breslov! Rabbeinu conquered the world with one word of the story of the 'Seven Beggars', he said: "If I had only revealed this story of the 'Seven Beggars', I would also have been considered a great novelty in the world!"

Oh, Beggars like these..... one needs nothing more, only the story of the 'Seven Beggars', enough for everything. It would be fitting for everyone to be tzaddikim and abandon all their sophistication, and thus it will be. If they had the intelligence to know just one piece of a story, it includes the whole world with the wisdoms of all the people. They ought to be ashamed from every word of Rabbeinu. They ought to annul themselves and be ashamed from every word of Rabbeinu. Well, it is here in the world, and the time will come, the time will come!

I will tell you how it was eighty years ago. There was an elderly man whose name was Yoseph Noach, they were a couple, a husband and wife, they were poor and begged like a 'Betler' (Yiddish for beggar). "Give me, give a piece of bread, give me.....", like a 'Betler'.

I knew that 'Betlers' were very poor, they go and ask for gifts, a piece of bread, so I knew that this was a 'Betler'. And Rabbeinu told the story of the 'Seven Betlers'. I did not remember even one 'Betler', and Rabbeinu tells me a story of 'Seven Betlers'.

And I would shriek in the prayers, I loved to scream to G-d in the prayers. I remember the bed with my mother at the time I was born, I remember that I wanted to eat and my mother did not have enough milk, she did not eat or drink, I suffered! I had no milk to drink (to eat? Decide right word)..... I went to all the celebrations and weddings, and danced there so beautifully, everyone was rich, all of them were won over and very stunned, they said: "What, such dancing, where does one see dancing like this?" I never saw life like this, joy like this, life like this, what Rabbeinu revealed.....but life like this cannot be found in the world, only in Breslov. The bride and the groom were longing intensely to hear some word from Rabbeinu, the children longed for the Blind Beggar and said: "if he were here, it would be every joyful. He makes us happy, strengthens us, heals us, what he would not do for us!" (footnote – this is a reference to the story 'The Seven Beggars'.) Stories like these were never before in the world, this is only from the Messiah!

There is already such a 'Sippurei Ma'asiot'* -- until Rabbeinu, there was no 'Sippurei Ma'asiot' and no 'Likutey Moharan'*, there was nothing. Not a thing, nonexistent, nothing at all! But now the children were very happy, they received great gifts, 'Sippurei Ma'asiot' and 'Likutey Moharan', it was very happy. Such stories.... Every word is the life-force of all the world! Every word that Rabbeinu revealed! Such stories that are all the life-force of the world, of all Israel, such stories.... there are no stories like them!

We are happy, we already have 'Likutey Halachot'* and 'Likutey Moharan' and 'Likutey Aitzot'*, we have from what to be happy. 'Likutey Moharan', 'Likutey Halachot', who can imagine the intensity of the joy and vitality coming from each and every word that Rabbeinu revealed. Each and every word – such healings and salvations that demolish all the troubles, it will be a different world entirely, a new world. All the Jews will be happy and dance. There will be immense joy, all the world will dance in every place. Oh! What joy there will be when even one word from the Stories is revealed, there will be such joy..... in every house they will only rejoice and dance, in every house and on every

street there will be joy and dancing. We already have the story of the 'Master of Prayer', thank G-d, we already have the story of the 'Seven Beggars', the whole world will rejoice and dance a great deal. Are there stories like these in the world aside from those of Breslov? The story of the 'Master of Prayer' and the 'Seven Beggars'.

Oy oy oy, the story of the 'Master of Prayer'.....

The Beggar, the Beggar, the Beggar.....

Why did Rabbeinu call himself a beggar? What is a beggar – poor people. Why a beggar? The Beggar always pleaded to G-d. He is a beggar. He would always pray and cry to G-d: "Master of the World, give me, give me, give me, give me...." The Beggar cries: "Give us, give us, give us 'Likutey Tefilot'." There is already 'Likutey Tefilot', how great it is.... it will enliven, give joy to and heal the whole world, all the wicked, all the heretics. He will heal them and bring them back to the good. One word will transform the whole world!

We only pray to G-d about every detail, and what comes of it comes of it. Such joy is created throughout the world. But without this – rejoicing without life, it is not worth anything.

The world, the whole world did not have even one word from the Beggars, even one word. Now the Beggar is with us, we have all the Beggars – the Deaf Beggar, the Blind Beggar, the Crippled Beggar, such Beggars..... what joy! There will be such joy, all the great doctors will be left with an income, the Beggar will heal all the diseases. The Beggars make us joyful, heal us, strengthen us..... Rabbeinu is all the Beggars!

Ay, I loved to hear Rabbi Israel say: "When the Messiah will come, everyone will say, each one to his friend, 'Come let us sing to G-d, let us exult in the Rock of our Salvation, We will come before Him in thanks, with songs we will exult in Him..... in Whose hand are the depths of the earth, and the mountaintops are His. To whom belongs the sea, and He made it, the dry land His hands fashioned. Come bow and prostrate yourself, kneel down before G-d, our Maker. For He is our G-d, and we are His flock and the herd in His hand, Today if you will only listen to His voice...." (find source). So with all the Psalms, all the holy Psalms. Then all the Torah will be illuminated, it will shine throughout the world. It will be very joyful when the Messiah comes, there will be great joy throughout the world. In every place, on every street, in every house, everyone will dance and rejoice. There will be only one form of worship – dancing;; and rejoicing!

Is it possible to imagine the joy that will be when the Messiah comes? In every place there will be only joy and dancing. They will dance and rejoice from every word that Rabbeinu revealed in the world, about the Beggars, the Master of Prayer, all of the 'Sippurei Ma'asiot'*. We already have the 'Master of Prayer', how much joy there will be throughout the world, in every house and in every place, and the children will be joyful and dance. We already have the Deaf Beggar, the Blind Beggar. Well, will there be sadness? There will be such joy.....

Who ever heard of or saw something like this, who saw it! Never before was there something like this in the world, wonders like these..... the story of the Master of Prayer, before Rabbeinu the story did not exist, nor the story of the Beggars. Since Rabbeinu came, there is already the Stories and 'Likutey Moharan' and 'Likutey Halachot', there will be joy beyond what we can imagine!

Oy, Master of the World, how he cried before G-d and longed intensely for every word of the Stories, "When will we merit to this, to feel and to see and to understand these words, these words, these words. The discourses and every word that Rabbeinu revealed in the world." This is the end, the time of the Redemption has come, Rabbeinu wrote to me: "The time of the Redemption is very close!" Oy oy oy.....

I merited to see with my own eyes, the service of Rabbi Israel, how he served G-d how he spoke with G-d.....

I remember how he cried, how he cried at the grave of Rabbi Shimon bar Yochai. It was like someone pouring several barrels of water, the tears he cried to G-d, ykes.

His voice was..... the voice of G-d!

It was Holy of Holies, such yearnings..... it is truly a miracle that he lived in this world, "Master of the World, have mercy on me, have mercy on me, when will You give us the Beggars, when will You give us life like this?" He merited to live with such vitality, such pleasantness, such a life, such words..... a heart like his will not be seen until the coming of the Messiah!

Even-Stiyah

(Translate)

(At the closing of Simchat Torah* in a synagogue in Tzfat, Rabbi Israel sings happily together with members of the congregation.....)

The Redemption has already been close for years, and now we have reached the final time..... Now we are in darkness, but there will be light in every house, in every yeshiva, there will be a great light. It will be a new world. All the world will be only for G-d, only for the Torah, only for faith, only for truth. It will be a world for G-d, given to keeping the Torah in faith, in truth. That Rabbeinu's fame should spread – that is the Redemption!

Rabbeinu himself will supervise everything. Everything is in his hands, all the Creation, all the world, all the Torah, all of Israel. This is an amazing affair that was never before in the world! The time of the Redemption has come!

The Tzaddik is the Holy Temple, he is everything. And Rabbeinu is an entirely new matter. The main light of the world is Rabbeinu. He gives us life, renews us, he enlightens us, this is a matter that was never before in the world, new!

All that we know is not even a drop from the sea of the greatness of Rabbeinu. Nothing can compare, it is all like nothing compared to his greatness. Only Rabbeinu revealed a drop from the sea of his greatness. Such wisdom, such might, was never before in the world, cannot be found in the world. He informed us of a drop from the sea of his might, such a wonder and might that had never before been in the world. All of this is not even a drop from the sea!

It is not me who said this. From my side, who am I? Rabbeinu and Rabbi Natan let us know a drop from the sea of how we are all dependent entirely on Rabbeinu. All our rectification and all our life – the essence is Rabbeinu!

“I am the river that purifies from all the stains.” Who, what tzaddik said something like this, if not the Messiah! In all the Talmud there was not one rabbi, one tzaddik, none of them said such words like those of Rabbeinu. And he said: “Rabbi Shimon is the ‘ir vekadish (translate) that descended from Heaven’, and now there is the ‘Flowing River, Source of Wisdom.’” So, he already prepared everything for us, all the healings and all the salvations and everything, everything!

He is all the Torah and all the wisdom and all..... everything. All the healings, everything!

Rabbeinu says that he teaches G-d how to relate to us, he gives Him advice, he teaches G-d how to behave with us, he gives Him advice on how to act with us, yes. Who ever said words like these!

Such a holy and awesome Tzaddik, such wisdom and truth were never before in the world. We need all his healings, all his new ideas, all his teachings. All the sages will fall and be ashamed before Rabbeinu, before his wisdom. All the world will be ashamed!

Oy vay, if I had not merited to know Rabbeinu and his holy student Rabbi Natan and all his holy students, and to taste from their light.... this is a new light that had never been revealed in the world.

All the words of Rabbeinu are all our life, every word splits the heavens, he makes such rectifications that had never been since the Creation of the World, there was nothing like this. For Rabbeinu is new. Rabbeinu was in the world, but no one knew about it at all, and Rabbeinu and Rabbi Natan informed of it, and they wanted to kill them, they survived miraculously, through great miracles. Rabbi Natan, how he rose above the whole world, and they said that he should be killed, and it was through great miracles that he remained alive, and he laughed at everyone. Rabbeinu and his hoy student Rabbi Natan laugh at all the world!

Rabbeinu was in the Land of Israel and conquered it from the non-Jews for us, to rectify us. He will rectify the whole world, each and every one in total perfection, total repair. He has everything, the Holy Temple, the Holy of Holies, the Even Stiyah (translate) – he has everything in his possession, he rises above everything!

Breslov is everything! It is the Holy Temple, the Holy of Holies, and all the salvations of all the Jewish People. We are dependent on Rabbeinu, all the Redemption is Rabbeinu!

Rabbeinu is the essence, the essential vitality of all Israel and the Land of Israel and the Temple. He is the light of all the Torah, he is the foundation. All the Torah is received from Rabbeinu, the Holy of Holies receives from Rabbeinu, everyone draws life from him. He is the Redeemer and the Savior, he is everything – Rabbeinu!

You do not know at all about this, the whole world does not know at all about it. With our words, we coarsen the words of Rabbeinu. One cannot express, it is forbidden to speak, such wonders....

Aha! What I suffered is impossible to describe, everyone pointed with their finger: "Those are Breslovers!" We were two, Rabbi Israel Karduner and I. I came from Jerusalem and they did not want to shake my hand, "You are Breslov!"

I hope to G-d that amazing things will come to pass, all the Redemption is dependent on this, that people will learn his books and fulfill, then the full Redemption will come. The main point, Rabbeinu already revealed the final true Redemption, Rabbeinu already revealed everything! Every word of his is all the Torah in its entirety! And all our essential vitality and the vitality of all Israel!

The Redemption is already here, it is here already. It will be a very beautiful wedding, all the Land of Israel will dance and rejoice, all the Land of Israel – the people of Rabbeinu!

Don't Give Up!

(A group of newly-religious people, together with some veteran followers, came to Rabbi Israel for encouragement in service of G-d.)

Oy Rabbeinu, he is unique in all the generations in that he merited to serve G-d at every moment, he accepted upon himself all the torments and all the pains and all types of trouble for G-d. He said to G-d: "I won't leave You, I won't leave You, I won't leave You until You help me!"

The people of the Great Assembly were great tzaddikim and they established for us to say: "Please, G-d, save! Please, G-d, save! Please, G-d, give success! Please, G-d, give success!" Over and over, not only twice, this is more than twice, this is again and again....

Now is the time of the Days of the Messiah, Rabbeinu will be revealed, who cried with such cries, "Gevald! Don't give up hope, despair has no existence at all! (gives emphasis to the word 'Gevald' with a loud voice)" If the world would accept this – it would be a new world!

All the world cannot stand in the face of one word from Rabbeinu, he already cried with loud cries: "Despair has no existence at all! Gevald, don't despair, don't despair, despair has no existence at all!" They should know and believe that despair does not exist at all, enough, that already has conquered the whole world. One word from Rabbeinu, it is all the Torah, and all the salvations!

Oy, how Rabbeinu shouted with such cries, "Gevald, don't despair, despair has no existence at all!" The cries of Rabbeinu were truly as if he had no more strength to shout, cries that reached the heavens, "Gevald, gevald, don't give up hope, despair does not exist at all", he shouted to all the world, he shouted with such cries, for the sick with no hope of healing: "Gevald, don't despair. Despair does not exist at all!"

"Gevald" – that is the language of a very great warning, one could die, "Gevald, gevald, don't despair...." And why did no other tzaddik not cry out with such cries as these? Because he took this from G-d Himself, "Don't give up, despair does not exist at all", G-d says, "Despair does not exist at all...."

Rabbeinu laughs at all the world, he already conquered and continues to conquer the whole world with one word, in one word he conquers the world and says: "Gevald, don't give up, despair does not exist at all", he already conquered the whole world!

If people would listen to Rabbeinu the whole world would already be repaired. Not to despair and not to fall, only to be strong, "Despair does not exist at all, 'they will not be ashamed forever, all those who hope in You' (find reference)", what do you think, I know more than you all, "Despair does not exist at all." He will conquer us and all that we have, he will bring us from death to life. But in a whisper, he enters the world and informs them: "Gevald, don't despair. Despair does not exist at all." Why does despair not exist at all? Because *I* am in the world, and there is one who cries, Despair does not exist at all (he points with his finger at himself).

Oy, oy, Rabbi Israel Karduner had a habit of crying out "Gevald, gevald...." In the strength of this Rabbi Israel served G-d with such service, such faith, such truth..... he took it from Rabbeinu, *darshe geshankt* (translate meaning).

The Beggars, the Beggars, the Beggars (referring to the story of the Seven Beggars from 'Sippurei Ma'asiot'), the children, the bride and groom, they were already well-known among the beggars, and everyone know of them, that these were the children who had been lost in the forest. They made a wedding from the feast of the birthday party of the King, they took all that was left from the feast and made a wedding canopy and made a wedding. The children said: "Where is the Blind Beggar, if he were here, the Blind Beggar, oh..... it would be very joyous. It's a wedding, it ought to be very happy. If he were here – it would be very happy!"

Then he said, "I am here, I came to your wedding, I came to your wedding, I'm here!" The Beggars gave gifts the the bride and groom – to both of them, darshe geshankt (translate). The children had everything good, everything good. What is "darshe geshankt" (good question)? "Despair does not exist at all!"

They did not know and still do not know what is Rabbeinu, do you know? I am Na Nach Nachma Nachman Me Uman. Do you know who I am? I am your Rebbe, the Rebbe of all the Jewish People! I shouted and I shout: "Despair does not exist at all!"

(Picture of Title Page of 'Meshivat Nefesh')

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To Ask and to Pray

(Rabbi Israel sings, "The harvest has passed, the summer has passed, /And we have not been saved.")

Oh! That melody is from Breslov people, it was sung during hitbodedut*, the Breslovers went to the forest at night, and it was a time to shout, "The harvest has passed" – this refers to the month of Elul*, the end of the summer, the whole summer has passed and we were not saved. The days of our lives are vanity, "The harvest has passed, the summer has ended and we were not saved...."

In the month of Elul the Breslovers would go to do hitbodedut, they cried with such cries, in the forest, from the depths of their hearts to G-d: "Where are we! The harvest has passed, the summer has ended and we were not saved. When will we merit to repentance, when? It's already the month of Elul!"

The harvest has passed, the summer has ended, this was all our hope, it has all passed and we were not saved, soon we will go to the World of Truth, what will be? The harvest has passed, the summer has ended, all our lives have passed, it has all passed and we were not saved.

This is a strong awakening, it is not just this year's harvest, "the harvest has passed" – this is all of life, "and we were not saved...."

Oy, oy, Breslov people, they had another song that they would sing, it is a new melody, they would sing this after midnight, after saying Tikkun Chatzot*, it is a battle – Tikkun Chatzot is weeping. Then the Breslovers wanted to comfort themselves and they sang during hitbodedut: "For G-d will comfort Zion, will comfort all her ruins, and will make her deserts like Eden and her desolate places like a garden of G-d, gladness and joy will be found there, thanks and the voice of song, gladness and joy will be found there, thanks and the voice of song...."

G-d has all the healings and all the salvations – livelihood and every need, He has everything and He is merciful and He has mercy and He wants to give us and gives us, just by giving us the Torah, we already have everything.

We need to pay attention to what we need to do for income, for every matter, to pray with faith to G-d: "Father, have mercy on me, I need this, give me this. I need children – give me children." We will not be lacking anything, "Father, give me....." Immediately He gives us every item, "Give me income. Father, Father, have mercy on me, give me this, give me this....." He listens and can help and

helps and will help us! We have everything good, everything we need we have, and He gives immediately!

To speak, to speak with G-d as if with a friend, that is what Rabbeinu wanted, that we should speak to G-d as if with a good friend. One can speak to G-d, to tell Him everything one is experiencing. Telling Him: “What do You say? I need this and I need this,” to speak with G-d about everything one wants, everything one needs, to speak with Him as one would speak to his son, to his father, in normal language, to pray to G-d in simplicity, in faith. We need to connect ourselves and believe in G-d about every matter.

Rabbeinu revealed the matter of hitbodedut*, to speak and cry and speak with G-d, thus said Rabbeinu. ‘Hitbodedut’ – one word and it encompasses everything. Each Jew needs to pray to G-d about every matter of the Torah, that we should merit to fulfill and be informed (check) and to know. To strengthen ourselves in faith and to fulfill the Commandments.

These are very easy things – to speak every day with G-d and to pray about every matter, “Master of the World, I did such and such, have mercy on me, Merciful Father.....” We need to pray to G-d each and every day, with great faith, and to pray about every matter, then everything will be alright. We need to yearn with a strong desire and to use our time very well, to know that every day, I must do hitbodedut*. To be involved with hitbodedut, to speak to G-d in a special place. Hitbodedut is a great joy, it is a great thing, it brings a man to powerful lights. Hitbodedut!

To do hitbodedut, to ask from G-d about every thing we need, to pray to G-d, Rabbeinu revealed the greatness of the matter of hitbodedut, to speak with G-d like we are speaking, to tell Him everything, to pray to Him. And the Gemarrah says: “If only a person would pray all the day.” The more that one prays, the better. Prayer to G-d – vitality. Prayer – for vitality. Just as one needs to eat, so one needs to establish a time and to pray to G-d about every matter. Prayer is above everything, yes. The world does not know of this, but Rabbeinu revealed it – we need to live by it!

Is it hard to speak to G-d? One needs to be very stubborn in service of G-d, and to do even what is difficult, to do and to fulfill. We need to wait and to ask of G-d until He will have mercy on us and we will merit to have good words, to ask and to pray. This is higher than everything, the matter of prayer and faith is above everything, it is all our vitality. All of our Torah speaks about and conveys to us how to merit to serve G-d in truth. We need to be strong.

The world does not know at all about the matter of prayer, which is the main point of the whole world, the main point of life. The whole world is far from this and we are also far from it, we need to strengthen ourselves to bring this closer, to guard this carefully, to fix a time and place to do hitbodedut. This is more important than anything!

Rabbeinu revealed this, we need to fulfill, we need to practice and believe and fulfill this. What we see, that everyone falls into material desires, it is all because we did not receive the healing from Rabbeinu. The main point that can save us – prayer and hitbodedut!

Everything that Rabbeinu says, we need to give our souls for it, to fulfill it, especially the matter of hitbodedut and prayer, that is the Principle of all the Principles. And all the world is far from this, far from prayer, far from the Torah, from the Commandments, far from everything.

Rabbi Natan rose above everyone! All that Rabbi Natan achieved in drawing people close to Rabbeinu, was through hitbodedut. All of them came close to Rabbeinu in truth, in self-sacrifice, but Rabbi Natan is a unique matter, he received all the words of Rabbeinu and he gave his soul to fulfill them. He cried before G-d and spoke to G-d and merited through hitbodedut to be illumined by Rabbeinu.

I am far from prayer and from everything, I am ashamed, that is the main point of all Rabbeinu’s legacy – hitbodedut and prayer. In any case, I am in pain and suffering about this, and it gives me some comfort, that at least I know that Rabbeinu was demanding about this.....

Happy are we, that we are the People of Israel, we have faith in G-d and in the Torah, we need to be strong and to yearn that we will merit also to serve G-d in truth. Only we out of all the world, they don’t know at all that there is a Creator, that He created the world and He rules the world. They are non-Jews.

The non-Jews, also the Jews who do not believe in G-d, in the Torah, they will also be rectified in the end, and will come close to G-d in truth. Only the non-Jews – animals, mules. But the Jews – we have the Torah which teaches us about every detail, every word of the Torah is all our vitality, we need it, every word of the Torah.

(Rabbi Israel is asked to make a pidyon* for children who will survive.)

I don't make promises to anyone, I say that one needs to pray, and then in the merit of the good deed, in the merit of the Tzaddik, he will assure that you will have children. So, leave it to G-d.

May G-d bless you and give you many good children, and that you will merit to educate them in the way of the Torah and faith and truth. G-d should bless you with all the salvations and all the blessings.

(Rabbi Israel is asked to bless a certain man concerning finding a wife.)

If you would continue and do what you have already done, more and more and more, each day and each week, oh..... what you would reach! If you would pray and strengthen yourself – you would already have children and grandchildren, yes. And all of them would serve G-d through the Torah and the Commandments. So, but even so, a little is also good. May G-d bless you with all the blessings and all the salvations, what you need, G-d will give you soon, all the salvations.

(Rabbi Israel is requested to meet with a certain man who had just arrived to visit him.)

The thing about me, I am nothing, the main point is prayer, that each one pray to G-d every day for all that he is lacking, all that he needs – to ask for mercy from G-d. We should merit to fear of Heaven and to observe the Torah and the Commandments. And if, G-d forbid we fall, then there is Rabbeinu, Rebbe Nachman, who does not let us fall!

G-d will help him, all the things that were said to you, say them before G-d, before the Tzaddik. The main point is Rabbeinu Rebbe Nachman, the main point is to learn his books and to fulfill what he teaches us, and to believe in him, what he says, that is the law, that is from Heaven, that is all our vitality and hope. G-d brought him into the world now, in this darkness, that it should be reversed, that all the world should come close to G-d and to the Torah and to faith and to truth. That is the main point, to believe in G-d and to pray to Him. To believe that G-d created us and He wants us to believe in Him and to believe in the Torah and the Commandments, and we will be children to G-d, that is the purpose, that is life. Without this there is no life at all. Without Torah it is not life, it is the life of an animal, there are animals who go on all fours and there are animals who go on two feet. In the world there are animals that wander about on two feet and also speak.

(Rabbi Israel is asked, where does one find the heart to serve G-d?)

Everything is with Rabbeinu!

Oy, we need to speak simply with our mouths, what is written in the book – to say it with our mouths in simplicity and to believe that G-d hears all prayers and every good desire that we have. G-d knows everything and helps us and wants to help us. We need to long for this and to pray to G-d about this, that we will merit to know G-d, that we will merit to believe in G-d and to be involved with and observe the Torah and the Commandments, that is the foundation of life, that is it. All our vitality is from the Torah and the Commandments, that is all of life!

The central point is the heart, to yearn, to pray to G-d: "Master of the World, Merciful and Kind, have mercy on me, that I will merit to know You and to serve You in truth, in faith." That is it, that is the point of life. A life of faith, of trust, a life of joy, that is joy! If not this, then tomorrow or the day after one dies, what joy is there from that? What is left from all the desires, from all of it? We are the Jewish People, we received the Torah and we are the People of the Torah, the People of G-d. Rabbeinu says: "What does a Jew have to do in the world, what, what work does he have? To pray and to learn and to pray, that is his work!"

We need to search like one searching for a treasure, to search how to merit to live a life of Torah and faith, a life of joy, a life that can be called life. Faith is all our life-force, we believe in G-d, that He listens to our prayers. Every day we speak with G-d and ask and pray that He will help us and that we will merit to pray, to merit to serve G-d in truth, to repent in truth.....

To Learn and Fulfill

(Rabbi Israel joyfully sings a song that Breslov chassidim were accustomed to sing: "This world is nothing, This world is nothing.....")

Now is the time of the Redemption, Rabbeinu came to the world and revealed to us that we are far from G-d and we need to search for ways to serve G-d.

Rabbeinu teaches us and reminds us that this world is nothing, the essential thing is the World to Come, the main thing is to serve G-d, and if not – then one is sleeping. One does not need to sleep very much nor to eat very much, only with intelligence, with wisdom, only to speak about what we have readily available (meaning needs clarification). One needs to remind oneself that this world is nothing and to remember that the main point is to serve G-d, to learn the Torah and fulfill it, that is all!

Now, Rabbeinu is already in the world. He came to draw us close to service of G-d, not for money and not for prestige and not for fame. Not to be a sophisticate and pursue money and prestige, no. That is a mistake! Until now no one knew, until now there were only major rabbis, pride, this is nothing. As long as Rabbeinu was not in the world, no one knew of this, now that there is already 'Likutey Moharan' and 'Likutey Tefilot' and more and more, we must not sleep, and we need to search for ways to serve G-d. For without service of G-d, without prayer, without faith, one is not human.

All of this is nothing, for money is nothing, eating is nothing, sleeping is nothing and desires are nothing, all of it is nothing, the main thing is only to serve G-d. To involve oneself in Torah and prayer, that can be called "life". But without this, a person, the world, it has nothing, it has no life, there are people but they have no life. They have no vitality from the Torah. The essence of life is the Torah, "For it is your life and the length of your days (find source)." Without the Torah there are no days, no life, nothing. One sleeps through all the years and days, sleeps. One sleeps another night and another day and another night, and does not know and forgets the purpose entirely, to serve G-d and reach the World to Come. Why is one living? For what purpose does one sleep, or eat? For faith, in order that we will have energy, to remember that there is a World to Come, this world is nothing! Now one is here, afterwards he is there.....

Oy vay, oy vay, what is all this eating and sleeping and craving, what is this, this is life, this is called life? This is sleep, this is nothing, it has no vitality, no permanence. If we do not serve G-d, without faith and Torah and prayer, what do we have? Nothing. Every moment that passes without Torah and without prayer is nothing, worth nothing.

This world is nothing. What, more bread, more money, more cravings? People search only for money and prestige, was the world created for this? Is this why we are living? What is there in this? This is not life. Death is better than life like this!

The world talks, talks and talks, one wants respect, another wants pride, another wants something else, people want only this world. But Rabbeinu came and said: "This world is nothing, the main point is only the World to Come, and to search for G-d, the Torah and prayer and faith and truth!"

We need to involve ourselves with serving G-d: To rise early in the morning, at midnight, to search for ways to serve G-d. But without this nothing has any worth, not the Torah and not prayer, the essential point is the True Tzaddik who brought down vitality to us. Vitality is prayer, that is what Rabbeinu said, "Prayer to G-d – vitality!"

We say prayers to G-d, vitality. But Rabbeinu revealed to us that the main point is to serve G-d, without this – there is nothing. One sleeps, does not do anything.....

The world recounts (clarify meaning): There was a man who did not have a livelihood, so he travelled to search for some way to profit and support himself, in any case he went to search for a livelihood, and he dreamed that there was a Jew with such and such a name, and in his house there was a treasure, a treasure worth millions. And this man who dreamed this dream was looking for an income, but he did not realize – the income was already in *his* house. Thus it is with service of G-d, if we do not learn the words of Rabbeinu – we do not know, then he is present in the world and we do not know about it. We have a treasure in our house, but we corrupt it through our deeds, through our cravings and negative things, we corrupt.

Oy, it is a great pity. We have a limited amount of time to live, every minute is accounted for, and if we do not pay heed, if we do not do what is needed, then the time is very short. But we have such a Rebbe who reveals to us, he guides us and instills wisdom and intelligence in us, to know how and what to do in this world. Rabbeinu says in Torah 62 (Likutey Moharan*): "Through the eating of a Jew is caused unification between G-d and the Divine Presence, face to face." I remember when I learned this teaching and it filled me with longings for the World to Come.....

"Face to face", that is a high level, not back to back – face to face, I had such longings – face to face, "Oh, I want 'face to face'." What this is, what this is, what one can reach in this world..... We were created for this, so that there would be made a unification with G-d, face to face. Oy, how far we are from this.

Rabbeinu speaks in shortened form and also with wisdom, (we need) to pay heed and understand what he is saying, what he is teaching us. He teaches us about every matter, how to live and how to eat and how to sleep. Happy are we that we have a Rebbe like this.....

Rabbeinu says we should not be like the camel and the mouse. The camel is large and very strong, and the mouse is small and weak, we should not be like the camel, that when the mouse comes and grasps the rope, he leads the camel where he wants, and the camel goes after him. Thus it is with us – we are strong warriors, we have Rabbeinu, we need to be very careful to accept on ourselves the wisdom and knowledge of Rabbeinu, which is all our vitality in this world and in the World to Come. All our vitality and hope, everything, only this.

We need to speak about this all the time, how to merit to become free of cravings, to break them. Yes, all sorts of advice how and what to do. We know that the primary point is prayer, one needs to pray even in one's own room, or one can go to the Western Wall or to the graves of tzaddikim, here in Jerusalem or in Tzfat. Yes, prayer, prayer, prayer in faith! Without this – G-d forbid, one falls, falls, yes.

It is very dangerous without the True Leader, without the Tzaddik we have no strength to win this war. And Rabbeinu purifies everything, "I am the river that purifies from all the stains", he purifies us, he renews us, purifies us, repairs us. It is all for us, to clean us of the cravings. The Tzaddik revealed to us in his holy words how to clean and purify ourselves from the cravings, only to serve G-d. All the Creation was for this, all of the Creation was for the Torah, that the Jewish People would receive the Torah.

We need to learn and fulfill all that he revealed to us, all that we learn in his holy books – to fulfill it, with self-sacrifice, to fulfill immediately, yes. Are we sitting here just to talk? We need to accept on ourselves and fulfill. If it is difficult? So it will be difficult! "And you will love the L-rd your G-d with all your heart and all your soul and with all your wealth (passage from the 'Shma')!"

(Rabbi Israel is asked what one should do when it is difficult for him to study.)

So, there is prayer, prayer. 'Likutey Tefilot'*, yes.

(We must) give everything to G-d, all our strength, all the body, everything. Everything for G-d. To be strong! Difficult? All that is more difficult – is better!

Faith, faith in G-d, rejoice in G-d. There are now such wonders, like nothing that was ever revealed in the world. We ought to have become such holy tzaddikim like none that had ever been in the world before, we have such wonders..... oy vay oy vay, how can one lie in bed when there are such wondrous lights in the world, like nothing that had been since the Creation of the World. It had never been revealed, only Rabbeinu revealed a drop from the sea. Now Rabbeinu is already in the world, there is already in the world a very amazing thing. All the money and all the cravings and all the pride is worth nothing. Now the Redemption is already here, there is 'Likutey Moharan'* and 'Likutey Tefilot*', 'Likutey Halachot'*, and more, oh.....what we have. We need to be strong, to learn his words and fulfill what he teaches us, what he reveals to us. We need to struggle and strain, and to instill in our memory that this world is nothing, the main point is the World to Come.

Oy, the world says: "What, this world is nothing?" Yes, we need to remember and not to sleep, to eat a little, just enough to give us strength to speak to G-d, to speak words of Torah and prayer. When one eats, one needs to say a blessing, and so more and more and more, the Torah teaches us how to be Jews, not non-Jews. The non-Jews do not believe in the Torah and they have no Torah, they have nothing.

One who abandons the Torah and prayer entirely, has no vitality at all, life passes and one sleeps through all the years, all of one's life, and does not know what is life, what is the Torah. We need advice and we need Rabbeinu, he reveals to us all sorts of wisdom and all sorts of true advice on how to serve G-d, how to live. Rabbeinu is already present in the world, oh!..... there is already 'Likutey Tefilot*', 'Likutey Moharan'*, 'Likutey Halachot'*. So, we need to serve G-d constantly, day and night. To know how to live, what we have to do in this world.

Aha! The melody "This world is nothing", this is a very beautiful melody. What is life for, for what? For cravings, for sleep? No, only to instill the light of G-d in our hearts, how to serve G-d with Torah and prayer. To learn the Torah and ask: "Master of the World, have mercy on me, I learned such and such, let me merit to fulfill what I learned." That is the essential point, to fulfill! "Master of the World, let me merit to understand, to hear, to learn and to teach, to observe and to do and to fulfill all the words of Your Torah, in love." We are living only to learn Torah pray to G-d to fulfill the Torah, to fulfill what we learn. But not to learn Torah for ourselves, for prestige and reputation and money.

(Rabbi Israel is asked, When one learns Torah and prays among other people, how does one escape from respect?)

There is no time for respect, no time for cravings, no time. The main point is only to learn Torah and fulfill it! For this the world was created, for this we are living!

We must not sleep and not think about anything else, nothing, not money and not prestige and not..... only the essential point – to learn the Torah and to fulfill the Torah. This is why the world was created, and this is why we are Jews, the receivers of the Torah.

All the world does not want to receive the Torah, only we, the Jews. But who are the Jews? Not those who want prestige and money and to be famous in the world with a big fanfare, that is not called life, no.

We need to speak a great deal and fulfill, ‘Likutey Halachot’*, ‘Likutey Aitzot’*, we need to wake up and implant true life in our hearts. To spend our days and our time only on Torah and prayer. Torah – to learn Torah, and prayer to fulfill the Torah, that is our life! If not, there is no life at all.....

(Illustration)

Teachings and Prayers

A letter in the handwriting of Rabbi Shmaryahu of Berditchov,
the brother of Shmeryl, student of
Rabbi Avraham bar Nachman

(Letter)

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“We are living only to learn Torah and to pray to G-d to fulfill the Torah. That is the essential point – to fulfill.

To learn Torah and to ask, ‘Master of the World, have mercy on me, I learned such and such, let me merit to fulfill what I learned.’

This is why the world was created, this is why we are living.”

Joyful Always

(A chassid came to Rabbi Israel after reading in the books of Rabbeinu about the great importance of joy in serving G-d. **For joy and gladness draws down all the healings for all sorts of diseases in the world, and joy is the primary vitality of a person and the main holiness of Israel.....**

Oy oy oy, how much we, the Jewish People have at every moment and every time, Torah and Commandments. G-d prepared for us Torah and Commandments and such life..... such money and such life – keeping the Torah and the Commandments. For what are we living here, why are we here? Only to keep the Torah and the Commandments!

Women, to what do they merit (check meaning), what do they have, what kind of life do women have? They need to give birth to children and to raise them and to teach and train them in the Torah and the Commandments. This is our work in this world. Our holy forefathers, Avraham, Yitzchak and Ya’akov, they gave us the holy Torah whose every word is all our vitality, which teaches us what we have to do in the world, to bring children to the world and raise them as it is written in the Torah. To believe in G-d, in the Torah and the Commandments, to tell them to be joyful always. We already have work, such work.....

(Rabbi Israel is asked how it is possible to be joyful all the time.)

With faith, only with faith, that is the primary vessel for joy, faith and prayer. Thank G-d, we need to rejoice, we need to strive with all our strength to be joyful and to thank G-d that He does such kindnesses with us, we have kindnesses and such good gifts that are beyond imagining and beyond value, thank G-d.

The name of Rabbeinu’s mother was “Simchah” (Joy) – he is only joy. Rabbi Shlomo Wexler was a holy man, he said: “we have nothing – except for the words of the son of Simchah!” The son of

Simchah, that is Nachman, Rebbe Nachman son of Simchah. Fortunate are we that we merited to draw close to Rabbeinu, he is the joy, he is all our vitality, all our joy, he is everything!

Oy, how much Rabbeinu spoke in his holy books about joy, especially the joy of the holy Shabbat. Rabbeinu said that joy is a healing for all the body, joy. It is written in 'Likutey Moharan'*: "It is a major Commandment to be joyful always!" Not only to be joyful – but always, always to be joyful, that is a good thing. Such joy, there is no life like this in all the world, only with Rabbeinu – there is! But aside from Rabbeinu – there is not in all the world!

Rabbeinu prepared healings for each one, one word: "It is a major Commandment to be joyful always!" With this we already have all the healings in the world!

Rabbeinu is the only one who said "It is a major Commandment to be joyful always." A Commandment is a great thing, what is the Commandment? "To be joyful always." So, let's see who wants a major Commandment? We can find this Commandment here, and here, and here, in every place. Rabbeinu gave us such a Commandment..... "It is a major Commandment to be joyful always."

What is joy? To rejoice in G-d! There is no joy in the world – only in the holy Torah and the Commandments! We have Torah and Commandments – that is the essence of life, that is joy. Without this there is no life. Oy, the Torah of the Jewish people, oy, the holy Torah.....

Miracles, miracles and wonders that G-d does for us, to illumine us with the light of G-d, the light of truth, the light of faith. The Torah and the Commandments is all our life, and thank G-d we have this for free, as much as we want. Happy are we, this is all our joy, all our life – the Torah and the Commandments. We are Jews, the people of the Torah and the Commandments, there is no life aside from this. To believe in G-d and in the Torah and the Commandments, without this – there is no life at all, no world, no food, nothing. We are a unique people in all the world!

The Torah is our life, our primary vitality, "For it is your life and the length of your days (find source)." At every moment of our lives, we have such a Torah and Mitzvot..... Aha! Shabbat, Passover, festivals, matzot, Sukkot*, tefillin*, tzitzit*, what we have, all our lives, every moment, mitzva, mitzva, mitzva.....

G-d created the world, we are nothing. G-d gave us our houses and all that we need. For what are all the houses, all the money? G-d gave us good gifts, rooms to serve G-d, to learn and fulfill the Torah and the Mitzvot. We are one people from all the world, a holy people, and the Land of Israel is one land from all the world, the Holy Land, the land of Judaism, of the Temple. The non-Jews, what do they have? They have no life at all!

We can elevate ourselves above all the non-Jews, above the whole world. We merited to receive the Mitzvot, the Shabbat, the Festivals, the Torah. There is no goodness like this found anywhere else in the world, aside from in the Torah. Every mitzva* is a possession that is not to be found anywhere else in the world, every mitzva. Is there wealth greater than this?! We are wealthier than all the non-Jews, wealthier than the whole world. One mitzva is worth more than all the world. What do they have?

G-d loves us, He gives us such gifts that are worth the entire world, we the Jews laugh at all the world, the non-Jews have nothing, they have no life, we thank G-d have mitzvot* every moment, we have the "great mitzva to be joyful always" – what is joy? That G-d did not create me a non-Jew. Yes, we can be joyful constantly, that we were not created non-Jews – that is continual joy. Is there a life better than this, "that He did not create me a non-Jew", "that He gave us His Torah"? There will be joy beyond our conception, such joy.....

So, be strong, be strong, be joyful all the time, "It is a great mitzva to be joyful always!" How fortunate we are to be Jewish, that we believe in the Torah and in the tzaddikim. Ashreinu*, ashreinu, how good is our portion and how pleasant is our lot, G-d created us and gave us, the Jewish People, gave us the Torah, aha!

Who can speak or express this might, all the world did not want to accept the Torah, there was not – only one nation in the whole world, only the Holy People, only the People of Israel, they merited to receive the Torah. We are the Jewish People, the People of G-d, the Holy People, the People of the Torah, we are people of such might..... that we were able to receive the Torah!

All the peoples, all the world cannot receive the Torah, no nation wanted to receive the Torah, out of all the nations – only we can receive the Torah, only the People of Israel, only a nation of mighty ones. The primary might is intelligence, wisdom. The essence of life is wisdom, "Wisdom gives life to its possessors (find source)." G-d gave us the Torah in order to know how to live and what we need to do in this world. The Torah teaches us, there are things one needs to know, what is forbidden and what is permitted, how to live, what to eat. Not like the non-Jews, they have nothing, no Torah and no mitzvot* and no life, nothing. The non-Jew does not learn all the day, he has no time, he needs to work

and to eat. He eats straw and is happy, he has no worries about any Service, he is always only standing and eating and drinking and excreting, not more. That is all, a mule, that is his service. The whole world is such, all the non-Jews know nothing, only to be given to eat and drink, day and night, that is all. For what is he eating, for what is he living, why did he come into the world? He does not know a thing. Without the Torah there is no life, he knows nothing. Such is the life of the non-Jews. We, thank G-d, bless G-d every day and say to Him: "Blessed are You, L-rd our G-d, King of the World, that You did not make me a non-Jew." Did not make me a mule. What is a non-Jew? A mule! If we were non-Jews, we would not have any vitality, nothing, he is like a mule.

Is there anything better than the Torah and the Mitzvot*? Thank G-d, we are Jews, the People of the Torah, we are human, but all the non-Jews – mules! They have nothing, no Torah, no mitzvot, just mules.....

We have the Torah, that is the core of life, the main joy. We need to prevail with all our strength to guard the Torah and the mitzvot* and to believe in G-d and in the Torah.

We are always talking with G-d, do you want to eat? No, it is forbidden to eat, wait a bit, not like the non-Jews. First one needs water, to wash one's hands.

Well, now can we eat? No, not yet, first we need to speak to G-d, we need to bless: "Blessed are You, L-rd Our G-d, King of the World, Who brings bread from the earth" – one may not eat without this. If one eats with a blessing and washes one's hands as the Torah teaches us – good, and if not – go away, go away!

We make a blessing – it is G-dliness, we make a blessing that He created this thing (upon which we are blessing). The non-Jews do not know of this, but we always speak with G-d, when we eat – we speak with G-d, "Blessed are You," that You gave us grapes, You gave us such gifts, to speak with G-d always. G-d gave us grapes and all the fruits, for what? In order to eat, that we should have strength to serve G-d. And also there is an after-blessing, we always have something to speak about with G-d, always. G-d speaks with us here and hears us. G-d gave us the Torah, gave us this, gave us this. He gives us and gives us and loves us, that we are human beings and not mules.....

Thank G-d, we have much to be happy about, much to enliven us, a holy Torah such as this and all of G-d's mitzvot*, this is true life, eternal life!

Aha! The life we have, we have Torah and mitzvot for every moment, for all the course of our lives. We always speak with G-d, when we wake up from sleep, we open our eyes – immediately we speak with G-d: "I am thankful before You, living and enduring King, that You returned my soul to me with compassion, great is Your faith (morning prayers)."

Well, we are always ready to speak with G-d, always, "Blessed are You, L-rd, that You gave me life and sustained me and helped me reach this time", we say this when we are eating matzot (on Passover), when we are eating in a Sukkah. We constantly pray and speak with G-d, always connected and bound to the root – the Creator, may He be blessed, who chose us, He created us. We have a telephone free of charge to call to G-d, and we are always free from all work, only to learn the Torah and fulfill the Torah. Every mitzva* and every word stands and endures eternally!

Just as when we speak here and it is heard in America, so we speak with G-d, we speak here and it is heard in Heaven, every word and every thought. We have a telephone – Torah and mitzvot, we need a telephone to know how to put on tefilin*, how to make tzitzit*, how to keep the Shabbat, we are taught at every moment what is the work we have to do in this world, how to fulfill the mitzvot. We need only to speak: "Blessed are You, G-d....." We are tied to the Heavens, to G-d, to the Torah and the mitzvot. We constantly speak with Him, day and night, always speaking to Him free of charge. Telephone, telephone, telephone.....

We are constantly involved in speaking to G-d through the Torah and the mitzvot, when we say words of Torah – every word, every letter, is such life and joy that cannot be found in the world. There is a bookcase with books in the house, teachings about how to speak with G-d, how to believe. We speak with Him verbally, as with a friend, we speak with Him and rejoice with Him that He created us and gave us the Torah, "Blessed are You, G-d, that You did not make me a non-Jew, Blessed are You, L-rd our G-d, King of the World, who chose us from all the nations and gave us His Torah. Blessed are You, L-rd, who gives the Torah." To who? To the People of Israel, the Jewish People. This is a good gift that no one else in the world has! The non-Jews have no Torah, they have no mitzvot*, they have nothing. Only we – the People of Israel, the People of the Torah!

Oh! How many good kindnesses G-d did with me, I was born in a Jewish house with Torah and mitzvot. As soon as the child is born – immediately his hands are washed. He is Jewish, G-d commanded us to wash our hands, "Blessed are You, G-d, who sanctified us with the mitzvot and commanded us to wash our hands." Constantly speaking with G-d, that is all our vitality!

“Blessed are You, L-rd our G-d, King of the World, who provided me with all my needs.”
“Blessed are You, L-rd our G-d, King of the World, who girds Israel with might.” What is might? The Torah is might, one needs to be a mighty one to fulfill the Torah and the mitzvot. “The days of our lives are seventy years, and if with might, eighty years.” I, thank G-d, am over one hundred, thank G-d I live in great joy, “It is a great mitzva to be joyful always,” we have work at all times, every moment....

(Rabbi Israel is asked if the saying “It is a great mitzva to be joyful always” is applicable to Tisha b’Av*.)

Yes, always, also on Tisha b’Av, we have such a Rebbe.... there will be so much joy in the time of the true Redemption, oh!.... there will be great joy all over the world. Only the non-Jews will not know about the joy.

Thank G-d, we are Jewish, with the Torah and the mitzvot*. Soon the Messiah will come and there will be a new world. Everyone, all Israel, all the Jews, will want only to serve G-d, to learn the Torah and guard the Torah and the mitzvot.....

Faith and Trust

(Rabbi Israel and the chassids during a trip from the grave of the holy sage Rabbi Meir Ba’al ha Ness in Tiberias, the place where the holy Petek was found, to the Western Wall in Jerusalem....)

After everything, when everyone was chasing me and I suffered what I suffered, such humiliation and lowliness, it is truly a miracle that I held on. And on the other side, the whole city thought that Israel Ber was an amazing phenomenon, yes.

I danced in weddings, and people were left “without hands and without feet”, everyone looked at my every limb, all the major rabbis and all the city. They saw such dancing.... then they were very amazed. And I would suffer great pain from how they held me to be a tzaddik – it was worse than all the humiliations. In any case, it became a tradition throughout the city, that anyone who needed to host some celebration, a wedding, all the wedding couples invited me. The bride and groom and the family asked me to come to the wedding, for they felt that it would add great joy to the event, so they came to my house and asked me to have mercy on them, and come to the wedding to create a joyful atmosphere. I had a lot of anguish from this....

The humiliations – that was good. But this I do not want, I don’t want to be famous, no. In any case the issue grew in intensity from day to day, and I became more and more famous in the city, and I had great pain from this, worse than all the humiliations, “What do they want from me!”

So, I did hitbodedut*, I saw the position I was in, “How does one escape this? What, what to do? This is a disaster, what to do?”

In short, the thought entered my heart, “You have no alternative, only one solution – not to be a chassid in a small city!”

Oy, what pain I suffered from the fame and the honor, ‘I do not want to be a chassid in a small city, I need to move to a large city, to Jerusalem, there I will not have any respect from the dancing and the reciting of Psalms and everything.’ Rabbeinu said: “A chassid in a small city receives attention, honor....” So I had advice, to leave the small city and go to a big one, to Jerusalem. Jerusalem is a big city, I can dance there and be crazy all day and all night, and no one will know. So my place is Jerusalem!

Alright, the thought came to me again and again and again, in the end I decided to leave Tiberias for Jerusalem. I decided, “Only Jerusalem!”

Well, this was in my heart, so I said: “What can I do, how will I tell my wife?” I decided to tell my wife that I wanted to move from Tiberias to Jerusalem, and my wife knew that even in the yeshiva, I did not guard my time well, and was constantly travelling to Meron, and they gave me two liras per month out of mercy, and if I moved to Jerusalem, then I would not even have the two liras, so she said to me: “I will die before I leave Tiberias!” For she saw that people were impressed by me and were giving me honor. So I said to her again and again, “I decided, I must leave Tiberias for Jerusalem!”

So, until G-d had mercy on me, and she understood that I was stubborn beyond any cure, she was obliged to go to Jerusalem. So we went to Jerusalem, sold what we had and went to Jerusalem.

And I also thought: "Going to Jerusalem is like going to the desert, I don't have a morsel of bread. Here I am in a yeshiva and I receive two liras per month, but in Jerusalem I won't even have the two liras per month. What can come of this?"

In spite of everything, I strengthened my resolve and left with my wife and our son Nachman, and we went to Jerusalem. We already had a car, this was in the time of the British....

And in Jerusalem, I came to Rabbi Shlomo Wexler, a friend. He saw me, he blessed me and said to me: "Thank G-d that you merited to come to Jerusalem, be careful to have faith and trust not to leave Jerusalem. Faith and trust!"

Good, Rabbi Shlomo Wexler told me to have faith and trust, but money and dollars he did not give me, he said to me: "You did well, faith and trust," but I did not have trust.... I wanted to live near the Breslov synagogue on Hevron Street in the Old City, near the Temple, at that time there were caves and such beauty.... Who can imagine how it was!

In any case, G-d provided me with a room belonging to someone in a courtyard next to the synagogue, I paid him rent, but I did not have food to eat, then they told me that there was a soup-kitchen funded by someone without children, and he gave money for the kitchen, to distribute food to poor people, bread and cooked food, not meat, but it was cooked. So, I did not have anything to eat, so I went to the kitchen, but there was a line, I was not special. I went and stood on the line, and women came and argued: "I'm first, I'm first...." And I came and I stood among women and I saw the Angel of Death, I said: "Master of the World, what did I do, I came to Jerusalem to stand among women?" In any case I said: "What to do, I have to stand in line among women, what to do? I cannot live like this!"

Then G-d had mercy on me and there was an old man who was my neighbor in the next courtyard, he was poor and he went every day to receive the bread and the meal, so he suddenly said to me: "Why should you go and stand on line? I will bring a meal for myself, so give me a container and I will bring the bread with the container of food for you as well, every day." Oh! I heard this.... G-d had mercy on me, I was saved from the line.

He was a simple man and he liked me, he blessed me, and he had a good life from this mitzva* that he did, he had much joy from bringing me the bread and the meal, and I saw Divine kindness in this, and thank G-d I brought bread to my home and escaped standing in line....

This is an awesome story, thus passed two and a half years. But we suffered, we suffered greatly, and I had thoughts, "Perhaps I should return to Tiberias? Even though this man brings me bread, but we also need candles for Shabbat, and also milk...." In Tiberias all the responsibility was on the wife, and I had two liras and with that I covered everything. And the two liras also did not come easily, for I would travel to Jerusalem and Meron, then they said: "What kind of yeshiva student are you? He does fasts, does mitzvot*, he is an upright person, but he is not a yeshiva student, he does not deserve money."

I would come to collect the two liras, and the manager of the yeshiva would say to me: "This month you were in yeshiva three days, how can you come expecting to receive money!" But even so, in Jerusalem I started to think: "Perhaps I will return to Tiberias? In Jerusalem all the weight is on me, and there in Tiberias I have two liras per month." I said, "I will return to Tiberias!" I explained to Rabbi Shlomo: "I cannot bear it, I have decided to return to Tiberias." Then Rabbi Shlomo said to me: "No! You will have faith and trust, and you won't leave Jerusalem!" He said to me forcefully, but I was 'clever' with my reasoning and I thought the Rabbi Shlomo was nothing. So I did not listen to Rabbi Shlomo and returned to Tiberias. At first I went alone to Tiberias to check if they would pay me, perhaps there was no room in the yeshiva. Afterwards I came with the family. In any case it was a miracle that they received me back again at the rate of two liras, even two and a half already, but they agreed to let me return....

At first I went alone, and my wife remained with Nachman. During the time I went to Tiberias my wife and Nachman fell ill with a such a lung infection, from which one out of a thousand recovers. And there was a major elderly doctor and professor, he was known in Jerusalem as an angel, not a doctor, truly an angel, and he 'revived the dead'. And there was a pharmacist in Jerusalem with a great soul, he had mercy on the sick, and my wife wept before him, "My husband went to Tiberias and the child is so sick...."

So the pharmacist went and brought this 'angel' to my son, and thank G-d the child recovered from the sickness. But the sickness was so strong that my son suffered the rest of his life from shortened breath, yes.

And I returned from Tiberias to Jerusalem to bring (receive, check translation) my wife and child, and my wife told me, "Do you know what happened to Nachman, he almost died!"

Alright, I returned to Tiberias and I saw that the words of Rabbi Shlomo, that he had not given me dollars, only faith and trust – I had been ‘clever’ and I did not accept this, so I endured such suffering from my children.....

Oy, if only I had listened to Rabbi Shlomo. If I had lived in Jerusalem I would little by little have moved to a larger apartment and the children would have married and studied in yeshivas, but I lost it all. I saw that I had not done a good thing, Rabbi Shlomo had screamed and shaken and said: “You will pay the price, you will regret this all the days of your life! Only faith and trust, and only Jerusalem! Don’t leave Jerusalem for Tiberias. Only faith and trust!”

Until this day I regret, I regret about Rabbi Shlomo, I ignored him, I was strong in my decision and said: “I want the responsibility to be on the wife, not on me. Rabbi Shlomo does not give me money, he gives me faith and trust.” And Rabbi Shlomo shook and shouted at me with such screams, in anger, in condemnation: “Only Jerusalem, only Jerusalem!”

I said: “What, does he give me dollars? Does he give me money? He tells me only faith and trust.” So I did not listen to him and returned to Tiberias, and suffered what I suffered in the matter of the children.....

Well, I told you a good story, I did not tell it all.....

Well, if I had been in Jerusalem who knows if you would be here today, who knows if we would be now in Bnei Brak! I left my children..... now I have other children!

And the Petek.... the Petek came after I left Jerusalem, then I had still not received the Petek. The Petek was after I returned from Jerusalem to Tiberias.....

Flowing River

(Rabbi Israel and his followers at the Yartzzeit* of the G-dly sage Rabbi Shimon bar Yochai, that is celebrated every year on Lag b’Omer* in Meron.....)

Rabbi Israel Karduner lived in Hevron. He left his wife and children, and suddenly he came from Hevron to Tiberias and found Israel Ber Odesser in Tiberias, and it caused an uproar throughout the world, it ignited a fire that blazed to the heavens, “Israel Ber became a Breslover! And Rabbi Israel Karduner is dangerous! Oh.... already two, Rabbi Israel Karduner and Israel Ber, this is a great danger to the whole world!” Fear fell on them, on all the major and well-known opposers. We were two against all the rabbis, against all the leaders, two, I and Rabbi Israel Karduner!

We formed a partnership, two Breslovers, there was no other like it in all of Israel. And the whole world was opposed to Breslov, the whole world, and we were only two against the whole world! There was already a strong bond created between us and it caused such wonders.....

We were together for several years in Meron, just Rabbi Israel and I. Then people did not come to Meron, for there was no money and there was famine. We had a key to (the chamber of) Rabbi Shimon, and I and Rabbi Israel were in Meron for several years.....

Also Rabbeinu was in Meron. Rabbeinu said, “If I had lived in the time of Rabbi Shimon, I also would have been a novelty!”

Rabbeinu revealed a secret, a great secret, Na Nach, now there is Na Nach Nachman Nachman Me Uman. And he revealed the secret of Rabbi Shimon bar Yochai, he had a teaching: “Rabbi Shimon is ‘Holy City that Descended from Heaven (clarify translation and find source)’, whose initials spell ‘Shimon’, and now there is the ‘Flowing River, Source of Wisdom’ – the initials spell ‘Nachman’, Rabbi Shimon receives from me!”

Rabbeinu revealed that he is hinted at in this passage from the scriptures, “Flowing River, Source of Wisdom (find verse)”, and he flows and flows and flows.... a source of wisdom, such wisdom that was never before in the world! No one knew at all how to interpret this. Now it has been revealed in the world that there is Rabbeinu, we had not seen or heard any tzaddik who said such things – now there is the ‘Flowing River, Source of Wisdom’, that he himself is this river, and that through him the Torah will not be forgotten from Israel (footnote, this was originally a saying about R. Shimon), through him the Torah will not be forgotten. He will draw all of the People of Israel and all the world to G-d and to the Torah. He can repair and heal and renew the whole world, entirely.

The foundation and the root of all the tzaddikim of the Torah is Rabbi Shimon bar Yochai, and Rabbeinu Rebbe Nachman.....

Rabbeinu is above and beyond all the tzaddikim, all of them. Such light was never before in the world! Rabbi Shimon is hinted at in the verse 'Holy City that Descended from Heaven (check trans)', and now there is already Na Nach Nachma Nachman me Uman.

Only now, in the time of the Redemption, has Rabbeinu begun to reveal himself in the world, without any actions, through his own power he is spreading. Rabbeinu revealed that his name is Na Nach Nachma Nachman me Uman.

This is a wondrous matter that no one, of which even the tzaddikim know nothing. There are no words to express! Never before was there a novelty like this in the world. This is new!

All the world do not know even a bit from Rabbeinu, only very holy tzaddikim who merited to draw close to Rabbeinu and gave him everything, and he revealed hidden things to them, such secrets that had never before been revealed in the world. Rabbeinu had Rabbi Natan, he was a student of Rabbeinu, and he merited to see and to comprehend the matter of Rabbeinu more than all the world, he was really..... there is no other Rebbe and student like them, there never was. Such a Rebbe and student like Rabbeinu and Rabbi Natan had never before been in the world since the Creation, there was nothing like this. Rabbeinu said: "Only Rabbi Natan and Rabbi Naftali know about me," but the main one was Rabbi Natan. Rabbi Naftali was a genius and a tzaddik, yes. And Rabbi Natan was with Rabbeinu as one!

Rabbi Natan publicized a drop from the sea of Rabbeinu, and for this they wanted to kill him, Rabbi Natan was in great danger, for he was one against the whole world, everyone said: "Breslov, no! Breslov is forbidden!" And Rabbi Natan said: "Never before was there anything like Rabbeinu!"

All that we know from Rabbeinu is nothing, not even a drop from the sea. I am not exaggerating, only Rabbi Natan knew from Rabbeinu, he was alone, alone out of all the generation, Natan and Rebbe Nachman.

We need to publicize in all the newspapers throughout the world, what is Rabbeinu. Rabbeinu said in his discourses: "I am the river which purifies from all the stains!" From all the cravings. So, all the world is crazy, there is a river like this and they ignore it! No tzaddik ever said words like these. He purifies us. No tzaddik ever said words like these: "The Messiah will give a commentary on 'Likutey Moharan'!"

All the sages, all of them will be totally annulled in the face of Rabbeinu. All of them go crazy, all the Torah leaders, all of them will be annulled facing words like these. Who ever saw words like these! Every word of Rabbeinu contains the entire Torah!

Just one word from the 'Sippurei Ma'asiot'* rises above everything. Above all the Torah, above all the wisdoms. One word! Never before was there such a wonder like this in the world!

Who ever said such a thing, that he would rectify the entire world? Rabbeinu himself said: "There are diseases that are impossible to cure, even sick people like these, I can heal entirely!"

This is still nothing compared to the claim of Rabbeinu that he will give a rectification to everyone. A complete rectification, not an average one. Rabbeinu will rectify the whole world, every word of his will be a rectification to the whole world, to all the wicked, all the heretics. They will return to G-d and they will learn 'Likutey Moharan' night and day.

There are more secrets like these that cannot be spoken about, they are beyond words, above everything.....

I suffered for several years, I was thought of as a crazy man. And everyone, all the children threw garbage and stones at me, it was a great humiliation. I accepted it all, yes. If I am living, I do not know. What I suffered is above nature!

I am not the man that I was, today I am old..... but new! I was strong, I prayed with all my might, and the noise of my prayers – it annulled everyone, all the opposers. Only to hear such voices. And also there is much more to say, to relate, but I cannot speak. The world knows nothing, they still don't know a thing.....

