

By: Rav Mota Frank



Uman Rosh Hashanah

What Is It About?
And Why?

This Year Too:
In Preparation for Rosh Hashanah 5787

Uman Rosh Hashanah

What Is It About? And Why?

How Can We Make the Best Possible Use of
Our Stay in Uman?...

So That We May Derive the Greatest Possible
Benefit from It!...

By Rav Mota Frank

Translated and Edited By Chaim Oliver

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CONTENTS

PART ONE: A PERSONAL WORD TO YOU 6

Once again this year • Wait, Wait: Who, in Fact, Is Rebbe Nachman? Who Is This Attorney?

PART TWO: WHY REBBE NACHMAN? 15

Wait: I Still Do Not Understand: Why Specifically Rebbe Nachman? • But Help Me Understand Once Again: Why Specifically During the Days of Rosh Hashanah?

PART THREE: A GIFT FROM HEAVEN- AT THE END OF DAYS – UMAN ROSH HASHANAH 22

But: The end of the Deed is first in Thought

PART FOUR: BECOME A WORTHY VESSEL 24

Prepare Properly and Fittingly

PART FIVE: BLESSED YOU BE WHEN YOU ENTER 29

Immediately Upon Arriving in Uman

PART SIX: THE ENTIRE WORLD DEPENDS UPON AND STANDS UPON MY ROSH HASHANAH 31

Know You Are Mighty

PART SEVEN: WHEN THE PEOPLE GATHER 37

When the Heads of the People Gathered, the Tribes of Yisrael Together • Ohel HaSimchah, Ohel Anshei ChaYil

**PART EIGHT: AT ALL TIMES ACTIVATE THE RISING AND FALLING
OF ALARM SIRENS 42**

Mishmeres HaKodesh: The Guard of Holiness

PART NINE: GRAB AND EAT 45

Care for your body

PART TEN: REFLECTIONS AND CONTEMPLATIONS 47

Derived from Mei HaBe'er: Waters of the Well* How does this occur? • What did the Creator, blessed is His Name, do? • Bitachon Purifies Like a Mikveh • The Person Who Trusts Is, As It Were, the One Who Directs • Hisbodedus • Two Thoughts Cannot Occupy the Mind Simultaneously! • Go to your work and to your business with joy • The foundations of every person's success

SECTION ELEVEN: FINAL THOUGHTS 72

Fortunate are you! How good is your portion, as you fulfill the will of the tzaddik!

SECTION TWELVE: LINKS 74

Resources for further study and inspiration

Uman Rosh Hashanah

What Is It About? And Why?

PART ONE: A PERSONAL WORD TO YOU

My dear friend,

You have not travelled all this way merely to be present in Uman. You have come to renew your connection with Hashem, to receive the Rosh Hashanah of Rabbeinu, and to begin again.

Do not measure your journey by the number of tefillos you completed, the shiurim you attended, or the hours you spent beside the holy tziyun. Measure it by the sincerity with which you opened your heart.

There may be moments when you feel inspired and moments when you feel distracted, tired, or overwhelmed. Do not become discouraged. Even the desire to begin again is precious. Every word of tefillah, every chapter of Tehillim, every coin given to tzedakah, every effort to guard your eyes, every act of patience toward another Yid, and every moment of honest hisbodedus has immeasurable value.

Remember also that you are not here alone. You are part of an extraordinary gathering of Jewish souls. Make room for others. Speak gently. Help someone who appears lost. Avoid arguments. Guard the dignity and holiness of this great gathering. Sometimes the greatest avodah in Uman is to treat another person with kindness.

Before you leave, find a quiet moment and ask yourself:

Uman Rosh Hashanah

What Is It About? And Why?

What am I taking home from Uman?

Choose one small and practical commitment, something you can carry into your home, your family, your tefillah, and your daily life. Do not allow the awakening of Rosh Hashanah to remain only in Uman. Bring it home with you.

May your journey be safe. May your tefillos be accepted with compassion and favour. May Rabbeinu's teachings awaken within you renewed emunah, joy, hope, and strength. And may you and your family be written and sealed for a good and sweet year, a year of health, livelihood, peace, yeshuos, and true closeness to Hashem.