I am very regretful of all the time I was not near Rabbi Shimon, what else is there for me to do in the world? I and Rabbi Israel were constantly at the grave of Rabbi Shimon, and I should have continued to be by Rabbi Shimon.

Rabbi Shimon and his son Eliezer, such holy tzaddikim..... and we merit to be by their graves. I heard for many years that this place is Holy of Holies, we cannot comprehend or know anything, anything of what this is, it is Holy of Holies! All of the surrounding area is Holy of Holies. It all has the holiness of the grave itself!

It is all one, Jerusalem with the Tzaddik and the Temple – all one! We are here, Rabbi Shimon is also here, all the region is Rabbi Shimon. There are amazing matters, it is forbidden to speak about it, impossible.....

In any case, from now, from now, know that my place is only Meron, by Rabbi Shimon. I cast away Tzfat and the whole world, only Meron, Rabbi Shimon!

I want to be in some place in Meron where nobody will know I am there, they should not know. I am with Rabbi Shimon in Meron as I was with Rabbi Israel. My place is not anywhere else, only by Rabbi Shimon in Meron.....

There was a story, here in Meron, in the big synagogue by Rabbi Shimon. There was such a miracle..... I heard from people that there was a miracle of the revival of the dead!

A child fell from a high tower, a small child, and the building was very high, and he fell from the roof and died. In that time there were tzaddikim and they told all the congregation to leave the synagogue, and thus it was, no one remained except the dead child alone..... and he came to life, he experienced revival of the dead!

I heard this from people who saw it. And the wonders of Rabbeinu are even greater (laughs).....

When Rabbeinu came to the Land of Israel, he came with his first student, and he came to the holy grave of Rabbi Shimon, then Rabbi Shimon asked Rabbeinu: “Mi-ron (who is ‘ron’), who?”

Rabbeinu said to him: “I am ‘Ron’! Rebbe Nachman (‘Ron’ are the Hebrew initials for ‘Rabbi Nachman’).” Na Nach Nachma Nachman me Uman!

Meron, who is ‘Ron’?

Rabbeinu said: “Who is ‘Ron’? I am!” Rebbe Nachman!

Who is ‘Ron’? Rebbe Nachman! Me!

The Importance of the Jewish Woman

(A chassid came to Rabbi Israel to inform him of his engagement, which took place with wondrous Providence and in a miraculous manner, on the day of the yarhtzeit* of the holy sage Rabbi Yonaton ben Uziel.....)

Oh! Be abundantly joyful, this is a great joy, G-d should bless each one with his intended match, with a good and suitable match. Thank G-d, don’t delay the wedding, and give thanks and acknowledgment to G-d for this great miracle and kindness, you have really become renewed, with a new life. It is clear that this is from G-d, from Heaven, without any (human) action. We need to learn from this that every thing is from G-d, only faith. We believe, but we need to have faith with truth, it should be with truth. If one has faith but in something false – that cannot be called faith.

Thank G-d, we merited to know of Rabbeinu, who instills such faith in us, faith that is new, we only need to accept it.

So, perhaps you will merit to inform your family about Rabbeinu, this is above everything. Because you merited to draw close to Rabbeinu, it grants one all sorts of advice, all sorts of salvations.

That you merited to draw close to Rabbeinu in truth and in faith, this will bring upon you all the blessings in the world, all the good influences!

Do not forget to give thanks and praise G-d always, for this great miracle and this great kindness that is beyond our conception. This is kindness, a treasure of all the treasures, and afterwards, G-d willing, I want to merit to be at the Circumcision and at the wedding of the celebration of the grandchild (clarify, does not make sense). Thank G-d I have time, I have a blessing from Rabbeinu that I will have long life, it is written in the Petek, “About you I said, ‘My fire will burn until the coming of the Messiah’.” Not one word from the words of Rabbeinu goes unfulfilled, all that he said – we see!

The Sages called the woman ‘Akeret ha Bayit’* -- the foundation of the house. The word ‘akeret’ is the language of ‘base’, the basis of the house, the woman. And also it is not good for the woman to work in other places.

Rabbeinu guides us to know the truth, how the woman is the basis of the house. And he speaks especially of the great mercy that should be had on the woman. Rabbeinu, how he warns and obligates us to honor the woman, to have mercy on her and to help her in every way possible, to help her with everything. The Torah warns us to give honor to the woman, but in the way of the Torah. And Rabbeinu commands us directly to honor the woman, to have mercy on her, to help her, yes.

Rabbeinu says in 'Sefer ha Midot'*, and also the Gemarrah says the same, this is the language of the Gemarrah: "One who divorces his wife – due to this he does not succeed!" It is not good to divorce one's wife, to the contrary one needs peace in the house.

I drew close to Rabbeinu, I married, but about this I did not know, I did not understand the high significance of the woman. I did not think about this, I thought that she is like a house servant, not deserving anything. But Rabbeinu instills in us and enlightens us with all the lights of the Torah, in every matter.

We need to have mercy on the woman, Rabbeinu thinks about how much the woman suffers in her life, from giving birth and raising the children, and she buys all that is needed and she cooks and..... everything, everything (is on) the woman. She suffers very much in her life, a lot of it from us, from the children, what she suffers in her life.....

The world does not speak about this at all, as if the woman is a dog. Oy vay, Rabbeinu felt, he reveals the great mercy that we need to have on her, we need to honor her, yes.

Rabbeinu, he cried so much before G-d.....

He prayed to G-d a great deal, that when one would come to him with a request to pray in regards to a difficult birth, as soon as the messenger's shoe touched the door, as soon as he opened the door – immediately she would give birth, immediately!

Before the messenger would enter the house and tell Rabbeinu the request, just at the moment of opening the door..... the woman would immediately give birth!

He persuaded G-d to agree to this! (laughs)

Prayer for a Fitting Match

Master of the World, have mercy on me and on all of Your people Israel, and arrange for our sons and daughters their proper match from Heaven, and the pairs should not be switched, G-d forbid, due to our sins, rather each one should merit to find his proper match from Heaven (one may specify particular people at this point), and lead us in the path of truth always, and may we merit to make good and fitting matches in truth, according to Your good will, as it is written: "And from G-d, a (masculine – translate) woman."

L-rd, unique, full of mercy, who gazes and sees to the end of all the generations, who governs His world with kindness and His creatures with mercy, have mercy and pity on the adolescent days of the young of Your people the House of Israel, and let us know Your ways, how we can merit to know how to find the true matches of all those dependent on us. Through the power and the merit of the great and true tzaddikim, who are the holy wisdom of all the worlds, who drew down and revealed great and awesome wisdom in truth also in this world, may we soon merit to find the marital match for each and very one of Your people Israel, and may we merit to marry them quickly with good fortune, for good and long life and peace, and may she go according to his will, and not be against him at all, G-d forbid, rather they should live together in love and peace, in holiness and purity according to Your true will. And may all of Your people Israel merit to guard the holy Covenant* in great holiness in truth, upon which factor all the Torah is dependent, and this is the main test and free choice of every man in this world, as You revealed to us through Your holy sages. And may every husband and wife merit to bring many children into the world, sons and daughters, many generations to eternity, and may all of them live and endure to serve and fear You for length of days and good years, and may they recognize and know You and the greatness of Your True Tzaddikim in whom You chose, and may the holy wisdom that they left in this world be revealed to them. Amen may it be Your will (from Likutey Tefilot).

A Prayer for Peace in the Home

Master of Peace, King to Whom Peace Belongs, Who Makes Peace and Creates All, help us and save all of us, that we should merit to grasp the quality of peace and that there should be great peace, in truth, between each man and his fellow, and between husband and wife, and may there be no contention even in the heart, between all men, for You make peace in Your Heavens and You join two opposites together, fire and water, and in Your immense wonders You make peace between them, so may You bring great peace upon us and on the whole world, in such a way that all the opposites will be

joined together in great peace and great love, and all of them will be unified in one understanding and one heart, to draw close to You and to Your Torah in truth, and may all of them join in a single bond to do Your will with a perfect heart, G-d of Peace, bless us with peace, and through this draw down on us all the blessings and all the good influences and all the salvations (from Likutey Tefilot).

A Prayer for an Easy Birth

And have mercy and pity, in Your great mercy, on all those women struggling to give birth among Your people Israel, and save them from pain and injury, and have mercy on their intense and heavy suffering, which is revealed before You, Master of All, and have mercy on them and help them and save them in Your awesome compassion and Your abundant kindnesses, that all of them should merit to give birth with ease, without any birthing difficulties at all. You who are full of mercy, have pity on them, for You know their intense pain and suffering, have mercy on them for Your sake, and save them from all pain and injury and from all sorts of Evil Eye, and from all sorts of evil forces and foreign influences that hinder the birth, and desire G-d forbid what they desire. Please, G-d, in Your great mercy save them and guard them from all evil, and may they all merit to give birth quickly, easily, without any birthing difficulties at all, and bring out the infant in peace, without damage, and may all of Your people Israel merit to raise their sons and daughters for long life and years in service and fear of You, and may no woman miscarry, and may Your people Israel multiply like the sand on the seashore, beyond ability to measure or count. Blessed is the L-rd, the G-d of Israel for ever and ever, Amen and Amen (from Likutey Tefilot).

(One in this situation should give charity in abundance, for the key point is Kindness, and one should say 'A Song of Thanks (Psalms 100)' many times, for the saying of this Psalm is a powerful influence for aiding in birthing difficulties, and also the Psalm 'May G-d answer you on the day of trouble (Psalm 20)' is also beneficial for easy birth, amen.)

Faith and Children

(Rabbi Israel sings happily with his chassidim, after a circumcision that was held at the grave of Rabbi Shimon bar Yochai in Meron....)

Oy, oy, what joy, what joy.....

Rabbeinu says in 'Sefer ha Midot'*: "'Faith' has the same gematria* as 'Children', faith – that is children! Children will come, if there is faith in G-d, fear of G-d, to keep the Torah, to accept on ourselves repentance, and if we repent, then faith – the gematria of 'children', from this will come children.

Rabbeinu said that 'Sippurei Ma'asiot'* is beneficial for a barren woman. If she reads these stories, it is a power influence to bring children. Yes, he said: "I claim the opposite of the world. The world says: 'From stories one does not come to pregnancy.' And I said that reciting these stories – it will cause children!"

There was a story of one chassid, a friend of mine, and six years after the wedding they did not have children, so they were very worried. That was in the month of Elul, in Elul everyone comes to pray and ask requests from Rabbi Shimon bar Yochai. And I was all through the month of Elul, constantly in Meron, so his mother came to me and said to me: "My son has no children already six years. I ask of you to pray and do everything you can."

Then I said to her: "Rabbeinu said that 'Sippurei Ma'asiot', through this barren women are granted children!"

I told her to buy the book of the Stories, and that both of them should read it – her son and his wife. Then she did this, and she told me that it was very hard to find the book 'Sippurei Ma'asiot'. This story took place forty years ago, it was not like today, wherein one can go to any store and buy it, then it the book was not available to be bought. So she searched and searched..... until she found the book of the Stories, and in that year they had a son! She came to me in Meron in the month of Elul the year after and said to me: "Thank G-d, my son was saved (clarify meaning). Thank you very much!"

Yes, reading the 'Sippurei Ma'asiot' certainly causes awakening, in faith, in truth, it is a beneficial influence for having children, thus says Rabbeinu. Rabbeinu told the Stories in Yiddish, that was the source, so it is better if the reader knows Yiddish – he should read in Yiddish, but if it is not

possible to read in Yiddish, so one should read it in Hebrew, that is just like the Yiddish, the same thing. I read one of the Stories together with President Shazar, he was able to read in Yiddish, because he grew up in a Yiddish-speaking home. But he wanted to read only in Hebrew, he was very enthusiastic about Hebrew. And I read in the Holy Language*, that is like Hebrew. Then I said to him, "Read in Yiddish, the way it came from the mouth of Rabbeinu."

Rabbi Natan describes how the 'Sippurei Ma'asiot' circulated (clarify translation), he heard how Rabbeinu told the Stories, with gestures of his hands and eyes, it was very awesome. And also, the Stories are beneficial to a person, even if he does not know a thing – just by reading the letters, the words, that is also a powerfully beneficial influence for causing fear of Heaven and all good things.

Rabbeinu said, "What can the world say about the Stories, really they are charming stories." The Stories reveal Rabbeinu, reveal G-d. Oy, Stories like these, what this is, what this is.....

G-d wants us to return in repentance, that is the main point. Faith, "Faith – gematria of 'Children'." So, we say we believe: "What, we don't believe? We *do* believe."

No.... faith is "And they believed in G-d and in Moshe His servant", through Moshe His servant, we merit to believe in G-d and in the Torah.

"Faith – gematria of 'Children'." The main faith is faith in the Sages, "and the believed in G-d and in Moshe His servant", if one believes in "Moshe His servant" – then "and they believed in G-d". Faith in the Sages!

G-d decrees and the Tzaddik annuls the decree; the Tzaddik decrees and G-d fulfills it, yes. G-d should have mercy, I want with all my heart and soul that every Jew will merit to all the salvations he needs. So, we are obligated to pray for the world, Rabbeinu said: "One who does not pray for the word, he will be punished." No, one cannot say, "So I didn't pray, why do I deserve to be punished?"

No, there is a big punishment. We need to pray each one for his fellow, and for all the world, that the wisdom of Rabbeinu should be revealed in the world. Then will come all the salvations, each one according to his needs. We need to bring the Redemption closer. True, it is in the hands of the Holy One, Blessed be He alone, but G-d wants us to draw Him to the Redemption. The Master of the World, He has pleasure from our prayer, from our faith. And Rabbeinu said that his main point was prayer!

"My main point is Rosh ha Shana." What is Rosh ha Shana? To come to me on Rosh ha Shana to receive Rectification! And this matter still remains today, not only during the lifetime of Rabbeinu who said that his main point was Rosh ha Shana. This is an ongoing matter, it was never interrupted. This matter of Rabbeinu, it is a new thing that was never interrupted for all time. Every word of his and everything connected to him is above nature, and is eternal, it exists always, in every generation.

Thus he said, that he is the true leader of all Israel, in every generation, it was never interrupted! He is our Leader in every teaching, every discourse, every story.....

Oy oy oy..... I saw one man who lived such a good life, beyond this world, such a good life, that the world knows nothing of what is (such a) life. I saw from Rabbi Israel Karduner such wonders, that have no words to describe!

I saw great Torah leaders, brilliant, who had repute and fame and were important throughout the world. There was one rabbi who was a master scholar and famous in the world, and had a reputation as a scholar and a tzaddik and everything, and I saw his life before I drew close to Rabbeinu. And after I merited to know Rabbi Israel, I perceived that this rabbi was entirely missing the point, he did not know what is the Torah, what is faith.

Each and every person can be Rabbi Israel, and more and more, according to his heart. Rabbeinu said: "Give me your hearts – and I will lead you on a new path!" What is the meaning of 'a new path'? "It is an old path, and even so it is entirely new!" There is a verse: "And I will remove the heart of stone from your flesh and give you a heart of flesh (find source)." Rabbeinu says, "Heart of flesh – that is Breslov!" (In Hebrew, the words for 'heart of flesh' has a sound similar to the word 'Breslov'.)

I saw Rabbi Israel, I already saw how the world will be after the coming of the Messiah.....

Six Liras of Gold

There was a story, a chassid told me that his father married, and for six years after the wedding, the parents had no children.

Rabbi Israel Karduner was in Meron, so (the chassid's) father came to Rabbi Israel and said in this language: "I married six years ago already, and I have no children."

They were major opposers, the grandfather and his family, but the parents did not listen, they went to Rabbi Israel and told him that they are already six years after the wedding without children.

Then Rabbi Israel said to them: "Give me six liras of gold!" Six liras of gold was very expensive..... Rabbi Israel did not speak very much, he spoke briefly: "I need to pay six liras to print. Give me six liras – enough!" Rabbi Israel did not tell this man that he would have children.

Thus it was, he immediately gave Rabbi Israel the money to print the books of Rabbeinu, six gold coins..... and a son was born. The son was born and he lives to this day with the six liras, he is now eighty years old already (laughs).....

I remember how I and the son who was born were friends in yeshiva, his father was alone and all the others were opposers, but the father gave the money to Rabbi Israel, six gold coins, and they had children, six children.....

Eighteen Grush*

I will tell a story that happened to me, there was a family of opposers and they had many children, and I did not have money for Shabbat, and no one helped me, and I and my family suffered.

Until the children of this family started to die, the children were small and they fell ill with a disease, went to the doctor one time, two times..... and died.

The husband was a Torah scholar, a yeshiva student, and he had a daughter, and she did not ask her mother or her father or her husband, or anyone, and she gave me every Friday before candle-lighting, eighteen grush, and from (the first Shabbat she did so), the deaths stopped, and all the children are living to this day!

Her father thought that he was very important to G-d, he was the manager of the yeshiva, and I was a common poor person, he thought I had no importance, and he did not give me bread, so the children died. His children died, died, died, until his daughter gave me eighteen grush every Friday before candle-lighting.

The family did not know, she kept this a big secret, only I and she knew. Eighteen grush was a large coin, that was a lot of money, a major possession, and this charity money protected him, that his children ceased to die, and from that day, the diseases ended and the children stopped dying.

I would sing songs of Shabbat, 'Azamer bShvachim'* and 'Eishet Chayil'* , and they were opposers. But she heard the singing, so she started to send me eighteen grush with her children, and I had food to eat even on Sunday and Monday. I had not had any thought that she would give me money every Friday. I received the eighteen grush the first time, and thought: "That is all, enough, one time she gave. What, has she signed a contract with me?"

No, the second Friday came, and the third and the fourth..... each Friday I feared that maybe she would stop, perhaps she would not give. But she saw that as she gave the eighteen grush, the children lived, so she continued and sent eighteen grush every Friday before candle-lighting.

We were neighbors, I lived in some apartment, and there was an apartment above, and the daughter and her husband lived there. I knew everything, I saw how the children were already remaining alive. She had adorable children, she had a fifteen year-old daughter that survived, yes. And I heard from the children that they were very happy that they did not fall ill and did not die. The children loved me like their own father.....

The Torah Portions about Rosh Chodesh* (first of the month)

Rabbeinu says that a good recommendation for having children who will survive, is for the husband and wife, both of them, to recite the Torah portion about Rosh Chodesh (Numbers 28). Likewise, when the baby is sick, G-d forbid, they should also both say this portion.

There was a story about a little girl who was sick, she suffered major swelling, and the doctors gave up hope. Then I asked the father and mother: "The doctors, what do they say?"

They told me that the doctors say that (the swelling) is increasing and increasing and increasing, and it is impossible to operate, and they do not know what to do.

I told them, he and his wife, that they should both recite the portion about Rosh Chodesh, this advice is from 'Likutey Moharan'* , lesson 151, and their daughter would be healed. And thus it was!

The father began to recite the portion of Rosh Chodesh, he and his wife..... and the girl began eating and sitting, and everything was fine!

Reading of Rosh Chodesh (I don't know if this is necessary to translate)

Prayer for a Barren Woman to Become Pregnant (I don't know if this is necessary to include)

Prayer to Merit to Befitting Children

(I don't know if this is necessary to include)

Letter from the Righteous Woman Udel, Daughter of Rebbe Nachman

(Underneath the letter is a paragraph with story from the son of Udel, about a small child who Rebbe Nachman asked to pray for his recovery. Also doubtful if this letter needs to be included. It is not connected to Rabbi Israel at all.)

Educating Our Children

(Rabbi Israel speaks to someone on the topic of educating children and family matters....)

We need to make strong hats for children so that they will not fall, attractive and strong, yes. We need to educate the children from infancy, children are still not immersed so much in cravings, they are open to receiving, a child has a mind, and he is not given attention, we need to give supervision and to guard. Children – one needs to speak to them when they are old enough to speak, and to instill in our children the ways of repentance, of modesty. When a child begins to speak, we need to speak with him, to help him understand that this world is only for the sake of the World to Come, to learn Torah and to fulfill the Torah and the mitzvot*.

We need to pay attention to the education of our boys and girls from the earliest age, according to their minds, according to their capacity, and to learn with them the ways of keeping the Torah, the ways of modesty. Children like these need to be taught, so that they will understand. To teach the small child to be habituated to wash himself and ritually wash his hands, and all that he grows and matures, he will be able to understand more how to learn, how to live, yes.

When a child grows – his mind and all his human powers develop, he grows from month to month, from year to year, and becomes older and older. When he reaches some intelligence, some wisdom, one can learn with him. A child of seven or eight years, ten years, one can speak to him, one needs to speak to him and help him understand that the main point of life is the Torah, and the most important thing is to return and fulfill the Torah and the mitzvot*.

We need to accustom the children to say Psalms and 'Likutey Tefilot'* , and to understand and know what is a Jew, they should learn and know the Torah and the Tanach* , and fulfill the Torah and believe in the Torah. We, the People of Israel, are a holy people, we need to teach our children the ways of the Truth, the ways of modesty, the ways of holiness, and they should know the Torah, the Tanach and the Gemarrah and the Midrash* .

To train the children to sleep on time, to wake up on time, to go to synagogue to hear, even at the age where he still does not understand, to hear the prayer of Jews praying to G-d.

We need to teach them, then they will be children of value and such great descendants will come from them.... holy generations of Torah and faith. They should learn and know and become accustomed to learning and understanding, it will be an established thing. We need to use education only to foster true fear of G-d, yes (meaning unclear – check).

We are Jews, we and the Torah are one. We need to instill the Torah in ourselves and in our children, every anecdote and every story of the Torah is all our vitality. Not like the non-Jews, they learn in books only in order to write and speak elegantly, with no soul, with no life, without anything. They learn not for the sake of Heaven, only to know how to speak and to know the foolishness of the sexual desires which heat up and overtake a person.

Without the vitality and the truth and faith and knowledge, we are nothing, G-d forbid, like the non-Jews. They have no intelligence, they know only how to eat, like an animal, only when he is hungry, he grabs something and eats it. That is all, no more. He gets up, he eats without a blessing, he knows nothing, he is a non-Jew. He does not know the ways of faith and blessing, so he is a creature, he is taught how to speak, but his speech is worth nothing.

S But our speech..... words of Torah and learning, that is all our life. We are human beings, the holy People of Israel, we can guide our children in the ways of the Torah and of modesty, that they will have strength to learn Torah and fulfill it, not like what would be if they learned together with the non-Jews. Do the non-Jews have some faith, some wisdom? Nothing!

The non-Jews have no faith, they don't have a single student like this, they have no tzaddikim, they have no holiness, no understanding, no power and no words with wisdom, nothing, they are

nothing. Just like animals, like wild creatures, like a rat, not knowing from the Torah, not knowing anything. Without the Torah, without mitzvot*. Even to teach Jews (clarify meaning), but without faith, without life-force – it is not worth anything.

Oy vay, our children learn with children who don't know a thing about the Torah, about faith, they don't know anything. They do not have the manners of the Torah and faith and truth, so they are nothing, the children are nothing.

Also if, G-d forbid, we go in the ways of the non-Jews, in the ways of non-Jewish education, then we also become like animals, like birds, like chickens, we have nothing, it kills us – the faith and the light. Without faith, without Torah, there is no vitality, nothing. It is because of this that we were cast away and distanced from the truth and from faith. The education of those Jews is like that of the non-Jews, because of this we are suffering.....

We need our children to be separated from the ways of the non-Jews, and they should know that we are a unique nation in the world, that we believe in the Torah and the mitzvot*. We and our descendants need to be educated in the way of the Torah, with holiness and fear of Heaven, not just in a common way. This is all our vitality, our life, our heart, yes. Oy.....

If we merited, all the non-Jews would see and be jealous of us, of our children, and the world would be holy, with Torah and fear of Heaven. We are the People of the Covenant*, the children of Avraham, Yitzchak and Ya'akov, from whom we inherited the Way of Truth and the Torah and the mitzvot*. We are a unique nation in the world, the Holy People and the holy Land of Israel. We can receive holiness from every word of the holy Torah. We are the People of the Torah, we have such a Torah, such awesome things that G-d does with us in every generation, and chose us from all the peoples and gave us the Torah, "Blessed are You, L-rd, who gives the Torah!"

We need to guard the ways of the Torah and faith, then we will receive great vitality from the Torah, from every story of the Torah. Every word of the holy Torah is all our vitality, without it we have nothing, we have no wisdom and no faith and no strength, nothing. We need to give ourselves over to instilling the great light of faith in our hearts, of the holy Torah, the Tanach* and the Talmud*, all the books of the true tzaddikim, our holy forefathers. We have Torah, we have righteous and holy rabbis, they already interpreted all the Torah for us. In their strength we can draw close to G-d. The wisdom of the Torah is only in order to fulfill and to understand the Torah, to fulfill the Torah!

In every generation, they gave their souls for the Torah and the mitzvot*, for the keeping of the Shabbat, for all the mitzvot*, that is all our life-force, all of our life. We need to have mercy on ourselves, ourselves and on our descendants, we need to understand and to instill in our hearts the will to fulfill the ways of the Torah, to give our souls for this, also our children will know the ways of the Torah and faith and truth.

Only we are a Holy People! We are the People of G-d, People of the Torah. We need to accustom ourselves to learning Torah and fulfilling the Torah and the mitzvot*. (The Torah) guides us concerning the mitzvot of tzitzit* and tefillin* and Shabbat. We know such a faith, such a holiness, such a Torah..... which is all our vitality, all our life!

We only need to rejoice always in our holy Torah, and to learn Torah with self-sacrifice, and to inspire our wives and children and descendants only with holiness.

We also need to learn, not to waste even one moment, to learn, only to learn all the time, and to train ourselves to know the Torah and faith and truth. Without this – there is no life, nothing. We would be like animals, like beasts. Oy vay, oy vay.....

We need to train ourselves and our descendants in the ways of the Torah and faith and truth. Not like the non-Jews – falsehood! They are false and they do not know anything, like mules, a type of mule that goes on two feet.

They are non-Jews, they did not receive the Torah, they are non-Jews. But we need to be separate from them, they are not our friends!

All the non-Jews – nothing, they have no intelligence, no wisdom, no faith, they have no vitality, they have nothing, a mule, an animal, not good.

Education – we need to educate our children in the ways of the Torah, that they will know and learn, then they will be rectified. The non-Jews will be like mules. They will all see that they are mules and that only we are human beings. Only we are the People of Israel, the People of the Torah. The Messiah will come and we will know what we are, who we are. The non-Jews – mules, another non-Jew – another mule. But we – human beings. Oy, oy.....

Our Torah gives us life and light and strength and faith and truth, and teaches us the ways of faith and the ways of G-d and the Torah. Every word is all our life-force. There are such lights in the Torah that can fill us with the light of Torah and Judaism. It teaches us what to eat and how to eat and

everything. In the Torah are mentioned unclean birds – but it is forbidden for us to eat them.

Everything can be found in the Torah – the way to Truth, how to do (everything) and how to live.

The main thing is to live with faith, with the Torah, we as well as our descendants, and our homes. Also for the woman, there is what to learn and how to live. The woman needs to learn and to know and to believe in G-d and in Torah, without this – nothing.

All our life depends on the woman!

She needs to understand how to live with her husband and how to educate the children and how the children will manage (clarify translation), it is all holy. They should learn and know what we have, the holy Torah, faith and truth. Only we are the People of Israel, a unique people in the world, one people, a holy people. G-d gave us the Torah and the mitzvot*, and all the Torah is the main point of our lives. We need also the teachings and the language of Yiddish, to speak in Yiddish, yes.

We need to sanctify our speech, everything we say should have holiness and the holiness of the Torah and G-d and truth and faith, no like the non-Jews. Also, when one speaks in a foreign tongue, it impurifies the man. It changes, impurifies the man.

Our speech, G-d should have mercy, all that it causes. Oy vay, Master of the World.....

The sages that left the ways of the Torah ruin our children, it creates generations of destructive thieves, it destroys the world, yes. The parents do not know, and we have not merited to educate our children in the ways of the Torah, the parents strayed and followed the ways of the non-Jews, but the truth will be revealed and all will know that the main point of life is faith and truth and the holy Torah, every word.

The time will come when there will be a new existence, not like it is now. The time will come when we will know the holiness of our life, the holiness of our Torah, it will be a Redemption, the children will be good and holy.

The time will come when everyone will know the Torah and believe in the Torah and keep the Torah. It will be a different world!

Now the world is a ruin, there is no light, no truth, all the world is in darkness and not knowing anything. Oy vay what there is in the world, oy vay.....

I bless all the children that G-d should help them to be strengthened in fear of Heaven and Torah. G-d should help all of Israel, all who need – may G-d arouse mercy and have mercy on them and help them with all the salvations, quickly, and give us true knowledge, to know how to come close to G-d in truth. The main point is faith, to believe in G-d and the Torah and the mitzvot*. We are the People of G-d, the People of the Torah, we need to be strong in faith in G-d and in the Torah. To be strong, not to fall, G-d forbid.

May G-d have mercy on us, and everyone should ask for mercy every day, that we should merit to guard the Torah and our children, and to learn and fulfill the Torah, that is the main point!

To think about this, not to forget what we are saying, this is all our vitality, all our hearts, everything!

There is a Principle that Everything will be Transformed to Good

Rabbeinu conquered the whole world. All the world, all the sages with all their wisdoms, will be ashamed, they will be ashamed and regret that they left the truth – our holy Torah. We see such wonders, what we and our children never knew, the power they have in their hearts. They wanted to rearrange the whole Torah according to their understanding, G-d forbid. They did not succeed, they did not succeed. After several more years pass, they will be ashamed and annul themselves entirely to one world from Rabbeinu, from the holy Torah. They will dig graves and bury themselves from the intensity of the shame in the face of every word from Rabbeinu that already exists in the world. One word from Rabbeinu transforms the whole world, all the thinkers. He shows them that they do not know anything!

Oy, how many mitzvot* each Jewish child must perform, each child. Rabbeinu revealed such wisdom that they will not want (anything else) – only to speak about how to keep the Torah. Each and every teaching that Rabbeinu revealed, is the foundation of the whole world and all our descendants and all..... until the end!

The center and the basis of Judaism is the holy Torah, in each and every generation of the Torah, it has the power to transform the whole world. There will come a condition wherein the Torah will need to be renewed, not according to the scholars of this time, rather according to our scholars, faith and prayer and Torah. What the scholars of the present time taught the children, not according to the Torah, we need to reverse this with complete reversal. We need to change from one extreme to the

other – this only Rabbeinu can do, he came to the world to turn everything to its opposite, he will transform the whole world to its utter opposite.

Rabbeinu said in the ‘Sichot’*: “There is a concept wherein everything will be transformed to good.” Who is the concept? No one knows. Rabbeinu revealed himself to us and teaches us our Torah, such a light that all the sages, all the brilliant thinkers will be ashamed and annulled entirely. All the scholars need to dig pits to bury themselves in, from the intensity of the shame, that we have such teachings like these in the world, we have a Torah like this, unique in all the world!

“There is a concept wherein everything will be transformed to good!” What is this good? Torah, prayer, faith!

And each one needs this, he gives us such gifts, he strengthens us and teaches each and every Jewish soul such a Torah, such a truth, such a faith, such a wisdom..... new, that is not found anywhere in the world and was never before in the world, and there will be a completely new world!

Ay, such lights will be revealed in the world, the light of Rabbeinu is already in the world, we know nothing of what is in the world, what Rabbeinu already revealed. We do not need to strain ourselves, it already illuminating. He can inform everyone, that they should all merit to see (the greatness of) our Torah. Every word of his is the whole world, for all the Jews who want to listen. He already knows how to reclaim us, how to transform to the opposite. With every word, he shows everyone how to serve G-d and how to believe in G-d and in the Torah. He illumines us with such lights that we would need thousands of years to carry out one of his words. For he has such a truth and such a wisdom that he can transform from one extreme to the other, and this is already here in the world, we have everything, yes.

Rabbeinu illuminates all the Torah with such a light that was never before in the world, completely new! With one word from Rabbeinu, with one teaching, in one moment, he transforms everyone, all the world, everything to good – to G-d, to true wisdom, to Torah and faith and truth. With each and every one of his words, he transforms and will transform the whole world. There is no other wisdom like this in the world, that will bring everyone to know G-d and the Torah and faith and truth.

Oy, oy, what I merited to hear and to see, such holy words, such faith, such truth that illuminates everything – nothing, nothing, never before was (such a thing) revealed.....

He does not need much time, just one word from ‘Sippurei Ma’asiot’* -- he subdues everyone and they will see and say: “For this, for this we waited, for this we hoped.” Only Rabbeinu, with one word he transforms everything, everything!

We already have such a ‘Likutey Halachot’*, and such books of advice, such a ‘Likutey Moharan’ whose every teaching is a light that illumines all the world. Such a truth and wisdom, that all the non-Jewish sages of the world will be ashamed and will draw close to his words. All the non-Jews will envy us, and see with their own eyes that they are only mules. The non-Jews – they will all go away. Who speaks about them, who needs them when there is already a ‘Sippurei Ma’asiot’ like this? They will all be embarrassed in the face of each and every word from the Stories. They will all change radically, every one of the People of Israel. It will be a world with such a light like nothing that ever was before, yes.

We see that the Righteous Messiah will repair and atone, and everything, everything will be for good and blessing..... I was with Rabbi Israel Karduner, he wanted all the light and all the Torah for us, for our descendants.

Oy, one who heard the prayers of Rabbi Israel, he can feel what I am revealing, what I am informing about this. I merited to hear and to see words like these, words of G-d, there is such wisdom in every word, that will transform everything to good. How he cried and pleaded before G-d, he felt that he was far from G-d, from the Torah, “Master of the World, what will become of me.....”

Oy, oy, what I saw with my eyes, what there is for us, such vitality, such faith, such truth, it will transform everyone. They will be totally embarrassed, totally overturned by one word from the holy Torah. Such wisdom and faith that had never before been in the world. He will have the power with every word to turn the whole world around to G-d, and this will become stronger and stronger. With one of his words he can transform the whole world!

A Prayer for Educating Children

(Clarify whether this should be included)

‘Likutey Tefilot’

(Rabbi Israel sings melodies at the Western Wall before sunrise.....)

Oh! I read that Rabbeinu did not eat and did not even drink a drop of water before praying, and he had such strength that eating and drinking was for him like a corpse, like something not good, forbidden. Rabbeinu said: “I never drank even water before praying,” all his life. The body wants to eat, wants to sleep, Rabbeinu said to him: “Not according to your will; according to mine!”

I enjoyed this, I saw that Rabbeinu did not need (anything) from midnight until after the morning prayer, he did not even taste water. I saw this, I made the effort also to fulfill this, I was accustomed not to drink and not to eat from midnight, I became accustomed and this became part of my order of serving G-d. I remember that this infused me with such strength, that I did not want to taste even water before the prayers. I also lived by this, I never drank even water before the prayers.....

Rabbeinu, we do not understand how he lived. It is written in the book ‘Chai Moharan’* that in the night, his mother gave Rabbeinu something to eat, and he did not want, so his mother said to him: “You don’t eat anything, how can you live if you don’t eat anything?”

She gave him something to eat, cake and coffee, he tasted just a bit, then she said to him: “My son, how will you have strength to serve G-d?”

Then he said to her: “I have another kind of strength, I receive strength from other things, not from eating. My strength – ‘Wisdom gives life to its owners’. I live from life-giving wisdom, wisdom!” He has strength for this because he has vitality from the ‘wisdom that gives life to its owners’.

“Also I have such people with me that do not want to taste anything before praying, they live from other things, not from eating. All their vitality is only from the ‘wisdom that gives life to its owners’, and they live only from wisdom!” That is the holy Torah, that is the true wisdom. They do not need to eat, if there is ‘Likutey Moharan’ from Rabbeinu – there is no issue of eating!

We are the People of Israel, we have such a merit to have a Rebbe like this, who teaches us not to eat and not to drink, only to serve G-d. We receive strength from the ‘wisdom that gives life to its owners’, not from other things. We receive strength from the ‘wisdom that gives life to its owners’.....

Fortunate are we, that we have a Rebbe like this, who reveals to us, teaches us everything, how to live and how to eat and how to sleep. We need to be careful to follow all the words of Rabbeinu that came from his holy mouth, we need to give all our souls to doing as he teaches us and tells us. He already prepared everything we need for us. Oy, oy, such a Rebbe.....

Yes, not to taste anything before prayer, even water. Before prayer – no eating and no drinking. It is forbidden, G-d forbid, to eat before prayer. Only an elderly man, sick, that is a matter of (mesirat nefesh – clarify meaning), so he has a different law, but when a man is healthy – G-d forbid even the drinking of water before prayer. And for one who does not sleep, there are laws. He needs to study them and know how to behave. According to the Gemarrah, according to the Torah, it is forbidden to eat and drink before prayer. And the chassidim*, they eat and drink before praying, the opposite of Rabbeinu. What is this, is everything allowed? The opposite of Rabbeinu, opposite of the Gemarrah, opposite of the Torah!

Concerning Rabbeinu, it is written that he did not eat or drink before prayer, from midnight on. He did not pay heed to the rest of the world. He gave us a straight path not to eat and not to drink before prayer, thus says Rabbeinu. So, we also need to do likewise. We need to be strong and to act according to the holy Torah, not to eat and not to drink before praying, it damages the prayer.

We need only to serve G-d, and also to serve G-d through our eating, and with the blessings and the Blessing after the Meal. When the followers of Rabbeinu ate, they would be very careful with each blessing, and also everything that they ate – only after they had prayed, not before. One time when Rabbi Israel Karduner was sick, he also followed this strictly and did not eat before the prayer. I heard his prayer, he only said “Blessed is He who said,”* only recited several words of prayer, he was already satiated and could not either eat or drink. I remember the wording and the enthusiasm of the Divine Service of Rabbi Israel, I remember how Rabbi Israel would say prayers, and his prayers were with such sweetness and such attachment, as if he was eating all the varieties of delicious foods in the world. He had a strength like this. What I saw, Rabbi Israel did not eat or drink before prayer, and one who only heard his voice – became a tzaddik!

I was together with him, and I saw that he cried so much before G-d about every matter, that he would merit to fulfill the Torah. Every moment he endured all sorts of pains, all sorts of diseases, and thus he served G-d.

The time has come for 'Likutey Tefilot'* to be revealed in the world, we know nothing of what impact it has on the world. Every one of his words brings rectifications and is the vitality of all the world! 'Likutey Tefilot', we need to print it throughout the world, for all the yeshivas, in every place there will be 'Likutey Tefilot'. They will perceive that there was never before such a thing in the world, such a wonder..... 'Likutey Tefilot'.

Was there ever such a 'Likutey Tefilot' like this in the world? This is only something from the Messiah!

The light of G-d will be revealed, revealed, the light of the Messiah. The Righteous Messiah will reveal this 'Likutey Tefilot', he will reveal what is 'Likutey Tefilot'. The Messiah will enter every part of the world, all of Israel, he will rectify them. He will give them 'Likutey Tefilot' and they will say "Likutey Tefilot", -- that is everything!

The Messiah, the Messiah will explain what is 'Likutey Tefilot' what is 'Likutey Halachot'*, what is 'Likutey Aitzot'*, what is 'Sippurei Ma'asiot'. The Messiah will take at every occasion, another drop from the sea and tell (about it), and everyone will become tzaddikim, total ba'alei tshuva*, holy tzaddikim, everyone!

Fortunate are we that there is already 'Likutey Tefilot' in the world, this was the hitbodedut* of Rabbi Natan, he drew out some spark from his hitbodedut, some drop from the sea, he brought it out for us, to give us happiness, to strengthen us, to heal us. He created 'Likutey Tefilot'. Every word can heal the whole world, give joy to the whole world, strengthen the whole world. Every word!

How could one be separated even one moment from 'Likutey Tefilot', from 'Likutey Halachot', this rises above all the Torah!

Oy, 'Likutey Tefilot'..... every word is the Torah and prayer of Rabbeinu. He is our Rebbe and that of all the world. All sorts of rectifications and teachings of his, it is such wisdom that all the world will be a different world entirely, yes.

Was there ever or is there in the world a 'Likutey Tefilot' like this? Every word is all the Torah and all the songs in the world and all the healings! Oy, fortunate are we, 'Likutey Tefilot' of Rabbeinu and Rabbi Natan.....

This book 'Likutey Tefilot', how many ba'alei tshuvot* were made from this book, all of them said there is nothing like this, "Like 'Likutey Tefilot' – nothing in the world!"

In Jerusalem there was one Jewish man, not elderly and not young, I said to him: "There is already in these generations a wondrous light like this, without this – life is not life, not anything!" I gave him a 'Likutey Tefilot', and after that he said: "Oh! You rejuvenated my soul, this is so good, I did not know that we have such a treasure like this, 'Likutey Tefilot'!"

He came every night to the synagogue with the 'Likutey Tefilot'. He did not know what to do with me, I gave him such a gift..... 'Likutey Tefilot'. And he called to me every time, he made me happy, he was very happy and said to me: "What did you do! You gave me such good, such light, such a 'Likutey Tefilot'....."

He had a store on Herzl Street in Tel Aviv, and he had an income, and I knew where was his house. I came and asked: "This man needs to eat," and he gave me kugel* in honor of the holy Shabbat, and he also provided me food for Kiddush*. He loved me so much, I had given him 'Likutey Tefilot'.

Someone came from France, he found 'Likutey Tefilot' at the Western Wall, and he said: "Wow, this is very good, this is all my vitality!"

They said to him: "But you don't know, what are you saying, that is a book of Breslov!"

He said to them: "So let it be Breslov, but it is very good. I want also to pass it on, (to let people know) what is in the world."

I gave him 'Likutey Tefilot' and he recited 'Likutey Tefilot' at the Western Wall with such sweetness, and afterward he said to me: "Oy oy oy, I did not know about this, I did not know that there is a 'Likutey Tefilot' like this in the world, I don't just *need* it – I *must* have it! (clarify meaning). 'Likutey Tefilot' came into the world just for me!" He went home and told people: "In Jerusalem there is a hospital that heals all the diseases for free!"

Afterwards his rabbi came and said to me: "Wow! I did not know that there is 'Likutey Tefilot' in the world, I did not know what this was."

Is there anyone else? Come, come, come, perhaps your father as well? There is room also for him. Come, come, why is he waiting? The father also wants to come close to Rabbeinu? So, there is 'Likutey Tefilot'. 'Likutey Tefilot' can receive the whole world, 'Likutey Tefilot' will conquer all the world. This will be the greatest happiness in the world, it will be revealed – 'Likutey Tefilot'! In every word of 'Likutey Tefilot' is the vitality of everyone, it gives vitality to all the world, all the wicked. 'Likutey Tefilot' will change the whole world, it heals the whole world!

There is a piece of paper that is the life of all the world, just a small piece of paper – in conquers the whole world. This is the hospital of all the world! What madman would not buy a page for all his household, so that they will have healing? 'Likutey Tefilot' heals and enlivens and strengthens everyone, it renews everyone. A new soul. 'Likutey Tefilot' recited by the Western Wall – everything stands on this, all the Torah!

Now, all my friends and all the community has passed away, everyone – they are no longer, as if they never were, only I alone remain. I begin to think, "Where are all the people, where is everyone?" I search for some friend – nobody, all of them are in the ground, only I alone remain, only I alone with the 'Likutey Tefilot'

This book 'Citve Rebbe Nachman – Teachings and Prayers'* , this name is very effective, 'Citve Rebbe Nachman.' 'Likutey Moharan'* is the full-length form. I took the book of Rabbi Israel Karduner, 'Kitzur Likutey Moharan'* , and combined it, the teachings, together with the prayers, and it made many ba'alei tshuva* .

'Citve Rebbe Nachman and his Student Rabbi Natan', everyone should look for this book. What it is, what it is..... it is very awesome. All the world know nothing of life, they don't know at all. Only Rabbeinu, with one word he enlivens and sustains and renews the whole world, each and every one. This is the Redemption, each and every word is the Redemption for every person. Such a wondrous thing like this was never before in the world! We know nothing, Rabbeinu had mercy on us, he revealed a drop from the sea of who he is, who knows Na Nach? Without this there is no life, nothing.....

Oy oy, I want to live in Jerusalem, perhaps it will be better there. If you have an apartment in Jerusalem and you have a room for me with a little table, good. I want to travel to Jerusalem to pray, from here I will travel to Jerusalem.

I was among the first that fought in the war against the whole world, I fought with mighty ones, with rabbis famous in the world and I did my part, and thank G-d there are already the books of Rabbeinu at the Western Wall, this is a sign of the Messiah!

Yes, to learn by the Wall from all the books in the section of Breslov, in truth – not in falsehood, not like the liars. Thank G-d we merited in these generations to a light like this, a wonder like this. What we have in this generation..... these are the days of the Messiah!

The United States is full of diseases, and here is full of healings. So, people should come here, and they will have all the healings for all the diseases. They should come to the Land of Israel – they will have healing. There are bookcases full of books with all the healings, for everyone!

There will come diseases, such diseases, and immediately they will be fully healed. I can recount the healings and salvations that are there at the Wall. Everyone will come to Jerusalem, to the Wall, and they will all go back fully healed, then all the sick people in the world will come here. All the doctors will come when they hear that there are many sick people here, they will come and find everyone healthy, so they won't have an income. But they will also rejoice a great deal, that the time has come that all the sick can receive healing from every word.

Na Nach Nachma Nachman me Uman, it gives healing to all the seriously ill that cannot be helped, they will just say it – and will receive!

Rabbeinu said: "All the Jews need to come to live in the Land of Israel!" Just come, come, come, come.....

Rabbeinu travelled to the Land of Israel in a time of war, it is quite a story what he went through, thank G-d he came to Israel in peace and left in peace, in a totally miraculous way, beyond ability to comprehend. And when Rabbeinu came from Israel, he travelled by way of a village not far from the rabbi and tzaddik, the Maggid from the city of Teravitch. It became known to the Maggid that Rabbeinu had returned from the Land of Israel, thank G-d, and that he was present in the village, but the Maggid was not prepared for him, not dressed, for the trip to greet Rabbeinu. But he immediately began to run after Rabbeinu and told them to follow him with the wagon (with his clothes in it), and he

ran with such effort and speed that he arrived before the wagon! The wagon departed immediately after him, and he came to Rabbeinu before the wagon arrived. Such enthusiasm. He was an elderly man, eighty years old, and Rabbeinu appeared like a child, when Rabbeinu came from the Land of Israel, he was approximately twenty-eight, twenty-six years of age, and the Maggid ran when Rabbeinu came from the Land of Israel.....

The Maggid from Teravitch was a student of the Ba'al Shem Tov*, he was a Torah giant and a very great tzaddik, and he was unique among the true tzaddikim in that he annulled himself to Rabbeinu, he was the only one from all the great tzaddikim who recognized a bit of the greatness of Rabbeinu. He was an old man, a Torah master, and he said to Rabbeinu, "You are the Rebbe! You are my Rebbe!

He said this in truth, not just shallow talking, not just trivial words.

One time – it is written in 'Chai Moharan'*, the Maggid was struggling with a very deep issue, and it was very hard for him, and he went to several major holy tzaddikim, asking them about this, and they gave him various answers, but it did not satisfy him and he thought that perhaps he should ask Rabbeinu. So he went to Rabbeinu, and Rabbeinu told him the teaching concerning what was troubling him. When the Maggid heard this teaching from Rabbeinu, he saw that this was not mortal intelligence, this was very awesome, he was stupified. And he thought that a teaching like this was impossible to commit to writing.....

Afterward, Rabbi Natan came and wrote this teaching, and the Maggid from Teravitch saw the teaching in written form, then he said to Rabbeinu: "You are an awesome novelty!" Thus said the Maggid of Teravitch to Rabbeinu. He saw that this was a very awesome wonder, "You are a great wonder, very awesome!"

Then Rabbeinu said to him: "A novelty like me was never before in the world!"

After Rabbeinu returned from the Land of Israel, it was Shabbat, and he gave over a teaching on the night of Shabbat and also during the Third Meal* after the afternoon prayer, he gave over this teaching: 'When you cross over the water, I am with you,' a life-giving teaching (Likutey Moharan, Part I, Chapter 73).

In this teaching, Rabbeinu speaks of the matter of praying for its own sake – to connect one's thought and word, every word that one says in prayer, all one's thought should be (focused on it) – not to defile, not to think about some matter, even something insignificant. All the thought should be connected to the words, to what one utters with one's mouth.

I heard that the grandfather of Rabbeinu, Rabbi Nachman Hordinker, he travelled to the Land of Israel, and along the way to Istanbul, he married a Sephardi woman.

Oy, oy, she was extremely righteous, she had the merit to be the wife of Rabbi Nachman Hordinker, Rabbi Nachman Hordinker was a student of the Ba'al Shem Tov.

How Rabbi Nachman Hordinker to the Land of Israel, there were such miracles and wonders like none that had ever been, and from this came Rebbe Nachman, Rabbi Nachman ben Simcha (footnote – Simcha was the mother of R. Nachman). He came to Istanbul and married a woman, and from this issued Rebbe Nachman. Nachman Hordinker was the grandfather of Rabbeinu, and Tzipora was his mother, and she brought Rabbeinu, Rebbe Nachman into the world.....

Rabbi Nachman Hordinker was in the Land of Israel, and also Rabbeinu was in Israel. The Ba'al Shem Tov wanted to be in Israel but did not reach it, I was in the Land of Israel. Rabbeinu merited to come to Israel and say: "The Ba'al Shem Tov did not merit; I merited to the Land of Israel." Rabbeinu said: "All of Israel need to come to live in the Land of Israel!" Now we see that the French and all the world are coming to the Land of Israel.

When Rabbeinu was in Israel, he was in Tiberias and had been at the holy grave of his grandfather Rabbi Nachman Hordinker. There is one grave laid out in the name of Rabbi Ya'akov Shimshon from Shtipitovska and the grandfather of Rebbe Nachman. The grave is in Tiberias, he passed away in Tiberias.

When Rabbeinu was in the Land of Israel, it was during the war of Napoleon. Napoleon wanted to kill all the Jews, and Rabbeinu spoke with him, with Napoleon, several words.....

The Life of Rabbi Natan

(Rabbi Israel discusses the greatness of the holy book ‘Yemey Moharant’* (The Life of Rabbi Natan), in which are told some amazing stories about the process of Rabbi Natan’s drawing close to Rabbeinu.....)

Oy, ‘Yemey Moharant’, ‘Yemey Moharant’, ‘Yemey Moharant’.....

I did not have the book ‘Yemey Moharant’, it was not possible to attain, to buy, it was not being published – so the book was not available, with great difficulty I managed to see the book. Oy, until the time I merited to receive a copy of ‘Yemey Moharant’, I saw this – I said, “It is worth being in the world!”

Oy, we need to say “Ashreinu” (happy are we), for every word of ‘Yemey Moharant’. Ashreinu, ashreinu, ashreinu! All the world should say only one word – “Ashreinu!”

What can the world say about ‘Yemey Moharant’? Oy, ‘Yemey Moharant’, oy ‘Yemey Moharant’, oy ashreinu ashreinu, oy ashreinu that there is ‘Yemey Moharant’ in the world. We already have ‘Yemey Moharant’, all the world should say ‘ashreinu’! Rabbeinu says: “Nachman and Natan are laughing at the whole world!”

He wrote ‘Yemey Moharant’, he laughed at the whole world, ‘Yemey Moharant’ laughs at everyone, at all the world! ‘Yemey Moharant’, what it is, what it is, and what is ‘Likutey Halachot’.....

Thank G-d, today one can buy ‘Likutey Halachot’ and all the books of Rabbeinu. What will the opposers do? They will need to hire workers and dig graves to bury themselves from the intensity of the shame from every word of ‘Likutey Halachot’ and ‘Likutey Moharan’. All the falsehood, all the non-Jews will fall, fall, fall, fall and fall.

Oy, ashreinu ashreinu, oy ashreinu ashreinu.....

Aha! What we have merited to now, we should sing, to inform from town to town, to inform and inform and inform that there is ‘ashreinu’!

“Ashreinu, how good is our portion, and how pleasant is our lot,” how fortunate are we that we merited, “Then our mouths will be filled with laughter and our tongues with song (Psalms 126),” upon hearing a beautiful melody, everyone says, “That’s Breslov!”

Everyone will dance ‘ashreinu’, it will be a beautiful thing, who does not want ‘ashreinu’, all the Knesset will dance ‘ashreinu’ without limit, all of the Knesset. How beautiful it will be, all the ministers of the Knesset will do a dance, the Knesset will be full, all the world will want to come into the Knesset, one will need a license to enter, everyone will dance ‘ashreinu’. In Jerusalem and in the coastal region, everyone will dance ‘ashreinu, ashreinu, ashreinu....’

A Rare Section from the Book ‘Yemey Moharant’

(In the handwriting of the author)

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The Land of Israel

(The eve of Yom Kippur, Rabbi Israel is being hosted by a family of new immigrants having difficulty remaining in Israel.....)

Thank G-d, we are one people, we received the Torah on ourselves and on the generations to come, we received the Torah and the mitzvot*. Aha! What this is.....

G-d has mercy on us even though we are as we are, He has mercy on us, He forgives our sins, our cravings, Yom Kippur – He forgives us. Heaven forbid, if not for this, we would already be lost. G-d will have mercy on us and clean us, we are not clean, but G-d is so merciful that He will clean and purify us from all sorts of impurity, from all sorts of sin, from all sorts of cravings, He will remove us from all the evil.

Thank G-d, the L-rd G-d, the L-rd is One. What has been in the world..... only we are the People of Israel, only for Israel will there be rectification, we believe in the Torah and in the tzaddikim, but the non-Jews do not believe in the Torah or in anything at all, they are standing outside like rats, like dogs and cats, animals. They are not people. Does an animal have mercy? Does it know about the Torah? Who are they? Rats, rats, they are not people. People – that is only us, the People of the Torah, we are people. There are no people – only us!

Well, we need to eat in order to have strength, we need to eat the Meal Before the Fast*.
Thank G-d.....

I was born in the Land of Israel, in Tiberias, one hundred years ago or more, I remember now how much fear we had from the non-Jews, they wanted to kill and annihilate and to wipe us out, and our descendants. To this day I am amazed at how we are all alive.

I remember how my mother did not have anything to eat, and also the small children did not have milk, they did not have what they needed to survive. We were small children, we did not know what was war, and they had all sorts of weapons, the whole world gave them weapons, the French and the English, they all gave them weapons, and we did not have anyone to give to us, and we did not have guns. Oy vay, oy vay, it was frightening how we were abandoned like animals, we did not know where to run, what could one do with small children?

We had great fear from the non-Jews, for ourselves and our children and all the Jews, I do not know I lived with such fears, in such conditions. My father and mother and I, we did not have bread to eat, and nothing to drink, nothing. We were in great distress, we and our children and families, all of us were totally lost, for how is it possible to overcome such murderers? And G-d had mercy on us, we and our children were saved!

What we saw G-d do with us and with the non-Jews, there was no hope of being saved from the non-Jews according to the natural order. The (mishtar – police?) were so strong, men of might, and they had plenty of weapons, and we did not have anything, we were small children not knowing how to fight, we were as if dead. And they all perished, and we are living and enduring! How were we saved from the non-Jews? Do small children know how to fight? What is this!

G-d had mercy on us and did such miracles for us..... it turned out the opposite – we remained and they perished with their guns. Yes, they passed away, only I remained alone, I did not have bread or clothing, and thank G-d I am alive, I am Jewish, I am alive. I am older than one hundred years, I am alive and they perished.....

G-d saved us from the non-Jews, fear fell upon them and they fell and fell. I do not know how they fell, they fell and perished. We saw such wonders..... miracles and wonders. G-d did such great wonders for us the likes of which are never seen. Mothers and small children, newly born, a month or two months old, were saved from the non-Jews. Thus it happened several times in every generation, that G-d did such miracles for us – the non-Jews fell upon us and we were saved from them, from their guns.

All of them, all the world, all the non-Jews, all of them want to destroy us and annihilate us, and we see the greatness of G-d, great miracles. We had all the good from the olive trees, we had fire and water, everything. A piece of bread and a few drops of olive oil, and we and our children are living and enduring, and the non-Jews have nothing. Also now (clarify – the words ‘also now’ are not fitting to the sentence that follows), the non-Jews, the Arabs, had houses and goats and all sorts of animals, they had milk, butter, they had everything good, and we had nothing. All the houses belonged to them, and all that they had – we inherited it, we took it, now it is all ours. They do not have goats or anything. Now we are in their houses and all that was theirs – is ours, the houses are ours, the guns are ours, everything – ours!

Who can even conceive in his thought that the Land of Israel is ours? The non-Jews, the Arabs, millions, millions in the world, and we – how many are we? We stand against the whole world.....

It was in Tiberias, there was an Arab who had a nice store, he had (bamia? Translate) and tomatoes – two good items. He would open his store on Shabbat, we saw what is a Jew and what is a non-Jew.

We say in the Musaf* prayer of the three Festivals: "For because of our sins, we were exiled from our homeland and distanced from our land, and we cannot come and be seen and bow before You....." We are Jews, we merited to kill all those who hate the Torah, but we prayed and fasted and repented, and all Israel prayed and cried to G-d: "Who knows what they will do with us....." But in the end, we see that we have strayed far from the Torah and from holiness, and how were we saved from the non-Jews? G-d has much mercy on all His people and He had mercy on us and our children, "And it was reversed, and it was reversed, so that the Jews ruled over their enemies (find source)." G-d saved us from the non-Jews and gave us the Torah, a Torah of Truth, "Blessed are You, G-d, who gives the Torah!"

We need to believe in the Torah in truth and faith, it is all our vitality to eternity. The non-Jews wander about like animals, one gives them straw and they stand and eat and don't know a thing. He is a non-Jew, he does not believe at all. We are a holy people, the Land of Israel – a holy land, Jerusalem, the Temple, the Holy of Holies – who has this? What do they have? They have nothing!

Thank G-d, we are Jews – enough! Why should we worry? The non-Jews have reason to worry, they have nothing, not the Land of Israel and not the Torah and no mitzvot*, they have nothing, they can worry, they already have no hope. But we – we have everything good, we have all the healings and all the salvations, we are Jews, we have Torah and mitzvot, is there greater joy than this? We are the People of G-d, the People of the Torah, we have everything, we have nothing to worry about.....

(Someone says to Rabbi Israel that they want to give back the Golan Heights.)

They want? Let them want. We will not give it.

The Arabs want Jerusalem and the other places, they want all the Land of Israel. The Arabs on the other side of the Jordan entered Jerusalem and all those (the Jews) that were living in the Old City, they annexed them to the other side of the Jordan, they took the Jews captive, and also Rabbi Shmuel Horowitz, and Jordan held the land for twenty years, and there was not one Jew here all the twenty years. And now all the world and the United Nations, all of them, all the non-Jews, gave to the Jews the Land of Israel and the Temple and everything, and the Arabs cannot do a thing. When the Arabs speak, they are told, "This is our land, this is an inheritance from our forefathers, this is our country. The Temple – ours, Jerusalem – ours. The Land of Israel – ours. It is all ours. So, what do you want?" They are afraid, very afraid of Israel, they fear that we will be above and they will be in the grave. They fear, but there is nothing they can do, this is our country, each one can do what he wants in his own country.

The Jews protect us, the non-Jews could kill all of us here, G-d forbid, but G-d protects us, He gives us a good weapon, and gives the non-Jews a beating every time.

The time has come to expel the Arabs from amongst us! We can say to them: "Go from here, are you the head of the house here?" This is our country, each one can run his own country as he likes, the Arabs are not the head of our house. They learn Tanach*, they know this, but they do not believe and they hate Israel because of this, "What? The Jews are at the head and we will be their slaves, their soldiers?"

They are afraid of this, so they want to have control here, that there will be Arabs here and an Arab country, and not the People of Israel, but they will not succeed, we will say to them: "No, no, no, this is our country, not of the Arabs!"

All of them will depart from here, this is our land, and also we need to give them according to what they do to us. Through prayer, that is one thing, and also we need to respond with physical strength. War, the government, the army.....

All the non-Jews, all the world fears from the Jews, they see that we conquered a country, we have a country. The land of Israel is ours, Jerusalem is ours, the Temple is ours. None of them wanted to give it to us, they all wanted to kill us, to destroy us, but they could not. To the contrary, they themselves gave us the country, the Country of the Jews. The non-Jews cannot retract, it is written in the United Nations: "The Land of Israel is the Country of the Jews!" Written and sealed.

Suddenly, in one day – we conquered the Land of Israel, all the non-Jews know that we conquered Israel, they understand this, it is impossible to deny, impossible to overturn something that everyone sees, a living thing. They see that we have done amazing things – we conquered the Land of Israel without a country, without a government, without money, without soldiers, without guns, and G-d said to the whole world: "There is a G-d in the world!"

We conquered the Land of Israel, there is a Jewish nation, a nation! This is something impossible to conceive, and the non-Jews see it with their eyes, we conquered the whole world. We are laughing at everyone. Everyone sides with the Arabs, the Americans and the English, and all the world – they are with the Arabs. And we see that are a handful of Jews and they have a state, and they are the

head of the house of the whole world. All the non-Jews see now that the main point is the Torah and the Jews. They see, they feel that only we are the head of the whole world. Only the Torah, Jews that keep the Torah – they are the world. The truth, the Torah.

Also the non-religious Jews see: “How is it possible that several Jews who have Torah and learn the Torah, how is it that they are at the head of the world, they have weapons, they have money, they have everything good. What is this, how did we conquer the Land of Israel? How is it that we have a country?”

The whole world was opposed to Israel, to Jews coming to the land of Israel. The English blocked the sea, that Jews would not be able to come to Israel. The Americans, the English, the whole world: “Israel, no! Jews – no!” And thus it was with Breslov, everyone said: “No, Breslov – no. There are chassidim and there are rebbes, but Breslov – no!”

Also Rabbeinu and his holy student Rabbi Natan – they are the heads of all the world, two people! They are laughing at all the world: “What, who are you, what are you?”

This is only the beginning, the Messiah needs to come, what will be, Oh.....

Oy oy, all the enemies, so many enemies all over the world want to throw us into the sea, that not one of us will remain. They want to kill and to destroy the Jews, the People of the Torah, but they cannot. We learn the Torah, we recall every day the miracles and wonders that G-d did for us in Egypt with the non-Jews, that He took us out of Egypt and gave us the land of Israel and gave us the Torah. Egypt was the most powerful government in the world, and we were slaves in Egypt. So, how was it possible to bring Israel out of the land of Egypt? Who could fight against Egypt? But G-d gave them a powerful beating and brought us out of Egypt. “Not through an angel and not through a spirit and not through a messenger,” but G-d Himself, in His glory and His Self.

Now, the time of the Complete Redemption has arrived, and there will be miracles and wonders in the eyes of all the peoples, in the eyes of all the world. There will fall on all the non-Jews fear and awe of the People of Israel, and there will be new things, new wonders. We will merit to great kindnesses, many miracles will be done for us. I saw, the holy Zohar says: “The miracles and wonders that will be revealed with the coming of the Messiah in this Redemption – even in Egypt there were not miracles like these, there will be miracles greater than those of the Exodus from Egypt.” It will rise above all the miracles, even those of the Exodus from Egypt!

Oh! What miracles and wonders there were in Egypt, and now..... there will be miracles and wonders greater than in Egypt! The wonders that were were only temporary. The Exodus – alright, that was four thousand years ago, there was a miracle, it ended. But the wellsprings of Rabbeinu..... there will be such miracles, that the world still has no idea of what strength, what miracles are in the world. This is the biggest miracle – that Rabbeinu is present in this world, he came to the world to draw it close to G-d, to the Torah, to the truth. Until now it was not possible to speak about this, because the world did not want to come close, but even now – just as we are, if we draw close to Rabbeinu, Rebbe Nachman, the Messiah will come and there will be Redemption, there will be such miracles and wonders unlike any that were ever in the world, miracles greater than the Exodus from Egypt and all the miracles in the Torah. Thus says Rabbeinu, we know nothing, Rabbeinu revealed a drop from the sea of this.....

Oy, the miracles that were in Egypt and also all the miracles, G-d showed us when we were in the desert, we did not have bread nor weapons nor soldiers, and G-d saved us from their hand, we are living and enduring, and they perished. “Save us, G-d of our salvation, and gather us and save us from the nations, to give thanks to Your holy Name, to exult in Your praise (find source).”

And so in each and every generation, they do what they do, but that is not our way, our way is to suffer and suffer and suffer! But afterwards what is accomplished is accomplished, (the world) is not without justice! G-d does His part. We see that we are enduring and they are falling. They will fall, fall, fall, not in an instant, but there is an accounting. The non-Jews will fall and not rise again, they will fall for eternity.

They did what they did, but the time of the miracles will come. We caused all this, but G-d has mercy on us and saves us from the sea and the Egyptians and from all the troubles. We will return to G-d, and there will be miracles and wonders beyond the Exodus from Egypt. Now is the time of the Redemption, great lights will be revealed. The full Redemption will be accompanied by great miracles and wonders in the eyes of all the nations, in the eyes of all the world, awe and fear from Israel will fall upon all the non-Jews, and there will be wondrous breakthroughs, great kindnesses, many miracles. Especially when the Messiah comes and everyone sees the great wonders, they will all fall, they will be ashamed, with all their sages, with all their wisdom. They will fall and fall and fall and fall down to the

bottom, and the Torah and the Truth will rise and shine throughout the world. Also the secular Jews see this, it is impossible to deny, then they will return to Israel: "I am a Jew!"

America and England, and everyone, all the nations, they teach the Arabs how to behave with us, but we have a new weapon. The non-Jews will not have Jews to kill, if they want to kill us, we will give them bullets, we have good bullets called 'Batchu' (they trusted). There are several names for the bullets: There is 'Batchu', and there are several varieties. Until now we were afraid to dance and sing our melodies, now we have no fear, the non-Jews hear us singing 'Batchu batchu', and fear falls on them, great fear. They still have not heard that there is a bomb whose name is 'Batchu', these bombs have a new name: 'Batchu', 'Batchu', that is all of them, all of the Jews.

The French do not have bombs like these, and all the nations do not have bombs like these, do they want bombs like these? Let them buy them with money. The bombs of 'Batchu' will be good for all the wars. The nations, all the nations will all go away, they will ask: "What is this, what bombs do you have? Who knows about these bombs 'Batchu, batchu'? We never heard about bombs like these, so we also want bombs like these, we are ready to buy, where can they be bought? They are the biggest bombs, the most expensive. We want bombs like you have, not ordinary bombs, we want your bombs, this is a new bomb that never before existed. From bombs like these we are afraid!" They began to flee, they do not know from where the bomb 'Batchu' will come. From bombs like these, all the nations are afraid, "We will convert to Judaism, only give us from your bombs."

It is a miracle, a miracle that we have a song like this, 'Batchu, batchu'. It was from Rabbi Israel Karduner. If I had not heard the melody from him – we would not have the melody.....

The nations want Jerusalem, the Temple? Well, well, G-d will give them a beating, such a beating, oh!

G-d allows the non-Jews to kill Jewish people, but because of this He will be able to give them a very fierce beating. It is not for nothing that G-d allows them to kill Jews, He wants to take revenge on them. And thus now they are killing Jews, but from this will issue harsh blows for all the non-Jews. One spirit – after America and after England and after Russia, one spirit (clarify meaning). We believe that the world belongs to G-d, we are Jews and believe in the Torah. Well, G-d will intervene and give a beating to the non-Jews. We hear all the time that the Americans and the English and all the nations are receiving harsh blows. What we are saying to the world, that there is already Na Nach in the world, thus we are not afraid of all the world and all the nations, we are not afraid of them. All the world wants to wage war with us, and we will say to them: "We are not afraid of you!" We have a weapon from Heaven!

The non-Jews will remain under the ground, but the Jews – not one fingernail will be lost. The non-Jews sense this, they saw such an earthquake and such calamities, but they are non-Jews, they do not believe. But they will fall, all the falsehood will fall and all the non-Jews will fall, fall, fall. There will be collapse for all the non-Jews, all of them will go to their graves, will go in darkness, nothing will remain from them!

I also had dreams, very fierce wars, but thank G-d they collapsed, they fell.....

What, are we afraid of all the world, of all the nations? Suddenly will come an earthquake, and they will witness a massive blow and they will say: "And who knows what will be tomorrow, where there will be an earthquake?" They are afraid!

Such an earthquake like none that was ever before in the world. There were earthquakes in which several people were killed, but an earthquake from Heaven? G-d shows them that there is a new weapon from Heaven, earthquakes and storm winds without relief. We need to wage war – so from Heaven they are fighting. All the nations are receiving blows. If not for this, perhaps they would kill all the Jews, G-d forbid!

We are not afraid, the non-Jews are afraid, for the blows will come down on them. There will be miracles and wonders, the Messiah will come, oh, what will be..... The non-Jews will be ashamed to lift their heads before us, "Yes, we are non-Jews," all the non-Jews will come and say: "We want to convert." If they convert, perhaps we will accept them, but that is, if they convert quickly! And we will say to them: "In the days of the Messiah converts are not accepted, where were you until now?"

This night I had a dream, such a dream.....

There was a fire, fires, everyone was burned, all the non-Jews were burned along with all their money. Only in places where there were Jews, there were no fires, the fires were only among the non-Jews, not among us. Throughout America, among the non-Jews, there were fires, they remained without bread, in America and in Russia. The President of America, Bush, he was a hater of Israel, he

lost all his money and was left impoverished, he had nothing, not even enough to buy bread. Everyone was burned in fires and only he and one son remained, and the son cried: "Father, have mercy on me, give me bread!"

Bush said to him, "My son, I have no money. One who has no money, has no bread!"

"Father, I want bread, I'm hungry, I need bread."

Bush said, "I have no money, I also have no bread, I have nothing, I don't know what to do. I have no money, if there is no money – there is no bread."

Bush was very rich, he had businesses, everything was burned and not enough remained even to buy bread. There were fires, and all the money was turned to ashes, but among the Jews there were no fires, only among the non-Jews. Well, what do you say about a dream like that?

Aha! In the merit of Rabbeinu existing in the world, G-d gave us Israel as well. If there is already Rabbeinu, then we will also have the land of Israel and also the Temple, everything. What we are seeing, wonders like these..... the Western Wall, is there another Western Wall in the world? The Temple, is there another Temple in the world? No. Only we, the Jews, we have Jerusalem, the Temple and everything good. There will be beautiful things, very amazing things, such wonders. Oh... how it will be when the Messiah comes, what miracles! And everyone will be stunned, everyone will fall and be annulled, they will be ashamed. They are already ashamed now, they are estimating that Israel will be above the whole world, they are coming from America. Wait, just wait and see the greatness of G-d. The miracles and wonders have already started, Rabbeinu is already in the world, the land of Israel is already in our hands. Well, it will come little by little, it is a good thing.

Thank G-d, today we have a state, Rabbeinu was in the land of Israel and conquered it from the non-Jews for us, in order to rectify us, yes.

All the world is with the land of the Arabs, not with the land of Israel, only here is the land of Israel. The land of Israel is our home, our land, our life. The non-Jews also want a portion in the land of Israel, but they do not have any portion in Israel, not in the Torah and not in the land of Israel. They have no borders, no portion, nothing, the non-Jews are outside entirely. They have no Torah and no mitzvot*, they have no portion! This is only for us, only for Jews. The land of Israel is a holy land, Holy of Holies, and we are the Holy People. This is ours, we need the land of Israel, yes.

All the world is vanity and emptiness, they are nothing, they have nothing. Only Israel and the Torah and the land of Israel. That is the primary Redemption, Israel, Jerusalem, this is our home, the land of Israel is a place that is Holy of Holies, it is only for Jews. The non-Jews – they have no justification to buy an apartment in the land of Israel, a non-Jew cannot buy either a house or an apartment, nothing. We sell only to Jews, to non-Jews – no! Only if he converts, then he can buy an apartment, but without this he may not either rent or buy!

This is our state, we can establish all the laws as we like, according to our law it is forbidden to sell property to non-Jews, neither land nor houses, only to Jews! They cannot say a thing, they cannot fight against it, we conquered, this is our land, the State of Israel, State of the Jews. They come to Israel and they all see that they are nothing. Only the land of Israel, the Temple, Jerusalem, Israel.

Apartments like we have here, cannot be found in London or in America, apartments like these..... nowhere! Only with us! The non-Jew, even if he will pay millions – we are not selling. A non-Jew who wants a building here in Jerusalem or in the land of Israel – no, we are not selling, only buying, the non-Jews will leave this place. If a rich person comes and gives money to buy some house, we will tell him: "No, we are not selling to non-Jews, we sell only to Jews." There are laws.

They are millionaires, all of them, all the non-Jews will want to come to the land of Israel to live here, the air here is good, and we will tell them: "No, no, no, no, this is ours! Go, go away from here! This is our home, this is our state."

All the non-Jews will convert, only then they will be able to buy houses and land and fruit. These are our fruits, if we do not want to sell to some country, so we won't sell. "This is ours, we don't want to sell to you." The English, the Americans will say to us: "Take money."

"No no no no....."

Thank G-d, we have a state and we have everything here, all the good. Now, the whole world, all the non-Jews know – this is the Jewish State. A small country that has everything in it, all the good, more than all the other countries. We have fish, a great quantity of fish, in Haifa and Jaffa and also the Sea of Kinneret. And also we have meat and salt, and we have bread to feed the whole world with our bread, here in the land of Israel.

We have olive oil for the whole world, and we have a lot of land with grapes, Baron Rothschild came and bought all the grapes from the Arabs. We have grapes for all the world. All the world drinks wine from the land of Israel.

All the fruits of all the world grow in Israel, plants that generally can only grow in one region, and with us, the land of Israel supports all the plants from all over the world. It has fruit and bread more than all the world, we can feed the whole world with bread, with fruit and everything, all the world! We have everything more than all the world, our land gives blessing. There are springs here, springs that give healing, we could live from them alone. All the world will come for the baths, for the (merchatzaot – translate). We will have money, we have a wealthy country, we are wealthier than all the world, more than everyone. If they want bread, they need to buy, we don't need to buy, on the contrary we can support the whole world with bread, with fruits, and all good. If we don't sell to them, they cannot exist without us, if we don't sell to them – they will die. The non-Jews do not have, they need to buy everything, to buy, yes.

The non-Jews see, "What is this, their weaponry is the most advanced in the world, their money is stronger than the dollar." They are astonished at the air and the light of the land of Israel, there is nothing like it in all the world. They are non-Jews, they are full of depression, wars.....

Thank G-d, this is only the beginning, there will come a time, "The time of the Redemption is very close." Yes, yes, not to worry and not to fear. First of all, we conquered the land of Israel, this is a sign of the Redemption, that G-d gives us the land of Israel, and every Jew that wants can come here. An enthusiasm has arisen that we merited to come to Israel, the magnitude of the kindness and the mercy is beyond conception, this is the light of the Messiah – the Land of Israel!

The land of Israel, do we have any idea of what is the land of Israel? We know of Israel from Rabbeinu, there is a chapter in 'Sefer ha Midot'*, the chapter on the Land of Israel. And when Rabbeinu came to Israel, he first arrived in Haifa and revealed a drop from the sea to us and said: "All of Israel, every one of the People of Israel – needs to come to the land of Israel and live in the land of Israel!"

We see that the Jews can come to the land of Israel, there was never before something like this. Jews would come, and they were not permitted to enter Israel, the English did not allow entrance to Israel, the French did not allow, all the world was against the Jews, there were great troubles, so they smuggled themselves into Israel and there were miracles. Today, thank G-d, we have a state and all the Jews can come, whoever wants – he can come, this is a major redemption. They non-Jews do not understand this, what is this, they come from all over the world, from America, from England, From Italy, from all the countries they come to Israel. But there was nothing to eat here, no houses, then (hitkaem achshav – clarify meaning). All of Israel comes to the Land of Israel. All the Arabs asked: "Why do you need so much gravel? For what, for who?"

We said to them, "Wait a bit, we want Jerusalem, we want the Temple, you do not know about this?"

They could not understand why we needed so much gravel, now they say: "We already understand, we already know the secret....."

Oh, the land of Israel, this is such a light, we have no words to express it, there are no words. One cannot imagine the great level of the land of Israel, what this is..... we don't know anything!

But we need to accept living only with the Torah and faith and truth.....

(Rabbi Israel is asked if there will be peace or not.)

The Messiah will come, then there will already be peace.....

(A new immigrant from Germany came to Rabbi Israel.)

All the Germans, all the government, all the Germans, only in one name – in the name of Hitler, in the name of the country of Hitler. All the Germans are Hitler!

(Rabbi Israel is asked concerning a family that needed to return to France.)

No, come to Israel, to live – only in Israel!

Thank G-d that you merited to buy an apartment in Israel, G-d should give you success in your path and help you to return quickly to Israel and to live in Israel successfully. You do not know the tremendous loss of every moment one does not merit to be in Israel, it is a pity for every moment, for every single breath, every breath is a great loss. Every moment one dwells in Israel – it is a mitzva*, every moment. It is impossible to conceive what one merits by being in Israel. Do everything possible to return to Israel. To come to live in Israel without any wisdoms, not to think a lot – only the land of

Israel. This is our land and the land of our fathers and this is everything. Israel is the place, the key to everything. In Israel there is everything, all the good, also livelihood and everything – here in the land of Israel!

You should pray and ask G-d and do everything you can to return quickly and to come to Israel again. In Israel every place is good, every place is holy, but Jerusalem is more holy than everywhere else, Jerusalem!

Oh, to be in Israel, every minute that we live here is all the healing and all the salvations. All of Israel will come here, to the Land of Israel. That is all our vitality!

(Rabbi Israel is asked if immigrating to Israel at this time is a part of the Redemption.)

Yes, yes, certainly. Even one Jew who merits to come to Israel, they are Jews, the children of Avraham, Yitzchak and Ya'akov. They are not circumcized, no one circumcized them, they don't know anything, a kidnapped child* has a different ruling. He was kidnapped, he eats unkosher food and everything. Also on the kibbutzim they do not know, a kidnapped child. This was all cased by falsehood – it created a distaster like this. There are rabbis who are wicked, they hide the truth from the world, they present themselves as tzaddikim, as if they know how to help us, Rabbeinu said, "Only I can help!"

(Rabbi Israel is asked about the matter of bringing the grave of Rabbeinu to the land of Israel.)

I don't know, I don't know, perhaps it is the desire of Rabbeinu to be there for Rosh ha Shana, as it was – that we go to Uman, I don't know. Who knows, we don't know. Perhaps, perhaps.....

If Rabbeinu wanted to come to Israel, no action at all would be needed, all the government and all the world would agree to it. They would receive him in joy and bring him on a plane. So, we will see.....

I did not make efforts in this matter, to ask and initiate and to bring Rabbeinu to Israel. In my opinion, if Rabbeinu had wanted to come to Israel, he has several ways and several tactics how to make this happen. We do not need to make efforts to bring Rabbeinu to Israel, for if he had wanted to come to Israel, he would have already come a long time ago to Israel. He would have found many methods to travel to Israel without (our) efforts.

This is what I think, that Rabbeinu is not waiting for us to receive him in Israel, he does not want to see Israel in a state of profaning the Shabbat and without faith and without mitzvot*, this is not becoming of us. He does not yearn for the Knesset, for those who profane the Shabbat and do what they do and violate the whole Torah. He does not long for blasphemy and sexual immodesty. This to him is nonexistant, not worth attention, this cannot be considered 'people'. This is called 'mules', animals. According to the understanding of Rabbeinu. Even though Rabbeinu has methods to rectify also these ones, he will rectify the whole world – this is a separate matter and this is a seprate matter. We do not understand, he will also rectify those who profane the Shabbat, he will repair everything that is damaged. He will rectify according to what he needs to do, but even so, we need to do what is relevant to us – to leave evil ways, stealing and robbery, to leave it! And to return to G-d, to the Torah. If not – then leave!

Rabbeinu is not only in Israel, he is worldwide, every person who is Jewish and believes in G-d and in the Torah, Rabbeinu does not need him to do a thing, to the contrary, we need to travel to ask Rabbeinu, to travel outside of Israel to Rabbeinu, that he should pray for us, yes.

Rabbeinu told in 'Sippurei Ma'asiot'*, the Story of Miracles, that the sages saw a bull and a sheep laughing at them. What is the 'bull and sheep'? The bull – tefillin*, and the sheep – tzitzit*. The tefillin that we don are the bull, the skin of the bull, and the wool is the material of the tzitzit.

Rabbeinu told a story that preceded everything – the bull and the sheep will rectify the whole world. The bull and the sheep are the tefillin and the tzitzit, Judaism, the Torah, and also all the mitzvot – laughing at them!

Rabbeinu gave Jerusalem and the Temple to the Zionists, everything, and did not look at them and did not touch them, all of the Zionists. "The Zionists want Jerusalem? Yes, all of it, I'll give them all of it, just don't touch me, don't speak to me, don't come to me!"

It is a big disgrace for the Zionists, "Take Jerusalem and take it all. Go, go, who needs you?"

The Zionists that that now they would conquer everything, the whole waqr, all of Israel and Jerusalem, they thought that now everything would be theirs, but this was their grave and they were

buried there. Rabbeinu made a grave for them, for all the Zionists, "Take Jerusalem," he made them all a grave in the land of Israel, a grave!

Rosh ha Shana – in Uman. And they will sit in their houses and eat and sleep. All the very wealthy of the world will come to Uman for Rosh ha Shana and they will see, yes. To inform all the Zionists, all the atheists, that they will know that there is Uman in the world. They will say, "What, to where do I travel?"

Who are the Zionists? Those who do not want to keep the Torah, do not want to accept the Torah – go, go to the non-Jews! I don't need them! They can go and travel to wherever they want. Rabbeinu did not come to Jerusalem at all, Uman is enough.....

Rabbeinu said to all the Zionists, "I don't need you, stay at home. I have a minyan* without you, stay at home!"

He will ask them, "Who sent for you? Did I send for you that you should come?! Do I need you?! For what did you come to me? Get out of here! I don't need you, you need me! I don't need you, go, go, go away from me!"

He will tell all of them, the President and the Prime Minister and all the officials: "I don't need you, you need me, I don't need you, go, go, go, go..... get out of here! Stay at home, I don't need you!"

He will laugh at them, at all of them, "Oh, you're the President? I did not send for you, why did you come? Go away! Who needs you? I don't need you, go, go, go!"

Rabbeinu will not speak with the President, he will have someone else who will send the message to the President.

I am the Rebbe Na Nach Nachma Nachman me Uman, I am the Rebbe of all Israel, but not for non-Jews. If you don't follow the Torah, you are not from my people, go away!

I and Rabbi Natan are enough! If there is someone else who keeps the Torah – good, he is one of my people, and if not – go, go away from here, I and Rabbi Natan are enough, we are all of Israel. We are the Torah and all Israel. Jerusalem – it is mine, the Temple – it is mine, Jews who follow the Torah – mine. And one who does not follow the Torah should go away from here. Go, go, go, go!

The Messiah will say to them: "I don't need you, I have enough with myself and Rabbi Natan – enough. We are all of Israel and all of the Torah. You are nothing, all of you, get out of here!"

There is a Prime Minister and there is a President, and all of them, he will drive them out of his house, he will drive them out, he will tell them to leave, "Go, go, go, go...."

Rabbeinu is Jerusalem and the Temple, he is the land of Israel, everything – Rabbeinu. And the Zionists are nothing, the Prime Minister is nothing. They will all be embarrassed, the President and the government, all of them will be embarrassed, "What kind of Messiah is this? He doesn't want to look at our faces!"

Rabbeinu is already the Redemption, 'Likutey Moharan'* is the Redemption, 'Likutey Halachot' is the Redemption. Rabbeinu already revealed everything to us to rectify us, to renew us, yes.

The Prime Minister and the President will come to Rabbeinu: "We are not a President and not a Prime Minister, *you* are the President and *you* are the Prime Minister, and you are everything! You are the King of all Israel, you are our King!"

All the non-Jews, all the world, all the kings, everyone will remove their crowns and give them to Rabbeinu, and say to him: "We are nothing, you are the King!"

All the important ones, all the sages, all of them will remove all their (matmon – translate) and bring it to Rabbeinu, "You are our King! You are the King!"

Rabbeinu is the King of all the world, everyone will give him their crown of kingship, all the kings will say: "You are the King. Not us, you are the King, you are the King....."

Healings and Salvations

(Rabbi Israel arrived to visit a sick person in the central region of Israel.)

Oh, fortunate are we that we are Jews and that we say the name 'Na Nach Nachma Nachman me Uman'!

First of all, I was the messenger to inform you of this holy name, Na Nach Nachma Nachman me Uman. Rabbeinu – just to mention his name, Nachman me Uman, Na Nach Nachma Nachman me Uman, this alleviates all the troubles and all the harsh judgments and all the sins. We do not know anything, we do not have any comprehension, any grasp of what this is. It is a secret, it was never before in the world. It is completely new!

The main point is the Tzaddik, the Tzaddik.....

Na Nach Nachma Nachman me Uman, that is the root of all the Creation, of all the Torah and of our souls, and the root of everything. It is the root of all the tzaddikim and all the Torah! Just with these words – Na Nach Nachma Nachman me Uman, with this we enter into, we are connected to the root of the Creation, to G-d.

Not I; Rabbeinu revealed this, he revealed that his name is Na Nach Nachma Nachman me Uman – that is his name, he has all the healings and all the salvations and all that we need. Just to mention the name of Rabbeinu – Na Nach Nachma Nachman me Uman, that is enough. All the healings are in it, this is – everything!

Just to say this holy name out loud, Na Nach Nachma Nachman me Uman, it sweetens everything, all the troubles and all the judgments and all the sins and all the downfalls and all the heresy of the world, this annuls and smashes all the evil. This is enough to demolish all the evil forces, all the darkness, everything, it transforms everything! It is such a force..... a new force that was never before in the world!

Never before was there a novelty like this, wonders like these were never before in the world. In this name is hinted all that every Jew has passed through, and it turns everything to good, and it is an entirely new phenomenon, to which Rabbeinu merited. It transforms completely, completely!

One can come close to G-d just by believing in the name and in the Torah, if one believes in this name. This is the name, this is all the Torah and the repair for all the sins and all the wicked and all the heresy. Yes. Fortunate are we that we have such a Rebbe.....

What we have merited now, at the end of the Exile, that everything will be transformed. Rabbeinu enlivens us and renews us – renews. There is a sick person without a remedy – Rabbeinu renews him. He renews us, he gives us breath and all good!

We do not understand what is in this – but we believe. We believe in G-d, in our Torah. Faith, he illuminates us with faith, that is all the foundation of Judaism, all the foundation of the Torah. Happy is he who believes, one who believes in G-d and in the Torah and in the tzaddikim.

What we have merited in these generations, to know such things..... to know the secret of Na Nach Nachma Nachman me Uman, but we do not merit to accept this in truth, we do not merit. But even so, even so G-d is very great, and just by mentioning this holy name Na Nach Nachma Nachman me Uman, for every thing that is not in order, that destroys and does damage – it transforms it all to good.

This is a wondrous novelty that was never before revealed, it is new, completely new!

We are very broken, we are sunken in impurity, but one word from Rabbeinu transforms everything to good. Rabbeinu enlivens each and every person, he overturns all the suffering and the troubles and the heresy and the downfalls and all the evil. Transforms and renews entirely. Na Nach Nachma Nachman me Uman makes everything complete, new, it is new and it makes everything new!

If there is, G-d forbid, some crisis, some suffering, if one is passing through something negative, one should immediately say this holy name, Na Nach Nachma Nachman me Uman – enough! It is a healing and atonement and everything, it transforms evil to good! In an automatic manner, it transforms everything to good, all the evil and all the sins and all the heresy and everything, it transforms everything entirely, entirely.

Happy are we that we merited, healings and salvations. If one is suffering or someone has committed some sin – immediately say Na Nach, it already transforms everything. This is new – everything transformed – to good! Nachman me Uman transforms everything!

G-d should give you a long life and many good years of serving G-d in truth – that is the main point. May G-d arouse great mercy upon you, that you should merit to draw close to the truth in faith, that there will be truth. But aside from this everything is false. When one does not believe in G-d, it is all falsehood. Heresy is false. And this..... faith is truth!

The main point is truth, to believe in G-d and in the Torah. We need to strengthen ourselves in faith, then we will see awesome things, awesome things. Only to say, to sing Na Nach Nachma

Nachman me Uman, for a full healing in the feet and in the body. You will have everything anew. Rabbeinu opens and gives a new heart, he gives new feet, everything new. Just be strong and determined in faith, in serving G-d, in truth. Everything is through the force of Rabbeinu. All is opposite, all is for good, everything is for good!

It is a good idea to strengthen oneself in faith, and just to mention the name Nachman, Na Nach Nachma Nachman me Uman, there is no truth like this anywhere in the world! Such light – there is none like it in the world! Na Nach Nachma Nachman me Uman – Rabbeinu revealed this, it is greater and higher than everything else. It rises above everything, above the Torah and above everything, everything!

All of the disease was worth enduring, all the disease was worth it to hear what we heard today about Rabbeinu, about what is Na Nach. May G-d give you a full healing from Heaven, without doctors and without operations, healing and salvation and all good. “There is a concept that everything will be transformed to good,” the disease will be transformed to good, yes.

Only Na Nach Nachma Nachman me Uman.....

Explain also to your family, we have no need to worry, we have such a Rebbe, who gives us all the healings and all the salvations. Teach all your friends to sing Na Nach Nachma Nachman me Uman, this is the key to all the healings, to all the salvations and to everything we need, a key!

Yes, to say every day Na Nach – this is the key to all the healings, to all the salvations, this is everything, everything!

Everyone has troubles, each one needs salvations, so let people repeatedly say Na Nach Nachma Nachman me Uman, and they will emerge from the troubles. Mention Na Nach at every time of pain and at every moment, every hour, sing it in a song, joyfully, it is an easy thing, it does not cost money, it is ready and waiting, yes. And it is the center of everything, for the main point is Rabbeinu, Rebbe Nachman. Just to say Na Nach out loud, to sing it joyfully – Na Nach, and through this people will come close to Rabbeinu, and that is the key to the Redemption.

Na Nach Nachma Nachman, everything is dependent on this, all of the Redemption, and this is effective for everyone, collectively and individually. Every person should pray and say out loud: “May the merit of Rabbeinu protect us and every Jew, the merit of Na Nach Nachma Nachman me Uman.”

Rabbeinu possesses everything, he is the key to all the healings and all the salvations. Only to sing, to sing always and to say out loud, all day, Na Nach Nachma Nachman me Uman. In it are all our healings and all the salvations that we need, immediately! Only faith.

To write: Na Nach Nachma Nachman me Uman, there is everything in it – the healings and the salvations and all sorts of remedies and all sorts of goodness, all that you need is in it, all the good. Na Nach Nachma Nachman me Uman. Write this down and put it in your house in every place, Na Nach Nachma Nachman me Uman.....

Thank G-d, I am happy that you merited to hear some words that are really impossible to express verbally. You are fortunate to have merited to hear about such wonders, such wonders that have no comparison anywhere in the world. All the way coming here, I prayed for you and sang the melody ‘Na Nach’.

Well, do you feel better? Na Nach – then everything is already good, just Na Nach Nachma Nachman me Uman, that is everything. All the Torah and all Israel and all..... everything. All the healings and all the salvations for each and every person, all in one word!

Don’t forget this, preserve it at all times in your mind, in your heart, Na Nach Nachma Nachman me Uman. It transforms everything. Transforms, transforms, transforms.....

Shoshanat* Ya’akov

(Rabbi Israel and his followers sing the Purim melody, “**Shoshanat Ya’akov tzahela (translate) and joyful, from seeing them together, the blue thread of Mordechai / Their salvation, their salvation was eternal, and their hope, their hope in every generation. / To inform, to inform, to inform..... / That all those who hope in You will not be ashamed or disgraced / They won’t be disgraced forever, all that take refuge in You / They won’t be disgraced forever, all that take refuge in You!**”

Oy oy oy, the melodies we received from Rabbeinu, we need to record the melodies and the words, it is such a source of strength.... Purim is the light of the Messiah, and that is the time to inform the whole world!

Both of them, two melodies I remember, the first time, the second time, I heard these melodies, and I had such inspiration from it.... to this day I feel the inspiration, to this day! When I remind myself that I once listened to this melody, I become a different person, the inspiration is endless, without bounds, yes. And I saw that all of those from whom I drew support after the passing of Rabbi Israel Karduner, in Jerusalem there was Rabbi Shlomo Wexler and Rabbi Natan the husband of Gitela, and Rabbi Gedaliah Berger, I truly saw the dwelling of the Divine Presence.

“Shoshanat* Ya’akov, tzahela (translate) and joyful, from seeing them together, the blue thread of Mordechai.” “Seeing them together”, what is “together”? Unity and love. Together, that we should come together in peace, in love, then Rabbeinu will be revealed in the world.

“The blue thread of Mordechai”, Mordechai the Jew, Mordechai is the Tzaddik, and Mordechai was the only one who refused to bow down, that is the “blue thread of Mordechai” – the light of Mordechai!

Oy vay oy vay, even after hearing “Shoshanat Ya’akov” a hundred times from Breslover, it was new for me, as if I had never heard it at all. It was with such inspiration, such faith, such joy.... that it was new!

Shoshanat Ya’akov is a major concept, ‘Shoshanah’ is an awesome matter. We see in the Psalms, “For the conductor, on Shoshanim, for Asaph (find source)”, “For the conductor, on Shoshan”, Shoshanat Ya’akov is the matter of the mitzche (?translate) in the People of Israel, the mitzche in Ya’akov. And also, surrounding the shoshanim grow thorns, and the shoshana emerges from the thorns. ‘Shoshanat Ya’akov is a major matter, this is Breslov!

Rabbi Israel danced on Purim, “To inform, to inform, to inform....”, he could not move on beyond the word “to inform”, that their salvation was eternal, and their hope was in every generation. To inform us, to tell us, “To inform, to inform, to inform, that all who hope in You,” if the world would know from this – they would all be holy tzaddikim, yes. But the main problem is that we are locked in our wisdoms, we do not believe that it is possible to rectify sick people like these in our times, how is it possible? So people give up.

Aha! We need to inform, that all those who hope in You, ‘all those who hope in you’ – that means everyone, all those who hope in G-d, whoever he is!

“All those who hope in You will not be ashamed, and they will not be disgraced forever, all those who take refuge in You!”

Rabbeinu interprets the verse “Be strengthened and be boldhearted”, not to fall, G-d forbid. “Be strengthened and boldhearted”, be strong and bold!

Yes, as it is written in the Petek, “My precious student, I greatly enjoyed your service, and about you I said”. “I greatly enjoyed” – as you are. So, be strong and bold of heart, be strengthened and emboldened in the service of G-d. And immediately – the signature, Na Nach Nachma Nachman me Uman, this signature is the information, he informs us about this. There was never a signature like this in the life of Rabbeinu, this was only revealed in this Petek, this is a new revelation that is the Song that will be revealed in the future, single, double, triple and quadruple, Na Nach Nachma Nachman me Uman. This is a new revelation, this is the Redemption, all of the Redemption is dependent on it!

If I were saying this, who am I? But what Rabbeinu revealed, it is still not even a drop from the sea, he revealed only a “little that encompasses the great” (footnote, this is a reference to the story of the Seven Beggars), only a tiny bit, a drop from the sea of his greatness. And he knew how much we need him, with each and every one of his words, in order to know G-d and to merit to fear of Heaven and faith and truth. Oy, such words, the grandson of the Ba’al Shem Tov....

I saw upright people of truth, holy tzaddikim, I saw how they regarded themselves in the utmost humility, the utmost humility. And they sustained themselves, “To inform, to inform, to inform, that all those who hope in You,” even I, as I am, yes.

This is a major piece of knowledge, “to inform”, what to inform? “That they will not be disgraced forever, all who take refuge in You.” This is something we need to inform ourselves and all the city and all the world. We need to inform, to inform, to inform, that all those who hope in You will not be ashamed, and will not be disgraced, they will not be disgraced forever, all those who take refuge in You!

This is the message of Purim, such a message.... it is simple, but it is like the small that encompasses the great, there is a sea in it, a wellspring of wisdom. But there are levels, not everyone merits to see what there is in this. But every one of the Breslov people was joyful, they would dance in their own special world, each one had such powers that were different from his friends. But each one,

they merited to sense the light of Rabbeinu through Rabbeinu. "To inform", Rabbeinu informs us of this, "that all who hope in You will not be ashamed, and will not be disgraced forever, all who take refuge in You," this is a message through which one can be entirely new, every day and every moment!

That is Purim, "All who hope in You will not be ashamed, and will not be disgraced forever – all who take refuge in You." Even we, even all the poor of the world. That is Purim, Purim is the opposite of Amalek*. That is the Tzaddik, Mordechai the Tzaddik.

The light of Purim is even higher than Shabbat, higher than all the Festivals – the joy of Purim.

There will be a new world, the world at present is chaos and darkness. Rabbeinu said: "Before, all the beginnings were from Passover, and now..... from Purim!"

Purim, Purim, what this is, what I saw, I heard this seventy years ago, and how I remember it now, it is embedded in my heart eternally. It entered my soul and it will never leave me for all time, forever and ever!

When I saw how the Breslov people danced with great joy, "that all who hope in You won't be ashamed and won't be disgraced, all who take refuge in You," they gave me a new spirit for all the days of my life. They shouted, "To inform, to inform, to inform, to inform..... that all who hope in You won't be ashamed, and won't be disgraced forever, all who take refuge in You," ay ay ay..... we should only merit to this, for we do not believe how it is possible – sick people like these in our times, how is it possible that they will have a healing, how is it possible to rectify them, how is it possible?!

We have fallen and become so distant in these generations, in this darkness, in this orphaned generation, this would be an orphaned generation if not for Rabbeinu. The world does not know about Rabbeinu, if the world knew about Rabbeinu, the Redemption would have come a long time ago, the Messiah would have come long ago. But Rabbeinu said: "I finished and I will finish", "Their salvation – was eternal. And their hope – in every generation," as we are, each one as he is, yes.

Rabbeinu said: "G-d always triumphs!" "Be strong and boldhearted – all those who hope for G-d," all those who hope – we also, and all the lowliest of the world and all the distant ones in the world, yes.

Rabbeinu attained kindnesses, such wondrous new kindnesses that were never before in the world, that were not known, not revealed in the world, this is new! He attained in Torah, attained such understandings, that there is no such thing as despair at all!

Oy, who can relate, who can speak.....

Oy oy oy..... I saw how the life of the Breslov people was always new, and the joy was apparent on the faces, and on all their bodies. They did not have income, and there could potentially have been an eroding of faith. Rabbi Gedaliah Berger's wife was sick with the flu, and he was poor. By miracles, he lived by miracles. And he was always joyful, he always served G-d in joy. One does not see such joy as this in the world, such service, such faith is not seen in the world, only with Rabbeinu Rebbe Nachman!

The Breslov people did not become this way on their own, they became this way through Rabbeinu, through his words. And each person in these generations, even at any time – one who truly wants and depends on and trusts Rabbeinu that he will bring us close to G-d and to Torah – he has it in his hand.

As we are – we are already lost, without Rabbeinu we are already..... nothing!

Without Rabbeinu it is impossible to rectify, impossible to heal sick people like these, but Rabbeinu merited to this, that he can heal even those that have no hope. He attained such understandings, the mercy of G-d, the kindnesses of G-d that were never before revealed in the world, so through this he can draw everyone out from the depths, from the mud, from the impurity. He rectifies the whole world, all the wicked, all the heretics, all the enemies, all..... he rectifies. There are no words, no words to speak!

Rabbeinu said: "Even the sick who have no healing, I can heal even sick people like these!" That is what he said, what is written in the book. There are things to which no repair can reach and nobody can help, but I can do everything (and Rabbi Israel points with his finger at himself!). He can do everything, yes.

We need truth with faith, and all the wicked of the world, all the heretics will be turned into tzaddikim, even the secular Jews know of this.

Well, why are you silent? We can speak already, we can already inform every Shabbat, every day of our lives, to inform and inform and inform.....

Picture – “Pinkas Chaver”

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(These tickets were printed by the twenty-four Breslov chassidim who were in Israel and who came from Uman in the year 1932. The tickets include an impressive schedule of service of G-d according to the practices of Rabbeinu, including rising at midnight, going to the graves of tzaddikim, in-depth learning from Likutey Moharan*, and ‘wandering’ in the spirit of the Torah (hitbodedut*, prayers, dancing, discussions between friends) and more. And it was agreed that these practices were not to be altered, even with the agreement of all the members who had signed, until the coming of the Messiah.

An additional goal of the yeshiva was to provide for and support the poor Breslov chassids in Uman and in general, who had decided to withdraw from all the concerns of this world, and to involve themselves only with service of G-d in utter self-sacrifice. It should be noted that all who signed believed in the holy Petek, and some of them even claimed that it should be publicized to the world, for example Rabbi Shlomo Wexler, Rabbi Yechiel Greenwald, Rabbi Natan Beetelmacher, Rabbi Gedaliah Berger, Rabbi Naftali Cohen and others.

Rosh ha Shana

(Rabbi Israel and the chassidim on the eve of Rosh ha Shana, singing with great enthusiasm, a melody from the Rosh ha Shana prayers: **“You revealed Yourself in Your Cloud of Glory upon Your holy People to speak to them / From Heaven You made Your voice heard, and revealed Yourself to them in Mists of Purity....”**

Ay ay ay, this melody is from the Garden of Eden, such a melody....
Rabbeinu will bring the People of Israel to G-d with this melody. This melody.... this is the World of Melody!

Ay, I remember how the prayer-leader stood before the pulpit and pleaded with G-d like this, with both his hands.... Who saw something like this?!

And Rabbi Israel Karduner prayed the prayer of the night of Rosh ha Shana, and the words of the prayer, “And everything you fashioned will know that You fashioned it, and every creature will know that You created it, and every being with breath in its mouth will say ‘The L-rd G-d of Israel is King, and His Kingdom reigns over all....’” It was entirely hitbodedut*, entirely faith and truth and humility. And all that I say is still not enough. I heard for several hours how he cried before G-d, “And everything You fashioned will know that You fashioned it,” that is the Rosh ha Shana of Rabbeinu, in which he rectifies us. We lose hope for ourselves, and he renews us, enlivens us, strengthens us....

I remember how I waited all year to hear the melody of Rosh ha Shana, all year I waited to hear the prayer-leader say the Amidah*, “For You hear the sound of the Shofar, and listen, and listen, and listen to the Truah*, and there is none like You....”, that is the Rosh ha Shana of Rabbeinu.

I took this melody and I joined it together with ‘Na Nach’, that is single, double, triple, quadruple. Oh.... the melody is so beautiful, I still have not heard a melody to compare with it -- Na Nach. Na Nach is a new melody, it belongs to Rabbeinu, to Rosh ha Shana, it announces: “G-d is King, G-d was King, G-d will be King for ever and ever,” that is the melody!

Oh! How G-d had mercy on us and gave us the True Tzaddik, Rabbeinu, and what he does with us on Rosh ha Shana.....

(Saying) the 'Tikkun Clalli'* at the grave of Rabbeinu is such a rectification, we have no idea!

All through the year we do sins and (follow our) cravings, and he cleans everything, purifies, "I am the river that purifies from all the stains!"

All the world, every person is full of stains, he comes to Rabbeinu before Rosh ha Shana, he tells him all his problems, then Rabbeinu already does Rosh ha Shana for him. Rabbeinu passes through on Rosh ha Shana with all his people, he ushers them in to be first in the Judgment. He is such a good lawyer that he makes us anew, new people, new world!

Oy oy, the word 'Uman' is so pleasant. Easy, easy and beautiful, Uman.....

Now, now, thank G-d, it is being revealed in the world that all the world can come to Rabbeinu. So, we see a miracle like this, everyone knows that for seventy or eighty years Fuman was closed, there was no possibility to imagine that it would be opened, and now it has been opened to the whole world. We see that the Communists were so strong, and now Communism is gone, they are all with him (with who?) in the grave. Uman was the only city in the world that no man was able to enter. It was possible to go to America, France, to all the world; Uman – no. The English were great, wise – but to Uman it was impossible to come (clarify, what is with the English?). For they hated religion, the ones who hated would not let anyone come to Uman. If someone succeeded in reaching Uman, all the newspapers, all the world would talk about it: "Hey..... someone succeeded in going to Uman." People asked for visas and the Communists would say to the whole world: "Where do you want to go, to Uman? No! Uman no!"

And we reached Uman secretly and with great suffering, we suffered intensely. Everyone who came to Rabbeinu for Rosh ha Shana experienced major miracles that allowed him to stay alive, and thank G-d, all of them returned in peace. But now Rabbeinu told the Communists to go, to go to Russia. No one knows where they are, not one remains from all the Communists, they all went to the grave. Without a gunshot, without war, their end came. They went forever!

Suddenly Uman was opened to the whole world. Now Rabbeinu told the Communists to go to their graves and he conquered the whole world, he is there in Uman and anyone who wants can come to Rabbeinu. Anyone who wants – there is Uman, there is Na Nach Nachma Nachman me Uman, so it has been revealed already, it exists in the world.

It is such a wonder, that anyone can come to Rabbeinu, and he rectifies us, he helps us, he enlivens us, he gives us wisdom and intelligence and knowledge and such light like none that ever was in the world. Rabbeinu is becoming known and revealed to all the world, and anyone can come, even without a visa. What, are we crazy? For what are enduring all the suffering?

Master of the World, he declares and announces to all the world that there is Uman in the world, what do you think! Planes will come from England, from France, from Russia and Italy, they will come from America, from all the nations, from all the places, from all the world, they will all come to Uman. All the airplanes will come to Uman, all the planes from all the world will come to Uman for the eve of Rosh ha Shana, the planes will continue coming all day. Oh! There will be such joy throughout the world, "There is Uman, there is Uman in the world!"

Rabbeinu said this in a time when the whole world did not understand it – how is it possible to be in the air, and Rabbeinu said that there would be travel in the air. He revealed the airplane two hundred years ago, he revealed it at a time when the whole world did not know about this, they did not believe that it would be possible to fly, how?

This is one of the signs of the Messiah – that there will be such a carriage that flies in the air. Someone having difficulties praying and serving G-d, will fly to the Messiah to pray alongside him, to receive inspiration from him.

And now one can travel to Uman round-trip for free, round-trip. Who will pay – we don't know. It will be paid by whoever pays, money is nothing; the main

point – Uman. Round-trip to Uman for free. There will be a flight from Lud* straight to Uman. Everyone will come to me, all the airplanes and all the wealthy, all the money will go to Uman. Everyone will come to Uman, to Russia, and all the dollars will go to the Russians, all the dollars from America. There will come more and more and more, the Russians will be revived every year, they will see that every year, many more are coming than the year before, they will rejoice very much, they will become Jewish, all the Russians will see that this is good. Uman will be a very major phenomenon, from all the world they will come to Rabbeinu for Rosh ha Shana in Uman, even if it causes divorce. Thus Rabbeinu said, he said: “Everyone will be very careful to come to me on Rosh ha Shana,” to Uman. In Uman – there are there all the blessings, all the blessings and all the salvations!

All the world will come, and the non-Jews will receive money and give us the bones of Rabbeinu. They need money, they want money, they are very poor, they don't have bread, they don't have enough to eat, so for money they will give everything. The government will pay money and the non-Jews will give us the bones.

Now I am one hundred and fourteen years old, thank G-d I was in Russia at the grave of Rabbeinu on Rosh ha Shana, and it was a great miracle that I came out alive, for I am already weak and old, but Rabbeinu renews me.....

All the world will rejoice and sing our melodies, there will be great joy in Jerusalem, in Uman and throughout the world. All the world, all the expert musicians, they will say: “Melodies like those of Breslov – there are none like them!”

The great geniuses say: “There is nothing like Rebbe Nachman!”

He is all the Torah and all of Israel, he is the rectification for all of Israel, he will repair even the heretics who are entirely distant from Judaism, from the Torah, he will draw them close and they will become great tzaddikim. All the world will come to Rabbeinu, there will be many synagogues and they will learn and dance and there will be such joy.....

Will there be revival of the dead? All the world will come to Rabbeinu for Rosh ha Shana, and how it will be and what will be, there will be no empty space. If so, it will not be necessary to travel to Uman. Jerusalem, only that there will be enough space for all the world to have a place to stand. All the world will come, and there will be great miracles and wonders. All the planes will not be enough, as many planes as there are in the world, it will not be enough to travel to Rabbeinu in Jerusalem!

Oh..... what a wedding we will have, I cannot laugh that much, I don't have the strength.....

The world will travel to Uman? All the world will travel to Jerusalem! If not Jerusalem, then Uman, or Jerusalem or Uman. Rabbeinu is here and he will come here and there will be wonders, wonders! We see wonders already – Na Nach, we merited to Na Nach! All the world does not know about Na Nach, only Rabbeinu himself revealed this, do you know who I am? I am Na Nach Nachma Nachman me Uman! He informed us, revealed to us.....

All those who did not merit to come close to Rabbeinu – oy, they will endure Hell, such a Hell..... they abandoned a new treasure like this, that was never before in the world. Rabbeinu informed us, revealed to us a drop from the sea of what he is, he is Na Nach Nachma Nachman me Uman. All the scholars did not search and did not see and do not know, we still don't know, but we will know earlier than the rest of the world.

He will rectify the whole world, all the rectifications are dependent only on coming close to Rabbeinu. All the rectification of the whole world, of us, of all the world – is dependent only on drawing close to Rabbeinu!

I still don't know where I will be for Rosh ha Shana, because I am sick, I don't know where, but I want to be with people who are coming close to Rabbeinu. I was in Uman last year and two years ago, and this year..... maybe I will be in Jerusalem. We will see.....

I prayed all my life with Rabbi Israel Karduner at the grave of Rabbi Shimon, and now Jerusalem has been conquered, perhaps it is the will of G-d that we

will be in Jerusalem at the Western Wall. The Western Wall is the place of all the tzaddikim, of all the souls.....

Rabbeinu revealed to all the world who is the leader of Israel – Na Nach Nachma Nachman me Uman, that is the leader of all Israel from the day of the Creation of the World, he is the Rebbe! Rabbeinu said a teaching in ‘Likutey Moharan’, what did he say? He said: Who is the Rebbe of all Israel? My name is Nachman – Na Nach Nachma Nachman me Uman, that is the Rebbe of all Israel! Thus it is written in ‘Likutey Moharan’, “Rosh Bnei Israel (the Head of the Children of Israel) – the initials spell ‘Rebbe’ (bring source).” He knows how to be a Rebbe.

Who is the Rebbe? Rosh Bnei Israel, he is the Rebbe, Rebbe Nachman from Breslov – he is the Rebbe! Who is the Rosh Bnei Israel? Na Nach Nachma Nachman me Uman, he is Rosh Bnei Israel, he is the Rebbe! Rabbeinu revealed this himself, that he is the Rebbe. He became the Rebbe, he will always be the Rebbe, but he was in darkness and no one made contact with him. But now it can already be said about me every day, at all times, whenever they want. Already the whole world loves and wants Rabbeinu, without effort, without rabbis. It happened on its own, that is Rabbeinu.

Rabbeinu already revealed who is the Rebbe. Who is the Rebbe? Na Nach Nachma Nachman me Uman. Rabbeinu will rectify the whole world with his name – Na Nach. It is enough for all the world, Na Nach. In this name Na Nach Nachma Nachman me Uman is all the Torah and all the wisdoms and all..... everything! Words like these have not been since the time of the Creation of the World, only Rabbeinu brought them to the Western Wall.....

I merited to be acquainted with people of truth, students of Rabbeinu..... I saw all the liars, none of them remain – only Rabbeinu, he is the Rebbe. All the Torah leaders will be ashamed and annulled entirely, all the leaders and all the rabbis, all of them will go away in humiliation, they thought that they were the Rebbe, now we will see.....

All of them will annul themselves and be ashamed before Rabbeinu, all the Torah leaders, all the scholars, they will say: “We have sinned, we have erred, we have (peshanu – translate), we have betrayed, we have been wicked.....” All the Torah masters and all the leaders of the world will be embarrassed and annul themselves before Rabbeinu, before one man. One word from ‘Likutey Moharan’ defeats everyone, the whole world. One word!

“I finished and I will finish” – no other tzaddik said this, only Rabbeinu!

Everyone was opposed, Rabbeinu came: “I will defeat the whole world. I, I, I, I am the Rebbe. I, I, I, I.....” And all the world will be ashamed!

He asked all the leaders, he will ask all the rabbis: “Who is the Rebbe?”

And everyone will say: “You are the Rebbe! Not the liars! You are the Rebbe!”

Thank G-d, Rabbeinu will tell them who is the Rebbe, “Rosh Bnei Israel” – the initials of “Rebbe”. Now the liars will say: “The Rebbe is Rabbeinu, Rebbe Nachman! He is the Rebbe!” The Righteous Messiah will reveal Rabbeinu, he will reveal who is our Rebbe. The Messiah will ask all the leaders and all the scholars: “Who is the Rebbe?”

Then all of them will say: “The Rebbe? You are the Rebbe!”

There will not be a single one will say that the Rebbe is this one or that one, only Rabbeinu – everyone will agree!

Everyone will come to the Wall and ask and say: “Who is the Rebbe?”

Everyone will answer: “The Rebbe is Rosh Bnei Israel!”

Rabbeinu already revealed who is the Rebbe, “Rosh Bnei Israel – the initials of Rebbe”, he is the Rebbe. He did not say it carelessly, the one who revealed this – he is the one! (And Rabbi Israel points with his finger at himself.)

(The eve of the Festival of Shavuot, Rabbi Israel and his followers after immersing in the mikveh* in preparation for the holiday.)

Oy, fortunate are we, from all the nations G-d in His kindness gave us the Torah, "Blessed are You, G-d, Who gives the Torah." To whom did He give it? Only to Israel, to the Jews. That we should keep the Torah and the mitzvot* -- that is the main thing, "Wisdom gives life to its possessors!"

Oy, on the night of Shavuot, the main rectification is not to sleep, and on Hoshana Rabba*, the main rectification is to recite Psalms and the Tikkun* of Hoshana Rabba, to recite the book of Devarim (Deuteronomy). But on the holiday of Shavuot one need not worry if one is not able to recite, the main thing is not to sleep; to be awake on the Festival of Shavuot!

All the words of the Torah are points of advice and ways to be a Jew, we do not know at all what is the great worth of a Jew, just the name "Jew". As Rabbeinu said in Uman, he was doing hitbodedut* and he prayed to G-d and cried before him: "Master of the World, dear Father, merciful Father, how does one merit to be a Jew?"

He was already at such a level, he was already such a genius, such a sage, such a tzaddik.... as much as he served G-d, as much as he did was nothing to him, and there was no one who could compare to him in all history, and he prayed and beseeched G-d: "How does one merit to be a Jew, how does one merit to be a Jew?...."

And he inspired us with every one of his words, with every teaching, how to be Jewish, that is our primary work, that is the essence of life, the essential light – Jewishness. All the Torah is about how to be a Jew, the Torah teaches us how to be a Jew. What is 'Jewish'? The Torah and the mitzvot*. This is why we are living, this is the main point of life.

I saw in the night that there was a man wandering from place to place, place to place, and each time he would rest awhile and after that he would rise again, and I did not know who he was.....

Aha! What we have..... the holy Torah is all advice to find strength, and the wisdom to know how to be a Jew. There is already Shimon bar Yochai in the world, and now we have the 'Flowing River, the Source of Wisdom', who teaches us how to merit to be Jewish. It is all for us, to inform us, to inform the whole world, to each and every one in his home, how to merit to be Jewish!

Now is the time of the Redemption, the time of the Coming of the Messiah, and he will reveal the words of Rabbeinu and teach us ways and advice for how to be Jews, how to be a holy person, without cravings. The Messiah will come and he will be a such a true sage, that all the blasphemers, all the heretics will receive the holy Torah from him – how to merit to be a Jew!

The time of the Redemption has come, this is the Redemption – the Torah and the mitzvot*. Rabbeinu revealed to us what is the work that the Jews have to do, what work we have to do – only the work of the Torah and the mitzvot, that is our work. He revealed such wisdom, like which nothing was ever revealed before, that is 'Likutey Moharan'* and 'Likutey Halachot'* and 'Likutey Aitzot'* , and all the words of Rabbeinu may his memory be blessed, they are all lights and paths and advice on how to be a Jew. We have everything ready and prepared.

There is one who wanders about in his house, and he possesses all the light of the Torah, 'Likutey Moharan' and 'Likutey Aitzot', and each time lies down to rest and he thinks about the primary wisdom, how to be a Jew.....

Oy vay, how can we eat and sleep, there are such wisdoms as these, there is wisdom like this..... and all the wisdom is how one merits to be a Jew. All our holiness, all our wisdom, all our strength is only "how to merit to be a Jew." These are very hidden matters, but we need to delve into them, to put our hearts and minds in the books, 'Likutey Moharan'* , 'Likutey Tefilot'* , 'Sippurei Ma'asiot'* , to read them and to serve G-d. What other work do we have? Only Torah and prayer!"

I saw Rabbi Israel Karduner, how he was so very attached to Rabbeinu, to 'Likutey Moharan', he learned the lessons of 'Likutey Moharan' which all shed wondrous light on how to be a Jew.

I saw all through the night, someone wandering from place to place, all through the room, now I know who this is. He speaks only about the Torah and the mitzvot* and all his strength, all his wisdom was how to merit to be a Jew, how to merit to fulfill the Torah and the mitzvot. This is our work in this world.....

The non-Jews are like mules, when one is in pain, they leave him and don't care if he dies, they have no mercy, no wisdom and intelligence, nothing. All their service is only how to murder and

kill Jews. All the world, all the nations want to kill and to annihilate Jews but they do not succeed, G-d does not let them. We laugh at them, at all of them!

The non-Jews have work to do, animals have much work to do, they will plow and work. There are animals on four legs and animals in two legs who have intelligence and wisdom how to build houses and how to prepare everything for us. They need to labor and prepare food and everything for us. They are our servants, our slaves. The non-Jews are our mules, they work and we eat. That is their work, to prepare for us all the fruits, everything valuable for our children and for us. All the fruits – dates, olives, olive oil, everything to give us strength and wisdom and heart to merit to be Jews.....

All the mitzvot* of the Torah, the charity and the kindness – is with the Jews, without the Torah and the mitzvot there is nothing! We do mitzvot, we give a tenth of the wheat that the non-Jews prepare for us. We have a land flowing with milk and honey, it has all varieties of fruit, all varieties of wisdom. The Land of Israel gives us all manner of good fruits – grapes, olives, milk, everything! It gives us all the fruits and all the true wisdoms of how to merit to be Jews. That is everything, how to merit to be a Jew, how to merit to be a Jew.....

The Vital Point and the Foundation

(Rabbi Israel is asked about a rabbi who is famous throughout the world.)

The main point is Rabbeinu Rebbe Nachman!

That is the vital point and the foundation of all the Torah, of every one of the Jewish People. To repair him, to help him, for all of the salvations. That is the main point. There is already Rabbeinu – there is already everything! One need not look anywhere else. The main point is Rabbeinu. One has nothing, only Rabbeinu! This is such a truth that was never before in the world, such a wonder that was never before in the world.

Also, if one truly wants, if one prays to G-d in truth – then one merits, merits to awesome things!

G-d gave us such good gifts, that I know some wondrous things of which I cannot speak with just anyone. There are things which conceal the truth. This world is very dangerous, one needs great mercy and to pray to G-d at all times, that we should merit to know the truth. There are many liars in the world who destroy the world. There are many false leaders, yes. But G-d is very great, He will transform everything to good. The falsehood will fall completely, completely. Rabbeinu revealed great wonders concerning this.....

We speak about Moshe Rabbeinu*, about the Messiah, about such lights, and Rabbeinu ascends above all of them, he is the root of the Torah and faith and is the rectification of every Jew – regardless of how far he has wandered and fallen. Never before was there such a wonder like this in the world. Rabbeinu revealed that he is such a wonder, he revealed a drop from the sea, yes.

Rabbeinu Rebbe Nachman is our main point, our root and our foundation, and of all Israel and of all the rectifications and repentances, he is everything! Without him we have nothing! He is the main point and the foundation of all Israel, of all the Torah! Thus he revealed to us, a drop from the sea. Well, without faith – there is nothing. There is much to say, to relate of what there is in the world now.....