A kesivah vachasimah tovah.

Rav Mota Frank

Once again this year

This year too, yes, **once again this year**, even though the grave concerns remain in the wake of the bloody war **that has now been raging for nearly four years** between Russia and Ukraine, particularly in eastern Ukraine... **And especially since, this year too, we are still in the midst of the most difficult years** Klal Yisrael has endured throughout Eretz Yisrael, in the bloody war that broke out, rachmana litzlan (Heaven protect us), on Simchas Torah and Shemini Atzeres 5784, and which continues to this very day, together with all the great and terrible dangers that still exist from the extremist fundamentalist Muslims scattered throughout Iran and all its many proxies, in Yemen and Iraq, Syria and Lebanon, Jordan and Egypt, throughout the regions of Gaza and Yehudah and Shomron,

Uman Rosh Hashanah

What Is It About? And Why?

and even within Eretz Yisrael itself, then, on the contrary, all of this obligates us this year as well, and especially this year more than ever, that everyone should nevertheless and despite it all gather **in Uman, beside the grave of Rebbe Nachman of Breslov, zy”a, for the days of Rosh Hashanah**, thereby fulfilling his final instruction and awakening, as he promised, his power and merit... in order to hasten, all the more, the processes of redemption and salvation...

For Rosh Hashanah Is the Day of Judgment for the Entire Year!

My friend, with your hand upon your heart... **reflect for a moment, privately within yourself, and think carefully**: how many times during the past year did you suddenly find yourself in situations of:

Fears, apprehensions, threats, anxieties, from the danger of the war in Ukraine and the grave concern that it might, chas v’shalom, spread into a third world war... and from the great and terrible dangers arising from the bloody war throughout Eretz Yisrael....

Weariness...

Drowsiness...

Helplessness...

Lack of success...

Dejection... remaining stuck in place...

Road accidents, falling missiles, bombs, and Katyusha rockets...

Hospitals... and street notices announcing the funerals of young people...

Fundraising appeals for orphans and widows...

Uman Rosh Hashanah

What Is It About? And Why?

Stocks plunging on the market... an overdraft at the bank and problems with the credit limit...

Sons and daughters dropping out... even to the point of addiction to drugs and the like...

I do not doubt that the inner cry spontaneously arose within you, from the depths of your heart:

Oy! Tatte!... Dear Father in Heaven!...

What do we do? What do we do?...

How do we get out of this mess?... How do we escape this tangle?...

And again, my friend, **please think for another moment:** How many times during the past year did you also witness the opposite and have occasion to experience:

Deliverance from the wars threatening to erupt throughout the world...

Renewal...

Alertness...

Prosperity...

Surging forward...

Lists of shidduchim in the newspapers...

Wedding invitations...

Financial success, and perhaps even sudden, unexpected profits...

Uman Rosh Hashanah

What Is It About? And Why?

The sound of Torah from hundreds of yeshivah bachurim...

Here too, I do not doubt that joyful feelings spontaneously arose within you, and great happiness flooded your heart until it burst forth from your throat:

Oy! Dear Father! How good You are...

How merciful You are...

**It is good to thank Hashem and to sing praise to Your Name,
O Most High...**

**Wow: What Do We Do? How Do We Get Out of This Mess?
How Do We Renew Ourselves?**

Yes, my friend, you are surely aware:

That all these difficult feelings- weariness, depression, and a sense of helplessness- which generally arise from a grim reality of epidemics, disasters, illnesses, and problems...

Likewise, all the good and joyful feelings, surging forward and motivation, which also generally arise from a happy reality of success, financial prosperity, and nachas from one's children...

All these, absolutely everything, **had already been decreed to be this way** on that Day of Judgment, **during the days of Rosh Hashanah, at the beginning of the new year!...**

And now, listen, my friend!... I have good news for you:

You should know! There is an attorney; his name is Rebbe Nachman of Breslov...

He declares that he can handle your case...

Uman Rosh Hashanah

What Is It About? And Why?

He can bring you out of the mess... out of the dejection...

He will illuminate the way for you...