Oy, Rabbeinu, what he does for us.... We have no idea!

He gives us all he has, all his soul for us, he has such mercy on us, oy what work, what self-sacrifice Rabbeinu suffers for us in order to make fashion us into a vessel for G-d.

It could be that my words are a powerful thing for healing and faith. It is not for nothing, I do not see a thing, but apparently speech has power. People come to me and I have mercy, I want to help.

The chassidim* chased me all my life, and thank G-d I was strong in the truth and I was strong against everyone. I have no blemish, no craving, nothing invalidating, G-d forbid, I merited to this through Rabbeinu.

The cravings flee from me as if they were completely at odds with me, the cravings flee as if from fire!

They have no power and (I have) no blemish that would enable them to corrupt me with some thought, something foul, something evil. I am amazed, all a person's life, he has cravings, and I – the cravings are cross with me, as if there is no craving in the world. I have no war, G-d forbid, I do not need any type of work, any war, I am in a state as if there were no cravings in the world. The cravings flee from me as if from fire.....

(illustration)

Rare Handwritten Page from 'Sefer ha Midot'*

**That was Transcribed by Rabbi Natan
From the Mouth of Rabbeinu**

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Rabbeinu said in 'Sefer ha Midot' that the coming of the Messiah is dependent
drawing close to the tzaddikim.

Who are the tzaddikim? Rabbeinu and his people, that is all!

G-d is Great

(Rabbi Israel is asked about the Coming of the Messiah.....)

The time of the Coming of the Messiah is very close. For several years already, they have been telling me in notes: "The time of the Redemption is very close." I still do not see it but it will come, the Messiah will come and all the salvations will come as well. The Messiah will rectify us and all of Israel. He does not want any piece of Israel to be lacking, he wants everyone to be whole. How is such a thing possible? With Rebbe Nachman, there is everything!

Oy vay I know, you do not know, I know, oy oy oy.....

I suffered..... what I suffered cannot be imagined or conceived, there are no words to speak, and now I say if only it had been harder. When everyone was opposed, I was alone, alone and a simple man, with no mind and no wisdom, and I triumphed over all of them!

All of them are already under the earth and I am here. And what I received, how I merited to draw close to Rabbeinu..... everyone laughed at me, not one of them was with me, but in their hearts, in a hidden way, without anyone knowing – they were all with me. They felt that Breslov is not a simple matter, they felt that I was laughing at them, at all the major scholars.

One of the Rabbis, important and well-known throughout the world, he felt in his heart, he understood that I was great, that I was more important than him, he felt this in his heart. He was a major rabbi, but not many days passed..... he became sick and died and there was a large funeral, they came from Jerusalem for the funeral. He had a major name worldwide. But Israel Ber? I was in a state of great derision and lowliness, and I laughed at everyone!

Thus I drew several souls close from among them, from the leaders, yes. My words entered into the heart of that rabbi, and he was ashamed in his heart, he put on a show..... only the greatness of G-d (what is the connection of this phrase? Check). One night, I remember it like now, I prayed the evening prayer together with him, and after the prayers he went to his house, and his house was close to the synagogue. He went with great arrogance up to the heavens, accompanied by the congregation. He came to his house, and he stood and gave a speech in which he spoke slander and shamed Rabbeinu and his student Rabbi Natan.

So, so, on that day, it was Thursday, his son travelled by taxi to Tzfat, and he came at a time when all the non-Jews, all the Arabs had come from all the villages to murder Jews and to burn Tzfat. And he came and had a struggle with them. He was a hero and he fought with them, but they were many, then they cut him into small pieces, and his screams were heard throughout Tzfat! His screams were heard until the heavens.

The next day in the morning, that rabbi came heavily protected by an English escort, and he saw the pieces of his son. He fell ill with diabetes (? Check word) and was sick for several months, and then he passed away and his funeral was held. He was the head of a yeshiva and everything was in his hands, yes. He was a young man, at least thirty, and he became sicker and sicker, until he died!

There were two who spoke, he and one other, his student, they spoke slander about Rabbeinu and Rabbi Natan. Oy vay, what he suffered in his life, oy vay, oy vay, oy vay..... what he saw and what he suffered for having disgraced the Tzaddik. Who can imagine what he suffered. I think he came to regret from all of this.

There were harsh punishments that cannot be described in words, what G-d pays for the degrading of the Tzaddik. G-d is more strict with the honor of the Tzaddik than with all (the demands of) the Torah!

There will yet be what is impossible to tell, to imagine, to describe. There will be such joy in the world, like none that had been since the Creation of the World, when Rabbeinu is revealed! Rabbeinu said: "The Messiah will give an interpretation of 'Likutey Moharan'." No tzaddik ever said something like this, that the Messiah would give an interpretation of his book. He spoke in brief, only a drop from the sea. This is just a drop from the sea, and less.

A sea, the Great Sea would not be enough to write about the greatness of Rabbeinu, may his memory be blessed.

He revealed a drop from the sea of what he knew, what he merited to attain. This is higher than our understanding, higher than all the world, higher than the Torah, higher than everything. This is the light of G-d himself. This..... this is very awesome. As Rabbeinu says: "A novelty like me was never before in the world!" He had mercy on us and revealed to us a drop from the sea – "A novelty

like me was never before in the world,” this is a drop from the sea, only a drop from the sea, “A novelty like me was never before in the world,” – this is not even a drop from the sea of his greatness, that he is so great that he can rectify us, he will give rectifications to everyone, sick people like us. He will rectify us and all the world, not one will remain without rectification!

It is all for us, our rectifications, and this is still not even a drop from the sea of what he merited! It is all his greatness, how he can rectify people so sick that they have no healing, and he can repair them as well!

Such a force, such wisdom, such a Tzaddik, such holiness – there is nothing like it, there never was before in the world. “A novelty like me was never before in the world,” one who wants to give interpretations can say what he wants, but “What is written does not leave its simple meaning (find source).” He said in short: “A novelty like me was never before in the world!” And the main point is that he can help us even though we are as we are – he can help us, he does such wonders, that he rectifies, he has the power to rectify us entirely. Sick people like us today – they have no healing. But Rabbeinu can rectify, heal and give joy even for cases like these. “A novelty like me was never before in the world,” what is the novelty? That he can rectify us, he merited to this. If he was not such a novelty, he could not rectify.

Rabbeinu revealed a drop from the sea of his greatness, how much we need him. He wanted very much for us to draw close to him and to serve G-d, and he revealed how to serve G-d. He revealed, he rectified us and all the generations, all the generations. Thus he said. I did not say it. Me, who am I? I am Na Nach Nachma Nachman me Uman, that’s all! That is the Rebbe of all Israel and of all the tzaddikim and he is the head of all the Torah, of all..... everything. Never was there a novelty like this in the world, who illuminated his novelty, who can rectify us, such diseases that have no healing – I can heal, rectify even diseases like these.....

We speak, but (people) do not know at all. All the world does not know of Rabbeinu, there were leaders, geniuses and scholars and they did not know a thing about Rabbeinu. To the contrary, the were opposed, they pursued, they degraded Rabbeinu. Oy, what transpired. And now it will be the opposite, what will be..... there is a Gemarrah*, “The Messiah will come in a year of blessing.” Well, thank G-d, this year is a year of blessing.....

(Rabbi Israel is asked if Rabbeinu will rectify everyone.)

Certainly, all of Israel. Only the non-Jews will be like animals, like ants. They will know how to stand all day and eat straw. Rabbeinu will transform the entire world, he transforms, we do not need to wait, he already transformed everything, every one of his words will transform the whole world. Only the non-Jews cannot be transformed, the non-Jews are a variety of animal, a kind of beast, a kind of creature – there is no one to talk to, only the Jews.

Rabbeinu says that all the world are animals, animals that walk on two legs, it is impossible to help them, that is all. But Jews – no matter who he is, he can help him, he will transform them completely, completely, completely. Was there ever something like ‘Likutey Moharan’* since the Creation of the World? Is there anything like ‘Likutey Tefilot’* in the world? Who can say that there is in the world even one word from ‘Likutey Tefilot’? Such a truth, such a teaching, a ‘Likutey Tefilot’ like this was never before in the world!

Rabbeinu said: “G-d is great.... and we know nothing!” Everything is included in this!

“G-d is great and we know nothing,” just within these words spoken by Rabbeinu, in this is included all the Torah and all Israel and all that happened and came upon us and that will come upon us, all of it is included in these words. He spoke in brief, “G-d is great and we know nothing!”

There is more and more and more and more and more that is impossible to describe in words.....

There is more to speak, to speak, to speak, this is not even a drop from the sea of the matter of the greatness of Rabbeinu, and the main point of his greatness is that he can help us. He is the Rebbe of all Israel, he has rectifications for all the fallen people, all the sick people. He said that there are diseases without a healing, and I can also heal diseases like these. Sick people like these – I can help them, even a sick one without a healing – I can heal him!

If we would know this, and believe this, we would be holy tzaddikim like none that ever were before in the world!

The primary point of the Redemption – is the revealing of Rabbeinu in the world, that is the heart and the root of the Redemption. Without Rabbeinu there is nothing to talk about. There is already

‘Likutey Moharan’ in the world, the Messiah will give an interpretation of it, there is already ‘Likutey Tefilot’, there is already ‘Likutey Halachot’, there is already ‘Likutey Aitzot’, there is and there is and there is.....

All of the leaders throughout the world will fall, they will be ashamed, yes. They will say: “What is this, where were we! We had Rebbe Nachman of Breslov and we did not know at all.....”

Such Vitality

(An honored man came to Rabbi Israel, to receive a blessing in his business dealings.)

I lived in this room for one hundred years, now it has changed a bit, but I was in this place one hundred years or more, and I rejoiced and danced every day! I did not have bread to eat or clothes to wear, and I was happy.....

All my friends had houses and food and everything good, and they are already in the ground, under the stones. All of them, all the leaders and the elders passed away, all of them are dead. Where are all my friends, where is all their money and all the bread and everything? Where did it go? Only I remained alone in this world, I remained alone without bread, without money – for free, all of it for free. I had bread and olive oil, and thank G-d I ate to the point of satiation and in joy, thank G-d.....

Oy, fortunate are we that we are Jews and we have such a Torah from G-d, such a Torah and mitzvot* that worth more than all the money in the world! Rabbeinu prepared such treasures for us, such lights, there is now, thank G-d the light of Rabbeinu, Rebbe Nachman in the world, who changes the whole world, he illuminates the Truth in the world. A new and very awesome wonder that was never before in the world, such a light that will change the whole world from one extreme to the other.

The main point is that we need to guard what we have now in this world. Only Rabbeinu Rebbe Nachman can help us, he can inspire us with such wisdom and Torah and knowledge that can change every man entirely. A person becomes changed and is no longer able to tolerate this world, he tastes some taste, he senses in a moment all varieties of odor, all the various foul smells in the world. The world is entirely in error, each man thinks with his wisdom: “Perhaps like this, perhaps like that,” the Evil Inclination closes his hand and asks him: “Come to me, come to me, what do you want? Good, come, take, take.”

A man thinks: “What does he have in his hand..... let’s see if he has some money.”

The Evil Inclination opens his hand, he shows him..... “Aha, this is what I have, nothing! You want money – it is worth nothing, you want cravings – worth nothing. For what?” The person wanders and sees a world that is entirely false, false! Not worth anything!

Oy, we need not speak about how the whole world is in error, Rabbeinu Rebbe Nachman revealed this, he revealed that all the world is nothing. One grasps for money, one grasps for cravings, and does not find anything. Rabbeinu exists in the world and he has such vitality, and he brought such vitality and delight and pleasantness to the world..... like nothing that can be found in the world!

There is great pity on the world that they have a disease such as this. How is it possible to smell the odor of cravings? One needs to flee from them, to search only for life. What do we have from all of life, from all the money, from all the cravings? This is not life, this is death. The cravings are death and (the world) brings to a man all the troubles and all the cravings. Prestige kills a man. All his life and all his money is not worth a thing. What is money, everyone will flee from it as if from..... they will flee from it.

What is this, what kind of world is this? How can one bear an odor like this? This sends out an odor worse than that of a corpse. And all the world chases after cravings and money, but afterwards a man is asked: “What did you gain?”

“I didn’t gain anything!”

A person chases cravings and calls after the money: “Come to me, come to me.” What is in this, in money? What! Paper, another piece of paper, more papers, American ones. All the paper of America and of all the world is worth nothing. What will be, what? Will there be more money? (That)

also will be nothing. Such emptiness, craziness, what is this! It all passes like a passing shadow, truly. A person has no time, he will leave all the money behind and go to the grave.

Oy vay, it is a pity to see such a world, and he has nothing, he is impoverished and has nothing from all the money. One needs to travel through the world and come to know the truth, that the world is entirely in falsehood and has nothing, there is no profit in it at all, it has nothing!

From all the wellsprings, from all the money, from all the cravings, all of it is worth nothing, not even one coin. It is all a ruin. Such a world, a world of cravings, a person is ready and willing to kill himself for cravings. What does he get from this? It is not even worth talking about this.....

In any case I am laughing now, the fact that I am living is a miracle from G-d, I do not know how I am living and present here. I passed through such a world that I feel it is a terrible thing, I could die from the fear of it, how could one bear to smell the odor of cravings. What is this, does it have some name? And thank G-d, I see how the world does not know. How is it that I am placed here and think about the world, "What kind of a world is this, and where are you in it....."

But the important point is that we merited at this time to such a wondrous light that was never before in the world, that will change the whole world and everyone will enter into the Truth. These are such lights, that the whole world will see, each and every one, that everything is false, all worthless. They will cast off all their cravings and will not be able to bear them. They will all know and recognize and they will have..... all the hells, all the varieties of hell, all the varieties of trouble in the world. And the main point is only those who fulfill the Torah and search for the Torah. Our Righteous Messiah will come and reveal to all the world that they are nothing. Without the Torah – there is nothing. The world will look for truth, they will all understand and see that everything is vanity.

I came to the world and search for someone who wants to have mercy on himself, and there is no one, no one, they all search only for money.....

Thank G-d, now I am unique, in that everyone who hears me is very amazed and says: "What is this, he is crazy, this world is nothing?" Yes, yes. Nothing. Not worth anything, even one iota.

In all that I am saying, I am not exaggerating and I do not want to be more sophisticated than the rest of the world. The primary wisdom and vitality is only the Torah, the true wisdom. There is such a light in this world, such wonders that every word is all our vitality. Just to pick up the books of Rebbe Nachman, and we will see throughout the world, that it is in great error. The main vitality comes only from knowing G-d and the Torah, without this – there is no life at all. The main point is only to search for truth, to search for life! Without knowing the truth – there is nothing!

Do you know what is truth? Truth is only G-d alone.

What is truth? We do not merit to understand and comprehend this. The main point is to understand and be aware of what we have, what vitality. In any case I merited, G-d gave me such a gift that is all my vitality and the vitality and joy of all the world. I merited to see the words of Rebbe Nachman, I merited to see what we possess, the light of the world, such wisdom.....

I sense how good it is for me and how much vitality I receive from every word of the Torah. We are the Jewish People, thank G-d we have such a Torah, such wisdom that is the vitality of all the world. The main thing is only the Torah, the Torah of Israel, the Torah and the true wisdom. That is all our vitality.

Wisdom without truth – it is worth nothing!

We need to search within ourselves for the truth (check meaning). Such truth, such sweetness, such a taste, there is really nothing like it in all the world. We have Rabbeinu, such words which are all our vitality, all our soul, everything! Teachings like these, palaces like these, words like these.

Thank G-d, does one need much? Just to take one light, a small piece of paper, one finds such lights therein, which give us life and joy. G-d had mercy on me and I merited to see what there is now in the world – Rabbeinu, Rebbe Nachman from Breslov!

Thank G-d, I have life. I am unique in the world. Thank G-d, I have everything good. And I..... I am already higher than all of you! And thank G-d I suffered and I suffer and I feel such vitality that is not possible to conceive in one's mind. Just to see 'Likutey Tefilot', Rebbe Nachman and his holy student Rabbi Natan. If one sees this 'Likutey Tefilot' that illuminates all the Torah for us, it shines light on all our vitality. Such vitality, such life, what is with you! Just one piece of paper from 'Likutey Tefilot' can transform the whole world!

See, see just several words from the book 'Likutey Tefilot', all the world will come and search, "Where, where is there 'Likutey Tefilot', where is there 'Likutey Halachot?'"

Oh! Such a 'Likutey Tefilot'..... all the world needs it at every moment. All the world! This I saw with my own eyes, I saw 'Likutey Tefilot'.....

Rabbeinu took me for several minutes, and gave me to taste the taste of truth, such a taste, such wisdom, such truth..... there is nothing like it in all the world!

Oy oy oy..... there is already the book 'Likutey Tefilot' in the world, and all the holy words that Rabbeinu revealed in the world and all his holy students. What we have, such life, such good life, such lights, such wonders which were never before in the world. Only a small piece of paper from Rabbi Natan and Rabbeinu, such lights that each word is worth the whole world!

There is such true wisdom in the world, every word is worth millions, billions, only one word. Only one word from Rabbeinu includes the whole world in its entirety!

Rabbeinu Rebbe Nachman, every one of his words will enliven the whole world. Every one of his words enlivens and heals and gives us and all of Israel a good life. He left such teachings for us, such a 'Likutey Tefilot'..... what, you are all crazy!

Oy, Rabbeinu, oy, oy.....

Thank G-d, thank G-d, Master of the World.....

We are the People of Israel, we are unique in the world. We have no work, we only need to dance and rejoice immensely, that we are Jews. When we remember that we are Jewish – G-d had mercy on us and gave us such a Torah, such holiness, such good. The main point is the Torah and the mitzvot* and the Shabbat, "They are our life and the length of our days." This is life!

Oh, Rabbeinu..... every crumb (gives) such lights that are all our lives and the length of our days. There is 'Likutey Moharan', it is enough for the whole world, to bring them such light that all of them will sense the light and cast off all the cravings and will not be able to bear them. To hear just one teaching from Rabbeinu – enough for all the world to see, such joy, such life, there is nothing like it in all the world!

But now the good time is already coming, the time in which our Righteous Messiah will come and everyone will see the truth, that all the vanities of this world are nothing. All of them will see the light of G-d, the light of the Torah, and all of them will want to know what is the Torah. Fortunate are we, how good is our portion, all the non-Jews are not worth anything. All the non-Jews will die from the intensity of the pain they will have, when they see that they have nothing from all their money, all their cravings, it is all not worth an iota.

When I was a child, I saw what I saw, and I see the truth, thank G-d. I had a father, a mother and sisters, a large family, and all of them have pain in their hearts at how they left a life like this, how they left such a Torah, how we left such a light, such joy, who has life like this?

I live a good life, thank G-d, there are not many people in the world like me, that have such delight and happiness. But what I saw, I had connections with major businessmen, with wealthy people, they had great wisdom and all the world regarded them highly and thought that they had wealth and they were satisfied, but the truth – they have nothing. I said to them that all the money and all the business dealings are nothing, for what? And they were very astonished, "There is someone who laughs at us?!"

I saw this and I see this. No, without any exaggeration, I see that we have nothing to do, this world is all vanity, there is nothing in it. Money is not money and everything is nothing, only the Torah and the mitzvot.

There is no joy in the world – only the holy Torah and the mitzvot!

With the Torah and the mitzvot – there is life, there is all good.....

President Shazar said to all the world that they should come to me, he said to them: "None of you have one word of what he has from Rabbeinu Rebbe Nachman." He said to them: "Israel Ber lives life better than all of you!"

They thought about me: "There is a crazy man who learns the books of Rebbe Nachman of Breslov." They think that we are crazy people and say about us: "They don't have time to look for money."

All the world is crazy, are there many people of great stature? Crazy people! Come, come, come, we are laughing at all of them, at all the crazy people, at all the world, we have Rabbeinu, he laughs at all of them!

Here, I am completely, completely far from the world and I have satisfaction here, there is nothing to disturb me, no sophisticates to tell me their truth. I love pure truth. That is the primary point of all the points – pure truth. Truth and faith – two things.

I saw a person who did not take any benefit from all of this world. I knew such a man, for whom all the money and all the world was worth nothing to him. From where does one take this? Such truth, and also such faith..... from G-d, from the Torah. And who can recount, who can imagine how he constantly yearned for truth, to serve G-d. And he inspired me, he did me a great favor, yes. I saw that in this world one does not need all this, a piece of bread and olive oil is enough. I laugh at money!

Thank G-d, I see that G-d has mercy on us, He wants us to serve Him in truth.

Rabbeinu takes souls, virtuous souls, with such a truth that cannot be found in this world, not from this world. Even if one yearns and wants and wants and wants and wants, but there is no truth like this. But this is very difficult.....

Ay ay ay, I saw Rabbi Israel Karduner, I saw how there was a person for whom this world was not important, all the money and all the cravings. I saw one man in the world who laughed at all the world!

(illustration)

A Page from the Book ‘Likutey Tefilot’

In the handwriting of Rabbi Natan

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“Likutey Tefilot like this was never before in the world.
This will be the greatest joy in the world,
It will be revealed – Likutey Tefilot.
Likutey Tefilot creates tzaddikim....”

A New World

(Rabbi Israel and friends sing from the songs of Breslov, **Na Nach Nachma Nachman me Uman.....**

Oy, oy, what I received, what I saw of what is Breslov, this is something new, what Rabbeinu revealed was never before revealed in the world, and it will transform the whole world and guide every person to know why he is living, why he came to the world.

Rebbe Nachman of Breslov is the Rebbe of all the Jews, of all Israel, and he teaches each one and shows him what is a Jew, what is the Torah, what is faith. He can teach each person and grant him a rectification for all his sins, until there will not be any Jew who will be lost at all. Only that all of them will merit to search for G-d, all of them will convert to truth, to Torah, to such a faith that was never before in the world.

The time has come for Rabbeinu to be revealed in the world already, and there will be a completely new world, a world of truth, a world of faith, a world of true wisdom. Such a Torah, such a light, such holiness, such wisdom was never before in the world. This is something new, it was in the world already, but without the root, today it is with the root.

Rabbeinu Rebbe Nachman is the root of all the Torah, of all the tzaddikim!

Rabbeinu reveals and draws down such a light like none that was ever in the world, which encompasses all the delights. Such a light will come to this world, but I do not know when, but soon, not far off. We are now seeing great changes for good concerning the light of the Truth, that Rabbeinu will be revealed and a new world will be created, everyone will cast away the cravings and all of them will want only to serve G-d in truth.

Fortunate are we that today we have entirely new lights, such a light like Rebbe Nachman was never before revealed in the world, and through it all the world will draw close to G-d and to the Torah and to faith and truth. Everyone needs to know what we have today, such lights, such wondrous light like no light that had ever been before. Such a light that is new, and needs to be revealed now, it is higher than everything, we do not know anything of the breakthroughs that are now in the world, there will be a new light in the world, completely new. Thus says Rabbeinu.

Now is the time of the light, the time of the Redemption, I received a note from Rabbeinu saying that the time of the Redemption is very close. It was in a dream, I saw Rabbi Israel from Kardun, and he gave me a scroll in a coverlet, and the coverlet was very beautiful. I did not know what this was, I thought it was a scroll to read. I opened it and withdrew a section from the scroll of the (yalkut – translate), it was a piece of paper, and Rabbeinu (read – clarify meaning) four words: “The time of the Redemption is very close!”

These four words were written in large, very beautiful letters. The paper had such beauty, and the writing as well..... “The time of the Redemption is very close!”

Well, but “very close” can mean a thousand years, this is also very close. What is “very close”? We know nothing, do not know what year, what month, what day. We know only what is written in the Gemarrah – “In Nissan* they were redeemed and in Nissan they will be redeemed,” but which year we do not know. Only “The time of the Redemption is very close,” finished!

Where is the “very close”, when will it be? I wanted to draw out another piece of paper, and see what was written there – no, it was already closed, impossible to take out another paper, that was enough: “The time of the Redemption is very close!”

So, who can give an interpretation of what is “very close”?

Nothing, we know nothing, do you want to know when? Make all the calculations you want. Fifty years have already passed and it still has not been revealed, but now every day more is being revealed, some new matter. Now there will be a completely new world, a world of Breslov!

Who am I to say words like these? Rabbeinu could speak, he said thus. Every one of his words is completely new, completely new! What Rabbeinu revealed – there is nothing like it in the world, there never was in the world. Such a light, such a wonder..... Unique. He is unique in the world, there is no other in the world. All that he revealed, all that he says, includes all the Torah and all..... never before was there a novelty like this in the world, new!

He ascended above all the wisdoms, above all the Torah, above all the tzaddikim, above everything, yes!

He revealed this, one who is a simple-minded fool and does not accept this – he will regret it and overturn. All the liars will go to the grave, all who do not want to submit themselves to the truth will go, go, go, they will be annulled entirely. All the sages will be totally annulled in the face of one word from Rebbe Nachman. All the heretics and all the wicked will return to G-d and to the Torah, and accept the yoke of the Torah on themselves and merit to such a faith that never was in all the history of the world. The time will come when everything will be overturned, and all the world will be only truth and faith. There will be a full Redemption, there will be light of the Redemption, it will come soon, quickly. Oh, what will be.... We do not know what is this, there is already Rebbe Nachman in the world, so all the world will be a different world, a world of the Messiah, it will be a new world.....

Oy vay, oy vay Master of the World, fortunate are we, how good is our portion and how pleasant is our lot. Now it is already known in the world, all the world very much loves and respects Rabbeinu Rebbe Nachman and praises him and says: “A sage like this was never before in the world, a light of wisdom like this was never before revealed in the world.” Never before was there something like this, such a ‘Likutey Moharan’*, such words, such discourses. Only one word from ‘Likutey Moharan’ and ‘Sippurei Ma’asiot’* annuls everything, annuls everyone. ‘Likutey Moharan’ – who ever heard such teachings? Who ever heard such teachings and stories and discourses, never before were they in the world!

Oh, Rabbeinu already exists in the world and he gave us ‘Likutey Moharan’ and ‘Sippurei Ma’asiot’ and ‘Likutey Halachot’* and ‘Likutey Tefilot’* -- he has already created a new world! A new world – not this world, rather a new world of Torah and prayer, a world of serving G-d.

Every word that Rabbeinu revealed in the world – creates an entirely new world, entirely new! Do you know what is ‘Nachman’? Na Nach Nachma Nachman me Uman, that is all, there is already Rabbeinu in the world. There is already Na Nach in the world. What this is, we still don’t know at all, all the world does not know at all what is Na Nach Nachma Nachman me Uman. Na Nach Nachma Nachman me Uman is all the Torah in its entirety and all the wisdom in the world! Na Nach Nachma Nachman me Uman – it is everything!

What I suffered..... I do not know how I live in this world!

All my life, all the world, everyone who saw me in the market would point his finger and say: “He is Breslov, Breslov, Breslov,” I was an object of derision and mockery. I had ten children and did not have anything to give them, not bread and not clothes and not anything.

I was the last. Rabbi Israel Karduner came from Russia, he had drawn close to Rabbeinu, and everyone said that he was such a force, that among the chassidim of Breslov there were none like him. I drew close to him and at that time there was heavy opposition to Breslov, and thank G-d I stood my ground in the war with all the Torah leaders. My family and everyone were also opposed, and what I suffered for being Breslov. But there is such a force of wisdom that gives life and vitality, and that is Rabbeinu, Rebbe Nachman, Na Nach Nachma Nachman me Uman.....

I was more than once near death, with no hope of remaining alive, and thank G-d Rabbeinu revived me and brought me out of everything. And when I sing Na Nach, then all (the troubles) flee. I was already in the hand of the Angel of Death, he wanted to seize me, but I sang Na Nach – then he left, fled, fled!

Now is such a time, never before did we see a man of one hundred and four years, this is something new. I myself am new every day, I do not know if this is my last day or not.

I was five years with Rabbi Israel Karduner, I merited to see a true chassid of Breslov, I did not know that Rabbi Israel would pass away, he lived only approximately forty years, I thought he would live to be an old man, but he was elderly, he came with all the days that he lived, he served G-d and was constantly involved in Torah and prayer and faith and such joy, and he inspired me with such a light..... and also truthful holy people who drew close to Rabbeinu, and there was such a truth, and there will be, this will always exist. There will be such a light in the world, such a wonder that was never before in the world. Now it is going to be revealed and there will be a new world, a new world....

Thank G-d, I am living after seventy years (more than seventy years? Clarify), and I see and feel that I will merit to live a good and long life. Now I want to spend the days of my life at two places, I want to live in Jerusalem near the Western Wall, or to be by Rabbi Shimon bar Yochai in Meron or by other holy tzaddikim, I need to spread out in the world, to wander one time to Shimon bar Yochai, another time to another tzaddik, or another – this is what I need now. I do not have another work, this is the primary work, this is the main vitality in this world, and I need to be one time here, one time here, one time here, to pray to the Blessed G-d. But not – I have no connection to the world, who is the world? The world is the Torah, the truth, the light of truth, Rebbe Nachman revealed that he is entirely new, he revealed such wellsprings of wisdom that were never before revealed even by Rabbi Shimon bar Yochai. He revealed to his holy student Rabbi Natan, he revealed who is Rebbe Nachman, who this is. Such light, such a wonder was never before in the world, it is completely new. ‘New’ meaning that it was never before revealed in the world, if not – then it would not be new. Rabbeinu is completely new.....

The world laughed at me, and now..... now I laugh at all the world!

Do you know who I am? Rabbeinu said to his people, Do you know who I am? No, no, you don't know. I am Na Nach Nachma Nachman me Uman, I am the Rebbe of all Israel! I am the Rebbe of all the Jews!

Na Nach Nachma Nachman me Uman.....

Who knows, who knows with whom I am speaking!

I do not know with whom I am speaking, but words of truth like these, words of faith like these, were never before in the world.....

Kugel* and Chulant*

(In this chapter are brought two of the incredible stories of Rabbi Israel, and you, reader, do not be confounded by these words, to question them, for even in spite of the principle that Torah texts do not leave their simple meaning, these holy words are not to be understood on the simple level at all.)

Kugel and Chulant

This is a good story, when my mother was forty, she gave birth to twins. A woman of forty has difficulty giving birth, and she gave birth to twins, a son and a daughter. I was the son, and the daughter – my sister. Well, do you need to eat? There is here something to eat, thank G-d, all who want to eat, come to the Moroccan Synagogue and eat Kugel and Chulant.

My sister, when she became forty, gave birth to twins, a son and a daughter. The son is me, and the daughter is my sister. The kugel and the chulant are so tasty, and every Shabbat I and my sister make Kugel and Chulant. She makes the chulant, and I make the kugel, that is a novelty. There is enough to eat all through the week. As soon as they hear that there is kugel and chulant – all of Jerusalem comes on Sunday to eat the kugel and chulant. All who want to eat kugel and chulant – come to me, there will be kugel and chulant all through the week.

The son and the daughter also gave birth to twins, a son and a daughter. All of Meah Shearim* and the Hungarian Houses* know about these twins. When Shabbat comes, there is again what to eat, kugel and chulant. All who want to eat kugel and chulant – they should go to the son and the daughter, to the twins. The brother and sister, they have a lot of kugel and a lot of chulant, there is enough to eat all through the week, a great blessing.

My sister – if she gives birth again to a son and daughter, then there will be much kugel and chulant, there will be what to eat.

This is a full story: When my sister became forty, gave birth to twins, a son and a daughter, the son is me, and the daughter – my sister. There is, thank G-d, what to eat all week, kugel and chulant.....

The Story of the Sheep

Listen to this story, this is from the 'Shulchan Aruch'* , on the first page, he brings several stories from Torah leaders. One needs to see the story in the 'Shulchan Aruch', it is not hard to find.

One of the scholars told him not to learn from this book, and he did not listen to the scholar and he learned, then the scholar gave him a curse: "Aha! Sheep will come to your house and eat everything – everything that you need to eat, and you already won't have anything to eat in the night." "I told you not to learn from this book 'Shulchan Aruch', and you learned?! Well, well, there will yet come sheep to your house and they will eat everything you need to eat, and there will be nothing for you to eat!"

And thus it was. Sheep came and ate everything and they did not have anything to eat – the curse was fulfilled!

You did not hear the news? This is beautiful news, I laughed a great deal from this story. I wanted to meet (see?) the one who gave the curse but I could not, for I was filled with laughter. I am telling only what I saw, I saw that the scholar told him thus, and I saw how the sheep entered his house, the sheep were hungry, they needed to eat, they found good foods and there remained nothing to eat. The sheep ate everything, all that he needed to eat – they ate.

The sheep, the sheep, where did the sheep come from? I do not know where they came from, I do not know where they went, they ate everything, nothing remained and they had nothing to eat in the house. Where are the sheep? They ate and left.....

Segulot* and Healings

(A family whose son was slated to undergo an operation, came to receive advice from Rabbi Israel.)

G-d is great and He can grant a healing without operations and without treatments!

I was very sick and all the doctors said that I needed an operation, "Operation, he must have an operation!"

And also the second major doctor said: "How is it possible? He has a growth, it needs to be removed, and if not, it will grow and grow and grow. We must operate!"

And I said to the doctor: "No, I don't want an operation!"

So I did not have an operation and it passed away in peace, completely, without an operation. The disease passed away completely without any operation!

If a person would merit to study the Torah, the words of Rabbeinu, he would have a healing. But he does not rise to the challenge, he is not strong. One needs to be strong. The words of Rabbeinu

are effective, they bring a person such salvations and wisdom and knowledge like nothing that was ever in the world, yes.

There is a miraculous story, of how my daughter was born.....

The birth was in our home, this was in the Old City near the Wall, and the midwife Feigele was in our house.

So, there were birthing difficulties and the doctors said that it was not possible under any circumstances without operating. And I was in the house, I heard and saw how the doctors asked Feigele: "What do you say now?"

Then she said, "Wait!"

They had already picked up their instruments to do the operation, and if there had been a different woman there, she would have told the doctors to do the operation. But she, Feigele, was the one in the house, and she told the most expert doctors in Jerusalem: "Wait! Wait! Wait!" So they did not do a thing, they waited!

And all the time they asked Feigele: "Feigele, what do you say now, what to do?" And she answered, "To wait!"

The synagogue was very close to my house, and Rabbi Shlomo Wexler and I and several other friends did dancing to sweeten the judgments..... until my daughter began to come out miraculously, and thank G-d my daughter is here. She came out without an operation.....

There was one doctor from Tiberias, he was already very old, and he gave treatment to all of Tiberias, and he was my brother's doctor, and my brother worked as a clerk for him (check translation), then I asked him to see me. For fifty years he was my doctor – and now I am his doctor. I teach him how to deal with me.....

Rabbi Israel Karduner ate bread with tea, without sugar, and he was always healthy. He had no dealings with doctors. If doctors were needed, if there were doctors, it was not relevant to him. He was always healthy and always happy!

Rabbi Naftali Cohen had a very serious disease, typhus, an infectious disease. He did not want a doctor, and the neighbors said: "What, he has a high fever, he does not know where he is. Bring a doctor!" Then his wife went to bring a doctor, and the doctor came to Rabbi Naftali and stood by the door, then Rabbi Naftali said to him, "Angel of Death, leave my house!" The doctor was offended and asked, "Where is the door?" The doctor was very angry, he said to Rabbi Naftali's wife: "What is this? What kind of behavior, I've been a doctor for many years, and I never heard words like these!" Then she told him, "He has a high fever, he does not know what he is saying."

There are doctors who are false. They say that they are doctors but they don't know anything. Doctors know what is healing?! They don't know what is healing, they are liars, not doctors. They say that they are doctors and they are liars. Rabbeinu calls doctors 'murderers'!

(Rabbi Israel is asked about a girl who was burned by hot water.)

Concentrate of Wissotzky Tea, make a liquid and apply it to the place of the burn, then it will leave immediately. It will heal the burn instantly, the pains and everything, this is better than all the treatments, all the doctors.

The main point is the liquid of Wissotzky Tea, have no fear, it will immediately heal, renew, everything!

(Rabbi Israel is asked about segulot* in the matter of eating, and various practices according to Rabbeinu.)

Cow-liver is good, it strengthens and heals the body. (There is a principle that eating) a limb strengthens the corresponding limb, for example, (eating) feet strengthens the feet.

The liver of a cow is better than that of chickens, the cow has more power.

Green onions are permitted to eat, the green ones do not have so much poison in them.

Eggs fatten the body. There are those who say that it is not good to eat more than one egg a day, but I think this is not valid. If the body wants (an egg) in the morning and the evening, then perhaps it there is no problem with it. There is a big distance between the eating of the eggs – morning and evening.

It says in Sefer ha Midot*: Looking at the etrog* is a healing for the eyes.

We need to honor and guard our clothes, this is important.

One who attends to a sick person, he is exempt from praying and wearing tefillin*.

There is a teaching passed down among the people of Rabbeinu, that when a guest comes to one's house, he should not lie on the bed until the host has lied on it first, to check if it is satisfactory.

It is a segulah* for any sick person to sleep in a cave where a tzaddik is buried.

My brother Binyamin was sick, he suffered craziness and was very sick, and he slept alone in some cave of an ancient sage, and he had a healing that lasted all his life, he became totally healthy! This happened in a cave of an ancient sage, but I apply it to Rabbeinu as well, there was a sick person who spent the whole night at the grave of Rabbeinu in Uman, in the room where Rabbeinu is buried, and he received a healing.....

(Rabbi Israel is asked about elderly people and the sick in hospitals.)

As long as the soul is still within the man, he needs to be connected to G-d, to the Torah. As long as he still breathes, it is forbidden to do actions either to hasten the process of death or to forestall it. To let him be as he is until the proper time comes (zman ha karov – clarify). When the time comes, the breathe of life departs on its own. When the moment for passing on arrives – even if he will give millions, he cannot add on even one moment. It is all in the hands of G-d, every moment of life.

Nothing should be done either to hasten or to forestall, no! It is forbidden to take any action. It is very good to live here one more moment, one more moment. We have no conception of what this is, no grasp – how such a holy entity can exist in this world. G-d knows, we don't know. The calculation is Above, every moment is in the hand of G-d, not in our hands, the calculation is in the hand of the Holy One, Blessed be He. Every moment that a person lives in this world in faith, in truth – one does not need to take any actions, the time will come. It is forbidden to take actions that either hasten or prolong, forbidden.

It is forbidden to be 'wise' (in this matter), this is considered murder for a minute, two minutes, five minutes – but it is murder. This is very awful. Forbidden to hasten. Forbidden to take actions, that is all!

Those who want to receive an inheritance from the deceased, they scheme, they think of how to end his life quickly, but it does not help them. Only in the time when G-d wants to claim the soul – then it is good. As long as G-d gives life, one needs to give the patient all that he needs, to eat and drink and sleep and rest. Every moment of life is a matter of saving life, it is mercy, charity and kindness. Charity and kindness is the trait of Israel, it is the Torah – charity and kindness, to help a friend if he needs something, to help him, to have mercy, mercy. But not to fear.

May G-d have mercy on all the sick and on all those who have pains, may He heal them, each one, from all troubles.....

Do you pray every day by the grave of Shimon bar Yochai? Mention me for healing, in the merit of that, G-d will help you, "One who prays for his friend is answered first."

I cannot travel to Rabbi Shimon and speak to G-d, but He does what He does, He does not abandon us.....

Prayer and Repentance

(Rabbi Israel is told about a sick person who is in a serious condition.....)

May G-d have mercy, only to pray, to pray. Try to bring him to repent, enough, finished! Repentance – there is nothing (clarify meaning)!

G-d created everything and He creates new things. Faith, faith, I transgressed the Torah, but with faith – in an instant I return, I regret, I return, enough, finished. The main thing is not to lose hope, only to start at every moment anew, "From this point on I am a Jew! I already received the Torah, I will do everything to keep the Torah and the mitzvot*, yes."

One speaks to G-d immediately, prays to G-d that there will be healing – immediately there is healing. We only need to return in repentance, "Master of the World, I did this and this, have mercy on me. It is over, I will not do it anymore, enough."

Prayer, repentance, immediately. And if (it does not come) immediately – again, again, to pray, only to pray. To pray and to mention the name of Rabbeinu and the name of the sick person – immediately healing will come! And if not – then to pray again.

We need to tell the sick person to say Na Nach Nachma Nachman me Uman, good! It has in it all the salvations and all the healings!

Rabbeinu is merciful and he heals immediately! Even a sick person who cannot be healed, even a sick one who has no healing – Rabbeinu can heal him as well. May G-d heal him and give him length of days and years and all the healings and all the salvations that he needs, immediately!

Master of the World, Master of the World, put in the heart of this holy and awesome tzaddik and in the heart of all the true tzaddikim not to hide their faces from me, and to stand by me as upright advocates, to search among my merits and to strive to find good points in me, and speak well on my behalf, that You should draw me close to You in mercy. And give me a new heart and instill in me a new spirit, that I should merit to awaken from now in truth and to return to You in truth and with a full heart. (Ee Shamayim hafginu badi? Translate), all masters of mercy and compassion, have mercy on me, all those lying in the dust, plead for one sunken in the murky depths without a foothold such as me. May the words of my mouth and the meditation of my heart be pleasing before You, G-d, my Rock and Redeemer.

Income and Trust

(Rabbi Israel sings, “**Happy is the man who trusts in You, happy is the man who trusts in You...**”)

Oy, oy, “Happy is the man who trusts in You, happy is the man who trusts in You,” I did not merit to fulfill this.....

I remember when I had ten small children asking for bread, only bread, and I did not have any to give them. I suffered, I and the children suffered greatly from hunger, but even so, if I were to cast this onto G-d – I would have profited more. Now I regret this, but now it is already after the fact. When one has small children who need bread, and he has no bread to give them – this is a great test.

My wife did not want clothes or anything, only bread, and I did not have bread to give her. And if only I had not had mercy on my wife and my children, and to leave everything to G-d, to believe and strengthen myself in trust in G-d – that would certainly be better.

I am here, I tell about the greatness of G-d, that He gives bread to all creatures.....

Ay, ay, ay, “Happy is the man who trusts in You, happy is the man who trusts in You,” to fulfill, to fulfill this – not only to say it. I wanted. Is now the time? No, it is already after the fact. I did not merit, did not merit to stand in the test. I had such wealth in my hands and I abandoned it for money, for income.

I saw that G-d shows that He is the Owner of the House, for me and for all the world!

All of my life, I had doubts concerning this matter or concerning another – what to do, and now I have no doubt that I did not do good. I am embarrassed to tell it, I was given tests and I did not stand in them and did not merit to overcome, I worked and worked and did not merit to this. I had many things – ways to earn money, but if I had abandoned it all to serve G-d, I would have merited and it would have been a different matter.

Ay, I did not do good that I did not merit to fulfill “Happy is the man who trusts in You,” I regret and regret and regret. I want, I want, I want, but it is not possible.....

I have a story to tell, I sat in the yeshiva and wrote fundraising letters for the yeshiva, income. I wrote letters to the effect that there are students sitting and learning Torah, and they need to receive support. Then I said to myself: “Why do I need money, it’s a waste of time, I will not write.” But in spite of this I wrote, I wrote letters asking people to send money, income.

So, I sat at the table and wrote letters in order to have income. A rabid dog came into the synagogue and stood by me and wanted to bite, and if he had bitten me there would already have been nothing to do, then I said, “Alright, income – no! For what, to be attacked by a rabid dog?”

Thank G-d the dog did not bite, but I fell asleep and slept.....

Oy, great mercy on us, on one who (works) without having a real need, and does not merit to sacrifice himself to serve G-d and to cast off all this world entirely, only to be occupied with hitbodedut* and Torah and prayer, that is certainly better. A man needs to know for himself and to pray that he should merit to abandon himself to serving G-d, for every minute of Torah and prayer. It is dependent on the heart of the person, how much he wants it.

It is better when a person is not 'wise' and does not think very much – just to be strong! A hero!

Well, according to one's might, one's heart – one merits to truth!

I saw that the main point is dependent on the heart, according to the will – if a person does not look at all the (worldly) affairs, and casts himself onto G-d, onto faith. Who owes you? The heart owes, if your heart was full as would be befitting, you would gain!

Certainly, all that a person does more in serving G-d, all the better, that is a major principle. But to tell others what to do – that is difficult. According to the present decree he has an income, and (if he chooses to sacrifice more) he does not have an income, and he will have confusions. I do not know, I do not know what to say, it is impossible to dictate to others, it depends on the person himself. If he is ready to sacrifice himself for serving G-d – certainly that is better.

In any case, I do not know what to say, but I myself, I learned in my life that it is better to offer oneself and to cast off everything in order to serve G-d, come what may.....

Well, all the world only speaks about income: "Income, income, income, income..... does he have an income?" Income is a major test. What, the whole world will say: "Crazy, crazy, crazy!" And also one's wife will say "Crazy!" And also the father and the family and all the world will say: "That man is crazy, he had an income but he gave it up in order to serve G-d."

Rabbeinu said: "When a person is lying (im ha reglayim el ha delet – deathbed, grave? Translate) on his deathbed – then he deeply regrets not having listened to me!" Well, fortunate is one who listens to Rabbeinu and strengthens himself to stand in opposition to the whole world!

No one wants to lie with his feet to the door (again, exact transl), because then he will regret all the vanities of this world. That is what will be. All the cravings, for what? To cast away all the service of G-d for income?! But the truth is, "Fortunate is the man who trusts in You."

I also wanted like everyone, I wanted, but I did not have true intelligence, I ought to have thrown off everything and been involved only with Torah and prayer. Now I feel this, to this day I regret, but it is already after the fact, what can be done? It is impossible for me to do anything about it, the time has passed.....

I heard from one who told some story, a woman asked one of those serving G-d to do a mitzva*, she received a letter from her son and she did not know how to read, so she asked the man to read the letter for her, so she would understand what was written in it, she did not know the contents.

So, he read the letter and saw that her son had been sick and passed away!

He did not want to tell her openly what was written there, it was written there that her son had passed on, so he told her that he did not know how to read what was written, if it said 'niftair' (died) or 'piftair' (a nonsense word), and she did not know the meaning of 'piftair', so he said to her again and again: "Niftair, piftair," and again she did not understand what was 'niftair' (also a nonsense word, due to the change in pronunciation). So she said: "What, what does it matter to me 'niftair piftair', the main thing – does he have an income?"

She shouted and said to him: "Niftair piftair I don't want to know, that's not important. I only want to know if he has an income!"

Thus is the whole world: "Income, income....." Income, the meaning of the word is to work constantly only for money. He has no time, he is in a hurry to get to work. What is money for? For nothing, what is there in it? But when a man is lying with his feet pointed toward the door, he regrets deeply that he went after income, income, income. Then he knows already that he abandoned everything for money, for emptiness.

We need to give everything to G-d, the income and the sleep and the eating, to serve G-d!

This is a good story for the whole world, "Oy, niftair piftair, what do you want from me, the main thing is does he have an income?"

Yesterday a man came to me and said: "I do not know what to do, thank G-d I have an income, but it is with women who come and buy, and it is immodest. What should I do, should I abandon the income or not?"

All the world, "Income, income, income.....", but the chassidim* of Breslov did not have an income, it was difficult for them to get married, for how can someone get married with no income?

The parents would say to their daughters: “You need

to marry, but Breslov you cannot accept, how will he have an income? Go away from us!”

According to the world, one who abandons income is crazy, but according to the truth, one needs to cast everything onto G-d, onto serving G-d.

There is such luxury in the world, such wealth – Torah and prayer. I also want, but now the time has passed, it is impossible to do anything!

I heard that there is someone who wants to ask me what to do, he wants to serve G-d, but what will be with income? His mother said not to look for a wife until he will have an income, so I want to go to him and tell him: “Income – only with G-d!”

When a person is lying with his feet to the door, then he will have an income.....

Tikkun Chatzot*

(Midnight, near the forests of Rabbi Shimon bar Yochai in Meron, Rabbi Israel strengthens a chassid* to rise at midnight.)

In spite of all the words of the opposers, I overcame them and did not pay attention, and suffered everything. I saw that the words of ‘Likutey Halachot’ are such words that instill our true purpose in a person’s heart.

I also wanted to rise at midnight, but this was very hard. But he, Rabbi Israel Karduner, he rose at midnight with such longings for G-d, he left the room with the bed in its place, and went out to the forest.....

Going outside the city is always difficult – in the winter, in the summer, always hard. There are rains and cold, but with him, all this was not relevant, he was such a hero.... he went even in the cold, in the winter, even in the rain, he woke at midnight and went to do hitbodedut*, to speak with G-d in the forest. This is a very great thing, above nature, he overcame his body and subdued it!

I also wanted to rise at midnight, “What, midnight, how is it possible to sleep?” This was the hitbodedut* of the holy Ari and his holy students. ‘Tikkun Chatzot’*, ‘Sha’arei Tzion’*, there are several chapters in the book ‘Sha’arei Tzion’, and one of them is ‘Tikkun Chatzot’. And this is very difficult, every day when midnight came, I wanted to sleep!

So, I bought a clock and (pachim shel nefet – translate), so that the sound would be louder and would wake me, I entered a store and I did not have money at all. Well, I wanted to buy a clock and I did not have even one coin on me. But the owner of the store sensed and saw how all my life-force was tied to this clock, he did not think very much, he said to me: “I will give you the watch, when you have money, pay me.”

I was the only one who bought a clock like this, every five minutes it woke me, again and again and again. I thought: “What is this, Rabbi Israel, would you leave me? I cannot rise at midnight, what will be with me?”

Oy vay, oy vay, Master of the World.....

The body wants to sleep, wants to return to bed and sleep. It is very hard work to rise at midnight, but I saw how Rabbi Israel rose, he was a good soldier, he served G-d with such a strong force..... how is it possible not to say Tikkun Chatzot*? He went to the fields, there were no people there, midnight is the time of the best sleep and the people are all asleep, and also all the yeshiva students would stay up until midnight, and at midnight they went to sleep. And he woke at midnight and spoke with G-d, he practiced hitbodedut* before G-d, it was such a level of hitbodedut that he aroused a mercy which is beyond this world. The world does not know of this at all, to rise at midnight and go to the forest is only the work of Rabbeinu. What, who can reach this, who can maintain this level, what kind of work is this? This is work more difficult than any in the world! Oy, oy, what does Rabbeinu want from us? Why did he give us Chatzot (midnight)? It is so hard. Rabbeinu gave us only what is hard – Chatzot, hitbodedut*, to go to the forest. All that is hard, needs to be done for G-d!

It is a miracle and a wonder that I am alive and that I am sitting here and telling and speaking about Rabbi Israel and Chatzot, what work the Breslovers did, the people of Rabbeinu. Rabbeinu gave them hard work – Chatzot! What, is this a time to cry? Usually, this is the time of sleep, all the world is sleeping then. Rabbeinu chose the most choice time of sleep for us, “In the winter, in the winds and the rain – rise and go outside! Through the trees – go there!”

Oh! Something like this, work like this..... to rise and speak with G-d. If only you would go with this, with Chatzot, we would wake up the entire region, it would bring an arousal to all the surroundings, this is not insignificant, the self-sacrifice involved in this, this is our self-sacrifice. If we merited, we would pray with such arousal that it would waken the whole world, yes. When we will rise at midnight and scream in the fields, then all the surroundings will hear, “What is this, who is there? Crazy people!”

We give all our life-force to G-d – Chatzot!

Oy vay, oy vay, just to see Rabbi Israel was enough to know from Rabbeinu, he was the merchandise of Rabbeinu. One who heard his prayers and hitbodedut*..... it could turn the whole world into tzaddikim.

One who only heard the prayers of Rabbi Israel – was made holy and pure, a holy and pure tzaddik!

I saw one of the people of Rabbeinu, Rabbi Israel Karduner, how he served G-d, with what strength, with what wisdom, with what attachment. He was entirely absorbed in G-d, entirely. And what he suffered in this world is impossible to understand and conceive, how such a thing is possible. He was so filled with might and strength, without strength like he had, it would be impossible to achieve what he did. I saw such wonders, I saw how Rabbi Israel served G-d with such self-sacrifice..... midnight is very difficult work, and he went out to the field, in the night, no one knew that he had gone, where he had gone, where he was. He was in the forest and he cried before G-d and prayed for us, to rectify us. Rabbeinu tells in his Stories of the Princess who ran away, she went to sleep, and in the morning no one knew where she was, she was lost. The King said that the ‘No Good’ should take her, and the Second to the King – he sacrificed himself and went to the fields to search for the Princess.....

This is such a force, Rabbi Israel was able to rise at midnight and go to the forests, and he had business to do, he spoke with G-d, yes. I did not sleep, when midnight arrived, I saw Rabbi Israel, even in the times when he was sick he rose at midnight and went to the forest and cried before G-d and spoke with G-d. He would speak with G-d and would cry until he became a tzaddik, a holy tzaddik.....

All that you hear from me – it is all not even a drop from the sea. “Tzaddikim become similar to their Creator”, even though it is impossible to envision G-d – yet the tzaddikim, “Tzaddikim become similar to their Creator!”

In particular, I saw such wonders, wonders from the World to Come, such wonders..... wonders, wonders, wonders, I only saw and heard Rabbi Israel Karduner pray – enough!

I saw only Rabbi Israel, and heard what I heard, these were such wonders that were above all the wonders. Never before were there revealed wonders like these in the world, there are no words to speak! And I only heard and saw the work of Rabbi Israel – I did not need anything. He had a drop from the sea from Rabbeinu.....

Oy oy oy..... how many words Rabbi Israel spoke with me, all his words had the intention that perhaps he would succeed in instilling within me some word, some light of G-d, perhaps I would have some good from this. And thank G-d he succeeded, and I sit here and I speak and tell of the wonders I saw, such wonders..... Chatzot!* Like nothing seen in all the world.....

Thank G-d that there are places like these in the world, that no one in the world knows about. The world does not know, all the world studies and does not know the way of truth and the holy way of Rabbeinu. No, all the world does not know of this, the world thinks: “What is this, Chatzot?*" At midnight one needs to sleep.”

And Rabbeinu gave us the opportunity to fulfill the Torah and the mitzvot*. He practiced hitbodedut* before prayer, he taught his people the matter of hitbodedut. Rabbeinu gave us prayer, according to the world prayer is a joke, they think: “What is hitbodedut, what is it to speak to G-d?*" But with us this is a major principle. The world does not know what is prayer, what is Chatzot*.

Without Rabbeinu, one is like an orphan! He is missing the primary point!

We live and were created for the Torah, to learn the Torah and fulfill it. The Torah is not for our own ends, not to be a Rabbi, not to be famous.

The people of Rabbeinu were tzaddikim, all their lives were given to rising at midnight and telling G-d of their struggles, all their falls, all their cravings. They fulfilled the Torah with self-

sacrifice, for every point of the Torah they sacrificed themselves. Enough for me to have known one of the people of Rabbeinu, Rabbi Israel Karduner. I already saw our Righteous Messiah, this..... Rabbi Israel Karduner, he was tied and attached to Rabbeinu with such self-sacrifice and with such wisdom that is impossible to speak of verbally. No, impossible to tell, to describe and to imagine. It is impossible to tell of his praise and to speak some word, he was tied and attached to G-d with such force, with such wisdom that never was. New.....

The time of midnight is six hours into the night, always. In the winter, in the summer – six hours into the night is midnight. We say Tikkun Chatzot*, there are books, supplications, ‘Sha’arei Tzion’*. ‘Sha’arei Tzion’ has the Tikkun Chatzot and prayers for every day of the week. Sunday, Monday, Tuesday..... and afterwards one talks to G-d, there is hitbodedut* and one begs to G-d in the prayers of midnight, “What will be with us?”

We need to speak with G-d and tell Him everything, perhaps one fell into some craving, tell it immediately to G-d, “Master of the World, I fell, I did such and such, forgive me, help me from now on, that I will not do it again....”

I saw how Rabbi Israel said Psalms, how he prayed, he was constantly tied to G-d in faith and joy. He would say Tikkun Chatzot and also other prayers and Psalms. He cried before G-d that He should forgive him, and help him to fulfill the Torah, perhaps he had had a lapse in the night, perhaps he had fallen into some craving, then he would speak and tell it before G-d, “Master of the World, I am such and such, I ate, I drank, I am such and such.....” He cried before G-d that He should help him to overcome and to conquer his evil inclination.....

Aha! How Rabbi Israel said Tikkun Chatzot*.....

It was a sort of hitbodedut* in which he would plead before G-d to help him, to illumine the world with the light of Rabbeinu, which is the main point and the basis of all service of G-d, of everything!

‘Likutey Tefilot’, ‘Likutey Moharan’, this illuminates the world with such light that a person flees from sleep, breaks sleep with a great might, with such a force.....

Oy, oy, if I had not received – just to see the service of Rabbi Israel, how he was always with G-d. How was his midnight, he went to the forest in the night at a time when it was dangerous, there were murderers and robbers. Turkey was occupying. And how he pleaded such pleas, such weeping, such a heart, such longings..... such a thing is not known and not heard of in the world, it is a great secret hidden from all the worlds. This is only Rabbeinu!

And his primary service was his longings that G-d would have mercy on him. Something like this is not seen in all the world, such longings, such a heart..... how was he in this world, how?

Oy, oy, there are no words to speak, to describe, impossible to describe such a thing, this is a spiritual thing. But Rabbi Israel inspired in my heart, his voice is embedded in my heart and in all my limbs, he would hum such a melody..... the melody of the Messiah!

Oy, oy, such longings..... to hear a voice like this, a voice of such longings, such weeping, such attachment, one who merited to touch, to listen to the Tikkun Chatzot* of Rabbi Israel, it was a sort of hitbodedut* and such longings that I would give the entire world, all that he wanted – I would give him as a gift.

I learned in a yeshiva, and in the yeshiva there were scholars and they learned in the night, but something like this, that he inspired the heart with the matter of Tikkun Chatzot*..... this was a matter of hitbodedut*, every word was a sort of hitbodedut to G-d that He should have mercy on him. One merits to receive this only with Rabbeinu, such a heart and such pleas cannot be found, cannot! This is sealed and hidden from all the world.....

Aha! Midnight, Rabbeinu.....

The Members of the Great Assembly established three prayers: The Morning, Afternoon and Evening Prayers, three prayers. Rabbeinu came and added another prayer – Tikkun Chatzot* of the holy Ari*, “Tikkun Chatzot is necessary!” This is Rabbeinu, what he does for us, he said: “Tikkun Chatzot, the fourth prayer!”

Tikkun Chatzot of our Rabbi the holy Ari is from ‘Sha’arei Tzion’*, this is the establishing of four prayers – one prayer more. It is a kind of hitbodedut* and such longings, the prayers of midnight, such arousal.... Such arousal that is nowhere else in the world!

The holy Ari revealed this, and Rabbeinu gave it to the whole world, “Midnight, get out, get out of bed!” We need to sacrifice ourselves for this and not to listen to any voice in the world! Our

Rabbi the holy Ari established Tikkun Chatzot* and Rabbeinu gave the whole world a rectification through this.....

According to most of the world, Tikkun Chatzot is for special people. "What, for simple people to pray Tikkun Chatzot? Who are you? Is Tikkun Chatzot for you?"

Rabbeinu came and gave it to everyone: Chatzot! Chatzot! Chatzot!

What this is..... the opposite of the world, they think: "What is this, only the crazy Breslovers rise at midnight, that is the most choice time for sleep, the primary time for sleep is after midnight, what is with them? What do they want? They are crazy! They rise at midnight and go to the fields, there there are wild animals and snakes and spiders and Arabs and evil powers!"

With Tikkun Chatzot* one destroys all the evil powers!

And Rabbeinu said thus in this language: "If I had an only son, I would send him out to do hitbodedut*!"

Yes, to the fields, what is so bad with fields? One could think, "Why specifically in the fields? In one's room is not good? In one's room is also good."

But in the fields it is better, in the fields no one knows, one comes back in the morning and no one knows what he does in the middle of the night before the prayers.....

Rabbi Israel would rise at midnight, no one knew, and he served G-d hiddenly also from me, only occasionally I merited to see a bit, not everything. And when it came time for the morning prayers, he was obliged to interrupt, he sacrificed himself to interrupt in order to pray the Morning Prayer. He had so many words to say to G-d, to speak and speak and speak..... such weeping, such longings, the world knows nothing of this!

What, without Tikkun Chatzot*, is that Breslov? To enter into Paradise, into the morning prayers without Tikkun Chatzot? What kind of prayer is that without Tikkun Chatzot?

Oy, the Tikkun Chatzot of Rabbi Israel, oy the Chatzot of the people of Rabbeinu, such a Chatzot..... anyone with some spark of the feeling of Chatzot, it is all of Judaism, all of the Torah, all of faith, all of self-sacrifice – Chatzot! One word – Chatzot!

Oy, the prayer of Midnight, oy, the supplications and prayers of Midnight, such verses that arouse the heart. In the morning when one starts to pray, one prays a special prayer not from this world. Chatzot makes such prayers, oy vay.....

He would rise at midnight and go out in the winter to the mikveh* in Tzfat, in the night it is very cold. He went to the cold mikveh without a light and there was such deep darkness that one could die, and he went thus to the mikveh in the rain, in the water and the winds, he went out to the forest.....

Well, all of Tzfat were asleep, only one Breslover was awake, no one knew how Rabbi Israel sacrificed himself for Midnight. What, he was flesh and blood like us, it was hard for him also to rise at midnight and go out to the forest. I saw how Rabbi Israel went in simple clothing, and his body was skin and bones, Rabbi Israel's body was not pleased with him, Rabbi Israel gave his body bread and tea. And also he would do fasts from midnight until noon. He would pray Tikkun Chatzot* and the Morning Prayer and hitbodedut*, and who knew his cries, his longings, his midnight prayers for the destruction of our Holy Temple, his heart and his feet and all his body, oy, oy.....

Rabbi Israel went at midnight to the Western Wall at a time when it was dangerous due to the non-Jews to go there, the Wall was amidst the non-Jews, the Temple Mount was in the hands of the non-Jews. I was there in that time, I was there and I saw how he sacrificed himself, that perhaps a non-Jew would come and murder him. He gave everything to G-d. And he had such longings, such holiness..... only to hear the recital of "We have been guilty, we have betrayed, stolen, spoken (dofi – translate), sinned.....", and so with all the words he said before G-d.

Oy, I heard how he would say: "We have been guilty, we have betrayed, we have stolen....." When he said: "We have stolen, we have spoken (dofi), we have sinned, we have been evil, we have been brazen.....", it was a miracle that any vitality remained in his body, the way that he felt, he told all his heart before G-d, all his troubles, he aroused such mercies.....

Tikkun Chatzot, what this is..... what he felt, how he would plead and weep before G-d, such hitbodedut*, such words, such longings, who can describe or imagine how every word sounded. Enough just to hear "We have been guilty", and after that "We have betrayed." It is a miracle that he remained alive, this was a great miracle from Heaven. He could have expired from the intensity of the anguish, "We have been guilty, we have betrayed," he related all the words to G-d, "We have been guilty, we have betrayed, we have spoken (dofi)....."

Rabbi Israel, may he rest in peace, said Tikkun Chatzot* in the night, what it was, what it was..... such secrets, oy vay, Rabbeinu, Tikkun Chatzot.....

The Midnight of Rabbeinu and of the holy Ari, Rabbi Israel had hitbodedut* in these hours and he spoke with G-d, “We have been guilty, we have betrayed, we have spoken (dofi).....”

Every night he would rise for the Midnight of our Rabbi the holy Ari, he had such a hitbodedut*, who can describe or imagine what there is in the world? Such longings, such secrets, he truly left the world, as if he had already passed away. When he said: “We have been guilty, we have betrayed, we have stolen, we have spoken (dofi).....” Who can imagine or describe longings like these. “We have been guilty, we have betrayed, we have stolen.....” He opened the treasures of G-d.....

A Letter from Rabbi Israel Karduner

That he wrote to his student and friend

Rabbi Natan Beetlemacher (from Teraviche)

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“He would speak with G-d and would cry until he became a holy tzaddik.
He opened up all the treasures of G-d.”

Blood to Silence*

(Rabbi Israel encourages chassidim who were chased, while trying to distribute the holy books of Rabbeinu.....)

What you can do for the good of Judaism – don’t be afraid! Don’t be afraid at all! Know that you should not be afraid of any force in the world. G-d is with us, yes, do not be afraid at all! Do not be frightened by the falsehood!

Oh! How good and how pleasant, how good it is to suffer humiliation and being abused (shficut damim – check) for the sake of the Truth, for G-d, for the Torah. How good it is to pass through this. Rabbeinu speaks in ‘Likutey Moharan’, in the teaching ‘Call to Yehoshua’, Rabbeinu says: “The main repentance is humiliation and being abused.” We need to transform ‘blood to silence’. Not to answer to the opposers, only to be silent, ‘blood to silence’. What is bloodspilling (abuse)? Silence!

All those who merit to draw close to Rabbeinu suffer very much, for all the world hounds them, humiliates them. But this is a great gift, for all that one suffers for the Truth is very good. Oh! If only I had known this, how precious are humiliation and abuse, I would have prayed to G-d to give me more and more and more!

When I see what condition I am in and also my children, I already become confused and I do not know what is with me! All of you do not know what is Breslov, I came close to Rabbeinu approximately seventy years ago, and I managed to suffer from this, and what I suffered..... the place where I sat in the yeshiva was the root place of the opposers. Major figures, chassidim, elders, and they were all opposed to me and called me ‘Traitor’. I was lowly, below the earth, and I suffered what I suffered, what is impossible to relate and impossible to describe!

Oy vay oy vay, what I endured and what I suffered, and at that time I suffered intensely, abundant troubles, and I was not at peace with it, but now I see the great value of the torments and the pain that one endures for something of holiness. I am very happy that I merited to draw close to

Rabbeinu amidst torment, amidst great pain and a broken heart, to the contrary it is very good to come close to the Tzaddik amidst suffering, I am delighted with myself from what I suffered, I suffered intense suffering, and thank G-d I received through this a gift that cannot be described, now I think, if only I had suffered more and more and more, it would have been better.....

Thank G-d, in the time that I passed through what I did, and I did not have bread for my small children and not for me; I also need to eat. I did not have for me, and not for the children, neither clothes nor shoes nor bread nor money nor anything, and I suffered it all for the Truth, for Breslov. I do not know how I survived and how my children survived, it is above nature, I live miraculously! But thank G-d I am alive, G-d wants it thus. This is from the greatness of G-d and His wonders, "What are we, what is our life," who can imagine the greatness of G-d.....

Oy, oy, I also endured all varieties of opposition and mockery and lowliness, what I suffered only due to having the name of Breslov, 'Israel Ber Breslov'. I had several tests, everyone laughed and ridiculed me a great deal, all the children, big and small, and all the scholars pointed with their fingers: "Aha! Look, he is Breslov, you see?"

"What does it matter to you, so there is a Breslover, so what?"

"What do you mean what does it matter to me, he could take everyone!"

There were some who had fear of Heaven and they were afraid to laugh at me, but there were major rabbis who said: "No, no. We need to distance him, we need to cast him out! He learns the books of Breslov all day, you know about this!"

All the world was angry with me, no one wanted to greet me. When I travelled to Jerusalem, which was the City of the Torah, Jerusalem is filled with Torah giants and sages, rabbis, and I came from Tiberias to Jerusalem, it was a major trip, I arrived and no one wanted to greet me, "He is Breslov!"

All of them looked at me with sour faces, "Israel Ber came from Tiberias," they thought: "Should we greet him or not, what to do?" There were those who wanted to greet me but they were afraid, so they made a compromise, they greeted me quickly, in a whisper and secretly, that no one would see, no one would know that he was greeting Israel Ber, he learns the books of Breslov.

Who can describe or imagine what it was like in the world, all the world spoke of Breslov, Breslov, Breslov. I did not know of this, why did they speak so much about Breslov, and what I suffered..... all of them laughed at me, and I accepted it and said: "Good, good, give me more!" Such gifts.....Aha!

Thank G-d, I accepted everything with love, with joy. This was all my vitality. All of them were false, I suffered humiliation, but the immense honor was greater.....

My children were in danger, one of my children suffered many years from hunger, he had a headache from the hunger, and in a short time he escaped from this.

I saw another one of my sons who needed to eat, and people came to me from the yeshiva in Hadera and I had two sons, so they said to me that they would accept the two sons, and the children would sleep and eat with them in the yeshiva, but I did not pay heed to this, I wanted my son to learn in Jerusalem.

Well, those from the yeshiva departed, but I saw that this was hurting my son seriously, he did not eat, he was in danger, so I wanted to save him, I said to him: "In Hadera you will have a yeshiva, a dormitory. There is food, drink and a place to sleep. Perhaps you should go to yeshiva." But I did not have money to pay for the busride, what to do? It is not done, to travel without money, without money one does not travel. And I stood with my son to travel to Hadera, then people said to me: "Go to the manager of 'Egged'* and tell him to give you a ticket free of charge."

So I did thus and succeeded, and the manager of 'Egged' gave me a ticket for free. And I came to my son, and he heard and saw this, how I had asked for a ticket free of charge, then he was broken by it, he came to the yeshiva with such a broken heart, "What is this, where does one see something like this?"

That I am sitting here and I am alive, I don't understand it!

One time on the eve of Shabbat, I did not have money to buy challah*, and I needed to go to the mikveh* and I did not have money to buy challah, then someone, some rabbi, gave me fifteen agurot* for challah.

So, I went to the mikveh hurriedly and immersed and got dressed and went to buy the challah, and thank G-d there was challah in the store. Alright, the clerk gave me challah worth fifteen agurot,

and I put my hand in my pocket to bring out the fifteen agurot.... and there was no money! I had hung my clothes on a hook outside and someone took the money and I did not find the money in my pocket....

Well, now it was close to Shabbat, already time to light the Shabbat candles, and how would I have challah for Shabbat and what would be, what could I do now? What to do? Then I decided: "Come what may!" I would go to that rabbi and explain to him what had happened, even though he could say that I was an expert deceiver. I said: "Come what may, let him think what he will think, I will go to him and explain to him what happened." I went to him and told him, and he understood from the words that came from my heart, he felt that this was true, that I was not lying, so he immediately brought out fifteen agurot and gave it to me, and I went to buy the challah again....

There was also a story with Rabbi Moshe Rosenthal, he was a yeshiva student and was not wealthy, and then, several years ago, every coin was a major sum, and I was in the synagogue with him and said to him that I needed bread for my children and I did not have any to buy it. And he gave me a half a shilling, which is two and a half agurot, he brought out the money and gave me for the bread.

Alright, I put the money in my pocket and I went joyfully to buy the bread, to bring bread to the house. I went to the store, and at that time a half a shilling was worth two loaves of bread, two kilos for two-and-a-half agurot.

Alright, the salesman gave me the bread, but I put my hand in my pocket.....there was nothing! The half-shilling had disappeared!

So, I did not have bread, I could not take bread without money.....

I had neither money nor gas nor anything. There was one opposer who collected charity, and I told him: "Today is Friday and I don't have fuel or anything for Shabbat."

He was poor and his wife was pregnant and she needed urgently to eat and he did not have money or anything, but he did not leave me, his sons had a store, so he took money from his sons. First he gave me money to buy a gas canister, that first of all I should have a means to cook, but he did not have more money than this to give me. So, thank G-d I already had a gas canister, but food to cook on the canister I did not have.....

I had a relative, Moshe Barzel, he had a store in the Old City, and thank G-d I had enough for Shabbat.

I saw a great deal of bread in the store, and I did not have a bit of bread, and I did not have a single coin. Well, if there is no money there is no bread. And also I would leave the house to travel and would not leave a single coin, I travelled on every occasion to Meron, to Jerusalem, without a coin, without a bit of bread, without money, and I did not even have water, thus was my life.

By nature I am bashful, I cannot ask people to have mercy on me, to give me. By nature I am very bashful. So, I suffered and suffered..... and thank G-d today I am happy!

Everyone was amazed at my wife, how she maintained such a life, they thought: "Even if we had lived with our husband twenty years with fifteen children, we would divorce a husband like this, who does not provide an income and has no mercy on the children."

My children and I were in danger similar to Rabbi Nachman of Tulchin, he went to Lemberg to buy paper to print 'Likutey Halachot' and he did not even have the travel fare, he needed to travel and he did not have bread to eat or money to travel, and also his wife and children did not have even bread in the house, and thus he travelled to print 'Likutey Halachot'. Then the wife of Rabbi Nachman of Tulchin went to Rabbi Natan and told him: "Nachman went to print 'Likutey Halachot' and did not leave even one coin for bread! Know that you both will find me and the children dead from hunger in the house. We have nothing to eat!"

Then Rabbi Natan sent to Rabbi Yitzchak the letter of Rabbi Nachman of Tulchin's wife, in which she wrote: "It is a miracle that we are living from day to day!"

Rabbi Yitzchak was very wealthy, he had many pockets for this person and that one (he sent money to the Breslov people), then Rabbi Natan wrote to him to make another pocket and give money for bread for the wife and children of Rabbi Nachman Tulchiner, if not – they would be found dead. Thus was printed 'Likutey Halachot'!

Rabbi Nachman Tulchiner went to print 'Likutey Moharan' and 'Likutey Halachot', and thank G-d he succeeded and printed 'Likutey Halachot' in large and elegant print, such elegance, a quality of paper that is not seen even today. In Lemberg there were very high-quality printers, they had a beauty that made a commotion throughout the world. I also worked with these printers, they accepted everything.

And he returned from Lemberg and brought the 'Likutey Halachot' to Rabbi Natan. Such self-sacrifice, such a strength and might, it was above nature, above the whole world. He travelled to print 'Likutey Halachot' and did not leave even a morsel of bread for his wife to eat, thus he travelled to Lemberg to print 'Likutey Halachot'.....

Oy oy oy..... then, in the time that I went through what I did, I did not know what to think of it, it was difficult for me. It is written in the Gemarah: "One who comes to purify himself – they purify him," so I thought: "So, why do I have torments like these? I want to serve G-d in truth, why do I have torments like these!" It was difficult for me, "Why?" But that was then, now I see with all the more time that passes, I see and understand and comprehend and recognize that this was such a good, beyond limits. Now even if I were to give millions – I want a bit of persecution, humiliation, troubles, where are they? Unattainable! Only in that period, there was what there was and it was all good, all for the generations to come, to see what is Breslov and what force is in it!

Oy oy oy..... I am so accustomed to such lowliness and to endure tribulations, I am already used to it, and thank G-d everything came in its proper time, it was all saved for this time. I needed to receive from Rabbi Israel Karduner and the only possibility for this was through humiliations and degradation and the torments I suffered from everyone, and thank G-d I was strong. Everyone would speak, my family and all the city and all the world, and I was alone against all of them, how is such a thing possible? What I suffered, what I endured..... there are no words to describe. As much as I would tell, it is nothing!

And also I drew Shmuel Horowitz to Breslov. He was connected to a certain branch of chassidism, and thank G-d I spoke with him about Rabbi Israel Karduner and Rabbeinu, and he drew close immediately. He cast away all the wisdoms and all the challenges, everything. I explained to him what is Breslov, and told him of Rabbi Israel, of how he rose every night at midnight and went to the fields. I saw this with my own eyes, I could not do such a thing, I fell, but Rabbi Israel was a strong man of might, he stood with great determination before G-d, he summoned his strength like a lion, rose up in the morning, in the night, so that he would arouse the dawn.....

Shmuel's mother and father cried profusely about his becoming Breslov. His father wrote to his mother telling her to do everything she could to prevent Shmuel from being Breslov, and his mother was as if she had passed away from the intensity of the anguish, and she would cry, "Oy vay, my son became Breslov, why must you do like that, why specifically Breslov? Another branch of chassidism will not do?" And his father wrote to him, "Idiot!"

They were truly holy people, from the family of the holy 'Shlah'*, and his father was a major rabbi in America, a great and very famous rabbi, he was a great thinker. He was opposed to Breslov, and he asked Shmuel: "Have mercy on yourself and don't be Breslov," and Shmuel was strong as iron, he was strong and stood his ground and said to his father: "I am only Breslov!"

His father was very important to Rabbi Kook*, and he asked Rabbi Kook to make efforts with all his might to extract Shmuel from Breslov, and Rabbi Kook answered him: "Why are you crying, it is not so bad, let him be Breslov."

His father cried so much before Rabbi Kook to use strategies to distance his son Shmuel from Breslov, and Rabbi Kook saw that he was in much danger, he could die from the intensity of the pain, from the greatness of the anguish, so Rabbi Kook wrote him a letter, "Not to worry, let him be Breslov. Do not worry about him, you will receive much satisfaction, he has good children."

Rabbi Kook received me and told me: "There is only Breslov in the world!"

Shmuel was engaged in Jerusalem with a match of the highest lineage and the most beautiful. In Jerusalem lived the Torah master Wellenstein from Hungary, he was a major rabbi, a major Torah scholar, and his family accepted Shmuel as a son-in-law, they gave him a daughter from their family and Rabbi Wellenstein was astounded by Shmuel.

It was good that Rabbi Shmuel Horowitz had written a book ('Yemey Shmuel'*), that we could have some trace of an impression of him. Shmuel and I are one, we merited to draw close to Rabbeinu in a time when the world, all of Jerusalem, were opposed. It is a great miracle that we remained with Rabbeinu, all of the Land of Israel was opposed to Rabbeinu.

Rabbeinu said to his people: "I brought you a gift from the Land of Israel." What was the gift? "Controversy!"

"You are not considered as my people. There will be a time when all the world will oppose me, and then one who stands with me – he will be one of my people, but you are not."

Rabbeinu said: "Give me boards and stones, and I will build awesome buildings!" It is very good to forge valuable tools, from controversy is created tools.
Stones and mortar, and I will build.....

Rabbi Natan was in danger every day and every moment, they handed him over to the authorities and he sat in prison, and in every place where he travelled and went he was in danger, they wanted to kill him.

There was one rich man who was opposed to Breslov, then the opposers gave money to the police to insure that Rabbi Natan would not live in Breslov, that he would go away from Breslov. But Rabbi Natan had students in Breslov, so he came sometimes secretly to the city, so they came to the rich man and told him: "Do you know, Rabbi Natan is supposed to come tonight to Breslov." The rich man said: "Don't worry, I promise you, as long as I live – he won't be in Breslov." Then he died!

He did not live through that night, he died by the judge (?clarify), a funeral was held for him that night, yes. Thus he said: "Don't worry, as long as I live, he won't be in Breslov." So he fell and died, he died!

Rabbi Natan dreamed about Rabbeinu and about Moshe Rabbeinu* during the time of the controversy, and the controversy was very intense, every moment that he remained alive was a miracle, then he said to Rabbeinu in the dream: "I cannot endure it!"

Then Rabbeinu said to him: "But you did good, why are you crying so much? You did good, you made 'Likutey Halachot'. So, what do you want?"

Then Moshe Rabbeinu said to Rabbeinu: "Why did you tell him 'You did good'? Very good!"
So, we see that now all the world knows that there was such a Rebbe and student.....

Who ever heard of such a thing, a Jewish man goes to make a wedding for his son and they receive him with stones to kill him, who heard of such a thing!

On Friday Rabbi Natan travelled with his son Yitzchak to bring him under the wedding canopy, then the opposers gathered with all the city and went out of the city to greet Rabbi Natan and the groom, to receive them with large stones, stones meant to kill, to destroy! Rabbi Natan and Rabbi Yitzchak the groom were in great danger, the opposers threw stones at them and they were such big stones, they all fled to the forest.....

Until G-d had mercy and the opposers threw all their stones and had no stones left. In the meantime each one fled and looked for a place to save himself, until it became somewhat quiet, and then they began to search for Rabbi Natan and could not find him, "Oy, Rabbi Natan is gone! Where is Rabbi Natan, where is Rabbi Natan?" They did not know where he was.

They went to look for him and found him dancing very joyfully, with such a dance and such a melody, such arousal..... he escapes to some distant forest and there he did hitbodedut* and started to sing before G-d about this and said with a great force: "The Messiah will reveal our greatness and glory."

Rabbi Natan told G-d not to worry at all, the Messiah would reveal everything. We have someone we can depend on. Yes, the Righteous Messiah will reveal that this is something new, that had not been since the Creation of the World, there was never something like this, 'Likutey Tefilot'*, 'Likutey Halachot'*, 'Likutey Moharan'*, 'Sippurei Ma'asiot'*.....

He encouraged and cheered himself, it was a melody and a dance together, it used the melody of 'Eishet Chayal'*, such a melody..... this is a melody that came from Rabbeinu. They will come from all over the world to hear the melody of Rabbeinu, when he will reveal what is Breslov. He will complete this melody and afterwards everyone will sing it, "The Messiah will reveal our greatness and glory." So, we need to sing.....

Rabbi Natan made this melody in the forest out of the stones, and now we are singing this song. The stones made such a beautiful melody, without stones what quality would the melody have? Only with stones. The stones made many beautiful melodies like these for us that are beyond measure.

These stones guard us in each and every generation!

All that the stones were larger, the melody was more beautiful. If the stone was larger, the melody needed to be more beautiful. They threw stones to kill and destroy, then he sang "The Messiah will reveal our greatness and glory." He will reveal who we are – Breslov Chassidim, people of truth!

There were Breslov people of truth who were in great danger, and they wanted to kill them, they threw stones at them, and there were those who were hit in the head and there was great danger, large stones like this..... and all of them came out in peace, there was no damage.

There was one who went with a hat that covered his head, but he showed me that he had experienced a miracle. They threw a stone at him, and the stone entered his head deep, deep, deep, and he grasped my finger and showed me, "See the hole." It was a miracle that he remained alive, the stone entered deep into his head.

Now they throw stones, but when the Righteous Messiah will come, then they will see our greatness and our glory. Oh! There will be a time when the Messiah will come, he will reveal Rabbeinu, "The Messiah will reveal our greatness and our glory." Who will reveal? Only the Messiah - he will reveal!

There was a famous and great Lithuanian* rabbi, he drew close to Rabbeinu and he had brothers who were rabbis, and they said to him that he was crazy.

Rabbeinu said to his people: "Honor – I already took it from you. You will not be honored!"

If they will give praise to me or to another Breslov chassid, then they will say: "What are you saying, he's Breslov, how can you praise him?"

Everyone also was jealous of me, everyone! They all feared to touch a Breslov book, all the more to learn from one. They saw my might, they did not understand from where I drew such might. The Simple One* was always joyful, and the Wise One* was always depressed, "This is not alright and this is not alright, this is not good and that is not good," and the Simple One made good out of everything. He wanted to eat meat, so he said to his wife: "Give me meat," and she gave him bread without meat, then he said, "Oh!..... the meat is so good, such tasty meat."

He needed a suit to go to the wedding of a friend, so he said to his wife: "Give me the beautiful suit, I need to go to a wedding." So she gave him the Peltz (a fur coat charpi megusham – translate).

The Wise One learned all sorts of disciplines, that of a doctor, the diamond trade, but not a shoemaker, and the Simple One did not succeed with any work, only that of a shoemaker, and when he finished a shoe it had three corners, then he would take the shoe and say: "How beautiful is this shoe, how sweet and how beautiful a shoe, how much like honey and sugar is this shoe."

The shoe had three corners, I never in my life heard of such a thing, a shoe with three corners? Have you seen a person with shoes that have three corners?! Only in the story of the Simple One, in the story of the Simple One there was a shoe with three corners.....

The Simple One asked the Wise One: "Why is it that I am joyful, and every time I come, you are depressed?"

Then the Wise One answered: "How can I not be depressed, one rich man brought me a diamond and another diamond, asking me to make the second diamond like the one he had brought as an example," and the Wise One was a great expert, he made the diamond good and very beautiful, then the rich man came: "Oh! The diamond is so beautiful." But the Wise One had made some flaw, some detail not in place, but nobody knew of it, no one could understand the flaw aside from himself, then he said to himself: "How can I rejoice? A wise man like me could have such a mishap, could make such a mistake so that the work would not be alright? So, how can I rejoice?"

The story of the 'Wise One and the Simple One', with such a story the whole world can live and rejoice, a story like this can give joy to all the world. The Simple One was appointed to be Minister over all the Ministers. The Simple One – the World to Come, the taste of the Garden of Eden!

Oy, oy, what will be in the world. What joy, it will be a world filled with joy. There will not be any sadness in the world, only joy. In the Petek it is written that the Messiah will come and the whole world will be joyous, everyone will be 'Simple Ones'.....

Introductory Page of 'Likutey Halachot'

**That was published with self-sacrifice by Rabbi Nachman of Tulchin
In the year 1860**

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“Rabbi Nachman of Tulchin travelled to print ‘Likutey Halachot’ and did not leave his wife even a morsel of bread to eat. Such self-sacrifice, such might, this is above nature.....”

Above Nature

(Rabbi Israel and his followers sing joyfully from the phrases of encouragement of Rabbeinu, **“All the world in its entirety is a very narrow bridge, a very narrow bridge, and the main point is not to be afraid at all.”**)

I sacrificed myself to be with Rabbi Israel Karduner, for I was on the way to the grave. I did not leave him for a single step, wherever he went, to Tiberias, to Meron – we went together. This was a matter for discussion among people, “Here are the Breslovers, here is Israel Ber with Rabbi Israel Karduner,” this was a sign that we were together, this was the (gushpanke – translate) on Breslov. Rabbi Israel was such a man of might that he stood against all the Torah leaders and against all the world. He had such wisdom, the wisdom of Rabbeinu, one spark against all the world. One spark can conquer the whole world, one spark!

I am a completely simple person, I merited by the grace of G-d to know what is a Breslov chassid, Rabbi Israel Karduner. Rabbi Israel, in every place – in Tzfat, in Tiberias, throughout the world, he had a different name, he had four names: His family name was Halperin, but his nickname was ‘Karduner’, after the city of Kardun in Galitzia. And also in Uman they called him ‘Chek’. Why ‘Chek’? ‘Chek’ means joyful, a joy that rises above all the joys! He had such great joy..... so they called him Rabbi Israel Chek. He would always dance and was always joyful. He also suffered great pain and great torments from drawing close to Rabbeinu, for then the whole world was opposed. Through the kindness of G-d and His wonders I merited, I give thanks to G-d for His great kindness that I merited to know Rabbi Israel in a time when everyone was opposed, you do not know how it was. Thank G-d I stood and fought against everyone, such leaders, such famous figures, and thank G-d I was very strong.

Rabbi Israel came to the Land of Israel and lived in Jerusalem for a year, and in the second year he came to Meron, to Tzfat, he was also in Hevron for a year, and afterwards he came to me and I merited to see him and to see such wonders that are impossible to describe in words!

Oh! His dancing, his singing, his joyfulness, his prayers, his service of G-d, faith with such awesome power, who can describe or relate what I saw, what I felt. One who did not see such a thing never saw good in all his life!

He could have been in Meron, and I in Tiberias, and neither would have known the other, but G-d wanted there to be a connection between us, so He brought about events and he infused a light in Rabbi Israel that he would know what this was, and He brought him to my house and what created from this was created, it created another world.....

We see now that the connection that was between Rabbi Israel and I, it was a preparation for the present. All that I suffered was for the Redemption. And also the Petek* was also among the wondrous things that is impossible to accept, impossible to understand. And it was all Rabbi Israel, without Rabbi Israel there would not have been a Israel Ber, would not have been a Petek, would not have been a Seventeenth of Tammuz.

What I saw, what is the force of Rabbeinu Rebbe Nachman, that can make from flesh and blood, from a man born from the body of a woman and he is a person like all people, like all the world – (can bring him to) such holiness, it is above nature. He was a different matter, he was in this world but he was not from this world, he was from the World to Come. I saw Rabbi Israel – I saw what is Breslov.

Just to hear his voice, the voice was sweet and was always attached to G-d, especially when he was involved in Torah and prayer. I had never seen or heard something like this in all my life. It was for this that I drew close. G-d brought about events for me, miracles, all miracles. We are speaking spiritual words, it is impossible to explain as it was, all spiritual, all soul, all truth. And also he had much self-sacrifice for many Jewish souls and he drew them close to G-d with true self-sacrifice. One time he was in prison and suffered such torments..... and also for me he suffered such torments, oy what

Rabbi Israel suffered for me, if they would give a person all the money in the world and all the possessions in the world to endure just one day of what Rabbi Israel endured, he would abandon it all and say, "I don't want money and I don't want torments like these!" Oy Rabbi Israel, Rabbi Israel..... he had self-sacrifice, as if he did not have a wife or children – only me, he and I – only two people. He sacrificed himself for me. What, one man, Israel Ber, what will come of this, will Redemption come from this? For what did he suffer so much? He thought that perhaps he would succeed in infusing in me some light, a bit of light, that I would fulfill the Torah and serve G-d – perhaps. For this he gave all his soul and everything.

And he saw this, how G-d brought things about, G-d brought him from Meron to Tiberias by force, and he found Israel Ber, then he left his family, Tzfat, Meron, as if he had no wife or children and no income, nothing, he left everything for me. He spent the whole winter in a synagogue and slept on a bench and was cold, and what did he eat? Bread and tea, bread with water. He only found in Tiberias Israel Ber, then he gave all his soul, he had only one thing – Israel Ber!

Oy oy oy..... the holy Ari had holy students, Torah giants and masters of Kabbalah, and he warned them severely about love for friends. And also Rabbi Shimon bar Yochai warned his followers to hold themselves together in great love. And Rabbeinu, he and his holy student Rabbi Natan, they speak so much about love of friends.

And likewise, we, we need to guard ourselves carefully, that our love will not be blemished, G-d forbid, even as much as a hairsbreadth, for it is fitting for us to love ourselves to the utmost degree because we merited to have some part in the publicizing and the revelation of the light of the True Tzaddik in the world, upon which is dependant the rectification of the world in full. We need to guard vigilantly against corruption of our love and from division of our hearts, G-d forbid. Only to strive to add on and increase love and unity for each other as one body, so that we will be able to bond and join together at all times, so that through us the wondrous houses of the Tzaddik will grow and increase very greatly beyond limit, until all of Israel will gather and flock together to enter into them. And even those lying outside and even the nations of the world will gather and enter the holy buildings of the True Tzaddik. It is also fitting for us to yearn to meet.

The matter of Rabbeinu is the Rebbe and the students. All the followers – great and small, there are no great ones and no small ones, we are all friends.

Well, thank G-d there is love between us, but there is love and there is love. I saw what is love, Rabbi Israel Karduner may he rest in peace, he gave all his soul for me, perhaps he would inspire in me some light to clean myself from the cravings of this world. That is the main point, to clean ourselves from the cravings of this world, that is the primary way to draw close to G-d. And he was very impressed with me, he saw that I was a small man, I was nothing, but he saw my might, that I stood against such powers and I was strong and joyful, then he saw that this was a good thing. And from where did I draw such might? Prayer, prayer, prayer and good will.

Then in Tiberias there were two crazy people – Rabbi Israel Karduner and Israel Ber, two. And we danced on the Shabbat nights such dancing, with such joy, and everyone was opposed. And we danced until all the opposers annulled themselves and fell, "What is this, from where do they receive such joy, from where do they receive something like this?"

Who ever heard of such a thing, where is there such a thing in the world, where does one see such self-sacrifice for a child that is not one's own? Such a thing had never been and is not seen from any tzaddik, from any man. One sees this only with Rabbeinu! And what was accomplished was accomplished, a building was built for all generations, forever, for eternity, a Creation of the World from nothing.....

And the Petek* came suddenly, without preparation, nothing. There was the story of the Seventeenth of Tammuz, as it is written in the Petek: "And the sign is, on the Seventeenth of Tammuz", I cannot describe, I was in a very pathetic state (mesucan – check translation), I was depressed to the point of being mentally ill. I fell into such sadness, such brokenheartedness..... without healing, there was no healing for this, nothing. So, and from this was created the Petek!

And Rabbeinu says in 'Sefer ha Midot*': "One who commits a sin and is ashamed from it – he is forgiven for all his sins!" So the torment and the shame and the depression I suffered from this, it brought atonement. Thus says Rabbeinu, thus it is written in 'Sefer ha Midot'. So it is no surprise that he speaks to me in this language: "My precious student, and about you I said." He descends, "Very hard was it for me to descend to you," he descends even to Israel Ber, "My precious student, and about you I said."

I had such anguish, and also I could not be arrogant, I could not, for I had come to know my worth. And also Rabbi Israel may he rest in peace knew me, he understood me, he knew that I was

nothing, and even so he saw my desires and that I was standing against all the sages, against all the Torah leaders, then that was more valuable to him than everyone else, and he accepted me like a gift, and with all his heart, with all his soul. The world thinks: "What, is self-sacrifice something profitable? One needs to be a scholar, successful," and in this Rabbi Israel was unique, another man would not have had such a connection with me. Even Avraham bar Nachman, if I had drawn close to him he would have spoken to me, but not in a manner like this – like Rabbi Israel, with whom I had such a bond.

Rabbi Israel, all his weeping was only for the People of Israel, "What will be!" He felt the intensity of the pain, the downfalls, the heresy and the erroneous beliefs and the falsehood, it is worse than all the torments in the world. And he gave his soul to G-d, he prayed about this, that G-d should have mercy and reveal the knowledge of Rabbeinu in the world.

Everything is dependant on Rabbeinu! Everything, all the Torah and faith, all our lives in this world, in the World to Come – it is only Rabbeinu!

Every word of Rabbeinu includes a massive degree of wisdom and knowledge and encouragement and vitality. And also through Rabbeinu, we see the light of the Gemarrah and of all the Torah. There is the Kabbalah* and everything within 'Likutey Halachot'. 'Likutey Halachot' is the bridge between the Kabbalah and every religious law, it illuminates the Gemarrah and all the Torah for us. The (Torah) world should have been fully established in learning 'Likutey Halachot', all the scholars and all the (Torah) world, for one sees in this such amazing wonders, how Rabbi Natan learned the Gemarrah, how he learned the Midrash*, and the world does not know of this, they think: "Why do I need 'Likutey Halachot', why do I need ideas from chassidism, ideas from Kabbalah?"

The world does not know that Rabbeinu is such a secret, such a wonder. Even one of the famous leaders of Breslov chassidism, he says that he is a Breslov chassid, but he thinks: "A Breslov chassid needs to be a scholar, Gemarrah, the Codifiers. But 'Likutey Tefilot', 'Likutey Moharan', 'Likutey Halachot', that is not scholarly, that is chassidism."

There are those who say that, G-d forbid, we are making idolatry out of Rabbeinu. But what Rabbeinu says, what Rabbeinu revealed, he revealed only a drop from the sea of his greatness, nothing, it is hidden.....

Oy, oy, oy, fortunate are the ears that hear words like these, there is nothing like them in the world. There cannot be found in the world words like these, which I received through self-sacrifice from Rabbi Israel and from all the elderly Breslov people, people of truth. Not like today, people are simply chasing after honor and money, this is darkness, yes.

I do not intend to imply that I am extraordinary, to the contrary my intent is the truth, that I am at such a level that I am ashamed even to speak, and Rabbeinu does as it is written in 'Hallel'*: "From the filth He raises the impoverished," impoverished means impoverished from Torah, from good deeds, from everything.

"He raises the poor from the dust," raises from the dust, there is nothing lower than dust. Sadness is referred to as 'dust'. Dust is sadness, apathy.

"He raises the poor from the dust," 'poor' is someone who really has nothing, poor. And more – "From the filth He raises the impoverished," apparently 'impoverished' is more severe than 'lowly', "from the filth He raises the impoverished."

Well, it was hard for me to accept "my precious student", and also "about you I said", in the time that I found the Petek*, there were elders in Jerusalem, Rabbi Shlomo Wexler, Rabbi Naftali Cohen and Rabbi Natan the son of Rabbi Pinchas Yeshiah who took Gitela for a wife after the passing of Rabbi Israel, he was a true Breslover, not a shallow Breslover. There were elders, yes. And I showed Rabbi Wexler the Petek, I can see it clearly as now, we were with Rabbi Naftali, and we sat next to each other by the bookcase, and there was a considerable distance between us, I was nothing and Rabbi Shlomo Wexler was a great thinker with much strength, he was a holy man. I ate with him, I saw how he ate in such holiness, not in a common manner the way we eat, he was a different matter. It was amazing to me, "How does he live? How can he be in this world? How does he exist?"

I heard words from Rabbi Shlomo and I saw wonders from the words of Rabbi Shlomo that he himself did not know. But even so, he had a German nature, he was from there, and there they have a tendency to stubbornness, they are stubborn in their opinions and it is impossible to change them. In any case even one from Germany can err, he did not travel to Rabbeinu, he could have travelled, he had money, but he was a learned scholar, he was versed in all the branches of the Torah and he had reached a steadfast ruling, a Torah ruling that it was forbidden to leave the Land of Israel.

True, it is forbidden to leave Israel, but there are exceptions. It is written explicitly that if one has an exceptional rabbi outside of Israel – he is allowed to leave Israel. But I was together with him and I knew that he had this shortcoming, but it was impossible to extricate him from this, so I did not

argue with him. I sat together with him and received his screaming, and what I understood was not correct, that I did not need to accept, I did not accept, it had no value to me.

And in the Petek*, one sees such encouragement, Rabbeinu (relates to us) similarly to G-d, there is a verse: "I dwell with the lowly" – one who is depressed to the point of (daca – translate), then "I dwell unto the (depths, lowly – translate)." And Rabbi Natan was with Rabbeinu in utter annulment. Rabbi Natan saw the light of Rabbeinu, the holiness of Rabbeinu, so he was in such humility, he thought of himself as nothing, for it is impossible to be without Rabbeinu. He saw the greatness of Rabbeinu, so he annulled himself entirely.

Rabbi Natan had no thought of prestige, of arrogance, he could have thought, "I am the student of Rabbeinu, I merit to hear teachings like these, stories like these." No, he was nothing and nobody, he understood that he was totally far from G-d in comparison to Rabbeinu. He was humble, that is greatness, that is great wisdom, a person like this could be nothing? How? It is beyond nature, this is what Rabbeinu inspired in him, Rabbeinu needed such a vessel, "I dwell with the lowly," who would be nullified to him, if not – how would it be possible to receive from Rabbeinu?

Oh, Rabbi Natan was a genius, but I am nothing. I am truly nonexistent, truly nothing!

(One chassid* tells Rabbi Israel that every Saturday night he holds a class in 'Likutey Moharan'.)

Thank G-d that I merit just to hear this, what this is..... this is really the Redemption, this is all our vitality and all the salvations. To merit to hear 'Likutey Moharan', what this is, what this is..... what a salvation it is, what a healing, what..... it is all our rectification, that is all! There is in it all the fear of Heaven and faith and repentance and all that we need, in each and every word. Such a thing was never before in the world, now a wonder has been revealed to us, such an awesome wonder which is all our vitality and all our salvation, everything, everything we need.

Thank G-d, G-d gave us 'Likutey Moharan', Rabbeinu is very happy that there is 'Likutey Moharan' in the world, every teaching is all our vitality and (that of) our descendants, everything!

Lesson 30 of 'Likutey Moharan' says: "All that a person is more seriously ill, he needs a greater doctor," and we are so ill..... there is no one who can help us, only Rabbeinu!

All the matter of Rabbeinu is the matter of the Redemption, it is a matter that is above nature, such a wondrous matter that is nowhere else in the world. One sees the greatness of G-d, the greatness of the Creator and the greatness of the Tzaddik. All the matter of Rabbeinu is above everything, every word that Rabbeinu revealed. Even what already exists, like the Gemarrah, but now there is that which came from his mouth, his teachings. The world does not know, they (have respect for) 'Noam Elimelech'*, 'Kedushat Levi'* from Rabbi Levi Yitzchak of Berdichev, they think, "What, is this greater than 'Kedushat Levi'?" Yes, the world does not know. They think, "So there is one more book, 'Likutey Moharan' also, like there is 'Kedushat Levi' and 'Noam Elimelech', similarly there is 'Likutey Moharan'." But the matter of Rabbeinu is something else entirely, something special. Rabbeinu said: "I am a secret from all the world!"

The holy Ari* also did not know about Rabbeinu. This is such an amazing matter, like nothing that ever was in the world, totally new. And also we see his teachings, 'Likutey Moharan' and 'Sippurei Ma'asiot', is there anything else in the world like this? Are there other teachings like these? Nothing in the world! I heard from Torah masters, leaders, who said to their yeshivas: "Teachings like Rabbeinu – no others like them! Stories like those of Rabbeinu – no others like them! Discourses like those of Rabbeinu – no others like them!"

So, and Rabbeinu said: "The Messiah will give an interpretation of 'Likutey Moharan', no tzaddik ever said such a thing. There was the Rabbi from Berdichev, a holy master and a tzaddik, and he did not say that the Messiah would give an interpretation of his book. Only Rabbeinu said thus, "There is no one to give an interpretation, only the Messiah!" And even Rabbeinu praised him, the Rabbi of Berdichev, but if the Rabbi of Berdichev had known of Rabbeinu – he would have been like Rabbi Natan, a student of Rabbeinu in the utmost annulment.

And even the people of Rabbeinu that had been such holy tzaddikim, and when they drew close to Rabbeinu, and Rabbeinu brought them outside of the settlement, it was such a wonder.....

And also there were such prayer-leaders with Rabbeinu, such masters of prayer..... each one had a great light that was not to be found in the world. It was not for nothing that the world was against Breslov!

And also, it is impossible to enter the Court of the King stuffed with arrogance, one needs to cleanse oneself from this, "You want to learn 'Likutey Moharan', for what? If you want it for prestige and fame, then you do not belong here."

What this is, what this is..... even the Breslov chassidim did not all understand, did they understand what Rabbi Natan understood? Rabbi Natan knew about Rabbeinu. Rabbi Natan said that in the World to Come – if they would decree Hell for him, then he would give over a teaching from ‘Likutey Moharan’, and it would be transformed to Paradise! There is already a healing, there is already ‘Likutey Moharan’, there are already the books of Rabbeinu, he finished everything.....

But there are hidden, spiritual matters, there are wondrous matters hidden from the world, this is the matter of Rabbeinu. Rabbeinu deals with each and every one, he guides him according to the guidance he needs, each and every one. Every soul that draws close endures what he endures, spiritually and physically – but he endures. Rabbeinu said: “When the Messiah comes, there will be many stories of the wonders of Breslov – how Breslov was in the world.” Thus said Rabbeinu: “When the Messiah comes, there will be many stories from the Breslov chassidim to be told to the world.” Rabbeinu speaks of this in ‘Likutey Moharan’, he interprets the verse from the Book of Devarim: “These are the words that Moshe said to all of Israel” – in every word of the Tzaddik, he says one word – and you receive what you need. In the word of the Tzaddik there is everything, all that each one needs, in one word.

“These are the words that Moshe said to all of Israel,” the words that Moshe spoke – to all of Israel. Each one draws out what he needs, yes.

Each soul that merits to come close to Rabbeinu – it is a miracle!

G-d brings it about that there are souls which draw close to Rabbeinu, but not every soul merits. Even in the time of Rabbeinu, not all of the souls were holy tzaddikim. But each one is a world unto himself, and Rabbeinu, in his teachings, instills in each one’s heart what he needs for his ultimate purpose – to know G-d.

Every person has a unique situation, and the Tzaddik, the True Leader, he knows that this person needs to be led in one manner, and another person needs to be led in another manner, not everyone has the same treatment just because they are Breslov.

Rabbeinu said: “To draw close to me is very difficult,” there is a question: “Why must the work be so hard? I want to draw close, why must it be hard, why must I suffer?”

No..... Rabbeinu said, “I like fried chassidim!”

He likes them fried, it has a good taste – fried. Fried chassidim – they endure various descents and various tribulations and various torments..... and he endures it all and he wants help. And Rabbeinu highly praised these chassidim who want more, who delight in holiness, in Torah. The main thing is the heart, to yearn for the Torah, to serve G-d.

G-d arranged for me to be extremely fried, my father and mother and all the world, I was very fried, and I did not know what was this, did not know why. If I had know then what I see now, I would have asked for more.....

The matter of Rabbeinu is a very awesome matter, I merited to be with Rabbi Israel for close to five years every day, that is not a month and not a year. But one can live seventy years and it is (worth) nothing, the vital point is the self-sacrifice, the faith, the will, the suffering that I suffered for this, that is the essence of everything.

I remember what I suffered from my family, what we suffered only from the name ‘Breslov’, and thank G-d, the fact that I am alive now, that I exist in the world, one sees from this that there is something beyond nature. It is impossible to understand what I endured, it is a wonder, a wonder..... and how I held my ground with Rabbi Israel for years. There is a verse in the Tanach*: “Only (aph – check translation) my wisdom stood for me,” thus it is written in the verse. We believe that there are secrets in the Torah, but we do not know anything, and the Gemarrah speaks about this verse and it illuminates our vision of the Torah, it clarifies. The Gemarrah, the holy tzaddikim of the Gemarrah, the Tanaim* and the Amoraim*, they found an interpretation of this verse:

“Only my wisdom stood for me,” the Torah of ‘only’, for which we suffer – this ‘stood for me.’ This lasts forever, through this one can make a stand with prayer to hold one’s ground, that is the main point – the Torah of ‘only’, of self-sacrifice that one suffers.

And what I suffered.....It was a one-time experience!

Oy, I do not know by what merit, but I passed through such places, such a life, in which I suffered such lowliness, such humiliations and such ordeals. And now I see with hindsight that this was all for good and there is nothing better than this. It is not often that such a phenomenon comes to be, like that of Israel Ber and Rabbi Israel Karduner. We had a bond not dependant on anything, not on money, to the contrary, I suffered for this and I thought that I would not hold my ground, and I did not want to live, G-d forbid, I thought: “What is this? Who knows what will become of me, I will go insane. What, without my father and mother, without family?” But when I heard Rabbi Israel pray,

when I saw (heard – decide) some word from Rabbi Israel and saw some deed, I saw such deeds that the mind cannot accept, above nature. I was alone with Rabbi Israel and Rabbi Israel laughed at everyone!

So, thank G-d we see that this bond between Rabbi Israel and I has enduring force. Even though some years passed, the bond endured. The time passed but this matter of self-sacrifice – it endures, it has such impact on our hearts. Only that it be in truth, someone who truly wants help. And also there is something in the air in the world, there is a sort of feeling, and it goes and arouses and comes to some person and grabs him, “Why are you running, what’s the big deal, what?”

And also Rabbeinu acts even in hidden ways, of which we are not aware. He is already present in the world, ‘Likutey Moharan’ and all that he revealed. And the main point is that Rabbeinu himself is in the world, he is here already. The Truth triumphs over everything.....

Oy, Master of the World, we should merit to see the light of Rabbeinu, the light of all the Torah, of all Repentance, of all the Redemption, of every member of Israel. There are such words in ‘Chai Moharan’*, but we do not feel them, the world is so materialist, even the Torah leaders, even the Torah masters do not feel what there is in this. Each one according to his self-sacrifice, according to what he suffers.....

This is a very wondrous thing, Rabbeinu said: “Anyone who has some contemplation of repentance – it comes from me!” Thus Rabbeinu said. So all the arousal of the present, we see many ba’alei teshuva*, this is a sign of the Redemption, for all the world is being drawn to Rabbeinu, even if they do not know from where, this is in the person. But this force of Rabbeinu is present in the world and it acts and it does not let us rest.

Oy, oy, the world does not know this, they do not know and they do not know. Rabbeinu is already present in the world, and if he is already present in the world, then there is a Head of the House for the world, only that they do not know this, thus everything is vanity, but it is there. There is already a Head of the House for the world! The time will come when the truth will be revealed, the ‘Time of the Wedding’. To everything there comes an end, the end will come, the time will come. The ‘Time of the Wedding’, then the wedding will take place.....

We do not understand at all, if not for the controversy around the Ba’al Shem Tov*.....

The Ba’al Shem Tov was such a tzaddik..... but Rabbeinu is a unique matter. The world does not know of this, even Breslov chassidim. Rabbeinu said: “I am a secret from all the world. Only Rabbi Natan knows of me, and Naftali, a bit.” Thus we can make two simple statements about this:

Only Rabbi Natan, “Only Rabbi Natan knows of me,” Rabbi Natan knew a bit. Who can know of Rabbeinu? Rabbi Natan knew a bit, thus the interpretation is as follows: “Only Rabbi Natan knows of me, and Naftali, a bit,” Rabbeinu does not say ‘Rabbi Naftali’, he says ‘Naftali’, so Natan knows and Rabbi Naftali – knows a bit. It is possible to interpret it thus.

And one can say that ‘a bit’ refers to both of them, only Natan and Naftali, both of them know a bit.

And both of the interpretations are true!

And Rabbi Natan..... what Rabbi Natan knew, Rabbi Naftali did not know, did not attain. Rabbi Natan was Yehoshua*, Rabbeinu and Rabbi Natan were Moshe and Yehoshua, this is a unique matter.

Rabbi Naftali was the friend of Rabbi Natan, both of them were born and grew up in Nemirov and were friends, they were masters of Torah and fear of G-d, servants of G-d, and also Rabbi Naftali was a miracle-worker, yes.

Rabbi Naftali drew close to Rabbeinu earlier, so Rabbi Natan felt that he himself was nothing. Rabbi Natan heard the ‘Shalom Aleichem’* of Rabbi Naftali, and he felt ashamed before Rabbi Naftali and annulled himself, “What is this!” Then he knew that Rabbi Naftali knew of Rabbeinu and that this was a unique matter, he felt it. And also there was one from Nemirov who drew close to Rabbeinu, Rabbi Lipa, he was also among the people of Rabbeinu. Each one who merited to draw close to Rabbeinu was an entirely unique matter!

Nemirov was a large city, and there were masters of Torah who learned there, not like today, they were servants of G-d and scholars. But the matter of Rabbeinu is different, a unique matter, a secret from all the worlds. It is not what the (Torah) world is accustomed to, that there are tzaddikim, chassidim, scholars and several types. There are two things in the world: There is the world, and there is Breslov, there is the world and there is Rabbeinu, Rabbeinu is a unique matter!

The matter of Rabbeinu is not an ordinary affair, there are exceptional scholars but this is another matter entirely, Rabbeinu saw what no other tzaddikim saw. He attained awesome

understandings from every verse of the Torah, like the Gemarrah which interprets the verse that we interpreted, and more (question: what Gemarrah is he referring to? Clarify.).

The Gemarrah interprets the Torah, without the Gemarrah we do not know anything. Do we know how to make tzitzit*? We know only from the Gemarrah, yes. I say: “Behold, I intend with the donning of tefillin* to fulfill the commandment of my Creator, Who commanded us to don tefillin – ‘and bind them for a sign on your hand (find source, Shma)’, how do we know the details of carrying out the command? It is written in the verse: “And bind them for a sign on your hand and they will be totafot* between your eyes.” So, perhaps tefilin* should be made from gold or silver? There are many paragraphs in the Torah, how do we know that specifically these four (are to be placed in the tefilin), ‘Shma Israel’? So, the Gemarrah, the Tzaddikim teach us.

And we see that Rabbeinu is a unique matter, we see that the world, even Breslov chassidim, they think that this is a type of chassidism. They are not expert in the Gemarrah or the Codifiers, so they think: “‘Likutey Halachot’ is insignificant, ‘Likutey Tefilot’ is insignificant, ‘Likutey Moharan’ is insignificant, they are books of chassidism. But one needs to learn, to be a scholar and to learn the Gemarrah.” Thus thinks the world. And we see also now, they honor the Rambam and say that (ha Rambam et Rabbeinu ze clum – makes no sense, possibly printer’s error. Try: the Rambam is a serious matter, and Rabbeinu is nothing). But the truth is that there was never anything like Rabbeinu in the world, there is no Tzaddik of the Generation like him, no sage like him, and no one who speaks such words like those of Rabbeinu in his teachings and stories, they are annulled. We have the Torah, and all the books of all the tzaddikim, and this is the root of all the Torah. This rises above everything, through this we can come close to the Torah, to see the light of the Torah. In the Torah there are many forces, there is the elixir of life, and the opposite! And through Rabbeinu we merit to see the light of the Torah as is fitting!

Rabbeinu is a secret, we know nothing. What there is in ‘Likutey Halachot’* on all the four books of the Shulchan Aruch*, it illuminates all the Torah for our eyes. And the world does not know from this, even if they would learn, they would not see, they are blind, they do not know the value of ‘Likutey Halachot’, they do a favor by learning ‘Likutey Halachot’ as they learn from any other book, thus they learn ‘Likutey Halachot’. But thank G-d there is already ‘Likutey Moharan’*, and there is already ‘Likutey Tefilot’*, and there is already ‘Sippurei Ma’asiot’*, and there is already..... everything!

There are very hidden matters in this, but now we are seeing that all the world, even the non-Jewish scholars in the universities, they are very amazed by Rebbe Nachman of Breslov, even the non-Jews!

I spoke with several people who know of this, from London, from England, and they speak about Rebbe Nachman of Breslov all the time, about his stories and his words. And we see that all the world is drawing itself to Rebbe Nachman of Breslov. There were many tzaddikim in the world, there was the holy Ba’al Shem Tov, and his students, and many other tzaddikim, and they do not speak about them, as if there is only a single one in the world – Rebbe Nachman of Breslov!

(Rabbi Israel is asked when the Messiah will come.)

Rabbeinu is already in the world – the Messiah is already here!

This is a matter that is very holy and entirely hidden, Rabbeinu said that he is a secret from all the world. A secret! The world does not know. Rabbeinu revealed such wonders that were never before in the world, there is nothing in the world like his teachings, like his wonders, like his wisdom. Just as he worked at this with such self-sacrifice, and he illumined the world with the light of the Messiah, the light that in the future, now, will illuminate the world through the Righteous Messiah.

And Rabbeinu says in ‘Sefer ha Midot’*: “The Coming of the Messiah is dependent on drawing close to the True Tzaddikim,” we see that this will bring the Redemption, will bring the Coming of the Messiah. There are things that we do not grasp and do not see. Rabbeinu will sanctify and purify each member of Israel with such a repentance..... the Messiah will already find everything ready and waiting, Rabbeinu already prepared everything for the Messiah. Rabbeinu already prepared everything!

The matter of Rabbeinu is the printing, that his wisdom be spread throughout the world, that the time will come when they will accept. If the world would accept Rabbeinu as the leader, and know that he is the true leader – the world would already have been completely rectified long ago, the Messiah would already have come, yes. It is all dependent on Rabbeinu!

And this we do not understand. It could be that when Rabbeinu will be revealed, people with great minds will draw close. One person can draw millions to Rabbeinu through his words, then

everyone will already say: “Oy oy, Na Nach Nachma Nachman me Uman”, everyone will abandon all the money and all the cravings.

All the world is totally far. The distance of the world from the Torah, all the secular people and all the distant ones and all the sinners, it is all because of the concealment of Rabbeinu, that the world does not know and does not want to know, they want the cravings. But the time will come when they will feel and know that it is all nothing, all the cravings and all the money is nothing, vanity. The wicked and the heretics – they fell, they fell, and they see that they are nothing. Like the Country of Wealth in the story of the Master of Prayer*.

We see now that the whole world is drawing close to Rabbeinu, they are annulling themselves to him. The secular Jews should have distanced themselves from Rabbeinu entirely, they should have (wanted to) nullify him, “What? He says that wisdom is nothing and languages are nothing, only Torah and prayer?!” And they see his discourses and his teachings, even from their position they feel and say: “Oh, that Master of Prayer, there was never in the world such a sage, such a philosopher,” and they are completely annulled!

Yes, they annul themselves, he makes them into dust, dust and ashes. As in Rabbeinu’s life, with the intellectuals in Uman, they annulled themselves absolutely. It was in the time of Rabbeinu that the Enlightenment and the heresy began, and they were great figures in the world, great sages, and they had permission to see the Russian King when they wanted. There was one whose name was Hirsch Ber, Tzvi Dov, he was their head, their rebbe, and he was a great man. And they were such heretics that they could not bear a person who mentioned the name of G-d in his speech, they made a vow that the name of G-d would not issue from their lips. And when Rabbeinu came to Uman and they lived in Uman, they heard he was the grandson of the Ba’al Shem Tov and that he was a great and wise man, so they said they would send one of their intellectuals to Rabbeinu to see “if there is someone there with whom to speak.” Then that same one came to Rabbeinu and spoke with him and saw that all of them were mules compared to Rabbeinu. So he went and said to his friends: “Oh! There is someone with whom to speak, we are all nothing compared to him! A sage like this..... there is no other in all the world!” Then they started to come to Rabbeinu and they spoke with him about their books, their investigations, then they saw that Rabbeinu knew it all by heart and they annulled themselves entirely.

The whole world knows this now, all the distant ones know this, that the intellectuals in Uman, Hirsch and his friends, they all annulled themselves to Rabbeinu, today this is known. Rabbeinu travelled to Uman for several months before his passing, and they would come to Rabbeinu, they were such wicked people, such heretics..... and all of them became ba’alei teshuva*!

Before they came to Rabbeinu, they had travelled to all the tzaddikim of their time, perhaps there is someone who can extract them from the mud, from the apostacy, but they did not find one. They came to Rabbi Levi Yitzchak of Berditchov and the other chassidim, and they were not able to accept them, to speak to them, they did not find a connection. But Rabbeinu received them with a warm welcome, with such endearment, and they annulled themselves to Rabbeinu.

Then Hirsch Ber and his friends, they had connections with the King of Russia, so they came to the King and said: “You like sages. There is in your country such a sage that all of us are like mules compared to him, and you do not know of him!”

Then the King sent a letter to Rabbeinu, asking him to come and visit him, he wanted to be acquainted with Rabbeinu, but the letter reached him after the passing of Rabbeinu.....

And also we saw, there were great and famous thinkers in the world, and they drew close to Rabbeinu and became the opposite, fifty years ago there was Hillel Zeitlin (a man of the spirit, philosopher, poet and writer. One of the major personalities in Poland before the Second World War), he was a heretic, as was Shazar, but afterwards he merited to see the words of Rabbeinu. He merited to repent.

He was a reknowned speaker, and when he spoke, a large hall able to hold thousands was booked, and there was great demand, and when he spoke, he spoke only about Rabbeinu! They called him ‘the Orthodox One’, and he had a Jewish son. This was in Poland in the time of Hitler.

He had a great mind and was a philosopher and he fully repented toward the end of his life, and was in Uman for Rosh ha Shana!

And so with Martin Buber, he was not religious, but he suffered heart disease from not being religious. And also Shai Agnon, Shai Agnon annulled himself to me like a rag. I came to him to his house and he loved to hear about Rabbeinu and his followers that drew close to him, what they suffered. He was very mixed (meorav – check translation), he annulled himself and did not have concern about his honor. One time he was in Tel Aviv and I met him, and he received me with such love, such joy the likes of which is never seen. There was such a bond between us.....

There was a famous lawyer in Russia, in Poland, a major person, a great mind, and he went to the market and heard a joyous commotion, such joy..... he thought it was a wedding, but he was amazed, for even at a wedding there is not such joy and arousal as this, then he asked, "What is the joy about?"

Then they said to him, "That is the crazy Breslov chassids, they dance," then he entered a synagogue and he thought that the tables inside would be filled with bottles of alcohol. When he came into the synagogue, he did not see even one bottle. He saw that the chassids were sitting, learning and speaking about Rabbeinu and they were happy. Then he slowly slowly became confused, and slowly slowly he drew close to Rabbeinu.

And so with other great thinkers and writers, they all annulled themselves to Rabbeinu. And also the drawing close of the world to Rabbeinu, it was not a reality seventy years ago. We see this, it is above nature, for the world ought to have expelled Rabbeinu from amongst them and their descendants, (according to logic) they ought to have placed a ban of excommunication on the books of Breslov. But what we know is that the books of Rabbeinu are being printed, and the world can read them in synagogues and in every place, and there is no prohibition against learning books of Rabbeinu. This is a sign of the Redemption.....

The main point is Rabbeinu, Rebbe Nachman, he is the key to everything, to faith, to the Torah, he is the key. Without the key it is impossible to enter, locked – impossible to enter. Rabbeinu is the center and the basis of all Judaism, of each and every member of Israel, and also he will rectify the whole world, even the non-Jews, it is such a wonder.....

If I were to say this, it would not have any value. Who am I, what am I? But Rabbeinu revealed a drop from the sea of his wondrous matter, which will transform the entire world.

And Rabbi Israel published with self-sacrifice, for who? People did not want to touch books of Breslov, they thought: "Breslov books? There are many books of prayer, why is Breslov needed? There is 'Reishit Chochmah'* and there are other books, and also one can live without the books of Breslov."

And we see that the world is sinking every day more and more and more, and what will be? How is it possible to rectify? I saw with my own eyes, you are from this generation, you do not know what there was, I saw what this was, there was a time when it was forbidden to touch books of Breslov. It was hard for me to understand, "How will the Redemption come, and what will be, the world does not want to touch books of Breslov. And how could Rabbeinu say 'I finished and I will finish,' what did you finish? It is impossible to touch a book of Breslov, what did you finish?"

But now I see what he finished, he promised: "I finished and I will finish," and he triumphs over everything, he conquered the whole world!

Now we see something above nature, it is the complete opposite, so we can understand that the time will come when the whole world will draw close to Rabbeinu with such annullment that they will cast of everything – only Rabbeinu, yes. All the world are drawing themselves to Rabbeinu Rebbe Nachman. I see truly the opposite from what was. Rabbeinu already promised "I finished and I will finish," so he will finish with us and with all the world. Yes, the time will come.....

If not for the controversy over the Ba'al Shem Tov, there would not have been a controversy over Rabbeinu. Rabbeinu would already have been revealed in the world and what would have been would have been. If the world would accept Rabbeinu, oh..... it will be, the time will come.

Rabbeinu said: "The holy Ba'al Shem Tov was permitted to do miracles," and he did such wonders..... there was a student who travelled with him and recounted what he saw with his own eyes, the revival of the dead, and healing of the sick. "And I – am forbidden to do miracles (and Rabbi Israel points his finger at himself)!" If Rabbeinu had been permitted to do miracles, the whole world would draw close.....

The world has fallen into such darkness, as we see, and Rabbeinu informed about this, but everything is prepared for the Redemption, that will be revealed and ascend specifically out of a controversy like this, concealment like this, the glory of G-d fwill increase more and more. These are wondrous matters that will be in the wrold, there will be such joy, everyone will recount all that happened to each one, there will be many stories, many stories from each and every one.

All that I say, I do not say it out of humility (clarify meaning), I was the worst and the lowliest in the world, in Tiberias. There are diamonds, one of them has a quality like this, and another has a beauty like that, and all of them have a unique matter, and I was the worst, but I had such a point of wisdom that I merited to see and understand the truth, where was the clear and pure truth. I did not look at this world, at reknown and pride and importance and fame, to the contrary this had no value for me, I valued only truth, so I was wiser than everyone. And also I chose Rabbeinu and Rabbi Israel Karduner.

Why Rabbi Israel, what is Rabbi Israel? There are many rabbis. But Rabbi Israel was unique in the world, Breslov. And I chose Rabbi Israel and abandoned the Judge, the Judge had been like a father to me, he taught me and drew me close and supported me and raised me up, so I could have thought: "The Judge says not to be a Breslov chassid, so I need to listen to him." And I did not listen to him, that is a sign that I am wiser than the Judge!

The Judge was a great thinker and scholar and an upright man with fear of Heaven and wisdom, and Israel Ber was nothing, like a fly. But that fly had such a force that he could stand against the whole world!

We make a blessing every day, "Blessed are You who gives strength to the weary." So, I was a small insect, but they annulled themselves. I saw, everyone always spoke about me, Israel Ber, of Breslov. They themselves were awed, "What, when one says 'Breslov, no' one time, that is the end of the matter," and they spoke and spoke and spoke, this is a sign that they had no peace, "Breslov, Breslov, Breslov....."

Ay ay ay ay..... a person like me, I had no importance, no worth, I did not have talents, nothing, but I had this matter that I abandoned the whole world, the Judge and all the Torah leaders, even though I thought about myself: "What is this, who are you, what are you? Are you wiser than the Judge, are you wiser than the other rabbis who are so great?" Yes, yes, I, Israel Ber. And Rabbeinu sent Rabbi Israel from Meron to Tiberias for me, and what came of it came of it.....

And also my mother died in the house of Rabbi Israel on Shabbat, there was such pain..... she died because I wanted to be a Breslov chassid, and if she had not been revived from the dead, Rabbi Israel would not have had a place in the world, not in Tzfat, not in Tiberias. All the community were angry: "What is this, Breslov, they killed the mother of Israel Ber, he is a murderer, murderers!"

G-d arranged that I and Rabbi Israel and other people who were present saw the revival of the dead. My mother died, as it is written about Sarah*, that the angel told Sarah about Yitzchak, Avraham came as close as a hairsbreadth to slaughtering Yitzchak, but she thought that he was already dead, that Avraham had already slaughtered him, so her soul departed. We read after the Torah Portion of the Akedah*: "And the years of Sarah.....", the passing away of Sarah, she died from the intensity of the grief.....

What Rabbeinu did with simple souls, totally, totally far from the Torah, from Judaism. Materialistic people who did not know the scent of the Torah – when they drew close to Rabbeinu, they became such holy tzaddikim as are not seen in this world, this is above nature. It is a new matter. And King David, in the Psalms, all the Psalms, "Mizmor (translate), Mizmor, Mizmor", "To David, Mizmor", "To the Conductor, to David, Mizmor", "Mizmor". There is 'Mizmor', and there are several expressions of song – "Mizmor, sing to G-d a New Song", King David spoke of a "New Song", it is completely new. A new song, new song, new song.....

King David..... he is Rabbeinu. Rabbeinu surpassed all the tzaddikim, all the tzaddikim that were since the Creation of the World. This is a wondrous matter, that G-d saw what would be in the final generations, what blasphemy, what falsehood. According to what we are – it would have been fitting, G-d forbid, for such an apocalypse to come upon us, without any hope, G-d have mercy. But G-d is merciful and compassionate, He knew that in the final generations it was mandatory that the soul of Rabbeinu, Rebbe Nachman descend to this world, thus there is already no such thing as despair in the world at all, only Rabbeinu!

And Rabbeinu hints in the Stories* that the soul was brought to accept an oath that it would descend to this world, and then the Devil came – the Angel of Death, the Evil Inclination, he had a complaint: "There are legal statutes, what is this, lawlessness?"

He said, "What, if this soul descends to the world, I will not have anything left to do, and did You create me without purpose? Why did You create me?" And he went.....

Afterwards they said to him: "There were legal proceedings, and we decided, this soul must descend into the world, and you, find for yourself a solution." Then he went and thought of a solution, he came back and said: "I already found a solution, he can descend, there will be such controversy....."

(Rabbi Israel is asked there will also be controversy against the Messiah, or if the controversy will already have ended.)

No, no, on the Messiah no. Already over, the controversy (will be) already over.....

**The Signature of Rabbi Naftali, the Friend and Companion of Rabbi Natan
(in the book 'Chai Moharan')**

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(The holy writer, (the small) Naftali, the son of my master and father, our Rabbi Aryeh Leib, may his Creator protect and sustain him, from Nemirov.)

‘A Woman of Valor’

(Rabbi Israel sings from the songs of the night of Shabbat,
“A Woman of Valor, Who Can Find.....”)

Thank G-d, I sense the scent of Breslov, we need to have stones thrown at us.....

I was there, I received stones, yes. I am not just saying this, I endured all the humiliations and all the suffering, and aside from this, I did not have bread, I had other troubles.....

I do not know how I exist in the world, in what place, where is he. Every night it seems to me that this will be the last, after every night that passes, I do not know how I arise, how I have strength to live. G-d renews me, gives me a new soul, a new heart!

All the world were far from Breslov, they did not want it, they would say: “ ‘Likutey Moharan’* – no!” Ay ay, there is already ‘Likutey Moharan’ in the world.....

The Messiah, the Messiah will tell us what is ‘Likutey Moharan’. Rabbeinu said: “The Messiah will give an interpretation of ‘Likutey Moharan’.” No tzaddik ever said that the Messiah would give an interpretation of his book, only Rabbeinu! Every word is an explanation for us about all our troubles. To help, to save, to rescue, to heal, to enliven. If it is needed to revive the dead – it is possible to revive the dead, “Blessed are You, G-d, who returns souls to dead bodies (from the Morning Blessings).” He already prepared everything!

Oy, only to hear one word that came from the heart of Rabbi Israel Karduner.....

Rabbi Israel would pray alone in his house and it created such an arousal..... and several Jewish souls heard this arousal, such words, such light, and they were completely renewed!

Renewal? We’ll make more people crazy. They would say about Breslov that they are crazy. So, there are already new crazy people. Whoever heard even one word of Rabbi Israel reciting Psalms, or the book ‘Likutey Tefilot’, became a new person, not the same person he was before. One word from the book ‘Likutey Tefilot’, or from the Psalms, what this was..... only (to hear him) sing the melody of ‘A Woman of Valor’, such arousal..... (a person) became new!

“A Woman of Valor, who can find.....”

“Taste how good are her wares.....” Ay ay ay, one could expire, what wares we have.

“Her light is not extinguished in the night.....” Not even in the night is her light extinguished.

“She opens her hand to the poor....” Are you poor? She opens her hand to the poor, she gives to all. And there is more –

“She extends her hand to the impoverished,” ‘poor’ and ‘impoverished’ is the ultimate wholeness – poor and impoverished, and she does not abandon any poor or impoverished person.

“Her house does not fear from snow.....” There is no fear! Snow? Her house does not fear, why? “For all her house”, this is all her house, “is clothed in (shanim – translate).”

What is ‘shanim’? Two! (the Hebrew for ‘two’ sounds similar to the word ‘shanim’.) If I still did not succeed – then again, two.

“For all her house is clothed in (shanim)” – so there is no fear. Two, do not read ‘shanim’, read ‘two’. Two is endless!

“Might and honor is her garment, and she laughs on the last day.....” Might and honor – all the fine qualities. “Might” is strong, and “honor” is beautiful. There is a Torah which is strong but not beautiful, and there is a Torah which is very beautiful but not strong. But we have “might and honor” – strong *and* beautiful!

“Her garment”, this is the garment, the spiritual garment of the soul, of the heart.

“And she laughs on the last day....” Oh, oh, “and she laughs” that she is going to a holy place, to such a wondrous place.....

Oy, every verse – this is might and honor!

“She opens her mouth with wisdom,” when the one who reproaches, the Woman of Valor, opens her mouth, through this she reveals her wisdom, “and a teaching of kindness is on her lips,” the teaching of kindness – teaching others. There is kindness and kindness and kindness, but “you surpassed them all,” the Woman of Valor.

There is kindness, and there is truth, truth, and truth, and this truth rises above everything!

“She opens her mouth.....” When she only opens her mouth – immediately such wisdom is revealed, ‘the Flowing River, Source of Wisdom’.

So, what is wisdom?

“And a teaching of kindness is on her lips,” to help us, kindness. To help us.

“She opens her mouth with wisdom,” then all the city, already everyone, all the opposers fell and were ashamed, only to hear the voice of Rabbi Israel Karduner.

“She opens her mouth with wisdom, and a teaching of kindness is on her lips,” the opposers do not know what this is, where is the mouth? ‘Likutey Moharan’, ‘Sippurei Ma’asiot’, oy, fortunate are we! What, why are you depressed? We have such a Torah.....

“The bread of apathy – she does not eat,” only to be joyful.

Ay ay ay, what a Woman of Valor.....

Thank G-d, what we have, ‘Likutey Moharan’, the teachings and the sayings, every minute (of it) is the words of G-d. Even the Ba’al Shem Tov and all the tzaddikim did not attain what Rabbeinu attained, Rabbeinu is a special matter, ascends above everything, “Many daughters acted with valor, but you surpassed them all.”

Oy, to feel such strength, such might, “Might and honor are her garment, and she laughs on the last day.” So, so, the verse really asks: “How can you leave me and continue on?” Oy, oy, oy, such holy tzaddikim who gave their lives for us for free!

Rabbi Israel said “might and honor”, and all who heard these words “might and honor” can never forget them, to eternity!

Ay, Rabbi Israel had every melody of the Heavens, “and then the tzaddikim will see and rejoice, and the upright will exult.....” We danced and received all the stones that were there. Yes, they said about us: “What, they are crazy, they dance!” We will see, only patience, we will see what will be in the world, what light, what joy, what life will be in the world. This world is nothing!

What there is in ‘Likutey Moharan’, such teachings, such words..... never before were there wonders like these in the world. This is the embodiment of the whole Torah! Every word of Rabbeinu includes the whole Torah and all the souls of Israel and all the rectifications of every member of Israel!

But the time is near when this will be revealed in the world, what will be, what will be.....

Ay, I do not know how Rabbi Israel remained alive!

When he said: “She opens her mouth with wisdom,” he wanted wisdom, I do not know how he remained living.

“And a teaching of kindness is on her lips,” where am I? There is already such a Teaching of Kindness.....

There are already all the salvations that we need, we already have Rabbeinu in the world, and he gave us ‘Likutey Moharan’, ‘Sippurei Ma’asiot’, ‘Chai Moharan’, such discourses, what this is..... every world that Rabbeinu revealed – created a new world!

The world will be a different world.....

Who saw what my eyes saw? One man in the world who laughed at everyone, at all the rabbis, at everyone. He laughed at them in his heart, but they felt it. He was truth..... unique in the world!

(Rabbi Israel is asked concerning books to study, and specifically about learning the books of the Codifiers*.)

Rabbeinu warned to learn the Codifiers, 'Shulchan Aruch'*, to learn it every day and to fulfill what is written there. He said that we need to be bound to the 'Kitzur Shulchan Aruch'*, every word there, every law. Each and every day, to learn at least some law or heading from the 'Shulchan Aruch', that is a good influence for the soul. He said that every day one does not learn from the 'Shulchan Aruch', at least some law – it is a deficiency, even if a person does not have time, at least he should learn some law. Rabbeinu wanted us to be experts in all the Turim* and in all the 'Shulchan Aruch', that we would know it by heart, that is service of G-d. The 'Shulchan Aruch' is good for the soul, it is the foundation of Judaism, the foundation of all the Torah, of the Gemarrah, what are the laws that emerge from it, to fulfill. The 'Shulchan Aruch' draws from the Torah and from the tzaddikim, one must fulfill every detail, every law, regarding money and every matter. The Torah teaches us how to behave in every area.

There is a disagreement between the 'Rama'* and the 'Beit Yoseph'*, there are things in the 'Shulchan Aruch' that are not according to either of them, we are one people but even so there are matters which we do not know, there are several aspects. The Sephardic Jews were lacking in that they did not have the light of the Ba'al Shem Tov. There needs to be a connection to the light of the Ba'al Shem Tov – that is a major principle.

Today, the main point is the Ba'al Shem Tov and Rabbeinu, if this would be revealed in the world, all the world would be tzaddikim.....

Regarding versions of the prayers*, the 'Shulchan Aruch' tells us how to behave with the versions, but we know that the main point is the Ba'al Shem Tov and his students and Rabbeinu. The holy Ba'al Shem Tov and Rabbeinu prayed according to the 'Sephard' version.

Now we feel a bit of how crucial were the Ba'al Shem Tov and his students, for this was already the light of the Messiah – the holy Ba'al Shem. And the holy students of the Ba'al Shem Tov, that is the 'Shulchan Aruch', they were very great scholars. The Maggid of Mezrich was a very great tzaddik, he was the main student of the Ba'al Shem Tov. But the matter of Rabbeinu transcends everything, all the masters, everything, compared to Rabbeinu – everything is annulled!

There is already the light of all the tzaddikim, of all the Gemarrah, of all the Torah masters, and then afterwards more and more and more was revealed, until Rabbeinu came – he already encompasses all the Torah and everything, everything. All that he says is true and firm and correct, and we need to give ourselves over to fulfilling every word that he revealed.

The main point of the Torah is the Ba'al Shem Tov and his students, and Rabbeinu is the main point of Judaism, the main point of everything, he went on the path of the Ba'al Shem Tov and he includes and teaches us everything already, every detail, also the laws. He is the main point and the foundation and the generalization, the heart of the Torah and Judaism – Rabbeinu and his students and descendants. The matter of Rabbeinu is a matter that rises above everything, and Rabbeinu himself – more and more and more.....

The holy Ari*, Rabbi Shimon bar Yochai and Rabbeinu warned us direly to be connected to and believe in Rabbi Shimon bar Yochai and the 'Tikkunim'*, what this is, what we merited..... Rabbi Shimon and the 'Zohar'* and the 'Tikkunim', this is the light of all the Torah, of all the tzaddikim, of all the masters – the holy 'Zohar'. The author of 'Reishit Chochmah'* was a student of the Ramak*, the 'Reishit Chochmah' is entirely 'Zohar'. Rabbi Shimon bar Yochai, the holy 'Zohar' and the 'Tikkunim', oh..... what there is there. But the main point that encompasses everything is Rabbeinu. Rabbeinu was higher than the 'Tikkunim', he is the generalization and the root of everything. Rabbi Shimon is included in every word of Rabbeinu. Such exalted matters.....

Today we need the Ba'al Shem Tov and Rabbeinu. There is much to say about this, there are matters which we do not know. Rabbeinu is the generalization of all the Torah and all the tzaddikim and all..... everything. Even Rabbi Shimon is included in his words, in his revelations.

And the principle and main point and summary – Rabbeinu, he is the essence of the Torah, the main point of everything. There are many books but the foundation and the essence is Rabbeinu. Today, when we have 'Likutey Moharan' and all the matter of Rabbeinu, we need to give our souls to teaching our children and our descendants the books of Rabbeinu, the words of Rabbeinu. We need to strengthen ourselves in faith and learn and fulfill.

This is a light, a wondrous light that came before its time, but the light of the Ba'al Shem Tov is already present, and the light of Rabbeinu is the matter of the Messiah, and all the Sephardim and the Ashkenazim will annul themselves, everyone needs to receive the light.

Well, we see that the world is drawing closer, even the Sephardic Jews are accepting Rabbeinu as a Rebbe, and also the Kabbalists and the Torah leaders. Thank G-d, fortunate are we that we merited, this is already the matter of the Redemption that will be revealed, such a light will be revealed in the world that cannot be expressed with words.....

Section from 'Likutey Halachot'

In the handwriting of Rabbi Israel

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“Such a 'Likutey Halachot', whose every word can enliven the whole world!
We should merit to recite much from 'Likutey Tefilot' and much from 'Likutey Halachot',
these are words of the Messiah, Rabbeinu revealed a drop from the sea.....”

Hilchata cNachmani*

(Rabbi Israel reads together with a chassid from the holy book 'Likutey Aitzot'*,
“For in truth the main point of Judaism is simplicity and innocence, without any wisdoms at all.”

Ay ay ay, we need to cast away our wisdoms and depend on G-d, on the tzaddikim, and everything will be rectified, yes.

Rabbeinu said in the discourses, in this language: “There is a principle that everything will be transformed to good!” Difficult? It will be easy, it will be transformed! We only need to accept everything with love and to believe in G-d in truth, with innocence. The Jewish man, all that he does, he does not do for wisdom, only faith! Not to be 'wise', to cast away all our wisdom; only the wisdom of the Torah and the mitzvot*. Rabbeinu reveals to us how to merit to Torah, how to merit to all the rectifications and all the salvations. Rabbeinu already prepared everything for us!

We, G-d will have mercy on us that we should merit to draw close to Rabbeinu, to learn his books and fulfill every word that he revealed. This is an amazing thing that was never before in the world. All the matter of Rabbeinu is a matter that is a wonder of all wonders. It is not I who say this; Rabbeinu had mercy on us and revealed a drop from the sea of his affair, the matter of his greatness, only a drop from the sea. And this is his greatness – the healing he gives us. Every one of his words is all our life and healing and salvation, every word that he left for us in his books. Thus he said and thus we see.

He said that every letter is all the Torah and all the tzaddikim and all Israel – in one letter! Thus he can encompass all the Torah.

Rabbeinu, in all his holy words and his teachings and stories, is there anything else like this in the world? It still has not been revealed in the world at all, and this is all our vitality and all our hope. He rectifies and heals us, such sick people who have no hope, and Rabbeinu heals us, rectifies us, he renews us, everything.

But this will be revealed in the future, it will be another world entirely. We will see, we will see the light of the Redemption, we will see and likewise all the world will see. The time has come for it to be revealed in the world. All the world will come to Rabbeinu for a rectification, all the world. Each one of us, all the world – needs a rectification, and the rectification is with Rabbeinu. And he will rectify us, he will rectify the whole world. Only faith, faith, we need to believe.....

Rabbeinu says in 'Sefer ha Midot'* in this language: "One who is wise in his own eyes, has difficulty attaining awe (of G-d)." Awe is our foundation, of the Torah and of all of Judaism and of all the world. But if a person is wise in his own eyes and does not accept and fabricates wisdoms, well.....

The main point is faith, to cast away the wisdoms. We need to abandon our wisdoms. To cast away all the wisdoms, all the wisdoms in the world, only what is written in 'Likutey Moharan', it teaches us how to merit to the Torah and to fulfill the Torah. We are completely far from this and he draws us close, he infuses us with the light of the Torah. Everything in faith and rectification, everything, everything, everything! Yes, Rabbeinu! And if it is difficult – let it be difficult! And if people do not want to accept, if they want to be 'wise' and to investigate, "What is this, why specifically *him*?"

Thus Rabbeinu said. If he said it, then all the men of wisdom will already be annulled. He said so!

The world challenges: "What is this, Rabbeinu? What is this, there are many tzaddikim!" Korach* also said: "All the congregation is holy, and G-d is among them, why are you dominating the congregation?" But the answer: "I finished and I will finish," it is already finished!

The Gemarrah says: "The law is like Rabbi Nachman," "The law is like Nachmani," thus says the Gemarrah. That is what is written, three times, "The law is like Rabbi Nachman," Rabbeinu in severity and controversy – that is 'The law is like Rabbi Nachman' (clarify meaning). He is 'Nachmani' (coming from the Hebrew root for 'comfort'), he comforts and repairs all of Israel, and he will cheer and repair all of Israel. Such language was not used regarding any other tzaddik, as it is written in the Gemarrah, "The law is like Rabbi Nachman," all that he says – the law and the judgment accords with it! And if people do not want to accept, if they want to depend on their own wisdom, alright, do what you want.....

The matter of Rabbeinu is truly above nature, it is not by chance that there was such a concealment of Rabbeinu. I am an old man, I saw major rabbis who had a mind and heart, but they did not have the foundation of the Torah – Rabbeinu. He is the heart of the Torah and the mitzvot*, Rabbeinu Rebbe Nachman, Na Nach Nachma Nachman me Uman. He is all our vitality, the Torah and the mitzvot, aha! The matter of Rabbeinu is an amazing matter unlike any that had ever been revealed in the world. Look at 'Chai Moharan'*, his discourses, and also, his discourses need to be accepted fully, in faith, in truth, and not to be 'wise'. We are totally far removed, and Rabbeinu does such wonders with us, he transforms everything, he rectifies.

This is in our hands, if we want to accept what Rabbeinu said, or if we do not want to accept – even so Rabbeinu carries out his rectification, even though a person is as he is.

This is such a wonder that was never before in the world. Such a wonder, such a light, that will repair the whole world, will rectify all of us completely, as we are. But it is forbidden to challenge and to be difficult and say: "Why is it so, why is it so?" Only faith, only faith! A holy tzaddik like this, like Rabbeinu, it is all faith, only faith, if not – G-d forbid, there is nothing. Only faith in truth. This is such a truth that was never before in the world, never before revealed in the world. It is all according to the calculation, according to the heart, according to faith, then one merits to everything, merits to all the salvations. And all the salvations – it is Rabbeinu!

All the salvations of every member of Israel, every day and at every time – it is with Rabbeinu! Our main purpose is to be attached and bound to Rabbeinu, that is all the Torah and all the wisdom. He is our vitality. Rabbeinu is everything. He is all the rectifications, all the Torah. Every one of his words is all the Torah, includes all the Torah and all the souls of Israel and all the healings and all the salvations!

Thus said Rabbeinu, not what I say, what I say is nothing. Rabbeinu had mercy on us and informed us of a drop from the sea of what he was, what a Rebbe he was.

So, then we need to accept from him. If one does not want to accept.....

Rabbeinu says in Likutey Moharan, Chapter 123: "The key and the foundation on which everything depends is to attach oneself to the Tzaddik of the Generation, and to accept his words about everything he says, that it is exactly so, be it a small matter or a large one. And not to verge from his words left or right, G-d forbid. And one needs to cast away all the wisdoms and to relinquish his understanding as if he has no intelligence aside from that which he receives from the True Tzaddik and Rebbe. And as long as there remains in him a trace of his own intelligence, he is not complete and still not attached to the Tzaddik," he is attached to a liar! Not to the Tzaddik.....

The Gemarrah says: "It is forbidden to harbor doubts about the Rebbe!" He is my Rebbe and your Rebbe and that of all Israel. He is the Rebbe, "The Head of the Children of Israel" – the initials spell "Rebbe". Rabbeinu revealed this in 'Likutey Moharan'.

Oy, if we only had one teaching from Rabbeinu, "The Head of the Children of Israel – the initials spell Rebbe", he revealed this.

Rabbeinu Rebbe Nachman is our Rebbe, he is our Rebbe and that of all Israel! He is the head of all the tzaddikim, the head of everything!

He is our Head of the House, he is the Rebbe, he is true, he is the Head of the Children of Israel, he is the Rebbe. It is forbidden to be suspect of him, we need to accept everything and not be 'wise'. The Head of the Children of Israel – there is one, it is Rabbeinu! He is the Rebbe of all Israel!

There is also a Rebbe of the wicked, there are rabbis who are wicked, "The Wicked are Compared to Darkness" – the initials spell "Rebbe". There are wicked people who cannot help us and they say that the Tzaddik of the Generation is a delusion – this is a lie! Because of this we have been in Exile for so long. They publicize themselves as tzaddikim; they are wicked, they are heretics, they do not learn the Torah, do not know the Torah, not at all, wicked! Wicked – are Compared to Darkness!

In the future, G-d will take revenge for His people, from those false prophets who fill their stomachs with honor and pride, and present themselves as tzaddikim of the generation, and hunt down precious souls and trample them and tear them apart with a heel of arrogance and falsehood, and blind the eyes of Israel so they will not see the light of the True Leader, who reveals and illumines the light of G-d to all the people of the world, from generation to generation eternally. There are seven levels in Hell, and in each level there are seven thousand holes, and in each hole there are seven thousand cracks, and in each crack there are seven thousand spiders, and each spider has on it seven thousand lobes, and on each lobe are suspended seven thousand sacks of poison, and all of them are prepared for the wicked ones who speak with arrogance and contempt against the True Tzaddik, and ridicule and slander his books and holy students.

At any time that the People of Israel will come close to Rabbeinu, and not listen to all the rabbis, to all the opposers – the Redemption will come immediately, yes!

Rabbeinu calls them "Famous Leaders of Falsehood", wicked people. Wicked – not only wicked, murderers, there are wicked murderers who go about in white socks and a large Streimel*, and they are murderers, yes. They hide the truth from the world, they present themselves as tzaddikim, as if they know how to help us, Rabbeinu said: "Only I can help." (Rabbi Israel points with his finger at himself!)

Breslov is Truth, and everyone needs to receive from Rabbeinu. And if people oppose Rabbeinu, then they are false! The opposite of the Tzaddik is a wicked person. The opposite of the truth is falsehood!

Rabbeinu said: "A sin is not relevant to Israel," sins are related only to the non-Jews, not related to us. So, then how do we come to sin? We come to sin because the True Head of the House is hidden, the True Tzaddik, because of this we come to sin.

The Gemarrah says: "A person does not come to commit a sin, unless the spirit of foolishness enters him." The spirit of foolishness is the opposite of knowledge. Because knowledge is hidden, because Rabbeinu is hidden – we come to sins. There are wicked murderers who distance and hide the truth from the world, they want only money, money and all the cravings. Rabbis, there are rabbis like these, certainly. All the rabbis are rabbis, but not tzaddikim, there is much falsehood among them, they pursue falsehood and prestige and fame. We have no relation, no connection to them. They will say about us what they will say, but they do not want to humble themselves, they are not looking for truth, they are looking for money and honor and pride, that is all. But the truth will be revealed, the falsehood will fall and the truth will arise. Oy, how the wicked will be ashamed.....

The main distancing of Israel from their Father in Heaven and the core of all the blemishes and all the destructions and persistence of the Exile – it is all through the great concealment wherein the light of the True Tzaddik is hidden. He is the aspect of the Head of the House, for whom was all the Creation in its entirety, and through him is the Creation sustained, and through him will be the primary completion of the Rectification, and the complete final Redemption.

There is in 'Sefer ha Midot'* a saying that Rabbeinu revealed: "The Coming of the Messiah is dependant on drawing close to the tzaddikim!" Well, we know that the words of Rabbeinu are wellsprings, every word is a wellspring of wisdom. Who are the tzaddikim? "Tzaddikim" is given in plural form – Rabbeinu is the central one, and his holy student Rabbi Natan. The tzaddikim are Rabbeinu and his true followers, not the liars. There are many liars, in Breslov, in Breslov, yes. There are liars, but they are not included in the accounting, that is not Breslov. Breslov is only truth. Falsehood – is not Breslov!

All of them are nothing, only with us* (footnote about “us” in Hebrew convention) is the pure truth. Just one word from Rabbeinu is all the Torah, one word! Every one of his words is the healing for all of Israel!

The main point is the Rebbe, the Tzaddik, the Head of the Children of Israel. He illuminates the Torah and the mitzvot* for us, and all the rectifications that we need. The Tzaddik teaches us how to learn the Torah and how to fulfill the Torah, and everything. He inspires holy faith within us, and such a life and such a faith that was never before in the world.

The light of Rabbeinu needs to be revealed, this is a completely new light that never was before, which can help us, rectify us, renew us. It can instill us and inspire us with the light of the Torah. The light of Rabbeinu is a new light that was never before revealed in the world, entirely new!

A great light, there will be a great light of fear of Heaven, when Rabbeinu will be revealed. Rabbeinu needs to enlighten Morocco, and all the world, and everyone needs to annul themselves entirely to Rabbeinu. He was in the world and was not revealed, but the revelation needs to be totally new. Rabbeinu is all the Torah, all the truth. The liars will annul themselves completely, completely.....

Liars! The light of Rabbeinu will be revealed in the world, then there will be a completely different world, a new world!

What there is now in the world, what will be revealed now, was not known and is not known at all, all the scholars and all the Torah leaders know nothing, even one word of Rabbeinu – encompasses all the Torah and all of Israel and all the healings and all the salvations.

One word from Rabbeinu is the root of all the Torah and all the salvations of each and every Jew, of each and every member of Israel!

Thank G-d, such miracles and wonders, such amazing lights as these were never before in the world, and this will shine throughout the world, and all the world will cast off all the nonsense, all the money and all the prestige and all the falsehood. All the falsehood will be annulled, and there will be a revelation of truth alone, and it will be a new world, a world of truth, not a world of falsehood.

There is a massive falsehood, but this will fall and fall and fall, completely, completely. Practically everyone knows that the falsehood is being revealed, yes. The truth will be revealed in the world and the falsehood will fall entirely. Today there is a rabbi who is very famous, he will fall and fall like all the liars, all the liars will fall and there will be only truth, truth and faith. The falsehood will fall and fall and fall, and the truth will shine and shine and shine throughout the world.....

Yes, I am not afraid to speak about this. It is not I who say this, he says it, Rabbeinu said thus, and if he said it, the law is according to him. Rabbeinu revealed a drop from the sea of this. He told the story of the ‘Master of Prayer’* and the ‘Seven Beggars’*, and also the teachings, in ‘Likutey Moharan’*, ‘Likutey Aitzot’*, ‘Likutey Halachot’*. Such students..... Rabbi Natan and all his students. One can understand for himself – a wise man understands for himself. ‘Sippurei Ma’asiot’*, are there other ‘Sippurei Ma’asiot’? Is there another ‘Likutey Tefilot’*? Another ‘Likutey Halachot’? ‘Likutey Halachot’, what this is..... every word of Rabbeinu and Rabbi Natan is all our vitality, and the world spins its wisdoms. ‘Likutey Halachot’, ‘Likutey Aitzot’, the books of Rabbeinu – that is the Redemption, that is the Torah and that is faith and that is everything!

We need to be rise up and strengthen ourselves, with an especially vibrant joy that we merited to avoid being among the opposers to such a point of truth as this. Blessed is G-d, who separated us from these erring ones and showed us the Absolute Truth. May G-d be with us, that we should merit to fulfill his holy words and go in his paths and holy advice, which is the advice of G-d, which will stand forever. In his holy books there are all the rectifications and all the healings and all the salvations for each one of the People of Israel, and every one of his words is all the Torah and all Israel, yes.

The main point is only Rabbeinu, this needs to be shown to all the world, to all of Israel. All the time that it is still not revealed – there is nothing, we have nothing!

Our hearts, our hearts are enough for us, he gives us a light and vitality in every matter, in all the words of the Torah, only truth and faith. Na Nach Nachma Nachman me Uman gives life and renews and rectifies all of Israel.

We are speaking about incredible matters, entirely hidden, Rabbeinu is here with us, there will be revealed the Zohar and the Tikkunim* and Rabbi Shimon* and Rabbeinu and ‘Likutey Moharan’*, now is the Complete Redemption. Every word is light, very hidden light that was totally hidden and now is beginning to shine. When the Messiah will come there will be a new world, not the world of today, a new world. The Messiah, the Messiah will already show us how to live and how to repent.....

The most important point now is to publicize the name of Rabbeinu, on which all of us and all the world is dependant. The primary point and the foundation upon which everything depends is to draw close to the True Tzaddik, to Rabbeinu. If we will not look at all the rabbis and the falsehood, the people themselves will choose Rabbeinu – that is enough. This is a rectification for all the rabbis, for all the falsehood, a complete rectification. And we will emerge from the Exile and merit to the Redemption for which we are hoping. Now is the end of the time, the end of the time. There is another two hundred years – so, that is also a long time for us.....

(Rabbi Israel is asked, Why there are people who merit to draw close to Rabbeinu, and other people who do not?)

Free choice! There is free choice in this world. One can be a tzaddik and one can be an evildoer. There is free choice, G-d created the world with free choice.

Rabbi Natan was a Torah master and a tzaddik, with such brilliance..... and his (choten – translate) was a world-reknowned Torah sage – David Tzvi. He was the rabbi of a major region in Russia, that was larger than the Land of Israel.

So, he was a great sage, and Rabbeinu said to Rabbi Natan: “Your (choten) is a Torah master and a tzaddik, he is not a master for himself, not for fame and honor,” and even so, he did not know of Rabbeinu!

My father was a chassid from a particular branch of chassidism, and thank G-d I succeeded through the merit of Rabbeinu in departing from this entirely. For there are no rebbes, no rebbes, only Rabbeinu – only Rabbeinu is the Rebbe!

All the world knew that Rabbeinu was a genius without parallel, he was in Israel and there were students of the Ba'al Shem Tov there, they were great in Torah, world sages, holy masters, they were constantly involved in Torah and mitzvot*, in Torah and good deeds. They had all learned all the Talmud and were experts in Talmud and in every aspect of Torah. And they were unable to locate a certain Rashi*, none of them could find it. And all of them thought and searched for where this Rashi appeared, and Rabbeinu was sitting with them and was silent, he did not say a thing, so they undertood that he was laughing at all of them, he was silent and his silence was a sign that he knew. Then they asked him to tell them where was the Rashi, they were all depressed: “We have learned the entire Talmud, why don't we know where is this Rashi?”

Then he told them and he revived them, it was located in the tractate of ‘Zevachim’, ‘Zevachim’ speaks about the Temple, the Rashi was in a section dealing with sacrifices, on such and such a page.....

And before his passing, Rabbeinu sighed and groaned with tormented voices and great sighs and cries, about the apostacy and heresy that would spread in the world in the time to come, G-d have mercy. Then he saw the Breslov people lamenting to him and worrying, “What will we do? Who will give us life, who will have mercy on us, who will heal us, what will be with us?” They worried very much, then Rabbeinu said to them: “Being that I go before you, are you worried?!” And he revealed his understanding explicitly, that all who dealt with his people who were close to him – those who were here now, and those who were not here, that is, even the generations to come. And also he gave several discourses about this, “Only hold yourselves together in unity and brotherhood and loving freindship, then you will be upright people, and not only upright alone, but even tzaddikim and good people, for G-d will certainly help me that it will be as I desire, according to what I wanted from before, for with G-d's help I finished and I will finish according to my will, without doubt.” And he said that all who will strive to be connected with one of his people would certainly be a truly upright person, and not only upright, but even a complete tzaddik, according to my desire!

“If you will be together – I will be with you. Why are you worried?” So he is with us. If we give our hearts to the Torah, to the truth, to the light of truth, then something will be done with us that is entirely different than the rest of the world. All the world are immersed in the vanities of this world, everyone looks for vitality, to live for their children, for their childrens' children, everyone wants to grab the world for himself, all the honor and all the greatness. And Rabbeinu is unique in the world, Rabbi Natan said: “The world is insane, and only I was acquainted with one who was normal!”

Rabbeinu is the opposite of all the non-religious, and the opposite of all the chassids, and the opposite of all the world, and he triumphs over everyone, he gives one silence – and he conquers the whole world! This silence of his, of the ‘Betler’*, it will answer all the challenges that they think

regarding him and express about him: “What, there were the holy Ba’al Shem Tov and the holy Ari*, Moshe Rabbeinu and all the tzaddikim, why specifically Rabbeinu?” And also among the people of Rabbeinu, not all of them knew the secret, not all of them merited, each one grasped according to what he could conceive in his heart, according to his self-sacrifice, his will.....

Oy oy oy, I only merited to see Rabbi Israel Karduner, he was already from the last generations, I saw his truth, his humility, his life, his prayer. It was such a thing that was not from this world; it had the quality of the future, the quality of the time after the coming of the Messiah. He was bound to Rabbeinu to such a degree, with such love and longing, everyone knew that he was a special matter.

Rabbi Israel was one in this world, Rabbeinu had Rabbi Israel Karduner. I saw what I saw, to what he merited, he was also like Rabbeinu, he stood against the whole world, he laughed at everyone, he would speak to each one, but what he merited to know in his heart.....

This is a great merit, a great wonder that I merited to know Rabbi Israel, as much as I merited, it is good, he was hidden from me as well. The Breslov people were hidden like Rabbeinu, he was hidden from all the world, and he holds one silence – and he conquers the whole world. To all that people talk about him and bring challenges against him, he answers with one silence to all of them. And also Rabbeinu said: “I warn seriously that everyone be (with me) for Rosh ha Shana.” He said what no other tzaddik said, there was Yom Kippur, Sukkot, Pesach, Shavuot, but specifically Rosh ha Shana? This is only Rabbeinu, he said: “My main point is Rosh ha Shana!” He judges the whole world on Rosh ha Shana, he does what he does with us and with all of Israel. Oy, what he does with us, what dealings he has with us, with such sick people.....

And in ‘Sippurei Ma’asiot’*, the last Beggar*, the sixth Beggar. The cruel King was tormented, he saw that the Princess would kill him, so he did not know what to do. To banish her – then she would go to another king, and he could be in even greater danger, for she could (return and) kill him. To live with her – he was afraid, she would kill him, “What should be done with her?”

Then they told him that she was circling around a river, by the water. So he went with his troops and intended to shoot at her, come what may!

Then he shot at her with all the varieties of arrows, all the varieties of poison, and she fell into a weakened state, and the Beggar said: “And I heal her!”

Oy, we are fortunate that we merited, in this darkness, in this state of hiddenness, that we know about the matter of Rabbeinu, who is such a wonder that he can rectify us. The Evil One has shot at us with all his varieties of poison, all sorts of bullets, and the Princess fell into weakness, “and I heal her.” (At this point Rabbi Israel points at himself!)

Rabbi Natan said that when Rabbeinu told this story, he made movements with his eyes and hands, it is such a wonder, there is nothing in the world like this story, what Rabbeinu hinted at.....

Oy oy oy, and we need to give ourselves over in every moment, to instill in ourselves all the words of Rabbeinu and ‘Sichot ha Ran’*, and ‘Likutey Moharan’* and ‘Likutey Tefilot’*. If we were versed in this as we ought to be, we would be able to help the whole world, every Jewish soul. If we were to come together, and say to the world: “What, that appears in ‘Likutey Moharan’ in chapter such and such.....”

Every word that Rabbeinu revealed in ‘Chai Moharan’* is hidden and sealed, Rabbeinu revealed only a drop from the sea. This is all our vitality, this is Rabbeinu, this is ‘Likutey Tefilot’, ‘Likutey Moharan’, ‘Likutey Halachot’*, what we have..... there will be a fine wedding. But we need to give our hearts in self-sacrifice, only to be faithful and not to pay heed to the world.

Oy oy oy, we ought to be giving our souls to fulfill this, to instill all the words of Rabbeinu in our hearts, and ‘Sichot ha Ran’ and ‘Likutey Moharan’ and ‘Sippurei Ma’asiot’ and the other discourses. What, where are we? We are sleeping, there is a teaching like this.....

Lesson 282 of ‘Likutey Moharan’, “I Will Sing to My G-d with All that is in Me,” this lesson can bring the whole world to G-d, “I will sing to my G-d with all that is in me, and a bit more and there are no wicked.”

In any case, in this matter, we ought to have been something different from all the world, we are something different. Rabbeinu cleans us of all the impurities, of all the sins, of all the dirt. Oy, what work he has with us, to deal with us, such sick people that we would not have been able to reach any rectification, any healing, hopeless. But Rabbeinu revealed: “Despair does not exist in the world at all!” He revealed this, “When I am here, when you have me – then despair does not exist in the world at all. But if, G-d forbid, you do not accept this as is needed..... then it is not good.”

Thank G-d, Rabbeinu found a positive point even in the epitome of the falsehood. He said that the false leaders, they have a good point, they demand their followers to wear payot*. But it is a

wonder, how he can fight against all the world, against all the non-Jews, he laughs at all of them. He made Rabbi Natan and all his people, and so in each generation, one who merits to touch a drop from the sea of Rabbeinu is a miracle, a miracle and a wonder. This is such a light that conquers the whole world, he overturns the whole world, just the discourse in which he says: "King David said 'Great is G-d and highly praised, and there is no limit to His greatness'." So, what do you want more than this?

And Rabbeinu said in this language: "Great is G-d and we do not know at all!"

Even your affairs – what is happening with you, but there is a principle that everything will be transformed to good. He encourages you as you are, "Great is G-d and we do not know at all"; the Tzaddik knows.....

Also the matter of Rosh ha Shana in Meron, there were Breslov people in Tzfat, followers of Rabbi Natan, all the world knew that these were Breslov chassids, apparently they were in Tzfat for Rosh ha Shana. And Rabbi Israel, from the great vitality he received in Meron, from the holy Zohar, he wanted to be in Meron for Rosh ha Shana, but Rabbi Shimon did not say that one needs to be by him on Rosh ha Shana, "Why did you come, did I tell you to come for Rosh ha Shana? Go to the one who told you to come to him!" Only Rabbeinu said this! Oy vay, what there is in this.....

I merited to hear the first melody of Rosh ha Shana, 'Adirei Ayuma (translate)', and I saw what this was, this is the key to all of Rosh ha Shana, it opens all the gates, and thus with all the gestures of Rosh ha Shana, those of the prayers, of our mitzvot* and all our melodies, all that was on Rosh ha Shana.....

The melody of 'Areshet Sephatainu (translate)*, this was as if the prayer-leader stood before G-d and pleaded with Him with his face and hands. And the melody, "For You hear the voice of the Shofar, listen to the 'Truah'*, listen to the 'Truah'....." Rabbi Israel sang this to the melody of "Ma'ain Olam ha Ba, Ma'ain Olam ha Ba, Yom Shabbat Menuchah (A Taste of the World to Come, the Day of Shabbat Rest)....." He sang this again and again, he could not leave this melody.

Oy, "All who delight in it will merit to abundant joy, from the birth-pangs of the Messiah....." What are the 'birth-pangs of the Messiah? All the cravings and all the vanities of the world.

"Bring the blossoming of our Redemption," he asked G-d: "Have mercy, have mercy, bring the blossoming of our Redemption." "Our Redemption, our Redemption....." He could not move on, "and anguish and sighing will flee."

And Rabbi Israel sang these melodies and he tasted in this such a taste, that the whole world does not know from the life, from the holiness of it..... one who heard the melody became something different, just to hear this melody that they sang on Rosh ha Shana.

Oy vay, if I had only merited to see one glimmer of what I saw, but I merited, I gave my soul. There were many who pleaded with me: "What is this, what will be with you, what are these dances? Pick up a Gemarrah!"

I was one crazy man in Tiberias who would dance alone, it was a performance. They did not know what to make of this, I gave them pain beyond imagining, "What is this, where does he find this? A pauper who does not have enough for Shabbat, he has nothing, how does he dance alone, something like this is never seen! What, is there anything like this in the world, Israel Ber dancing? Where are we and where is the Torah?" I gave them heart disease, "Do you know what there is in the world? There is such a melody....."

Now when I look at this, I see that what I went through in the matter of coming close to Rabbeinu, it was a preparation, I see now with hindsight that this was good, I suffered what I suffered and thought: "Who knows if I will hold my ground. All the world is laughing at me," but I laughed at everyone, I danced and I made dust and ashes of them, of all the major opposers and the scholars, all of them. And I see that if not for this, we would not be speaking words like these in Tzfat and in the world, I am speaking from what I saw – that is enough. I saw such a man, who through the force of Rabbeinu, the force of hitbodedut*, the force of the teachings and the prayers, he merited to what he merited, he laughed at everyone.....

I bless you with all my heart, that G-d will bless you with all sorts of salvations, with all types of success. And the main point is that we should merit to come close to G-d in truth, we and our descendants in these generations, and all the people of Israel, that we should merit to complete repentance, to return to the Torah, to return to faith. And it will all certainly be through Rabbeinu Rebbe Nachman, that is what he revealed.....

(illustration)

Letter from Rabbi Israel Karduner

That he wrote to his student and friend,
Rabbi Natan Beitelmacher (from Terevitch)

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“Only to see Rabbi Israel was enough to know from Rabbeinu, this was the merchandise of Rabbeinu.
Anyone who only heard his praying – became a holy and pure tzaddik.....”

Sixty Men of Might

(Rabbi Israel discusses the subject of the spreading of the holy books of Rabbeinu, after visiting the house of the President.....)

We see that “every place is crowned and offered to My Name (clarify translation).” We see the wonders of the Creator, such new wonders that were never before in the world, that is Rabbeinu. He is new and he renews us, renews the whole world, rectifies the whole world! And we see that there is nothing like this in all the world that someone could have such a name, that everyone would acknowledge and say: “Only Rebbe Nachman, that is the heart and the foundation of the world.” We see that everyone, all the nation and all the world, are drawn to Rabbeinu Rebbe Nachman. And this is not by chance, there are wondrous matters in this that we do not know. Suddenly Rebbe Nachman becomes famous and the Petek* becomes famous, that had been kept secret for sixty years and all the world did not know of it, it existed and through a miracle it is being publicized now. We see that G-d is directing the world to publicize Rabbeinu, what is happening from this in every minute matter, what is happening from this – it is beyond conception!

I was there seventy years ago, you do not know how it was, I see what Breslov was then, and what it is now. So we see tangibly that the Redemption is drawing closer, very close. It is drawing near and we need to print the books and to serve G-d with faith, with these teachings and these stories. There are no stories like these in all the world! Discourses like these – not to be found! ‘Likutey Halachot’*, ‘Likutey Aitzot’*..... we are sleeping, we need to be studying this night and day, and that our mouths be full and overflowing, and this is the main point of our rectification, our hope, and all that we speak still does not reach even a drop from the sea of this matter!

Rabbeinu said: “When the Messiah comes, all the yeshivas will learn the books of Rabbeinu! And all the scholars will be annulled and embarrassed!”

Every word of ‘Likutey Moharan’* and ‘Sippurei Ma’asiot’*, of the discourses, ‘Likutey Halachot’*, ‘Likutey Aitzot’*, ‘Ibey ha Nachal’*, and also every book, what this is, what we possess, what there is in the world..... all the world does not know what this is. This will renew the whole world, rectify and renew the whole world, “everyone will accept the yoke of Your Kingdom,” there will be such wonders that the whole world, all the non-Jews -- will convert, yes. There will be such wonders that everyone will see G-d and the Torah and faith with their own eyes.

Rabbeinu Rebbe Nachman is the root and the core. Every teaching, every word, every story, every discourse that he revealed in the world is all our vitality and hope. In the force of every word that he revealed in the world, and that we have from him and from his student Rabbi Natan, ‘Likutey Halachot’*, ‘Likutey Moharan’*, every one of their words is a rectification for the whole world, and through this will come the Messiah and the Complete Redemption!

Until this time, Breslov was an invalid coin, everyone edged away from it, the scholars and the masters and the leaders, they distanced themselves from Breslov, they thought that they were important, but Breslov – one word of it inspires the whole world, each one.

We need to publicize this, that the primary Redemption depends on Rabbeinu Rebbe Nachman, to draw close to him, what is ‘drawing close’? To learn his books and fulfill them, then there will be complete Redemption, our main redemption and that of the whole world depends on this. This is the primary work, for the essential revelation of Rabbeinu is a truth like none other that exists in the world, and also his true followers – they also have a part in this. For this is essential, how we need to fight and overcome all those who hate us, for all of the Redemption depends on Rabbeinu Rebbe Nachman, that we should merit to draw close to him and learn his books in truth, and to fulfill them, this will be revealed and guide us through all the Torah. Each person can see what is ‘Likutey Tefilot’*, what is ‘Likutey Moharan’*, and what is ‘Likutey Halachot’*, and what is ‘Likutey Aitzot’*, one can see and understand that there are no stories in the world like those of Rabbeinu, and there never were, only the Messiah will give an interpretation of the Stories, and also of ‘Likutey Moharan’.

Rabbeinu said: “I already prepared everything for the Messiah.” He already prepared all the salvations for us, everything that we need, but no one pays attention – so the Redemption is present in the world and no one knows. But all the world is drawing closer to Rabbeinu, and they will say that this is the Redemption. We see clearly that the controversy that surrounded Breslov was an affair of the Redemption, it has been cooking ever since Rabbeinu was in the world, it is cooking, cooking, cooking.....

(Rabbi Israel is asked what we must do in order to hasten the Redemption?)

To be involved with reciting Psalms and ‘Likutey Tefilot’* and serving G-d, that is what brings the Redemption closer, according to the understanding of Rabbeinu. Without Rabbeinu – there is nothing. He is the heart and the secret and the foundation and the root. Everything is dependent on Rabbeinu, the entire Redemption, the Coming of the Messiah and all of our rectification, the rectification of the whole world – dependent on Rabbeinu!

This is the vitality of all the People of Israel and all the world, the rectification of all the world. This is a new matter – the matter of the complete Redemption, after which there will not be an exile. There were redemptions and following them exiles, but now after this Redemption – there will already be no further exile. And there will be such miracles and wonders in the world, and such revelation, that all the world will draw close to G-d. And all the wicked and the heretics and the distant ones will have a rectification – to what extent possible, they will have a rectification through Rabbeinu.

Now the world is in darkness, exile, we have strayed very far, but Rabbeinu Rebbe Nachman draws the whole world close, all those who appeared impossible to draw close under any circumstances at all. Everything is dependent on him. That the people should draw close to him, and not pay mind to the rabbis and the opposers.

The Truth – no power in the world can stand against the Truth. We see that Rabbeinu Rebbe Nachman is a solitary man, and he does not ask all the world, he does what he does. There is already such a ‘Likutey Moharan’* and such a ‘Likutey Halachot’*, such Stories and discourses, and they are enough for us to bring the whole world back in full repentance and to serving G-d in truth. And that is the heart of the Redemption – the books of Rebbe Nachman, to learn and fulfill them, then it will be a different world, a new world. Rabbeinu will draw all the world to G-d and to the Torah, oy vay.....

Rabbeinu commanded to print so much that the whole world, every home, every place would be filled with the books of Rabbeinu. Yes, thus commanded Rabbeinu. This is undisputed, he warned us to print and print and print. And Rabbi Natan and all the followers of Rabbeinu gave their souls for this. Rabbi Natan said before his passing, on Friday the Tenth of Tevet, before his soul departed, “One page from the books of Rabbeinu will uproot all the evil from the world! All the darkness from the world! And thus, be strong with money and with effort and in every matter, only to print books, only to print!” It is for this that we need to sacrifice ourselves, to bring Rabbeinu to the world, that is the point!

Now, we need to think and to give all our strength for this, we need to renew ourselves constantly and to see good friends (Is this a printer’s error? ‘to be good friends’ seems better. Clarify), and to have mercy upon ourselves and upon our descendants and upon all the world. Each one, all the strength he has in his family, he should bring it here, to illuminate the world with the light of Rabbeinu – it will be a new world!

Aha! We need good friends, we also need only to speak and speak constantly to the world about Rabbeinu, to bring them to Rabbeinu. This is truly a compassion that is beyond imagining, where are we! How is it possible to sleep if there are already such words as these in the world, a revelation

such as this! I want to print, these are all the words of the Living G-d that have never before been revealed in the world. Don't you feel what this does to a person? Never before was there such a wonder like this in the world, which renews at every moment, renews and strengthens and heals, never was there such a thing! And the main wonder – that it is possible in this world to speak words such as these.

Compassion for every member of Israel, what is this, there is already such a 'Likutey Tefilot'* in the world, such a 'Likutey Moharan'* , and such a 'Likutey Halachot'* and such a 'Sippurei Ma'asiot'* , how can we sleep!

We need to call a major assembly and look for all sorts of strategies how to have mercy on ourselves and on our descendants and on the whole world, to see what this is. Were there ever before words like these in the world?!

The money should be locked securely in the bank, and we should sell slowly slowly, to sell, to bring some book to each house, for all the generations. We need to arrange this, to speak about it, (to find) suggestions on how to do it in a way with truth and faith. We will create an association and open a store for the whole world. We need to be the first-line soldiers, to run into the line of fire, to run and conquer the whole world! Rabbeinu is the Redemption for all the People of Israel.....

Oy vay, oy vay, oy vay, I do not have the strength to scream so much, what does the world think, why was the world created? For money, for cravings?! What is this!

What will be now is above everything, never before were there novelties like these, never before was there anything like this since the Creation of the World, and this will be the complete Redemption, to print the books of Rabbeinu, I could expire from the intensity of the healings that are yet to come to the world through Rabbeinu. What will emerge from us, he will rectify us, all of us!

Whoah, what there is now in the world, such a light that never was since the Creation of the World. There will be a new world, a different world entirely. I want to print the books of Rabbeinu, the main thing is the printing, the main thing to distribute, that there will be books of Rabbeinu in every house, today boys and girls can also read, then a generation of tzaddikim will be formed. (We must) strengthen ourselves with a strong will to bring the light of Rabbeinu to every house in Israel, complete Redemption will come from this.

We need to print the words of Rabbeinu so that they will fill the whole world, all of Israel. The non-Jews are not in the accounting, they are not people, there is no accounting. Can you make accounts with chickens?!

All the world will be involved with the books of Rabbeinu, only we need to put our hearts to applying all our might to this. Only to print and to print and to print, to fill every house, every house, each boy, each girl with the books of Rabbeinu, then it will be another world entirely, a new world!

Each person who has some money – only for this, to print the books of Rabbeinu and to fill all the houses, all the surroundings, every place with the books of Rabbeinu. This will bring us such a light that never before was in the world. You also, bring all the money you have only to print the books of Rebbe Nachman. Through this there will be a new world!

I don't have any money at all, my money belongs only to Rabbeinu. I do not make use of the money I receive from the government, from Social Security. They give me what they give to all the elderly, every month. All the money I receive – all of it is dedicated printing the books of Rabbeinu, I don't receive any of it! G-d knows and is witness that I am ready and willing to give my life and my money and everything I have for this matter, to draw some Jewish soul to G-d, or at least in any case to instill in him some rumination of repentance, even for only one moment!

We need to give all our souls and our descendants for this, that there will be the books of Rabbeinu in every place, then the complete Redemption will come, such a Redemption like nothing that ever was in all history! We need to give our souls and our children and our families and all our strength – everything is Rabbeinu!

Oy vay, oy vay..... what there will be now, things that had not been in all the generations, from the Creation of the World there was not a light like this. Now the world will draw close to Rabbeinu and will see how much we need Rabbeinu! All the books of Rabbeinu, every one of his words is our complete Redemption, every one of his words. This is something new, never before was there such a sign of the Redemption in the world as there is now. If the world would accept this – the Redemption would have come already! But everything is from G-d. In any case, now we need to give our souls to print and bring the words of Rabbeinu to the world, to instill in our hearts and in our eyes, giving all our might to Rabbeinu, and to trust him in what he says – everything!

We cannot live and cannot eat. How can we rest and sleep with such suffering and afflictions as those weighing upon the People of Israel!

This I saw from Rabbi Israel Karduner, and I felt then more than today the ordeals, and if I found someone who wanted to come close to Rabbeinu – I gave all my soul, I did not think about income, nor about my family – only to draw the person close, there is no mercy greater than this. Even one person who draws close to Rabbeinu brings the Redemption closer. This is something known to everyone.

When I was young, I spoke a great deal with the world about Rabbeinu, and thank G-d, there were many true ba'alei teshuva*, and now I do all that I possibly can. This is the main point and the root and the rectification of all Israel, of each and every one as he is, and he heals and strengthens and enlivens us. One cannot imagine, cannot conceive.

I spoke with you a bit, but I – I am lacking more, more, more, more. Oy, if we have just one page of 'Likutey Tefilot'.....

Every word of Rabbeinu is all the Torah and all the mitzvot* and everything!

Rabbeinu is the heart of everything, the heart of the Torah, the heart of faith, the heart of repentance, the heart of everything. He heals, strengthens, and he wsaid that he can heal even a sick person with no possibility of healing!

The main point is the Redemption, every word of 'Sippurei Ma'asiot'* , of 'Likutey Moharan'* , 'Likutey Halachot'* . Now there will be books upon books, in the thousands, there will be books for all the world. There will be such a light in the world like none that ever fwas before, the Messiah will find everything already ready and waiting.....

(A chassid tells Rabbi Israel about a friend who is about to be enlisted into the army.)

For what? Better that he be a soldier for Rabbeinu. All that he will be more bound to Rabbeinu, and go in the ways of Rabbeinu, he will bring that many more soldiers to Rabbeinu.

When the Messiah comes there will be a fine wedding, there will be such joy, each one will recount what he went through. The students of Rabbeinu are such soldiers, such heroes..... they fight with the whole world. Heroes! And also Rabbeinu said: "To come close to me (and Rabbi Israel points at his heart) is very hard, harder than rising for Chatzot*!"

Oy oy oy, everything will be stories, and the stories they will tell with the coming of the Messiah. Rabbeinu said: "When the Messiah comes there will be many stories from every one of my people, there will be many stories." One follower of Rabbeinu is worth all the world with all its Torah leaders. The holy Ba'al Shem Tov had sixty mighty students, all of them had the spirit of prophecy and they were very holy tzaddikim. Rabbeinu spoke of this, that when Rabbeinu came from the Land of Israel he said: "The Ba'al Shem Tov had sixty students and they were sixty Men of Might. I also need sixty Men of Might." So, it is written, "He will do the will of those who fear Him," so why did Rabbeinu not have sixty Men of Might, sixty students? Then I said that Rabbeinu reveals, hints to us that he had Rabbi Natan – one, and he was equal to all the Men of Might put together. Rabbeinu said what he needed – and he had it, he had Rabbi Natan!

(Rabbi Israel is asked about the style of book-distributing (footnote – explain hafatza) of a certain man.)

The matter of Rabbeinu is to draw people close, not to push them away. If that person will feel weakened and embarrassed (through pressure to distribute books), it is not good.

I bless him that G-d will give him blessing and salvation and that he will merit to draw close to Rabbeinu and to know what we possess in this world, such wisdom, such life unlike any in the world. May G-d give him all good, all the salvations. This is all the salvations – the holy Torah, to print the books of Rabbeinu, this is the life of all the world!

(Rabbi Israel answers and encourages a chassid who felt apprehensive about distributing books.)

All that you can do – do, and do not have fear about not doing well. This is greater than everything, all the mitzvot* of all the Torah. Everything one does for Rabbeinu, to bring Rabbeinu to the world, is a marvelous matter that was never before in the world. Many more will come to you, many more who will go out with books to sell and introduce into every house. This is an easy and good thing. I will go with you on foot, I went only on foot even when my feet were sick – and I went. Now I need my feet each and every day to go from house to house selling the books. We will conquer four houses, five houses, we will go, there are many houses. We need to fill the whole country, every place, all the yeshivas and every place. It will be written in all the newspapers that there is a new fashion now in Israel – everyone will want only to sell the books of Rabbeinu, the whole world will be filled with the books, it will be full, every person needs books, each and every one, and for their children they will

also need books, for the boys and girls. There will be income and all good. There will be a time like this, it will come, it is coming fast, it will intensify every day, more and more and more.

The children will come and say: "Maybe you have 'Sippurei Ma'asiot'?" We want to read. Give me, give me, give me....." There will be arguing, each one will say, "I came first!" When they will not know who came first, they will need to check and clarify. There will be joy on all the streets, in every place. It will be very happy, they will dance, only dance!

We need several vehicles and students who will learn to drive, we will write on the car: "A new fashion, the selling of the books of Rebbe Nachman!" This is something new.

We need to go to all the places, all over Jerusalem and all over Israel, to proclaim and proclaim and proclaim. All the liars will fall, for they will be very embarrassed, they will ask: "To proclaim what?" They do not know what to proclaim, thank G-d we already know what we have to proclaim.....

There is one friend who has a car, in the night he does not need it, so he can give us his car. Even in the day – whenever he does not need it, he can give it. We will travel all over Israel all day and all night, with a speaker, and we will play music and make noise, we'll make a commotion that there is Rebbe Nachman of Breslov in the world. And also, anyone who knows how to play an instrument, music is very good, only that the main point is the Truth. Truth and faith. And also we can dance on all the streets, in every place, in every city, in every village. At the stoplights, when there is a red light, we will stand on the road and dance as well.

We need to rejoice and dance in every place, this is the main point of everything, the main point and the foundation and the root of everything, this is the rectification!

We are sleeping, why should we sleep? We need to proclaim, to publicize the Truth, it will be accepted. We will receive true souls who will come and dance and sing and play music. There is also an official who drew close to Rabbeinu, and with his help we can do what we want on television. Yes, perhaps he was created for this!

Each person needs to do what he knows how, what he can. He is obligated! Every member of Israel, all the People of Israel – they are obligated! If not – it is as if he caused all the afflictions, the delaying of the Redemption and all the troubles from which we suffer. Yes, if he knows how to do and does not do, then he is as if he had killed and brought Hitler and all the afflictions in the world. And if he does – there is no limit to the reward, the reward comes afterwards.

So, what we know how to do, we need to do, yes.

We will confer together and prepare ourselves to mount a great force to take actions and to publicize and to sanctify the light of Rabbeinu here in Israel and also in every place in the world. This is the matter of the Redemption, then all the Jews wherever they are will know.

We will pray to G-d that He give us people of truth, faithful and true. I saw people faithful to G-d and to the Torah and they have true faith, I need to hear words of truth that will enter my heart, not words of inanity. We will pray to G-d that He have mercy on us, that we will merit and succeed in everything we do, in the printing and the distributing. There is money, money is not lacking. Everything that is needed is ready, Rabbeinu already prepared everything for the Redemption, for all the Redemption, for all the salvations. The matter of Rabbeinu is something different entirely – there will be the light of the Messiah!

We need a large place to work on the books of Rabbeinu, the binding and the selling of the books, and to print and store the books of Rabbeinu for selling and all that is needed, the color white is a sweetening of all the harsh judgments. We need to go to the President, he said to me: "Whatever request you have, tell me, all that you need – ask, you have permission to ask for anything, and I will do everything for you!"

We can telephone him and speak to him, we need to speak to him in my name – Israel Ber Odesser, this is a famous thing, all the ministers know: Israel Ber Odesser! Call the office of the President and tell him that I requested a meeting immediately! If I want to go to him where he lives and to remind him that he said thus. We will go to his office, if he will be there I will speak to him, if he is not there I will wait for him, that he should fulfill what came from his mouth: "We will do all that you request, we will do it immediately! We will give you everything!" So I want him to fulfill this. He will write down and give all that he promised, immediately, a large, good and spacious apartment for the selling and distributing of the books of Rebbe Nachman. He knows that this is a major point, this is the main factor in the Redemption, he accepts this and he told me that he would do everything. He will receive me, he will cast aside all his affairs and concentrate only on my request, yes.

All who involve themselves with this – they will have a part in the Redemption!

In Jerusalem, the place will be in Jerusalem, Jerusalem is the center for Rabbeinu, the Temple, Jerusalem. We need a large, attractive, spacious place for printing the books of Rabbeinu and bringing them to the world, to all the world, every country. Make this with great holiness and self-sacrifice, a place for the books of Rebbe Nachman. All the Redemption is dependant on this. I want to complete this matter. This is higher than everything, than all the activities of the Knesset, than all the activities of every member of Israel!

Oy, we should only merit to see the printing-house, all of my life I have waited for this. Each one must receive the rectification of Rabbeinu. All the world, all of Israel!

Thank G-d, 'Agudah'* in America, they already have a license, everyone who contributes is exempt from taxes, this is also an important thing, for though we are not Americans, we have representatives in America who will help. Also it may be that there will be many contributors, many wealthy people who will donate for printing, this will happen little by little. What, can we suddenly make a 'wedding'?

I had a dream that a rich man came to me from Jerusalem, he was a great miser, and he came and we spoke about the matter of printing books of Rebbe Nachman, and a man came and said that the printing would cost such and such an amount of money, then that rich man pulled out a folder with checks and gave a check for five thousand dollars as a gift, and told me: "Don't worry, there will be printing and there will be money and everything!" Afterwards he brought out another ten thousand dollars, he pulled out the folder and gave a check.....

I was stunned, I knew him to be a great miser, and each time (clarify meaning of this) – in one moment he gave a check for ten thousand dollars and said: "Don't worry, there will be printing and there will be dollars!" There were other wealthy people there with us and they also wanted to write out checks, but he preceded them and immediately gave the money.....

There is a story, in Tzfat there was one young man who was the grandson of the head rabbi of a certain city, and he led the people who were under him with such arrogance, like a king. And he respected me, but perhaps I made a mistake, perhaps I should have pressured him to give a bit of his wealth for the matter of Rabbeinu. He passed away wealthy and he has a building in Haifa worth a great deal of money. He could have lived without the building. Yes he could have given the building or half the building for the printing of the books. He believed with simplicity, but his craving for money would not desist, and he was bound to his children, that they should have (the benefits of) this world, so he left everything to his children and he went to the Next World.....

Thus there was another story, there was an English lord and he was handsome, and he had a thousand dollars. At that time this was a lot of money. And he gave the dollars for the printing of the books of Rabbeinu. All that he had, all his money, he gave to the printing of the books of Rabbeinu, and he remained empty, without money!

He was a very determined man, he was only willing to marry a woman with such exquisite beauty that no other beauty would compare to it. And he married a woman, uglier than anything seen in the world, she was already advanced in age and no one wanted her, but he married her, he said: "I need to take this beautiful woman for myself."

He was in my house, he did not have a wife or children, now his wife has already passed away and he has good children that learn in Bnei Brak.....

Well, we are sitting here and talking and talking, I have a car, I have drivers, I also have gas, whenever you want I am ready to come, we can travel day and night to publicize Rabbeinu throughout Israel. I want to travel one time to Jerusalem, one time to the Western Wall, perhaps I will merit to infuse it with the light of Rabbeinu, that is the principle of all the principles! That is the point of the world, the point of everything! I am ready to travel, ready to travel wherever you want.....

Growing and Expanding

(Rabbi Israel and friends on a trip to the graves of tzaddikim in Tiberias, discussing the matter of building a printing-house for the distribution of the books of Rabbeinu.....)

Ay ay ay..... Who can imagine how Tiberias and Jerusalem appeared, today it looks like Paris, Tiberias has already become like abroad, it is a pity that Tiberias is not how it used to be. And also Tel Aviv appeared like a small Arab village, and it was built up little by little, another house, another building, another building.....

I remember how many years ago, a hotel was opened in Tiberias with all the luxuries, a superlative hotel, and I was a baker, and the owner of the hotel wanted the most expert and highest quality baker, and I had a bakery in Tiberias, so they said to him: "There is Odesser, the 'Odesser Bakery'." He sent after me and I came and he bought bread from me, challah*.

So, everyone was jealous of me, "Israel Ber the Breslover, he rose above and beyond. We are all poor, we have no money, and Israel Ber the Breslover has a bakery. Only a bakery? It is a moneymaking factory." And all of them were jealous of me. And it is a miracle that I did not go blind, I thought: "What, tears like these from my eyes is terrible, it will take the light from my eyes." I did not need to think to prompt the tears, they came on their own from the intensity of the pain I had, "For what do I need all this money?" But how to stop the crying?

And the owner of the hotel was educated and he liked to listen to words of Torah, I spoke with him about Rabbeinu and he was impressed, and I was for him a unique phenomenon. He had a machine that recorded sounds, a taperecorder, this was many years ago and a machine like that cost a great deal of money, but he was very wealthy, so he said to me: "I heard that you sing songs of Shabbat, 'A Woman of Valor'* and other songs, I want to hear."

I did not know, I thought: "Well, he just wants to listen," so I sang 'A Woman of Valor'.

Afterwards, the next week he called me over and opened the recording machine, and I heard my voice singing. How was such a thing possible, what is this!

In the end, I went to Meron and one of the Breslov people saw me, Hirsch Leib, and I greeted him. He said to me, "How are you doing?"

I said to him, "I have a bakery, and I don't know what to do!"

He said to me, "Are you crazy? You need to provide all of Tiberias with bread? Leave it!"

But I could not, I was in debt, then I sold the bakery practically for nothing, without money, I said, "I don't want to see it!"

I sold the bakery and went to Jerusalem and I had no money and no bread in the house for the children, and I went to work, and a wagon loaded with bread ran over my toes, and all the bones were broken, and I had no foot and no money and no bread, it was a miracle that we remained alive!

Well, I sold the bakery and my son Nachman had a severe illness, and all the money was depleted, and all that remained of the house were the stones. There was no bread and no money, and I could not ask any person (for help), I was embarrassed.....

I remember how I did not feel at peace with myself because I did not succeed in rising at midnight, "What will become of me!" So I wandered through the market of Tiberias and heard that there was a clock that would wake a person powerfully, "This would be good for me." But I did not have money, what would I do? First of all I entered the store to see the clock, I entered and was enthused: "A clock like this that wakes one every five minutes with such sounds." Then I said to the owner of the store: "I need this clock, but I will pay you when I have money, then I will pay you." But he believed me, he understood that I would not steal the clock from him, so he said, "Take it, take the clock!"

I came home filled with joy, "I have a clock that will wake me up at midnight..."

So, midnight arrived and the clock woke me, and all that it woke me more, I wanted to sleep more, so I did not get up. I said to myself, "You wicked one, you have such a clock and you don't rise at midnight. What is with you, what will be with you!"

Then I said, "No, the clock is not enough, I will buy two canisters of gas and I will stand the clock on the canisters, then there will be a great noise even throughout Tiberias." So I bought two gas canisters and placed the clock on top of them, and all that it woke me more – I wanted to sleep more. The sleep was so sweet.....

Afterwards there was the story of the first automobile that came to Tiberias.....

They said that an autobus had come from England which ran with great speed on the air. Then the whole city came to see such a wonder. Then they saw that the owner of the vehicle came down the stairs of the hotel and entered the vehicle, and began to ignite the car to 'go'! They heard that the car started to 'go', then they all saw that it went everywhere, and it had no eyes, what would be? There was

an enmasse scramble, each one fleeing that the car would not descend on him. I was also in the city when they gathered (shedaharu? Clarify translation) to see the wonder of the auto. Well, as soon as the car started to 'go', there was such a frenzied flight.....

And also I saw for the first time, a crazy man, a crazy English man.....

I went to the yeshiva, and below there was a restaurant by the hot baths of Tiberias, and when the English conquered the Turks, they set up their office there. Then, I was going to the yeshiva, and I saw in their office, an Englishman holding some piece of metal by his ear and speaking and laughing like an insane person. What is this, a crazy man! I had heard of the telegraph, but I had not heard about the telephone, and he was clutching a piece of metal and speaking to it and laughing. What is this, is he not crazy, to whom is he speaking? There was no one there.....

One time, a relative from Paris came to us, and she told the whole family and my mother: "In Paris there is an icebox that makes ice, and one does not need to buy it!" I knew that I went to buy ice at the factory, how could such a thing be possible, can one make ice in one's house?

So, I asked her: "The ice-factory is large and it has workers, and the icebox is small, how can it make ice?!"

Then she told me: "Don't be surprised, in my house I have such an icebox, I have an icebox like that in my home!"

I did not want to believe such a thing. But also if they were to tell me seventy years ago that Breslov would endure after seventy years, I would have thought: "Crazy people, they don't know what they are talking about, how is such a thing possible!" People were afraid to touch a book of Breslov! There were those who were even stricter, who not only did not want to touch a book, they would not even touch the table on which the book lay, they were 'very exacting'. Well, and now people are buying Breslov books, they are buying, thank G-d.

It was hard for me: "Alright, the books of Breslov are the Redemption, but how will the Redemption come if no one wants to touch Breslov books? It is impossible to attain them and they are not being published, how will the Redemption come? What will be, what will be!"

And Rabbi Israel Karduner had an excellent place, Meron, he had a Garden of Eden, a Garden of Eden! And he left Meron and left Tzfat and left his family, he had one thing: Israel Ber! In Tiberias there was one whose name was Israel Ber, so that was his place now, he needed to draw me close. And I said to him on the first night, when he bought the bread and ate with us, "It was ordained in Heaven that you be sent to me, I am facing difficult struggles, I need someone to guide me. I warn you, I beg you not to leave me!"

Time has passed and I see that everyone is ashamed, all that more time passes – Breslov becomes more important, growing and expanding!

They are printing, printing and buying, these are signs of the times to come. But there is still free choice, the Messiah has still not come. They just say that the Messiah has come, but when he comes it will be a different world, such a world..... a new world. Rabbeinu will be revealed in the world and it will be an entirely new world, a world of Rabbeinu!

Thank G-d that we merit to hear and accept words like these, that is already the Redemption. All of the Redemption is dependent on Rabbeinu, everything, everything, the coming of the Messiah and everything. Yes, just as it was hard for me to conceive how the Redemption would come, with no books to be bought, and even if some book was available they feared to touch it, perhaps people would think that he has an inclination to Breslov, so how would the Redemption come? But I did not lose hope, I had powerful desires according to what my heart told me: "No, no, don't give up. The time will come!"

Now we are sitting in Bnei Brak in a Sukkah* and speaking such words which are a relief to the whole world, to all of Bnei Brak, to all of Jerusalem, to all of Israel, to all the world. Every word that is spoken about Rabbeinu is a great relief to the whole world!

Oy vay, oy vay, what there is in the world, what there is, what there is..... a wonder like Rebbe Nachman was never before in the world. Each and every word that came from his mouth is all our hope and all our vitality and all our salvation and all our life, everything.

It should only be, there will come a time when all the world will connect and draw close to Rabbeinu, and give their souls to fulfill every single word he revealed in his books, for this is all our hope and all our vitality. The world still does not know, but it will know. The truth will not be annulled, the truth becomes stronger all the time.....

Our Greatness and Our Glory

Rabbi Israel sings, “**Gedulatainu ve Tifartainu yigale Mashiach Tzidkainu** (Our Righteous Messiah will reveal our Greatness and our Glory)”

Oh, what joy there will be in the world, the Messiah will come and he will reveal Rabbeinu. Now they throw stones, not ordinary stones, they are throwing stones with intent to kill, but now the time has come for them to fall. The falsehood is falling fast. Now everyone has descended and fallen, fallen completely. G-d is showing mercy, the falsehood is falling and the truth is living and enduring!

The opposers had two major synagogues and through them, they ruled over all of the Land of Israel. And today their synagogue is in complete ruin and they are in darkness, in deep darkness. They wanted only money, so the government gave them money and took their synagogue, they needed to demolish it to build a highway. And the opposers took a great deal of money, they took paper, and sold the synagogue joyfully, and all that remains to them is the paper. They have paper, they have money, but they do not have a synagogue, not even one stone remains. They do not have even one Torah scroll, nothing at all!

Look, look at their synagogue, now one can see how their ruin came about, how they fell and descended in great humiliation.....

The chassids were the lords of the city, everything was in their hands, they were very wealthy, then Arabs came and built very large and beautiful houses, and told the chassids that they were willing to sell them their houses cheaply. Afterwards the Arabs took the money and said: “Anyone who enters these houses will not sleep – only one night, and we will slaughter him!” And all the money remained with the non-Jews.....

I was acquainted with all of the chassids, I saw all of them, the prominent and famous ones. They thought they were the glory of the world, and their falsehood and arrogance reached the heavens. The arrogance of all the world was with them, they had reputation and prestige and money and all the material pleasures. And we were held in great lowliness and contempt. I can speak and relate and be witness. I felt this, I abandoned them, they wanted pride and I could not endure the foul odor of their arrogance, their falsehood. They were the greatest opposers of Breslov, I remember how they were in the uppermost echelons, who could have thought they would fall? They were high up in the heavens and I saw and knew that they would fall, fall, fall. They descended completely, completely, descended under the ground. Thank G-d I separated from them, thank G-d I am alive!

Oy oy oy, all the enemies of Rebbe Nachman fell, all of them, their rabbi is already not living, all the falsehood went to the grave, and the truth will become stronger and stronger, eternally. We see changes, such changes..... that the matter of Rabbeinu is being revealed now in the world more all the time. Rabbeinu is being revealed in the world and he is rising and rising and rising. Thank G-d, now everything is being reversed, they are descending and we are ascending – the honor is with us and the lowliness and shame is with them. In the end, the falsehood is declining and falling, falling, falling, and the truth is rising and rising. Breslov is rising from day to day, from year to year, from moment to moment. One word from Rabbeinu – it conquers all the world, one word!

In Jerusalem there was Rabbi Shlomo Wexler, and there was no Breslov synagogue, he prayed with the opposers and they gave nothing to Rabbi Shlomo, he was an angel of G-d, he was a holy man. There were (batei machse – translate) near the Western Wall, Rabbi Shlomo Wexler and all the Breslov people would always come to the Western Wall and ask for mercy for the People of Israel. There was much fear from the non-Jews, and they went to the Wall, they went and were saved.

Rabbi Chaim Zonnenfeld was a major and famous Torah sage, and he knew the entire Talmud by heart. When Rabbi Shlomo Wexler entered the synagogue in Jerusalem to pray the afternoon prayer one time, Rabbi Chaim Zonnenfeld, the sage from Jerusalem, was there studying, I was there as well, and I saw how Rabbi Chaim Zonnenfeld rose before Rabbi Shlomo as if before a king, as if before an angel!

Rabbi Chaim Zonnenfeld was in Hungary and he was a genius, there were many Torah leaders there, and Rabbi Shlomo surpassed them all. Rabbi Zonnenfeld said about Rabbi Shlomo Wexler that

he was a Torah scroll! Rabbi Shlomo was a holy sage and was humble like an ordinary man, yes. Rabbi Chaim Zonnenfeld saw the books of Rabbeinu and he was stunned. He was a worldwide master, everyone trembled before him, feared him, and he gave great honor to all who would draw close to Rabbeinu, and all the chassids understood this.....

Who can describe and who can imagine what was, what I suffered. It is a miracle and a wonder that I remained alive, I and my children. At the beginning I learned in their central yeshiva, I was a neighbor of the Chief Rabbi, and now I do not want to hear from them. Such lords of arrogance, G-d have mercy, they received all the money of America and did not give me even a slice of bread for my children, neither bread nor drink, I had nothing. It is impossible to conceive of what image I had in their eyes.

I do not want to accuse and speak slander, I merited to be with them and to depart from them. I was alone, a simple person, and all of them were filled with arrogance and money. But G-d helps, and thank G-d I am living and my children are living. G-d has mercy and the falsehood will fall and fall quickly, and the truth is living and enduring!

Thank G-d, G-d did wonders for me. I was far from them and I was a hero, a hero! In Tiberias there was Israel Ber Odesser, and all of them laughed at me, and now.... I laugh at them! I can pride myself that I was a solitary man and I stood against all the world. I merited to overcome all of them and triumph over them. I merited to overcome everything, the whole world.....

Thank G-d, I am alive and all the opposers are already under the ground in the grave, only one remains – me! I remained one solitary person, with everyone against me. I alone remained, a one hundred year-old man. There is no one (of them) one hundred years of age, no one of seventy.

There was no Breslov (community) in Tiberias, only in Jerusalem. I prayed in a synagogue of opposers, at that time we did not have our own synagogue. But now, thank G-d, we conquered Israel, how? We had no soldiers, no money, no weapons. We conquered the Land of Israel and this is only the beginning, we are building Israel, nothing is left – only Breslov. All the world will know that there is only Breslov in the world. One who wants to know G-d and serve G-d – only Breslov!

There were opposers, major learned scholars, and these great scholars said: “The teachings like those of Rebbe Nachman – there is nothing in the world like his teachings!”

Then they said about their leaders: “They are crazy, they don’t know, we know, we are teachers,” they did not listen to their true leaders and they appointed themselves as leaders. They will have heart disease for having opposed Breslov, each one that is a greater liar is a greater scholar. The liars do not accept. They thought that they could learn (the Torah), but it was falsehood, in the light of Rebbe Nachman, they cannot even say a single word. They are like deaf people before Rabbeinu, they do not know even one word. All the world does not know a thing, truly nothing compared to Rabbeinu.

If Rabbeinu were to be revealed in the world – the world would not be as it is now, it would be a world of holy and true tzaddikim!

He was the truth of all the leaders, he had the weight of all of them. They were nothing in comparison, nothing, yes.

‘Sippurei Ma’asiot’* -- no, there is nothing like it in the world, only one. Such a ‘Likutey Tefilot’* and such a ‘Sippurei Ma’asiot’, such words..... there is nothing like it in the world. If this were to be revealed, all the world would be tzaddikim! Not like today.....

I heard from a very elderly man who was among the opposers, and he spoke negatively about Breslov, but afterwards I heard from him that he said: “I saw among the books in our rebbe’s collection, the book ‘Sippurei Ma’asiot’* of Rebbe Nachman.”

The Judge was a Torah master, he said to them: “Teachings like ‘Likutey Moharan’ of Rebbe Nachman – there is nothing else like it in the world!” They said about him that he was crazy, that he did not know what he was saying, “It is forbidden for him to utter words like these.”

They saw that we were people of truth, even the opposers knew that Breslovers were people of truth, and thank G-d, all the world, even the Sephardic Jews, love Breslov and want Breslov.

If I had spoken words like these a year or two ago, they would have excommunicated me, they would have banished me to the desert, “Go, go away from here! Go to your own place, your place is not among us,” and I still have not even spoken a drop from the sea. The world did not know and did not want to know of Breslov, all of them were sunken in all the cravings and wanted to be bloated with arrogance, they opposed, but the truth is a force which triumphs over everything! I lived and saw such wonders, who can imagine, who can recount. Throughout Tzfat and throughout the world they were opposed to Breslov, but now we see that G-d did miracles and wonders in that all the world is speaking about Rabbeinu, “Only Rabbeinu, Rabbeinu, Rabbeinu!” Thank G-d that we merited to what we merited, to the time of the Redemption. Now is the time of the Redemption, that they are descending

and falling, the opposers are beginning to feel and be embarrassed and fall, and we are rising and rising, every day, every moment. The opposers have all passed away, died, and today the opposers have good children, if they could see their children they would kill them, beat them, "What, you want Breslov? You need a chassidic movement like ours," and the children would reply, "No, we want only Breslov!"

There is one who came from a chassidic group of the opposers, and he came to us, and the father and mother and family want to kill him, and he did not listen to them. Now day by day, new people are coming and saying, "Oh... Breslov is good!" Now we see that things have been reversed – the new generation now (says to) all the rabbis, "We want only Breslov!" The opposers are ashamed before them, they are very ashamed, "What is this, Breslov?"

Today everyone says, "Yes, yes, only Breslov, Breslov, Breslov! If you are not Breslov, go, get away from us." Today everyone loves Breslov, everyone wants Breslov, now Breslov is considered holy to the world and there is no fear of being Breslov. This is only the beginning, the Messiah will come and such truth will be revealed in the world.... everyone will return in full repentance, everyone will have a total rectification. Rabbeinu will rectify all the world....

Rabbeinu came to the world to reveal the truth, that the cravings are nothing and money is nothing, he came to the world to annul the evil inclination from the world, the cravings of the world and the money. He merited that everyone fell and annulled themselves entirely before every one of his words. 'Likutey Moharan'* and 'Sippurei Ma'asiot'* , one can see that this is a novelty in the world. Such a 'Likutey Tefilot'* , such Stories* like these, is there anything like them in the world?!

Thank G-d, I suffered and I did not have a morsel of bread, neither I nor my children, but I am very strong and I stand against all the world, as if they did not exist, nothing at all. They do not know even one word from Rabbeinu, they do not know anything of what this is. I was the worst out of everyone, the most simple, and everyone was a major scholar, and I stood strong against all the world and learned the books of Breslov with intensity, with a high hand, and thank G-d I defeated them, all of them, all the world! The Truth has such a power that it defeats the whole world!

All the world stood against Rabbeinu, but Rabbeinu says in 'Sefer ha Midot'*: "G-d – He favors the majority, but if they are wicked – He does not favor them." So, what do you say to that? He already toppled them only through the holy words that he said. He had the power to show the whole world that they are liars. The truth is a powerful force and it overcomes the whole world. He finished with all the world, he freed them from the cravings, yes. All the world, all the sages, all the great minds, he will cast them down under, "I finished and I will finish, I won and I will win!"

Rabbeinu will come and he already came, he is present throughout the world, in every Jewish heart, he teaches each Jew the way to serve G-d in truth. 'Likutey Tefilot'* , 'Sippurei Ma'asiot'* , 'Likutey Moharan'* and 'Likutey Halachot'* , 'Likutey Aitzot'* , what we have, such healings that are not seen in all the world. They were here in the world, but no one wanted to touch them, no one wanted to know. But now a bit is being revealed in the world, Rabbeinu has started to conquer the world, and he conquers the world in one moment, in one word. We see that everything is being transformed to good, everyone wants only Breslov.

Today one can speak about Breslov, also all the world loves Rabbeinu and all of them, all the world, Sephardic Jews and Zionists and everyone, all the Jews, they say: "The main point – only Breslov!"

A Letter from Rabbi Israel to his Friend Rabbi Shmuel Horowitz

Through the kindness of G-d we merited to bring to publication for the first time, a historic and rare letter written by Rabbi Israel to his friend Rabbi Shmuel Horowitz. The letter was written approximately five years after Rabbi Israel received the holy Petek , one of the periods in which he suffered intense tribulations and personal attacks. And we found it fitting also to bring a short excerpt from the book 'Yemey Shmuel'* (Part I, Chapter 77) by Rabbi Shmuel Horowitz, and these are the contents: "The overriding point is that I could not bear and overcome the obstacles, and I was forced to remain until Lag b'Omer* in Tzfat, and Rabbi Alter ben Tzion sent Rabbi Israel Dov from Tiberias to Tzfat with a letter for me, telling me to hurry and come to Meron and serve G-d together with him, as we had spoken in Jerusalem, and Rabbi Israel Dov feared to come to our house to give me the letter, for he heard the obstacles (meaning not clear), and so he waited for me on the street, and when he saw me, he gave me the letter and spoke to me, and I was very afraid that we would be seen together, and I went with him to some obscure place, and I wrote a letter to Rabbi Alter ben Tzion and described to him the obstacles and the walls of iron that facing me at this time, and thus he should not judge me harshly about this, and with G-d's help I will come for Lag b'Omer and we will serve G-d together. And I handed this over to Rabbi Israel Dov, that he should pass it on to Rabbi Alter ben Tzion."*

(illustration)

The Letter from Rabbi Israel Ber Odesser

To his friend Shmuel Horowitz

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Contents of the Letter

With G-d's help, (clarify date), the Holy City of Tiberias

Great peace and long life and blessing and all good, and an upright and happy holiday to my beloved brother, precious and cherished, my soul and heart, the unparalleled Rabbi, true servant of G-d with self-sacrifice, etc, my Rabbi and Teacher Shmuel Horowitz Breslover, may his light shine forever.

Your letter reached me, and I was greatly revived and overjoyed by your holy words, and especially seeing the passion of your holy heart, that you are still, still standing on guard, and a double-edged sword is in your hand, to fight the War of G-d, the difficult and heavy battle you are enduring, fortunate are you, fortunate in this world and in the next. My brother, my precious heart, do not worry at all, do not fear and do not waver (check translation), and do not let your heart fall from the humiliation of the wicked and their abuse (check translation), and not from anything in the world that you must pass through, come what many, fortunate are we, fortunate beyond measure, believe that everything is according to Divine Providence from the Blessed Creator for your good, and there is hope for your end. May G-d send His help from the Holy* and may you be supported from Zion, and all those who rise against you for evil, may their plans quickly be annulled and their thoughts fall in descent after descent, may all your causeless enemies be humiliated and retreat backwards, those who want to erase you, G-d forbid, from both worlds, and may the words be fulfilled in you, "G-d will send His staff of might from Zion, He will (radeh – translate) among your enemies."

I will be delayed until the ninth of Nissan* (check translation, nitacher), my precious brother, my heart, I thank you from the bottom of my heart for the true kindness you merited to do for me, drawn from the faithful kindnesses of David. G-d knows the truth, that you opened my eyes and effected for me the aspect of reviving the dead, with the holy words in your letter. It is impossible to conceive in my mind what a tremendous mitzva* you did. You should know, my brother, that when you send me a letter, you truly effect the aspect of reviving the dead. I already wrote you long ago, that if you had the slightest conception of how you save me with your letters, you would cast off all your affairs and would write to me every day.

My precious brother, this great mitzva* should not be looked upon lightly in your eyes, and it is upon you to strengthen yourself with all your might to write me hoy words, for this is the primary mercy, to draw a Jewish soul out of sin, may G-d have mercy. Aha, my brother, do not forget me. Have mercy on me, have mercy on me, for it is very, very bitter for me, beyond measure. Aha, save me, be it through prayer or through letters, and in the merit of this you will be shown mercy from Heaven. We will rejoice abundantly and sing and dance with great and awesome gladness, song, (ditza?) and (chedva?) beyond limit, with the blossoming of the salvation of Passover, that we merited even in this dark, awful and fearsome time, to all the good and kindness and such a wondrous salvation as this – the printing of the Passover Haggadah* with the commentary of Rabbeinu, may his memory be blessed. It is good to thank and sing to G-d for the past, and to pray for the future, that we should all merit to arouse ourselves with self-sacrifice to be strong in this holy matter of printing.

I wonder why you did not write to me about the condition of our beloved friend Rabbi Alter ben Zion, may he live. I ask of you to answer immediately, and wish peace to each and every one, and especially Rabbi Alter ben Zion, and also Rabbi Tzvi of Berditchov.

Your brother in great love, eternal love, who seeks your peace from the bottom of his heart, and waits and longs for your salvation, quickly, and hopes and expects and longs to see you soon, in great true joy, I also (pores – translate) with peace to the friend of my heart, who I cherish as my own soul, the exceptional saintly one, who fears G-d and serves Him in truth, with self-sacrifice, you greatly

gladdened me with your warm greeting, beyond measure. I request you to send me letters often, to revive my soul, and I asked (shetucha – translate) from your lofty honor, to inform me of the condition of your righteous wife Gitel, she should live, and of your financial state, and especially to write holy words from the depths of your holy heart, and the mitzva* that comes to your hands, do not delay to carry out, especially a mitzva like this. And I hereby bless you with a joyful and kosher Passover holiday. Your friend in love forever, Israel Ber.

Please pass on the letter (harp – translate) to my dear friend Rabbi Meir Anshin, may his light shine.

Mordechai and Esther

(Rabbi Israel tells about Rabbi Israel Karduner and his children, and about one of the holy people of the last generation – Rabbi Shlomo Wexler.....)

Rabbi Israel Karduner came from Hevron to Tiberias and found me in Tiberias and I knew nothing, but this I knew, that Rabbi Israel was in Hevron and he came to Tiberias and found me in Tiberias, that I know.

He was in Hevron one year, and afterwards he left Hevron and came to Tiberias and a bond was formed between us. He was a man of wonders, Rabbi Israel. He had a righteous wife and children, an only son and several daughters. The name of the only son was Mordechai, and among the daughters was a righteous daughter, Esther. He had Mordechai and Esther. Mordechai was the first son, he was born, and afterwards Esther was born, after Mordechai there was Esther and afterwards several other girls.

And he passed away in Tiberias, Rabbi Israel, he and his children. And what I suffered for several years is beyond imagining.....

Mordechai and Esther, he had two, an only son and an only daughter. And the only son Mordechai learned in Tzfat, he had fine abilities in learning, and I came regularly and we learned 'Likutey Moharan'* and spoke about Rabbeinu. And he was close to his Bar-Mitzva*, and he died. He died several days before Rabbi Israel, and he is buried next to Rabbi Israel. And also Rabbi Israel had a daughter whose name was Esther, she was such a righteous person, so holy..... like nothing I had heard or seen in all my life! She was..... light, a great light, a holy light.

I remember how Rabbi Israel suddenly came to Tiberias without Esther, he came to me and told me: "My daughter died!" As if nothing had happened. He came to Tiberias and left Esther in Tzfat. He sat by me in the synagogue and told me: "My daughter Esther died in Tzfat," as if she had gone to the wedding canopy!

She was twelve years old, twelve. She died in Tzfat, and all the children that he had with Gitel died. He had several children in Tiberias and the children died afterwards.....

So, so... then there were people opposed to Breslov and I was the sole Breslov chassid, one. And all the chassids and everyone said about me, "That is Breslov!"

I was in Tiberias and everyone marvelled: "What, a Breslov chassid in Tiberias?"

I came regularly to Jerusalem, to Rabbi Shlomo Wexler, he was a holy man and also his wife was holy. I came to them and ate with them, they had a very limited amount of food, and they gave me to eat. I had never seen such a thing, I ate like a man, and Rabbi Shlomo ate like an angel! His wife brought him something to eat with milk, like noodles, (lukshin – translate), and I saw how Rabbi Shlomo ate, I thought, "I have no connection with Rabbi Shlomo. He is a holy man, he eats like an angel....."

One time I came to Jerusalem for the holiday of Shavuot, my home was with Rabbi Shlomo. I came to Rabbi Shlomo and he was sick, I do not know from what, but in any case, thank G-d he recovered from the sickness and ate, but he ate like a bird. When I came to Rabbi Shlomo, he received me with love and the house was very joyful, very joyful. What was the joy about? I do not know. He had a window, he always sat by the window, he had light and joy. I came, there was great joy. Rabbi

Shlomo was so happy, but I could not (wait), I needed to eat already. His wife sensed that I needed to eat, Rabbi Shlomo did not need to eat, he ate like a chicken (aof – check), like a bird that wanders about. I did not know how it was possible to live on several crumbs, like a bird!

Then his wife already knew his eating habits, she knew what he needed to eat and she cooked for both of us. She served Rabbi Shlomo's food in some dish and also for me, two dishes. One dish for me and one for him, and we both ate in his house.

She gave me a piece of chicken, I ate as I was accustomed, but with Rabbi Israel I could not eat, I feared, I entered the house and feared very much from Rabbi Shlomo. I could not bear it, (that) I would not eat, I ate and Rabbi Shlomo did not eat. I had never seen such a man in this world who ate in this manner, he took some small piece (of food) and held it.... until he swallowed it. Afterwards he took another few drops. I could not, I was in dire need to eat. He ate in great holiness, like a bird, but I was a person, I needed to eat, to eat and drink like any person.

Rabbi Shlomo did not need to eat. I ate together with Rabbi Shlomo, then I was very ashamed, I ate and he did not eat. But they gave me to eat, what he did not eat – I ate. He did not need to eat much, only like a bird.....

Rabbi Shlomo Wexler had lived with his father, his father was the main rabbi of Berlin, and Rabbi Shlomo was great in Torah and a holy man, not like the rabbis of today. He came to his father and said to him: "I saw in the market, on the Jewish street, a store with the book 'Likutey Aitzot'*", so I saw in the book that it speaks about the Land of Israel, so I want to travel to Israel!" Then his father told him, "Alright, you want Israel? Take money and travel to Israel, go alone."

His father gave him money and Rabbi Shlomo went to Jerusalem. In Jerusalem he was a master, a great master. Rabbi Shlomo was a holy man, he drew his family from Germany and also other people to Rabbeinu.

Rabbi Shlomo was great in Torah and I was totally simple man, and he loved me and studied with me and spoke to me, he gave all his soul for me to draw me close to Rabbeinu.

Rabbi Shlomo did not have the scent of money, he did not know at all that money existed in the world. He did not have an income, his family sent him help but he did not have an income. I came and he gave me his whole home, all he had in his home, fruits and soup, and we studied together and danced together and were joyful.....

I came from Tiberias to Jerusalem and I was a guest of Rabbi Shlomo Wexler. His joy, his dancing..... he felt that Rabbeinu was present in the Land of Israel!

Rabbi Shlomo went at midnight to the Western Wall, there was danger from Arabs and he went as if there was no danger at all. He went to the Wall and took me, and we both went to the Wall. We were two, we went to the Wall at midnight.

He, his face.... it was like the face of an angel, full of holiness, only holiness, his face was very holy. All his limbs had something holy to them.....

Oy oy oy, just to see the eating of such a man – enough. Such a face, such eating – I had never seen it. His face was light!

Rabbi Shlomo was a very holy man. I do not know, I do not know how he existed..... Rabbi Shlomo lived on after his wife. She died first, after that he died in Jerusalem. And when I came to Rabbi Shlomo, they did not have children. Rabbi Shlomo wanted to give me his apartment, but it was one of the Houses of Warsaw (clarify meaning), so I did not know what would be with me, where I would be, I did not know.

Rabbi Israel died in Tiberias, he had several children in Tiberias and the children died, and also his only son Mordechai and his daughter Esther, they also died.

Rabbi Israel died, he died and left me on my own.....

(illustration)

Handwriting and Signature of Rabbi Shlomo Wexler

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"The face of Rabbi Shlomo Wexler was like an angel, full of holiness, only holiness. I thought: 'I have no connection with Rabbi Shlomo. He is a holy man, he eats like an angel.....'"

From Annihilation to Desire

(Rabbi Israel speaks with enthusiasm about the power of the holy books of Rabbeinu.....)

All the world is without substance, they annul themselves entirely upon seeing stories like these. And if there is some mind and heart that searches in truth, who merits to believe in this.

Stories like these were never before in the world! Teachings like these were never in the world! Laws like these were never in the world!

‘Likutey Tefilot’*, is there another ‘Likutey Tefilot’ like this in the world? Never before revealed in the world! Is there a ‘Likutey Moharan’* like this in the world? Such teachings..... and all through the power of Rabbeinu!

With one word, just give us one finger, give us one movement, he battles with this with the whole world, with one finger!

What I saw with my own eyes, G-d helped me to understand what this is..... impossible, there are no words to speak.

In one moment he transforms the whole world with all their wisdoms. They annul themselves completely, all the world annuls itself in the face of one word that came from his mouth.

So, anyone who wants truth, anyone who searches for truth, should pay attention to some word from Rabbeinu. ‘Likutey Moharan’*, ‘Sippurei Ma’asiot’*, ‘Sichot’*, one can see what there is in this. I saw everything!

Today there are such diseases that appear to have no healing, their healing has not been revealed, it is hidden. But in truth – there is a healing for them, there is! Their healing has been revealed, it is not known, but there are healings. And he, Rabbeinu – with one word he heals all the diseases of all the sick people.

Rabbeinu merited to this, that he can help also us, in all the generations, to draw us close to such a light that would be impossible to reach if we would serve (G-d) all the days of our lives, every single moment in truth, we would not be able to receive a thing compared to one moment from Rabbeinu, who can help the whole world.

This will be revealed, the Truth is very powerful. All the forces in the world cannot harm the Truth, the Ultimate Truth! There are several varieties of truth, but Rabbeinu revealed a drop from the sea of this matter to us, how he can help even us.

Such a ‘Likutey Moharan’, such a ‘Likutey Tefilot’, to see teachings and prayers, then one is entirely annulled. Such wonders are effected in the world, such lights, wherein every word can heal the whole world, all the sick people, in one word!

One who gives his attention to this in truth and in faith, he sees it with his own eyes. Nothing else is needed. He sees with his eyes what is ‘Likutey Tefilot’*, what is ‘Likutey Moharan’*, what is ‘Likutey Halachot’*.

Every word encompasses the whole Torah, all the tzaddikim in every..... it is all for us!

Who ever saw, who ever heard wonders like these! Never before was anything like it in the world!

But there are certain things that cause all to be lost, the nonsense of money, of cravings, yes. Rabbis, even major rabbis, they are immersed in all the cravings and want to be rebbes. But he triumphs over everything, the Truth defeats everything, especially a truth like this which was never before revealed in the world.

Now we are so ill that we need entirely new healings. Healings like these.

One who searches for truth, he sees in every word of Rabbeinu, in ‘Likutey Moharan’*, in ‘Sippurei Ma’asiot’*, in ‘Likutey Tefilot’*, only that he must apply his mind and heart in truth, then he merits to receive and to fulfill.

One who has some portion in truth and in faith, he sees with his eyes, stories like these were never before in the world! Nothing like it, nothing like it in the world, nothing like them!

Prayers like these – nothing like them in the world!

Such wisdom, such understanding, such a heart was never before revealed in the world. Now it will be revealed!

Rabbeinu is already present in the world, there is already ‘Likutey Moharan’* in the world, already ‘Sippurei Ma’asiot’* such as this, already ‘Likutey Tefilot’* such as this, whose every word can revive and heal and turn the whole world to G-d. What he revealed still does not reach even a drop from the sea.

One with intelligence can understand in every teaching, but there is a matter, that all the teachings are received from me!

All the Torah and all the healings and all the rectifications – it is all from me!

When one truly merits to break this world, to enter into the palace of Rabbeinu, what it is, what it is, what it is.....

One can see with his eyes – is there such a ‘Likutey Moharan’*, such teachings like these in the world? Are there discourses like these in the world? He said that every discourse of his includes the whole Torah!

No other tzaddik ever said something like this.

Letters, such letters, ‘Alim le Trufah’*, such letters, one who gives his attention to them sees.....

‘Sippurei Ma’asiot’* like this was never before in the world! Stories like these, ‘The Burgher and the Pauper’, ‘The Wise One and the Simple One’, and the last story of the ‘Seven Beggars’, who ever saw something like this, who? One who has ears and eyes can feel, can see and feel and understand that this was never before.....

There is more and more and more and more, a spring that flows, a new spring, new healings!

If I had not merited to see a drop from the sea of this – I would not be alive in this world. I went through what I did, in order that it would be possible to instill such a light as this in my heart.

There is much to say, and we need them as we need the breath of life.

What there is in the world, such diseases to which no rectification from any source of help can reach, completely hopeless. And he overturns everything!

There is a discourse in which he says, “Great is G-d..... and we know nothing!”

Every word that came from his holy mouth is the essential rectification, and that he inspires in us. Inspires us with faith in G-d, in the Torah, he opens us everything we need. All the keys are with him. And he opens up all the lights with one key!

The Evil One shuts closed, and Rabbeinu opens up! Rabbeinu opens all the gates of repentance and of everything, of all the rectifications! A thing like this was never before in the world. But there are secrets, secrets, no.....

Only this secret that he revealed, I am Nachman.

Who is Nachman. Nachman, do you know who is Nachman? Na Nach Nachma Nachman me Uman! Then perhaps some light will be revealed to us, some light from the light that we need for our salvation.

Now is the time of the Redemption, we already have Rabbeinu here in the world. Such teachings, such prayers, such stories.... is there something, still to be revealed? (Clarify translation) That can save the whole world in one moment, with one of his words he transforms everything, all the powers! This is a new light, a new light that was never before revealed.

There is a discourse in which Rabbeinu said in very abbreviated form, he said..... all the words that left his mouth, he said: “I am the river that purifies from all the stains!”

So, who else said something like this, “from all the stains”?

The world, the Evil One, he rose up powerfully, he wanted to kill Rabbi Natan and Rabbeinu and everything. And (Rabbeinu) is living and enduring, David King of Israel – living and enduring!

He lives and endures in our hearts, every one of his words in such a light that was never before in the world! It is impossible to reach this, how?

Rabbeinu has the power to transform everything, all the world. He will conquer the whole world, he conquers the whole world with one word. He conquers the whole world, all the rabbis and all the sages and all.....

We do not need to speak much, only to see ‘Sippurei Ma’asiot’*, his discourses, his ‘Likutey Tefilot’*, his teachings. One sees with his own eyes that what he revealed is still not enough. There is more and more..... without end or limit!

It is all for us – to help us.

I did not know what this was, all that G-d had mercy on me and inspired me through the force of such miracles and wonders, that I stood in opposition to such leaders famous throughout the world. Giants, leaders. It is impossible to understand according to nature, how I could have done this, how I could live after what I went through in this matter. It is a miracle that I am alive, I cannot understand how I am alive in the world, how I remained alive. The opposers said themselves that they could not

understand this, how I endured, how I fought against them, against all the world. They could not understand this, what a force exists in the world.

Every word that came from his mouth is a healing for us and for our generations and for all the world! It is a complete healing and a rectification!

Rectifications like these were never before in the world!

Rabbeinu had a saying, a simple saying..... I forgot, I had something to say, some saying, and I forgot it. This in enough, I am Na Nach Nachma Nachman me Uman (laughs).....

I can sing to all the world, I can conquer the whole world here!

And he already conquered the whole world. There is already such a 'Likutey Moharan'* and 'Sippurei Ma'asiot'*, so there is already healing for the whole world, for all that will come upon us, and all that we are enduring now and are yet to endure. I saw this with my own eyes, such wonders that I had not heard or seen in all my days.

Such wonders are being revealed, such wisdom, such truth that had never before been revealed in the world. And this is Rabbeinu, he is the key to everything!

Each person does not believe about himself, that there is still hope for him, that he can return in repentance. He does not believe in this, he knows that he has already sunken into all sorts of evil, all sorts of.....

Rabbeinu said: "The Evil One turns a person in this direction, turns and turns him, and I do the opposite!" He overturns everything!

This is in the 'Sichot'*, the Evil One does this way, and Rabbeinu, he goes in the opposite direction, yes.

Every word of his is a healing and a salvation for us and for all our generations until the end of time, eternally! Every word has such a force that it can overcome all these forces, he transforms everything!

One can see this in the Stories*, the story of the 'Seven Beggars'. Is there any story in the world like this? Are there any teachings like these, like 'Likutey Moharan', in the world?

Such a 'Likutey Tefilot', about which Rabbi Natan says explicitly: "Never in all history were revealed prayers like these, there were never before prayers like these in the world!"

Such a holy tzaddik, such a light, he wrote 'Likutey Halachot'* 'Likutey Halachot', whose every word can enliven the whole world!

'Likutey Moharan' and 'Sippurei Ma'asiot', in every word it illuminates all the Torah and all the good and all the light within it and all the light in the world, that is impossible to be revealed, impossible to be instilled in us. He is a wise man of might who has the weight of all the others put together. All of them are as nothing compared to him, they have no.....

I lived life, I saw the life of the world. What is the life of the world? One word from Rabbeinu turned everything to nothing.

He conquers all sorts of places in a moment, everything!

Breakthroughs! Oh, there is already such a light in the world that can transform the whole world. He transforms everything to good – from annihilation to desire!

In 'Likutey Moharan' there is a teaching: "The Tzaddik stands between annihilation and desire." He draws one out of annihilation, we have already sunken so far, G-d forbid, to the aspect of annihilation, annihilation is G-d forbid the greatest descent in the world – annihilation, to desire! To overturn and overturn, to desire.

Desire is the greatest light in the world, the Desire of Desires, 'Ra'ava de Ra'avin'*. The Tzaddik – he brings from annihilation to desire, he raises from annihilation to desire, he stands in the middle. How?

Moshe – in the word 'Moshe' there are three letters, Mem, Shin, Hey.

'Shmad' (annihilation): Shin, Mem, Dalet.

Moshe: This is Shin, Mem, Hey (order of letters is changed).

And Ratzon (desire): Shin, Mem, Vav (Not the explicit Hebrew spelling of the word.)

How do we derive Ratzon from 'Shin-Mem-Vav'? 'Ratzon' has the Gematria* of – 'Ratzon'! (clarify how to translate. 'Ratzon' in truth has Gematria of Shin-Mem-Vav, but he does not say this.)

The Tzaddik stands between annihilation and desire, he transforms from annihilation to desire!

Annihilation is the greatest possible descent, that is impossible to help, annihilation! He transforms, the Tzaddik – Moshe stands between annihilation and desire, he is in the middle, he transforms from annihilation to desire.

Annihilation is the greatest darkness, and desire is the opposite of annihilation. The Tzaddik stands between annihilation and desire. He transforms from annihilation to desire, only one word – equal to the whole world!

What, annihilation? There are healings – Na Nach!

The Tzaddik, who is the Tzaddik? Moshe! And Moshe transforms from annihilation to desire. Moshe Rabbeinu, Rabbeinu, Moshe Rabbeinu.

Only to see the wonder of every word, then one admits, he sees, he feels what is 'Likutey Moharan'*, what is 'Sippurei Ma'asiot'*, and what is 'Kitzur Likutey Moharan'*, and what is the 'Sichot'* One who pays mind to this, to one word, truthfully, he has a healing and rectification. Such wonders are done with him..... new wonders in which (Rabbeinu) transforms from annihilation to desire. Anyone with eyes and a heart, who searches for truth, he finds in every word of 'Likutey Moharan', of the 'Sippurei Ma'asiot', such wonders that were never before revealed in the world! Which can transform the whole world!

Is there another 'Likutey Moharan'* like this? In Tiberias, there was one of the heads of the opposers, all of them were major opposers of Breslov, and he was a great Torah master, a great mind. He said to all the opposers: "There is no other book like 'Likutey Moharan' in all the world.

They wanted to kill him, "What, has he gone crazy! Words like these, 'There is nothing else like Likutey Moharan'."

This is what he said to them: "A book like 'Likutey Moharan', there is nothing like it in the world!"

Do we need witnesses? He is witness for himself. The Truth is a witness for itself, it does not need witnesses and proofs!

Only to see the Stories* and the Discourses* and 'Likutey Tefilot'* and 'Likutey Moharan'*, then a person has enough, he has all the good. All the rectifications and all the healings and all the salvations in one word! Rabbeinu cried out with a mighty voice, in his holy voice: "Gevalt, don't give up on yourselves, despair does not exist at all! (Rabbi Israel gives special emphasis to the word 'Gevalt' with a loud voice from the depth of his heart.)" If the world would accept this – it would be a new world!

Sick people like these, impossible to help, only Na Nach Nachma Nachman me Uman!

Do you know who I am? I am Na Nach Nachma Nachman me Uman (laughs).....

Is there another Nachman?

Na Nach, such a song and melody that can turn the whole world to G-d.

I am Nachman! Which Nachman? Na Nach Nachma Nachman me Uman.

Do you know who is the Rebbe? The Rebbe is the 'Head of the Children of Israel' (in Hebrew, 'Rosh Bnei Israel'. The initials of this spell 'Rebbe'), that is the Rebbe!

He speaks in every teaching to every member of Israel: "Do you know who is the Rebbe? The 'Head of the Children of Israel', he is the Rebbe!"

And I am Na Nach Nachma Nachman me Uman, I am the Rebbe!

I am Na Nach Nachma Nachman me Uman, which is such a melody that is a rectification and healing and salvation for each person! Look in 'Likutey Moharan'*, Chapter 30, what Saba* revealed in every word, that he transforms from desolation to desire. In Chapter 30, there is enough for all the world, it will conquer the whole world, this is enough – this teaching. Every teaching, Chapter 8 (in 'Likutey Tinyana', the latter volume of 'Likutey Moharan'), the last teaching he revealed to the world. He takes a sick person who has no healing, he heals him in an instant, an instant, an instant. With one word! All the world!

In the 'Discourses'*, there is a discourse wherein Rabbeinu said: "It is forbidden to be old!"

He did not become old, he already told a story telling what is 'old'. The small child, the youngest, he was older than all the elders. Is there in the world words or a story like this? Is there a 'Likutey Moharan' like this in the world? Are there discourses like these in the world? 'Likutey Tefilot' – is there anything like this in the world?

And there is more, rivers, salvations that will be revealed in the world.

Rabbeinu came to Uman after all his greatness, he withdrew, he had hitbodedut*. He spoke with G-d and said to Him, "How does one merit to be a Jew, help me, how does one merit to be Jewish?"

Where did Rabbeinu come from? The holy Ba'al Shem Tov, he merited to bring Rabbeinu into the world. The Ba'al Shem Tov had a daughter – Adel*. And Adel gave birth to the mother of Rabbeinu – Feige, Rebbe Nachman son of Feige. She merited to give birth to such a son, Rabbeinu!

The holy Ba'al Shem Tov, there were such stories.

Rabbeinu said, "He was permitted to do miracles, and I am not!"

I am not (and Rabbi Israel points his finger at himself).

But from where did Rabbeinu come – the Ba'al Shem Tov!

Moshe Rabbeinu, the Ba'al Shem Tov was Moshe Rabbeinu.

He was such a tzaddik.....

When the Ba'al Shem Tov was born, there were barrels of grain, all of them shook from the great light that was in the house. And more, more, more, more, more.....

The Ba'al Shem Tov, what he merited, the holy Ba'al Shem Tov.

The students, sixty students who were all tzaddikim, masters. They respected him and knew that they were nothing in comparison to him! All of them were masters, tzaddikim.

The Ba'al Shem Tov revealed the 'Crown of a Good Name', that is already some pages. Rabbeinu revealed such teachings and prayers and discourses.....

Anyone who has eyes and a heart can see what this is, they see in the story of the 'Seven Beggars'. The sayings and the teachings, the prayers, is there anything like this in the world? Never was there something like this! Every teaching is a matter of how to serve G-d, how the Messiah came. This is such a wondrous matter that was never before revealed in the world!

"It is forbidden to be old!"

He was not old! (laughs).....

All the teachings and the discourses and the prayers..... now the time of the Redemption has come, we will know what this is, when the Messiah will come and reveal what he will reveal. He already revealed everything!

With one word from the Stories* -- all the Torah is in them, and everything! The root of everything!

I remember everything that was done with us in the world. Not once I saw the Angel of Death! And he could not harm me, yes.

And I was already with him, and he (Rabbeinu) drew me out, and I am alive, I am here in the world!

He already did what he did, he already said: "I finished and I will finish!"

I finished and I will finish (laughs).....

One who heard one prayer from the prayers of Rabbi Israel Karduner, fear and awe falls upon each one who heard the melody in his prayer. I remember this, how he spoke to G-d.....

He lived in Tzfat, in Meron, I asked him to come to me in Tiberias, he said, "Yes, I will remain here!" He remained in Tiberias for my sake.

And thus it was, he already did not go to any other place, he remained in Tiberias several years for me. Perhaps he would succeed in extracting me from this world. Yes, as would be fitting.

And he saw in 'Likutey Moharan'* here in his mind, in his heart, and there was already 'Sippurei Ma'asiot'* (Clarify meaning)

And he is the root of all the Torah, of all the lights, everything is Rabbeinu, the root of all the Torah, of all..... of everything. Never before was there something like this in the world, which renews and rectifies.

All the heretics, all the wicked and all the heretics say that a light like this was never before in the world! All the secularists and all their thinkers all fall, all annul themselves before every word of Rabbeinu!

And Rabbeinu had a brother, a brother who died, whose name was Israel, like the Ba'al Shem Tov, yes. The mother of Rabbeinu, Feige – all the Torah leaders, all the true tzaddikim said of her that she was a prophetess. And she did not have children, then in the end she went constantly to the Ba'al Shem Tov, and she had a son.

She had a son, and the son became sick and died!

Then his mother Feige took him to the grave of the Ba'al Shem Tov and laid him on it and went home, "That is the gift you gave me, is that how one gives, this is a gift?! Why?" She went to the graveyard and laid the child on the grave, "Take your gift, let it be with you!"

Several people came upon hearing the cries of a small child, they went and found him in the graveyard, on the grave of the Ba'al Shem Tov, crying there, they did not know who this was, whose child this was, so they took him to the city of Mezibush and asked, "Whose child is this?"

Until it became known in the city that this was Feige's child, it became known that he was the grandson of the Ba'al Shem Tov.

His name was – the first child, Israel. Then they called him 'Israel the Dead', 'Israel the Passed-away' – the one who passed away!

I heard from Rabbi Israel that he saw his tombstone, of the grandson of the Ba'al Shem Tov, he saw the tombstone, and on it was written 'Israel the Dead'. Thus it was written on the tombstone. He passed away, and there had been a revival of the dead!

This was in our times. This is famous throughout the world, that he had died and was revived, he became alive. And Rabbeinu came after him. Rabbeinu, his name was Nachman, and this means Na Nach Nachma Nachman me Uman.

There is more and more, wellsprings, wellsprings, wellsprings, wellsprings.....

They do not leave us alone even for one moment!

(Who, Rabbeinu?)

I as well!

There is more and more and more and more and more, without end or limit!

The holy Ba'al Shem Tov came to Rabbeinu, to his grandson, and asked him why he torments him, when the service of Rabbeinu rises up..... then he is ashamed that he exists!

He said to Rabbeinu, "What, why do you torment us? When your service rises to the Heavens, to G-d..... then we are embarrassed from it, embarrassed and entirely annulled! We cannot show our faces!"

A Letter that Rabbi Natan sent to his Son Rabbi Yitzchak

Purim, 1838

Published today within the book 'Alim le Trufah'*

(as far as is known, it is the handwriting of Rabbi Sadir son of Rabbi Tzvi from Tzfat, the friend of Rabbi Yisrael Ber Odesser)

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"Rabbi Natan wrote the letters – 'Alim le Trufah', and 'Likutey Halachot'* and 'Likutey Tefilot'* and he informed us that there is a Rebbe in the world!"

To Revive the Dead

(Rabbi Israel is asked about the matter of the Redemption and the decline of the generations in our times.....)

Fortunate are we that we merited, the matter of Rabbeinu is the matter of the complete Redemption, in truth. With such a faith like none that had ever been in the world, such a wisdom had never before been in the world, which is all our vitality and all our lives. It is all Rabbeinu! Without Rabbeinu we are lacking everything. With Rabbeinu – everything, everything is good!

Oh! we have such a doctor who can revive the dead, he can do everything!

How he can help us..... he can renew us. We have such a Rebbe, why should we worry? Never before was there an awesome and wondrous novelty like this in the world, which can heal us, renew us, give us a new heart and a new mind, everything new! He makes everything new!

A thing like this is new, it was never before in the world, never before was there holiness like this in the world, wisdom like this, that will create a new world. Never before was there a wonder like this in the world which can help us – never before was there something like it! He can help us, all of Israel, even whoever he may be – he can help him. He can help all of Israel at every moment. He said:

“There are diseases that have no healing, no chance of healing,” and he can heal also diseases like these!

“There are sick people who have no healing, and I can heal also diseases like these!” He heals us, he revives us, he renews us, us and all Israel, and automatically we are made entirely new. A sick man – he makes him new! What, broken? I can repair immediately! To make (one) new!

He makes a new Torah, new souls, “To create souls with a new spirit (passage from the Zohar sung at the Shabbat meal)”, he renews, gives us a new mind, a new heart, everything new. We destroyed everything and he heals and rectifies and renews! So, do we have a reason to worry?

This can only be spoken about, but there are matters which cannot even be spoken about, there is already Rabbeinu in the world, so thank G-d all will be transformed to good, all the apostasy and all the wicked – all will be transformed to good. There is a discourse from Rabbeinu: “There is a matter that everything will be transformed to good!” There is such a matter that everything will be transformed to good, how? Rabbeinu renews, he heals all sorts of diseases in the world that have no healing, and he repairs and heals. There are heretics who do not believe in G-d and in the Torah, also for them there is hope through Rabbeinu. He heals them, renews them.

Oh, what he does with us, he takes such sick people who have no healing and he renews them, gives them breath and renews them and they become tzaddikim, from wicked people and heretics – they become great and holy tzaddikim, through his power. I saw a case like this which had no hope from any side, and he heals and renews everything.

Rabbeinu is all the Torah and all the tzaddikim.

Every one of his words is the vitality of all the world, of all Israel forever and to everlasting eternity!

He descends to us from the loftiest heights, he teaches us, he heals and strengthens and renews us. He is all our vitality and the vitality of all the worlds. All the words of Rabbeinu, may his memory be blessed, they enliven the whole world, every one of his words!

A world such as this which is ruined and destroyed to the foundation, there is no one with whom to talk. Such heresy, such darkness was never before in the world, and Rabbeinu, with one word he transforms everything. There are such lights, which if not for them the world would be G-d forbid destroyed, and Rabbeinu said: “A novelty like me was never before in the world.” He is new and renews us, all of us, everything is transformed to good, “There is a matter that everything is transformed to good,” so, who would not want to travel to such a matter that transforms everything to good? But nobody knows where this matter is, we need to tell where the matter is. He who revealed this – he is the matter!

Rabbeinu is our essential point. He is the core of our souls, he is our main rectification. Never before since the Creation of the World – never before was there a light such as this, never before. But he already said that he conquered the whole world and will conquer the whole world, he said: “I did not finish?! I finished and I will finish!” He came to the world to rectify the whole world, all the wicked, all the impure, all of them will be clean and will be together with G-d, with the Torah.

The manner in which Rabbeinu said, “I finished and I will finish,” no one ever said words like these – “I finished and I will finish, I conquered the whole world!”

Rabbeinu Rebbe Nachman revealed this, he informed us of this, he revealed this, not me. If I were saying it, it could be the opposite, but Rabbeinu – all of his words are truly the words of G-d!

It is forbidden to doubt him, what he says, we need to accept and fulfill with total faith. Rabbeinu revealed such a new wisdom that had never before been in the world and which can draw close and inspire each person. With every word that he revealed he guides each member of Israel, not to lose hope in himself and always to wage a holy war with the cravings, with the body, and he makes the person entirely new. He illuminates and teaches the Torah with every word that he revealed in the world, with every one of the Jews, he teaches him and reveals the truth to him.

I am not saying what I understand, thus I received, thus I received and saw everything!

There are matters from Rabbeinu that are impossible to speak about. We are speaking, every word rises and rises above everything, every word that came from the mouth of Rabbeinu rises above everything! Thus he said, not what I say, he revealed a drop from the sea of who he is. This is new, this never was, now a very fine thread is being created from this in the world, and there will be a new world from every word of Rabbeinu, from all the words of the Torah.

Every word of Rabbeinu is the generalization of all the Torah and all the Kabbalah and everything! In one word everything is encompassed..... everything!

Rabbeinu, he is the Redemption. Without Rabbeinu there is no Redemption. The main point is Rabbeinu, he is the Redemption. The Redemption still has not been in the world, now is the time of the

Redemption and all the world will be transformed, all will be transformed to good, everything will be transformed. Everything, everyone, everyone will serve G-d, everyone will do the will of the Torah in truth, in truth.

Now we have reached the time of the Redemption of Israel, there will be such a Redemption..... there will be another world entirely, a world of Torah, a world of wisdom, a world of truth, so new – never before was such there such a thing in the world.

Now Rebbe Nachman will be revealed in the world. He said that his name – Nachman, it is single, doubled, tripled and quadrupled. How? Na Nach Nachma Nachman me Uman, he lies in Uman. Rebbe Nachman revealed such a light, this is a new force, a new light that was never before revealed in the world, G-d created the world, and this is new, it had not been before and was never before revealed in the world, and now the time has come for it to be revealed. Such a teaching, such wisdom, such holiness.....

Now the light of Rabbeinu needs to come to the world. Rabbeinu is the Rebbe of all the Torah and all the tzaddikim. He informed us that he is the main point of the Torah and of everything!

Only he can help us, he can rectify and heal the whole world, all the heretics, all the wicked. He can transform the whole world from heresy to such faith, such truth that was never before in the world. He returns the whole world to G-d, in one word – “There is no despair in the world at all!”

Only one word and he heals and strengthens each and every one, and renews each and every one and gives him everything new – a new mind, a new heart, this is such a matter, such a wondrous thing that had never before been in the world.....

Oy, oy, what this is, what this is..... what healings, what salvations, what a force, what a wonder that was never before in the world. This is the complete Redemption that we have been hoping for and expecting all our lives. This is the main point of the Torah, the main point of everything. He instills the Torah in a person, faith, truth, such wonders that are not found in the world. Thus he told, what do I know? He revealed a drop from the sea of the matter of his greatness, that he can help us. He said, “I am the river that purifies from all the stains!” Such stains that we have on us, who can clean? Only Rabbeinu!

I am nothing, but I feel that this is the matter of revival of the dead, to revive us that we will hold our ground, to be always close and bound and attached to G-d. Rabbeinu is the choice one of all the generations. We are such sick people that we need the greatest doctor in the world, and a doctor such as this who can heal us – is only Rabbeinu. He is the greatest doctor in all the generations. He can help us. Rebbe Nachman of Breslov!

(Rabbi Israel is asked if we have hope with Rabbeinu.)

Certainly, oh..... is this a question?!

A question like that – forbidden! He is doubting the Tzaddik!

When we look at a world such as this, we could think that there is no place for help, impossible to help sick ones like these. But with him, all the world is nothing. He will turn the whole world to G-d, to the Torah, to the Truth. He will drive all the heresy out of the world, to the contrary, he will transform them to great lights. Rabbeinu saw and knew all the wicked ones, all the corruptions, and he transforms it all, he stands and transforms everything to its opposite.

It is not for nothing that we endured such an exile as this, it is only so that we will be fitting to hear words like these. This is such a wonder, that we are so sick that there is no one who can help us even a drop from the sea, only he, only he! We are such sick people that there is no one who can help us, can heal us, only he himself!

He can heal all the sick ones in the world! Every word of Rabbeinu revives the dead, everything!

He is the Torah, he is all the wisdom of how to be Jewish, how to return in repentance, how to repair, he teaches us everything. Such teachings that were never before revealed, such wisdom that was never before revealed in the world, how to rectify us – only he himself can, only he!

We have Rabbeinu in the world, there is already the Messiah and all the salvations for each and every one. We do not know what this is, who can relate, speak, describe? ‘Likutey Tefilot’*, ‘Likutey Halachot’*, every word revives the dead, every word is such a revelation of wisdom that was never before revealed in the world. This ‘Likutey Tefilot’, this ‘Likutey Moharan’*, oy oy..... ‘Likutey Moharan’ – every word is all the Torah, it is all the Torah and all the rectifications that every person needs!

Fortunate are we that we already have ‘Likutey Moharan’, ‘Likutey Tefilot’, ‘Likutey Aitzot’*, we have a sea of healings. Only he can heal and enliven us. He will help even a complete

sinner in complete darkness – he will turn him to holiness. One who fell – he will turn him to holiness with one word from him. He will rectify the whole world, rectifications like these – there are none! Such a wondrous and awesome novelty..... he can transform the entire world!

We need to heal ourselves, we already have ‘Likutey Moharan’* and ‘Likutey Halachot’* and ‘Sippurei Ma’asiot’ such as these. What, we ought to be such holy tzaddikim..... so, where are we? And he can rectify all of us, as we are – Jews!

He revealed that “Despair does not exist at all.” But without him (and Rabbi Israel indicates himself with the palm of his hand), there is despair and there is everything, all the afflictions, chaos. But when I am here in the world, then already there is no despair, I can rectify everything! (laughs).....

Now it is already possible to rejoice, Rabbeinu is already in the world, there is already ‘Likutey Moharan’*, there is already ‘Likutey Tefilot’*, there is already ‘Likutey Halachot’*, these are teachings of the Messiah! The Messiah is also included within his words! The Torah of Rabbeinu is the Messiah and more and more and more.....

There will be a totally new world, Na Nach Nachma Nachman me Uman laughs at all the world. Only with the melody Na Nach – all the world is in rectification, all the world is already in complete rectification. All the world will come, all the world will come to the Messiah: “Give me a rectification, I want a rectification.”

You need a rectification? Ready to give immediately, one word and it is another matter, a new matter. There is already ‘Likutey Moharan’* in the world – so, everyone has a rectification!

Rosh Bnei Israel (the Head of the Children of Israel) – the initials spell ‘Rebbe’, he is our Rebbe. He gives us everything new, a new heart, new eyes, everything new.

Na Nach Nachma Nachman me Uman – this is the name of Rabbeinu, and all the tzaddikim are included in this name, all the Torah and all the tzaddikim and everything, all the generations.

I am Na Nach Nachma Nachman me Uman.

I..... Rebbe Nachman! That is Na Nach Nachma Nachman me Uman!

I – the initials Na Nach Nachma Nachman me Uman, this already encompasses all the world with all..... everything! Tikkun, tikkun, tikkun, tikkun (rectification).....

(illustration)

**A Rare Section from the Book ‘Shivche ha Ran’
In the handwriting of the Author**

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“I merited to draw close to Rabbeinu when I was young, I saw the writings of Rabbeinu, I only saw some words, I did not speak with anyone, I said: “This is my Rebbe, this is it!”

Totally Clean

(A chassid came to Rabbi Israel for encouragement in his struggle with his evil inclination.....)

I will reveal a bit of my life to you.....

I..... I have no cravings! No desires for women, no cravings at all, I am totally clean! Perhaps it is not wise to publicize this, to say this, but thank G-d, the cravings have left me completely, I do not have any blemish from sexual sins (footnote, explain brit, spilling seed). I am clean of sexual impurity, G-d forbid, if not for that – I would be dead already, if G-d forbid I had some trace of craving – I would die every day, I would not be able to live, I would die!

Thank G-d, the cravings know of this and they left me completely.....

Oy vay, oy vay..... G-d did such wondrous things with me that not a bit of arrogance remains in me, a bit of honor, G-d forbid. Rabbeinu had men who were holy, true tzaddikim who fled from publicity and honor of this world. And Rabbi Israel Karduner, may his memory be blessed, all his work in drawing me close to Rabbeinu was all about this, being clean from sexual impurity. This is dependent on the person himself, on the heart, Rabbeinu says: "Give me your hearts, and I will already do what I can." "Your hearts" – the heart is the soul, that is all the vitality – the heart!

We are Jews, we have the Torah, the Torah teaches us all that we need to do, how we need to behave and everything. The Torah is for this. Our forefathers were great tzaddikim and they were holy and pure of all the desires. G-d said to Avraham to take Yitzchak and slaughter him and burn him. Avraham was ready to slaughter and burn his only son – Yitzchak, as G-d desired.....

When I was young, I had wars in breaking the craving to eat, in our house we did not have meat even on Shabbat, there were good foods but not meat. I loved meat very much for I did not have any to eat, so I had a craving to eat meat, and in the yeshiva there were good butchers, with fear of G-d and expertise, and they gave us meat practically every night, good meat. They would ask me, "Do you want to eat meat?"

I said, "No!" and I did not eat the meat, I left the meat on the plate. I suffered very much from this, the body wanted, and I fought and subdued it and did not eat meat. I had very difficult struggles, I wanted meat like life itself!

So, I had a difficult struggle, but today I have no struggle. I do not think whether to eat or not to eat, I do not have a struggle.

If there is G-d forbid some blemish – one needs to wage a war, to the contrary, it is better if there is a war and one gives everything to G-d, all of one's life. But no – cravings do not come to me at all and I have no struggle or dealings with them, they are totally angry with me, they do not want any acquaintance with me, do not want to draw close to me. Cravings are there, at the end of the world.

If one truly wants – then one can annul them, the cravings, that they will be completely offended and will not come. And thank G-d, I have no struggle to fight with cravings, I do not need them, nothing! The primary impurity, cravings – I do not have, like someone missing a limb, as if born without a limb. But I had very difficult struggles, and thank G-d I became entirely free, I came out of this entirely, entirely. If I G-d forbid had struggles – I would be in great lowliness, great shame.....

Is there any man who lives, who can live without cravings? The war of desire for women, all the world is sunken in this, yes. How is it possible for a man to live in this world completely without cravings? 'That craving' is the primary one that is bound and glued to a man as long as he lives. According to nature, a man, even an elderly man, as long as he lives in this world he has an evil inclination for all the desires, he has a craving for this, for this, for this, he wants all the cravings, especially the primary one, the overall craving, the craving for women. Regardless, the body wants all the cravings of its own accord, craving does not leave a man. But it left me, when I am here – the cravings are at the other end of the world!

I laugh at craving, laugh at it, "Go, go, I don't need you, go!"

I do not even need to cry out, when craving sees me – it flees on its own, I don't know where. I laugh at it!

No, no, with me it is not relevant, as if craving does not exist in the world, as if women were not created, there are no women in the world, as if there is nothing. Not in dreams and not waking, nothing nothing nothing! What do you make of that?!

But I suffered very much, I suffered very much.....

Rabbeinu found a healing for the craving into which the whole world stumbles, the 'Tikkun Clalli'*. Oy, what I saw, how people would weep while saying the 'Tikkun Clalli', they cried and cried and cried, "What what will be with me, I am so sunken in cravings, what will be with me....."

Oy, how many tears were shed by each one from the intensity of the pain of not being a holy man, of being strong in his craving, "What will be with me, what, is this the purpose, to pursue this desire? Is this why I am living?" I saw one person, how he cried so much to G-d, and I cried as well, but today I do not know that there is craving in the world, so I do not say the 'Tikkun Clalli' and I have forgotten it. Today no craving and no (evil) thoughts came to me.

I remember one hundred years ago, every day I would go first thing to the mikveh*, each and every day, and I would pray and say the 'Tikkun Clalli'. But today I don't have the mikveh or the 'Tikkun Clalli', I have no need for it. When G-d forbid, a person stumbles and falls, he needs a healing,

'Tikkun Clalli' is a healing. When one needs a healing one says 'Tikkun Clalli', one who fell, G-d forbid, so immediately – it is as if nothing happened. But I do not say 'Tikkun Clalli' at all. Every man needs (it) sometimes, and I do not understand this, I don't need (it). Not once a week and not once a month, not even once a year, nothing!

Rabbi Naftali Cohen was in Jerusalem, he was a great and elderly sage, he said to me, "One who does not violate the Covenant* (footnote – refers to sexual sins), G-d forbid, he does not need to say the 'Tikkun Clalli'. The 'Tikkun Clalli' is only for one who struggles and he needs to purify himself and weep and repent."

The 'Tikkun Clalli' is an easy thing – to say ten chapters from the Psalms. Well, and I do not say it because I do not need it. I have no blemish, no evil thoughts, I have no war to wage in the matter of violating the Covenant, I have practically forgotten the 'Tikkun Clalli', I do not say it, so I have forgotten it. But perhaps even so one still should say the 'Tikkun Clalli' – yes, why not say 'Tikkun Clalli'? But as a matter of obligation, a matter of healing – I am clean of this. I do not need either the mikveh* or the 'Tikkun Clalli'.....

I think that it has been about fifteen years that I am thus, perhaps more, it has been approximately since the age of seventy to eighty. Twenty years ago I was not immersed, but I had struggles. But today I do not know and do not feel if there is this craving in the world, if there are women in the world, as if there is no craving and no woman in the world, I am totally clean!

My mind..... holy, it has no defilement, no scent of the cravings of this world!

This is above nature, it is impossible to understand it, this is the power of Rabbeinu, something that there are no words and no mortal power to speak of this, this is the kindness of G-d and His wonders, miracles and wonders, it is not an ordinary thing for a man to live in this world and not have any craving for women. It is a wonder, a great wonder, a wonder and marvel of the Creator, a gift from G-d, for it is not through our might, "What are we, what is our life, what?" I do not know how I merited to this, but I merited to it. G-d told the cravings to be cross with me and not come to me.....

I saw some saying in some book, in 'Sichot ha Ran'*, 'Likutey Moharan'*, then this did wonders for me. Rabbeinu purifies a man of all evil, of all the cravings. And this is the primary evil – the overall craving, this is the most important of all, this is the main one. If G-d forbid this is not in order, then everything is not in order. This is the root of all the Torah, the root. Why did a person come to this world – only for this, to break this craving.

How much a person needs to serve G-d and pray a great deal to G-d and cry and scream to G-d in order to emerge from the craving, "G-d, have mercy on me, the craving does not want to leave me."

I do not need all this, I shed off (check translation – petarti) this world entirely in my lifetime. I do not need to wage wars, do not need to cry, do not need to scream. I am clean like a dead man, I do not feel any cravings.

Such a 'Likutey Tefilot' whose every word can change all the world from one extreme to the other, all the world!

One could, G-d forbid, hide some defilement, some thought..... no, I have not a single blemish neither in thought or in any other matter in the world, nothing. I am totally, totally clean. Like a baby who has just now been born. I am totally clean!

I am as if I am not from this world, I am like a crazy man in this world, like a crazy man. A man without any cravings for anything. I do not have even the scent of cravings, no scent of any defilement of craving. I cannot bear the scent of cravings. I cannot even speak of this craving at all, it has the stench of a corpse!

Thank G-d, it seems to me that all the world is crazy, only I emerged from this, one man in the world. Perhaps you will come with me, we will be two crazy people in the world.....

I heard stories, but something like this I never heard, that there would be (someone) in this world without cravings? One who hears a thing like this laughs: "What, he's either dead or (niftar – clarify difference between the terms)." It is as I tell you, I live and I have no cravings!

I am embarrassed to say that I have no cravings, embarrassed. If a person dies – that is understandable, but still living?! No, I cannot understand this, I do not understand myself at all, where are all the cravings, where do they go, where did they go?

I do not believe myself, how is it possible, I am astonished at myself, I am awed by myself, how is it possible to live in this world without cravings? What is this, how is such a thing possible? What is this, is this my hand? What, are these my bones? The body goes about in the clothing of this world and it has no cravings. What, what world is this, where am I?

I am a unique man in this world, unique!

As if I do not live in this world, as if I am in a world without cravings at all. Here I am, afterwards I will be in a place where no creature in the world.....

As much as I tell you, it still does not reach even a small fraction. My children, how can they bear me, I can take them to the other side, to another world.....

Bread for the Children

(Rabbi Israel tells of the suffering and afflictions he endured for being a Breslov chassid.....)

You were children, you do not know how it was one hundred years ago.....then Breslov was in the ultimate shame!

You do not know that the world was opposed to Breslov? But Breslov grows and ascends more each day. I see this, I see this. But I suffered, I suffered a great deal..... hunger, and I had nothing!

Oh, what I endured, what I suffered..... without limit. Who can imagine, who can describe, who can recount what I endured, what I suffered. Miracles and wonders how I and my children remained living! We were all in great danger, I do not know how we remained alive.....

I did not have an income, I did not have bread for the children. I had ten children and all of them needed bread to eat and clothes to wear and I did not have to give them, they did not give me. Ten small children asking, "Father, bread! Bread! Bread!" Young children, young and older ones too. The children suffered from cold and intense hunger and I did not have bread to give them. I did not even have clothes for winter, I had for the small children neither clothes nor shoes nor bread and no money, nothing. My children and I suffered from intense hunger as if in the desert. I had such troubles beyond describing, I do not know how I am alive.....

I am ashamed to tell, but the truth is thus, Rosh Chodesh* arrived, I was obliged to pay ten grush* for the schooling fees, and my children did not bring money, then they sent the children home because I did not have the ten grush and did not pay the schooling fees. They had neither food nor education. I am ashamed to say, my children do not know what is 'Aleph', what is 'Beit', what is a 'Kametz'* and what is a 'Petach'*. I am telling the truth, thus it was!

My children that learned in school, everyone called after them, "Breslov, Breslov, Breslov, Breslov, Breslov," they were illegitimate, not alright, illegitimate. There are those who are legitimate and those who are illegitimate, they were illegitimate. People do not know at all how it was, they would take a piece of bread from small children, they did not give them a piece of bread. They said: "Let them sit in Jerusalem among the beggars that sit at the Western Wall."

I came from Tiberias to Meron and from Meron to Tiberias without money and without bread to eat, this is not an exaggeration. I did not have bread to eat, I could have died. And I felt my blood throughout my body. I saw everyone, they had income in great abundance and I did not have bread to eat, I or my children. And they had a great deal of money like garbage, they made for themselves and bank of dollars from America and the bank was wealthier than all the other banks!

They were cruel, they had so much in dollars. All the money, all the dollars of America were in their hands, and I did not have..... a piece of bread for small children to eat or anything at all. Not a house to live in and no shoes and they were torn, and no clothes and no money. Why? Because I learned the books of Breslov, that was all. Who can describe, who can imagine!

Thus it was not one day and not one week and not one month; years! For years I did not have bread to eat, even bread alone I did not have, neither I nor my children. They had all the money of America and they had a major name in the world as if they were tzaddikim, their name was known throughout the world. These were the 'tzaddikim', the false tzaddikim.....

There was one woman, what she did for me..... she did much charity for me beyond bounds. She searched for me a great deal until she found me, and brought me food at the beginning of every

day, and also on Shabbat, and more and more and more. Thank G-d, she has many grandchildren who learn Torah, they go to yeshivas and serve G-d. So, charity is something eternal, everlasting.

I remember that one time a man came to Tiberias, a scholar who did not have children, and he came to Tiberias to pray at the graves of tzaddikim that he would have children, and he gave me money several times, he supported me, and afterwards he declined and told me: "Today I already cannot help you!" Oy, the horrible hunger, it is impossible to describe. I suffered hunger, hunger, to the point of death! There was no one to have mercy and give me some coin. The children asked, "Father, bread, bread, bread," I went to a famous rabbi and told him, "I have ten small children and I do not have bread to give to them." Alright, he said to me, "Today I don't have time, I need to travel abroad for Israel, for the Redemption, I don't have time today. But I will see, I will speak, I will speak with this one, with that one....." He did not speak and did not do a thing!

He went abroad on a boat, and became sick..... and died on the boat. They brought major doctors to him but could not help him.....

So, G-d forbid, I am not speaking, but I know in my heart, I came to 'Sha'arei Chesed'* and said to someone who had a major reputation as a Breslover, I told him of my situation, he did not give me anything. Sometimes he gave me some pittance that was customary to give.

There was one who had a very high status, up to the heavens. I explained my situation to him and he paid no mind to it, he worried only for himself. Not even once did he give me a morsel of bread or some money. Everything for himself, for his children, but not for Israel Ber. I went on Saturday night to search for a piece of bread so that I could give it to my child in the night, and I said to several friends, I told them that I have children and I do not have a piece of bread to give them, nor clothes nor anything, and they – as if I had not said anything. I left without anything. Each person would go to people he knew to ask for money. I – nothing, I had nothing!

True friends need to give a lot of money so that a friend will have enough to buy bread for children. All of them had families and apartments and everything, all good things. Only I – I did not have bread. It is a miracle that I am alive, a miracle that my children are living, a miracle!

Yes, all my children are alive through miracles. I did not have money or anything, I was as if amongst non-Jews.....

There was a rabbi, some rabbi, like a non-Jew. He was the head of all the rabbis in a major city in Israel, and he was arrogant and very famous. All the city was in his hand, he was the 'head of the house' of the whole city, over all the money, over all the homes. All the money of the city was in his pocket, he could have given me an apartment, he had (means to help) all the households of the city, but for Israel Ber he did not have, only for others.

I sat by him for several years, and there was no one as poor as me in all the city, and he did not give me even a morsel of bread, he never gave me some coin to help, or a coat, he did not give me anything. He was an important person and he did not support me at all, nothing. Should a non-Jew receive help? So neither should I. He related to me as if I was a non-Jew.

One time, the last time, I came on the eve of Passover and he saw me and said to me: "Come with me to my house and there, in some place I have a half-lira and I will give it to you. Come, come with me to my house and I will bring it out and give it to you."

He lived in the 'Houses of Warsaw'* and he had a very beautiful apartment. He said to me, "Come with me, in my house I have clothing and I have a half-lira, I will give it to you for the Passover Festival."

Alright, he said thus and I thought, "He is a rabbi, he would not say this without intending to fulfill it." So I went with him. I entered into his house and felt very bitter, afterwards I saw that he did not give, so I waited.....

I thought that he would give me immediately, I waited and waited and waited for the half-lira, afterwards he came to me and said, "Some man came and asked me for help for someone who is a great Torah scholar, so he took all the money from me, all the money that I had, and I don't have anything left. So, I don't have money to give you!" I went away from him without a coin, completely empty of everything, he gave me nothing for the Passover holiday.....

Oy oy oy, but G-d paid him, oh..... he suffered. Time after time, one of his boys or girls died, time after time. But people have no sense, and the heart – it is like that of a non-Jew, no mercy at all. Such an arrogant person, he only thought about how to be famous Breslov figure..... I lived next to him in the city and he did not give me any help, nothing. If a poor person comes, and his children need

bread and one does not give him, he is comparable to a non-Jew. It is a wonder, a wondrous thing, the people of Israel – merciful sons of the merciful, but not cruel like this.

I do not want to speak about rabbis, about leaders, I came and said to him: “My situation is very awful, help me with some help, I do not have money for rent, I don’t have money, I don’t have bread, I don’t have an apartment, I don’t have anything.”

He heard, and I left his house as if he had not heard, as if I had not said a thing, as if I had spoken to the wall. He did not have mercy at all, and did not give me anything, even from his own money, he was so cruel, he did not give me anything. As if I was a non-Jew. Oy, G-d pays well, he paid well both in this world and in the next.....

I had a good friend who had a store, and everyone bought from him and he had money, I said to him: “I (hinachti – find exact translation) the children, they have no bread to eat.....”

And he gave me nothing and said nothing to me. Afterwards, within a short time, he suffered a lung disease and died, he was a young man, in any case he passed away and died. I had complaints to G-d: “Why did he pass away, he could have lived a long life, why did he pass away.....”

So, so..... the world is not lawless! G-d pays the liars, He pays them. What I saw, how G-d is, and His directing. Oh.... G-d is very great, I saw how He waits and waits and then pays exactly. He pays well, He receives a good price. G-d paid them and I was in the city and I did not have bread for my small children. They thought that they were tzaddikim and holy people, that they suffer for me, for you. Oy for their bodies and oy for their souls.

No, G-d does not have mercy on those who do not repent. When one repents – He has mercy and forgives, but without repentance –death! Everything!

They passed away without repenting.....

They were opposers. They thought I was a simple man.....

There were two types of Jews: Sephardic and Ashkenazic. The Ashkenazi Jews did not give to the Sephardis, and the Sephardis did not give to the poor Ashkenazis. So I did not receive either from the Ashkenazis or the Sephardis, and I did not have a bit of bread for my children. But I am alive, and I see that there is Divine direction in the world. G-d created the world and He runs the world and He knows everything, every coin that is stolen.

Oy oy oy, it is forbidden to harbor doubts about G-d, everything is according to righteousness and justice and mercy, yes. We do not know anything. Everything is according to calculation, all in judgment, all in calculation.....

Ay vay vay, ay vay, Master of the World. One who hears this can say: “This is impossible, impossible, something like this!” Aha, what I suffered in my life! Who can describe, who can relate what I endured. It was not for nothing that I received two letters from Rabbeinu, not for nothing. These are such wonders that cannot be found in the world. Such wonders.....

Two, there were two letters, but they had a connection, they were practically two that were one. In any case, about the first there is nothing to say! And the second, in this language that I relate it to you, thus was the order of the second letter:

“Very hard was it for me to descend to you,
My precious student, to tell you that I very much enjoyed
Your service, and about you I said
‘My fire will burn until the coming of the Messiah.’”

That is the second Petek!

And the first..... I don’t remember exactly how it was. He strengthened me, explained to me that what I was suffering was a good thing, a good thing. I think that they may be with my daughter. Oy vay, what I suffered for Breslov, not for nothing Rabbeinu writes to me: “My precious student,” he took from me even a morsel of bread, left me with nothing, he took everything. But this is good, at the time it happened I suffered and was angry with G-d, “Why? Why?” And now I say, “If only I had suffered more!”

I was in such lowliness beyond imagining, what is impossible to describe, and it was very good. Thank G-d, we merited to letters from Rebbe Nachman. I was a completely simple man, and he writes to me: “My precious student.” But I am alive, thank G-d, and I see their end, all of them suffered such tribulations..... G-d have mercy. For G-d loves tzaddikim, He is more jealous for the tzaddikim than for all the Torah, that is the heart of the Torah.

Rabbi Israel Karduner also had children in his home and did not have enough bread to give them, nor money for their education, and there were always afflictions and they suffered, and he accepted it all in great love and gave much charity, and if he did not have charity to give, then he would borrow from some person in order to help someone buy bread for children, he would borrow. He always had money.

There was one person from Jerusalem, from Meah Shearim*, he came suddenly, a man and a woman and children, to Tiberias. Well, and they had no money, and Rabbi Israel found an apartment for them and also money, and he gave him much charity. He did not worry for himself, he worried if G-d forbid, there was someone who did not have bread for his children. He snatched mitzvot*, good deeds.

Rabbi Israel was divorced, G-d gave him a wife, Gitela. He came from Hevron to Jerusalem and found himself a wife, Gitela, that was her name. And she went and involved herself with good deeds, providing for guests and assisting brides, and she always went to receive money from the wealthy, she came to two of the wealthiest people in Jerusalem and told them: "What do you have from all your wealth, from all the money, what will you have from this?" And they liked to hear what she said. They were already distant from holiness, but they liked to hear words from Gitela. She made them a calculation in which they were impoverished, in which they had nothing!

We are the People of Israel, we have the Torah, this is the Torah – charity and kindness. To help, to have mercy one for another. If one's friend needs some thing – to help him, to have mercy, mercy, but not to fear. To the contrary, to be very joyous, if G-d presents one with a mitzva* one should rejoice, to thank and praise G-d for the gift, it is a free gift, "Who chose us from all the peoples and give us His Torah, Blessed are You, G-d, who gives the Torah! (blessing before reading of the Torah)"

This is a good gift, if G-d sends one some mitzva*, not to fear from a mitzva. All the Creation was created only for the Torah, for fulfilling the Torah. Also the children, when they see that their father fears from a mitzva, then they are also afraid, "Who knows what this is?" It's a mitzva – charity and kindness, that is the trait of Israel, mercy! Not like an animal, it has no mercy at all, such cruelty, wild creatures, animals. We are Israel, one nation in the world, all of them are animals, they have no wisdom, no intelligence, no heart, like an animal, they did not accept the Torah. Without the Torah – there is no mercy in the world!

Our hearts are like stone!

Oy, what they said about Breslov, I had only just drawn close and they said: "It is forbidden to give him bread, he learns 'Likutey Halachot'* all day, and all night he learns the books of Breslov secretly with Rabbi Israel Karduner."

"Israel Ber learns 'Likutey Halachot' in the night with Rabbi Israel Karduner, and all day he learns Gemarrah. We learn Gemarrah all day, and in the night we sleep, and they learn 'Likutey Halachot' in the night. If we were not sleeping, we would not allow them to learn 'Likutey Halachot', but we are sleeping."

The opposers threw stones and laughed, "That is Breslov." They saw a Breslov chassid – so they threw stones at him so that he would die! "Why Breslov, why should he live? Better that he die than that he be Breslov!"

My brother-in-law hit Rabbi Israel and tore out his beard. He said to Rabbi Israel from Kardun: "What is this, what do you want from my brother-in-law? Leave my brother-in-law alone, what will be? He will be Breslov! I have Arabs who will kill you on the road when you travel to Meron. They will kill you on the road!"

I was together with Rabbi Israel Karduner when everyone was opposed. They did not know what Rabbi Israel was.....

They thought they were also tzaddikim. Oy, oy ve avoy for them. I do not have the strength to tell it all, I don't have the strength. Forgive me, I do not want to speak slander on any member of Israel, but this was really..... I bless all of Israel with all the blessings and all the salvations. I was simple, a simple man. But I had a strong desire to serve G-d in truth.

I have still not told a thing of what I endured, you still do not know a thing! Even if I would tell a bit for years (clarify translation, contradictory), it would not express even a small part of the tribulations I endured, what I suffered. What I suffered cannot be expressed or told. I still have not told even a drop from the sea of what I suffered, what I endured. I still have not told at all!

A One-Year-Old Child

I am embarrassed to tell everything, but the truth is thus.....

I remember the taste and the weight that I bore. I did not have bread, neither I nor the children, for years I did not have bread to eat. I went from Meah Shearim* to Sha'arei Chesed* with ailing feet and asked, "I need bread for my children." I returned home and there was no one to have mercy, to even give me bread. And thus I remained with the children, and went and prayed and returned... and there was no bread. Neither bread nor money, I had nothing.....

I tasted the taste of children crying, "Bread, bread, bread!"

A small child asks for bread and I did not have to give him. Some bit of bread, just a bit so that he would feel the taste of the bread. Oy, what a taste it is.....

I saw the children open their mouths: "Bread, bread, bread!"

One child, a small child..... he died from hunger!

He became swelled up, he died.....

A one-year-old child with me died, my first child, he was a hero, he died from hunger. How many cries he cried: "Bread, bread, bread!"

He became swelled up for several days, and the appearance of his body was like a mountain of gold, and then he became normal..... until his soul departed and he felt the taste of death from hunger! Thus it was!

I saw that he was dying each and every day, not only like dying in one day, every day he died. Every night he cried, "Bread, bread, bread," every night he cried, I heard and I did not have to give him. Who can express or relate what I endured (for being) Breslov!

He suffered such hunger..... I am not exaggerating and not lying, I am not exaggerating and not lying, G-d forbid. This is still not a drop from the sea of what I suffered for being Breslov. Where in the world is there heard something like this! I cannot tell and describe the situation as it was! When I remind myself of the days and nights that I suffered such hunger, my child suffered hell in his life, hunger is worse than a bullet. Hunger is very awful. A one-year-old child has all the powers of all the tastes in the world (clarify translation – 'knows all the tastes in the world'?), and he felt that he was lacking this, he needed bread, and he cried until he died. This was a very difficult death, worse than anything – hunger. There is a verse: "Better to die by the sword than to die of hunger." Died by the sword – he died, passed away. But dying of hunger..... this is that taste, G-d have mercy.

I was in Tiberias, with my wife and child, and I came and saw this anguish of dying from hunger. It is impossible to imagine in one's mind what this is, it is such a pain that is not found in this world. Even those who die by the sword are better off than those who die by hunger.

I suffered something beyond this world! Such a death is not found in this world, only for Breslov!

Ay ay ay..... I was in danger, I suffered such intense hunger, I and my children. This is not for nothing, this is through the Providence of G-d, I do not have complaints against anyone, I needed to suffer through this, to pass through this, and it was a great good. This was an atonement of sin for me, and to acquire good things. Now I feel the good of it, yes.

Who knows how many people, how many afflictions I spared from all of the People of Israel, through my son suffering such a death. They called my son 'Nachman', he died and another child was born and they called him also 'Nachman', the first Nachman died from hunger.

Oy oy oy, what I suffered in my life is impossible to imagine and describe. Who can describe or tell? There was what was, I cannot tell it.....

We were in greater lowliness from the Jews and from the non-Jews. Deep lowliness, deep humiliation. They would say: "What, he learns 'Likutey Halachot' of Rabbi Natan." Thank G-d, I was strong and stood in the face of such humiliation.....

All the generations, to eternity, all the generations would not be enough to tell, to describe what we suffered! We did not have women to marry, all the women did not want Breslov, they would say, "What, Breslov? They do not need money or honor or anything, so why marry? What, what kind of life is that?"

No, Breslov chassids say: "Money is nothing, one does not need money. Honor is nothing, one does not need honor. Honor and money, no." So, what *does* one need?

All the world did not want to take a Breslov match, "He's Breslov? So, let's leave....."

There are no words to express, it is impossible to relate, to describe, to speak, as much as you will hear, it is not even a drop from the sea of what was, how we suffered only because we were Breslov. Not even a drop from the sea.....

In Tiberias, in Tzfat and in Jerusalem there were two Breslovers, Rabbi Israel Karduner and Israel Ber!

They laughed at us, but in our hearts we laughed at them. 'Likutey Halachot'* and 'Likutey Moharan'*; I do not know how they were made in the world (clarify translation), we laughed at everyone, we printed!

"There will yet be much to relate from my people." Rabbeinu said: "There will be much to speak about, much to relate from my people, what determined people they are!"

"When all the world will see the value of my people, that they are ready to suffer everything for the Truth. What determined people they are, what soldiers they are, the Breslov chassids – what determined people they are! They do not see anything (of this world), they want neither fame nor fanfare!"

(illustration)

The Holy Petek* in the handwriting of Rabbi Israel

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Note the variations in the content that Rabbi Israel arranged.
The significance is very hidden.

Rabbi Israel Explains the Hidden Meaning of the Holy Petek

(Rabbi Israel abounds in laughter.....)

Rabbeinu Rebbe Nachman of Breslov, he is our Rebbe and the Rebbe of all the People of Israel. He has all sorts of advice, all sorts of healings for each and every one, according to what he needs. The Rebbe already prepared 'Likutey Moharan'* for us, 'Likutey Tefilot'*; 'Likutey Halachot'*; 'Likutey Aitzot'*; he already prepared everything for us! For each and every one. The healings and the salvations and the rectifications.

And the Rebbe, one needs to search a great deal for a Rebbe, a Rebbe who can help us. The Rebbe of all the world is Rabbeinu, Rebbe Na Nach Nachma Nachman me Uman. He is the Rebbe of the whole world, of all of Israel, he is the Rebbe of the Torah and of all Israel!

Fortunate are we, how good is our portion, that we have such a Rebbe.....

Do you know who said this, Na Nach Nachma Nachman me Uman? They have no choice, they need to wait until the coming of the Messiah, I cannot leave here before. I cannot go from here, until the Messiah comes. What! What do you think.....

"Very hard was it for me to descend to you
My precious student, to tell you that I greatly enjoyed
Your service, and about you I said
'My fire will burn until the coming of the Messiah'
Na Nach Nachma Nachman me Uman"

Who revealed this, Na Nach? Rabbeinu revealed it, we do not know even one letter, only Rabbeinu revealed this. Do you know who I am? I am Na Nach Nachma Nachman me Uman.

I will reveal to you who I am, I am Na Nach Nachma Nachman me Uman.
You don't know who I am, I am Na Nach Nachma Nachman me Uman.
I will reveal to you who I am – I am Na Nach Nachma Nachman me Uman.
Do you know who I am? No, you don't know, I will reveal it to you, I am Na Nach Nachma Nachman me Uman. That is me.....

All the world does not know who I am, it is not so hard. Where is the television, where is the Yediot Achronot (major Israeli newspaper), where are they? Why don't they know who I am!
We need to proclaim to the whole world who I am! I am Na Nach Nachma Nachman me Uman!

All the world, all the government do not know who I am! I will reveal to you here and now, who I am: I am Na Nach Nachma Nachman me Uman.

We need to proclaim to all the world. They do not know who I am! I am Na Nach Nachma Nachman me Uman! I am Na Nach Nachma Nachman me Uman. That is everything! You don't already know who I am?

All the world does not know who I am and I will reveal it to you, I am Na Nach Nachma Nachman me Uman. The television (people) have still not come? What is with them? They have no sense, all the television (people) need to come here!

I am Na Nach Nachma Nachman me Uman. I, I am revealing to you, what the whole world does not know – I am revealing to you: I am Na Nach Nachma Nachman me Uman.

All the world does not know and does not know who I am, I will reveal to you who I am, I am Na Nach Nachma Nachman me Uman, that is all!

Who is Rebbe Nachman?

How did the Petek* come to this world, Na Nach Nachma Nachman me Uman. Nobody knows the secret of this, only Rabbeinu revealed that he is Nachman. He revealed our vitality and hope and all our essential vitality and (that of) all Israel. He encompasses all the Torah and all the tzaddikim and all the holiness. Na Nach Nachma Nachman me Uman encompasses the Creation of all the world, all the Torah and all the tzaddikim and all the wonders and all the lights are included in this, yes.

Oy vay, this will create a new world, he is already in the world, thank G-d, Na Nach Nachma Nachman me Uman.....

Na Nach Nachma Nachman me Uman, only Rabbeinu revealed this, no one else know of this secret, not even one tzaddik knew of this secret, only Rabbeinu alone. Only he revealed this: Do you know who is Nachman? It is Na Nach Nachma Nachman me Uman – that is everything! Only Rabbeinu revealed: Do you know who is Nachman? I am Nachman! I, I, I, I, I, I am Na Nach Nachma Nachman me Uman!

Yes, only he revealed this secret, this is a secret hidden from all the world and he himself revealed to us: Do you know who is the Rebbe of all the world, of all Israel? Rebbe Nachman of Breslov, Na Nach Nachma Nachman me Uman!

Rabbeinu himself revealed this, what is Nachman: Nachman is me! Na Nach Nachma Nachman me Uman, that is me. There is no other!

I Already Signed my Name

And I, I already signed my name: Na Nach!

Do you know what is Na Nach? Well, tell us, if you know then tell us what is Na Nach? Now you can say what you want, I already said my name: Na Nach. What is Na Nach?

I am 'Rosh Bnei Israel' (the Head of the Children of Israel) – the initials of 'Rebbe'. I am the Rebbe!

Who is the Rebbe? Na Nach Nachma Nachman me Uman.

I say, I am everything!

Do you know who I am?

I am 'Rosh Bnei Israel' – the initials of 'Rebbe', do you know about this? I am the Rebbe, yes!

You do not know me, who I am. I am Na Nach Nachma Nachman me Uman!

He will say to all the world that you don't know what is Na Nach, how would you know, how can you help? (laughs).....

(illustration)
**Map of the Holy Grave of
Rabbi Israel Ber Odesser**

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“For everything, every matter you need – come to me
and I will show you will have everything in joy.
The voice is a voice of joy.....”

His Holy Books

(From the words of Rabbi Israel, concerning the greatness of Rabbeinu, and the worth of his holy books.....)

Today, in these times, there will be revealed a bit of Rebbe Nachman of Breslov, who is above the Torah, above all the tzaddikim!

He came to the world to rectify all the world, all the wicked, all the impure. Everyone will be clean and united with G-d, with the Torah. Rabbeinu Rebbe Nachman is the root and the main point. Every word that came from his holy mouth rises above everything. Every word of Rabbeinu – from Heaven, from G-d Himself. All his words are truly the words of G-d! There are already pieces of advice from Rabbeinu – from G-d, Rabbeinu received from G-d!

If Rabbeinu were to be revealed in the world – all the world would be holy and true tzaddikim.....

Now the light of Rabbeinu needs to come to the world, the Rebbe of all the Torah, of all the tzaddikim. Such wonders are being revealed in the world, such wisdom, such truth like nothing that was ever revealed in the world, and that is Rabbeinu, he is the key to everything. The Force of Evil closes, and Rabbeinu opens! Rabbeinu opens all the gates of repentance and of everything, of all the rectifications. All the keys are with him, and with one key he opens all the lights! Something like this was never before in the world.....

The main thing is only Rabbeinu, this needs to be shown to all the world, to all of Israel. All the time that this is still not revealed – we have nothing!

The world without Rabbeinu is..... it has nothing, no vitality at all. Rabbeinu rose above all the wisdoms, above all the Torah, above all the tzaddikim, above everything. Rabbeinu is the father, the mother, he is everything. He is the Torah, he is faith, he is everything! Everything is Rabbeinu! Without Rabbeinu we are lacking everything, without him we have nothing. With Rabbeinu – everything, everything is good.....

Rabbeinu says that he teaches G-d how to relate to us, he gives Him advice. Who said words like these!

He will rectify the whole world, each and every one completely, a full rectification. All the rectifications are dependent only on drawing close to Rabbeinu. All our rectification, and that of the whole world – dependent only on drawing close to Rabbeinu. Rectifications, such rectifications that were never before in the world. He will rectify us and all the evildoers and all the wicked. There are things that are impossible to repair, but he creates anew! In one moment he illuminates the whole world, ignites fire in the whole world. He can create a new world – in one moment!

Everything is in his keeping, the Temple, the Holy of Holies, the Foundation-Stone* -- everything is with him, he rises above everything! All the Torah is received from Rabbeinu, the Holy

of Holies receives from Rabbeinu, everyone nurses from him. He redeems and saves, he is everything. Everything is in his hands, all the Creation, all the world, all the Torah, all of Israel. This is a wondrous matter that was never before in the world, the Time of the Redemption has come.....

As much as we know is not a drop from the sea of the greatness of Rabbeinu. Nothing comes into the calculation, it is all nothing before his greatness. "I am the river that purifies from all the stains." Who, what tzaddik said such a thing, if not the Messiah!

All the Redemption is dependent on Rabbeinu, everything, everything, the coming of the Messiah and everything. If there is already Rabbeinu in the world – there is already the Messiah. The Messiah will already find everything ready and waiting, Rabbeinu already prepared everything for the Messiah. Rabbeinu already prepared everything!

When the Messiah comes, he will reveal Rabbeinu, who he is, who is Rabbeinu Rebbe Nachman. The Messiah will infuse the world with the light of Rabbeinu, the Messiah will be a student of Rabbeinu.....

The more that we know of Rabbeinu – the more the Evil Inclination goes and recedes and disappears. Rabbeinu kills him with all his troops.

What there is in the world, such diseases with no chance of any rectification reaching them from any source of help, entirely lost. And he transforms everything! Sick people like us today – they have no healing. But Rabbeinu can rectify also diseases like these, can heal, can gladden. He can help all of Israel at every moment. With one word he heals all the diseases of all the ill people, with one word!

This is such a wonder, that we are so sick that no one can help us even a drop from the sea – only he, only he! He can heal all the ill in the world! Every word of Rabbeinu revives the dead, everything!

He said that there are diseases that have no cure, and I can heal also diseases like these. Sick people like these – I can help them, even a sick person with no healing – I can heal him! If we would know of this, believe in this – we would be holy tzaddikim like none that ever were in the world.....

Rabbeinu is such a secret unlike anything since the Creation of the World, such a wonder was never before in the world. Never before was there such a novelty in the world – new! Every word that Rabbeinu revealed in the world – creates a completely new world. He said that every word is all the Torah and all the tzaddikim and all of Israel. In one word! In this way he can encompass all the Torah.

One word from Rabbeinu overturns the whole world, all the sages. He shows them that they don't know anything. He rose above all the leaders, above everything. And his truth – there is no truth like this, no sage like this. All the world cannot (stand) in the face of one word from Rabbeinu. All the sages will all annul themselves entirely before Rabbeinu. All of them are maddened, all the leaders, all of them annul themselves in the face of words like these. Who ever saw words like these! Just one word from Rabbeinu includes all the world in its entirety! Every word of Rabbeinu is all the Torah in its entirety!

Every word of his and every matter of his is above nature, and he is eternal and he is always present, in every generation. Thus he said, that he is the True Leader of all Israel in each and every generation, it is uninterrupted! What he revealed to us still does not amount to a drop from the sea.....

We still do not know anything from Rabbeinu, we and all the world and all the generations yet to come – is still not enough to attain one word from Rabbeinu! One could expire from the intensity of the vitality of every word that Rabbeinu revealed in the world, every one of his words is a spring, the Sea of Wisdom. One word is the Great Sea, the Sea of Wisdom, such a sea..... a sea of new salvations and healings like this never before existed. One of his words that he reveals, it renews and heals the whole world, all the heretics, all the wicked. Complete heretics – and they will be holy tzaddikim. One word is enough for the whole world.

A sea, the Great Sea is not enough to write of the greatness of Rabbeinu may his memory be blessed. In every one of his words he can conquer the whole world.....

There will be more times, that I hope to G-d, perhaps I will merit to strengthen myself in prayer, and continue to relate what is Rabbeinu. Every word spoken about Rabbeinu is a great relief for the whole world. All the salvations of each member of Israel, every day and at every time – is with Rabbeinu.

Rabbeinu is the choice of all the generations. He is the greatest healer in each and every generation. Each of his words is a healing and a salvation for us and for all our generations forever, to

eternity. Each and every teaching that Rabbeinu revealed is the fulfillment of all the Torah and faith, all our lives in this world, in the next world – it is only Rabbeinu!

We, our main purpose is to be bound and attached to Rabbeinu, all that he says is true and firm and correct, and we need to give our souls to fulfilling every word that he revealed. Not to listen to anyone. Nothing can help us – only Rabbeinu Rebbe Nachman!

Rabbeinu Rebbe Nachman is our Rebbe, he is our Rebbe and that of all Israel. He is the head of all the tzaddikim, of everything. The matter of Rabbeinu of blessed memory rises above everything, above all the great thinkers, above everything. In the face of Rabbeinu – everything is annulled. The matter of Rabbeinu is a matter that rises above everything, and Rabbeinu himself – more and more and more.....

Na Nach Nachma Nachman me Uman

Na Nach Nachma Nachman me Uman is the name of Rabbeinu, and this encompasses the Creation of the World, all the tzaddikim are included in this name, all the Torah and all the tzaddikim and all the wondrous lights and everything, all the generations.

Never before was there a wonder such as this in the world, from any tzaddik. Rabbeinu revealed this. Na Nach Nachma Nachman me Uman is a new thing. Na Nach Nachma Nachman me Uman is greater and higher than everything. This rises above everything, above all the Torah, above everything.

Only Na Nach Nachma Nachman me Uman, enough, that is everything. This is all the world, this is all the Torah in its entirety and all of Israel, all the wisdoms and all..... everything! All the healings and all the salvations, all in one word!

Na Nach Nachma Nachman me Uman makes everything complete, new, it is new and it makes everything new!

Only to mention the name of Rabbeinu, Na Nach Nachma Nachman me Uman, that is enough. It is an easy thing to say, and one who says Na Nach, he grasps, he enters the root of the Creation, the root of all the Torah and all the tzaddikim, he enters into another world.

Just to say verbally this holy name, Na Nach Nachma Nachman me Uman, it sweetens all the troubles and all the judgments and all the sins and all the downfalls and all the heresy of the world. This is enough to demolish the Other Side*, all the darkness, everything, it transforms everything. Such a force..... a new force that was never before in the world!

Yes, to say Na Nach all day long – this is the key to all the healings, to all the salvations, this is everything, everything! Na Nach, this has a power, this opens all the gates, all the gates of mercy, all the gates of prayer, all the gates of repentance, all the Torah. It has all the healings and all the salvations and all that we need. The whole world needs to be filled with Na Nach.....

The melody of Na Nach is a melody effective in healing all the diseases, it can achieve anything. Na Nach Nachma Nachman me Uman gives healings to all the seriously ill who cannot be helped, one only need say it – he will receive! Just the melody Na Nach – all the world is in full rectification. Rabbeinu will rectify the whole world with his name – Na Nach. Enough for all the world, Na Nach. I am Na Nach Nachma Nachman me Uman, which is such a melody that is a rectification and healing and salvation for each one. We do not know anything, Rabbeinu had mercy on us, he revealed a drop from the sea of who he is, who knows Na Nach? Without this there is no life, nothing.....

Na Nach Nachma Nachman me Uman – that is everything! I will reveal to you who I am: I am Na Nach Nachma Nachman me Uman. That is me!

I..... am Rebbe Nachman! That is Na Nach Nachma Nachman me Uman!

I – the initials Na Nach Nachma Nachman me Uman, this already includes all the world with all the sages, with all..... everything!

‘Sippurei Ma’asiot’*

The Stories reveal Rabbeinu, reveal G-d.

Every word of the Stories is the vitality of all the world. Stories like these were never before in the world. Stories like these..... there are no others, no others in the world, none like them! Just one word from ‘Sippurei Ma’asiot’ – it subdues everyone. In one word from the Stories – there is all the Torah and everything! The root of everything!

Never before were there teachings like these, 'Sippurei Ma'asiot' like these. Just one word from the 'Sippurei Ma'asiot' rises above everything. Above all the Torah, above all the wisdoms. One word! Never before was there such a wonder like this in the world.....

Rabbeinu said about the 'Sippurei Ma'asiot', that through them a barren woman can become pregnant! There are already 'Sippurei Ma'asiot' like these..... until Rabbeinu there were no 'Sippurei Ma'asiot' and there was no 'Likutey Moharan'* or anything else. There was not, nothing at all! If there was not one page of 'Sippurei Ma'asiot', one page of 'Likutey Moharan', one page of 'Likutey Halachot'* , the world would be annulled to nothing! If there were not 'Sippurei Ma'asiot' in the world, there would not be anything. Without 'Sippurei Ma'asiot' – the whole world is nothing. We already have 'Sippurei Ma'asiot', this is worth more than all the world, every word is worth more than all the world. So, what a joy this is.....

'Likutey Tefilot' such as this and 'Sippurei Ma'asiot' such as these, words like these..... nothing like it in the world. If this were to be revealed, all the world would be tzaddikim! 'Sippurei Ma'asiot' like these were never before in the world, this is only a matter of the Messiah.....

'Likutey Moharan'*

Thank G-d, G-d gave us 'Likutey Moharan', Rabbeinu is very happy that there is 'Likutey Moharan' in the world, every teaching is all our vitality and our posterity, everything. One page from 'Likutey Moharan' equals all the Torah, one page from 'Likutey Moharan'! Every word of 'Likutey Moharan' is all the Torah and all the rectifications that every person needs.....

Rabbeinu is already here in the world and he gave us 'Likutey Moharan' and 'Sippurei Ma'asiot'* and 'Likutey Halachot'* and 'Likutey Tefilot'* -- he already created a new world! Rabbi Natan said that in the World to Come – if they would sentence him to Hell, he would recite a teaching from 'Likutey Moharan', then it would become Paradise! There is already 'Likutey Moharan' in the world – so, everyone has a rectification! There is already 'Likutey Moharan' in the world, and 'Likutey Halachot'* and 'Likutey Tefilot'*. He will transform everyone into holy tzaddikim. All the heretics, all the wicked will be tzaddikim! Was there a 'Likutey Moharan' like this since the Creation of the World? One word of 'Likutey Moharan' includes all the tzaddikim and all the Torah. There are no words to speak.....

'Likutey Moharan', what this is, what this is..... what a salvation this is, what a healing, what..... this is all our rectification, this is everything! It has in it all (that is needed to reach) fear of Heaven and faith and repentance and all that one needs, it is all there in every single word. No tzaddik ever said words like these: "The Messiah will give an interpretation of 'Likutey Moharan'." So, he is the only one in all the world, the only one who said words like these: "The Messiah will give an interpretation of 'Likutey Moharan'!"

All the great thinkers and all the leaders of the world will be ashamed and annulled before Rabbeinu, before one man. One word of 'Likutey Moharan' triumphs over everyone, all the world. One word!

'Likutey Tefilot'*, 'Likutey Halachot'*, 'Likutey Moharan'*, these are teachings of the Messiah! Rabbeinu said, "There is already 'Likutey Moharan' in the world, so the world will not be destroyed....."

'Likutey Tefilot'*

The time has come for 'Likutey Tefilot' to be revealed in the world, we do not know anything of what effects it has on the world. Every word of it brings rectifications and vitality to the whole world! Such a 'Likutey Tefilot'..... all the world needs it at every moment. All the world! 'Likutey Tefilot' needs to be printed for all the world, for all the yeshivas, in every place there will be 'Likutey Tefilot'. They will see if there was ever before something like this in the world, a wonder such as this..... 'Likutey Tefilot'. Was there ever a 'Likutey Tefilot' like this in the world? This is only from the Messiah!

This 'Likutey Tefilot' will be revealed by our Righteous Messiah, he will reveal what is 'Likutey Tefilot'. The Messiah will bring in the whole world, all of Israel, and rectify them. He will give them 'Likutey Tefilot' and they will recite 'Likutey Tefilot' – that is all.

The Messiah, the Messiah will give an interpretation of what is 'Likutey Tefilot', what is 'Likutey Halachot'*, what is 'Likutey Aitzot'*, what is 'Sippurei Ma'asiot'*. The Messiah will take each time some drop from the sea and say it, and everyone will become tzaddikim, complete ba'alei teshuva*, holy tzaddikim, everyone! 'Likutey Tefilot' makes tzaddikim!

There is a 'Likutey Tefilot' like this in the world? Who can say that there is even one word (like those in) 'Likutey Tefilot' in the world? Such a truth, such a teaching, such a 'Likutey Tefilot' was never before in the world. Prayers like these – nothing like them in the world!

Such a 'Likutey Tefilot', that Rabbi Natan said explicitly about it: "Never in history were there revealed prayers like these, never have there been prayers like these in the world!" Such a 'Likutey Tefilot' that every word can change the whole world from one extreme to the other, the whole world! Each word can heal the whole world, gladden the whole world, strengthen the whole world. Every word!

'Likutey Tefilot' can receive the whole world, it will conquer the whole world. It will enliven and gladden and heal the whole world, all the wicked, all the heretics. It will heal and return them to the good. One word will transform the whole world!

'Likutey Tefilot' draws us close to the Torah and to G-d in truth. Every word of 'Likutey Tefilot' is the life of everyone, it gives life to all the world, to all the wicked. 'Likutey Tefilot' is the hospital of all the world! This will be the greatest joy in the world, it will be revealed – 'Likutey Tefilot'

Ay, 'Likutey Tefilot'

it is fitting for us to be very involved with this, one merits to such lights that were never before revealed in the world. If you have some sense, buy 'Likutey Tefilot' and recite a great deal of 'Likutey Tefilot' and find vitality, eternal life, life that can be called 'life'. One who recites 'Likutey Tefilot' – he finds the Truth!

May we merit to recite much from 'Likutey Tefilot' and much from 'Likutey Halachot'*, these are words of the Messiah, Rabbeinu revealed a drop from the sea.....

'Likutey Halachot'*

Rabbi Natan, such a holy tzaddik, such a light, he wrote 'Likutey Halachot'. 'Likutey Halachot', whose every word can give life to the whole world! 'Likutey Tefilot'*, 'Likutey Halachot', every word can revive the dead. 'Likutey Halachot', 'Likutey Aitzot'*, the books of Rabbeinu – that is the Redemption, that is the Torah and that is faith and that is everything!

Such teachings were never before in the world! Religious laws like these were never before in the world! How could one part even for one moment from 'Likutey Tefilot'*, from 'Likutey Halachot'*, this rises above all the Torah!

There is already 'Likutey Moharan'*, there is already 'Likutey Tefilot', there is already 'Likutey Halachot', these are teachings of the Messiah! The Messiah is also included in the words of Rabbeinu. The teaching of Rabbeinu is the Messiah and more and more and more.....

'Ibey ha Nachal'*

'Ibey ha Nachal', all who see the letters – becomes a ba'al teshuva*! Every letter is the light of G-d, every word – the light of G-d. Hidden from all the worlds! Make an effort to acquire the book 'Ibey ha Nachal' – then you will be a Breslov chassid.....

'Tikkun ha Clalli'*

Rabbeinu said: "I am the river that purifies from all the stains!" Such stains like we have, who can clean them? Only Rabbeinu!

When one needs a healing, one should say 'Tikkun ha Clalli', someone who fell, G-d forbid, then immediately – he is as if nothing has happened. 'Tikkun ha Clalli' – this is the light of the Messiah!

(Saying) 'Tikkun ha Clalli' by the grave of Rabbeinu – this is a rectification of which we have no conception!

Now Rabbeinu is already in the world, now there is already Redemption, there is 'Likutey Moharan'*, and 'Likutey Tefilot'*, and more. Rabbeinu revealed a new wisdom that rises above all the wisdoms. It is all written in every word of Rabbeinu of blessed memory, in his holy books there are all the rectifications and all the healings and all the salvations. This is all the salvations – the holy Torah, to print the books of Rabbeinu, this is the vitality of all the world!

We need to give all our souls and posterity (clarify) to this, that there will be the books of Rabbeinu in every place, then the complete Redemption will come, such a Redemption like none that was ever in the world!

Any person who want to have mercy on himself and on his children should buy the books of Rebbe Nachman and be involved with them and fulfill what is written in them, then there will be an entirely new world.....

Completed and Sealed, Praise G-d the Creator

Blessed is He who Gives Strength to the Weary

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