You will begin surging forward once again....

He will cause new adrenaline to flow through your veins!...

Weariness and heaviness will be far removed from you...

What Must I Do?

Come to him!...

Yes, come to him, to gather there in Uman beside his grave...

Spend much time there reciting the *Tikkun HaKlali*...

Daven the Rosh Hashanah tefillos there...

Tell him about yourself...

Let him do the work for you... for your wife... for the members of your family who are close to you... for Klal Yisrael, wherever they may dwell...

Yes!... Come to him at the time of judgment...

Come to him for the days of Rosh Hashanah!...

What? On the Day of Judgment and Trial, I Should Leave My Wife? My Family? What? Have You Lost Your Mind?

True... It can be very difficult to separate from one's family, even at a time of trial and on the Day of Judgment... But you know, and your wife, your parents, and your children also know:

Uman Rosh Hashanah

What Is It About? And Why?

“What would one not do to emerge innocent on the Day of Judgment?!...

Certainly, if it is also meant to hasten the redemption of Klal Yisrael and the coming of Mashiach...”

Therefore, do not hesitate!...

Engage the services of this successful attorney...

Remain close to him...

Listen to his voice...

Take his advice to heart...

Believe him...

Overcome all the delays and obstacles that are attempting, especially this year, to stand in the way of this sacred journey... Board a plane and join the ranks of yet another of his happy clients...

When you remain close to him, **you will surely feel, like all the others who gather there in his presence**, that he is cleansing your soul of the impurity that clung to it during the days of the past year...

That he is breathing a new spirit into you...

New adrenaline will begin flowing through your veins...

Your heart will be awakened to teshuvah...

The fire of hope and emunah will be kindled anew within your heart...

Uman Rosh Hashanah

What Is It About? And Why?

Yearning, a feeling of purity, pure thoughts, will begin flooding you from within...

You will suddenly feel capable of pouring out your heart in prayer, as you should, before the Creator of the world, during those Days of Awe...

And in this way, Rebbe Nachman will make every effort to enable you to emerge innocent on the Day of Judgment... He will also enlist you among the soldiers of the King of kings, the Holy One, blessed is He, to hasten the final redemption!...

Wait, Wait: Who, in Fact, Is Rebbe Nachman? Who Is This Attorney?

Rebbe Nachman, the founder of **Breslover Chassidus**, was born in the town of **Mezhibuzh**, the town of his great-grandfather, our master **Rebbe Yisrael, the Baal Shem Tov**, the founder and originator of the **Chassidic movement**. His mother, **Rebbetzin Feiga**, was the daughter of **Adel**, the daughter of the Baal Shem Tov. Her husband was one of the Baal Shem Tov's disciples, a hidden tzaddik named **Reb Simchah**.

Rebbe Nachman was born on Rosh Chodesh Nissan in the year 5532 (1772 according to the secular calendar). He passed away on the eighteenth of Tishrei, 5571 (1811, as stated in the original, according to the secular calendar).

The days of his life were few in number, approximately thirty-nine years... but they were filled with substance and meaning. The essence of his life upon this earth was:

To engage in the rectification of the souls of Klal Yisrael, both

Uman Rosh Hashanah

What Is It About? And Why?

small and great... to strengthen fallen souls... and to engage in the overall rectification of the souls of Klal Yisrael, properly preparing them for the complete Geulah, speedily in our days.

Help Me Understand: How Does “Uman” Enter into This Entire Story?

Rebbe Nachman left the town of **Breslov for Uman** only about six months before his passing...

Everyone clearly saw his intensive preparations for the day of his passing and for his burial in the city of Uman, as he himself declared:

That his entire intention was to continue, even after his histalkus (departure) to the loftiest heights, and with even greater strength and intensity, to engage in the rectification of the souls of Klal Yisrael in preparation for the Geulah....

Among other things, he intended that this should also be accomplished by prostrating oneself at his grave and reciting the Tikkun Klali the ten chapters of Tehillim, and giving charity.

PART TWO:

WHY REBBE NACHMAN?

Wait: I Still Do Not Understand: Why Specifically Rebbe Nachman?

In particular, he revealed his intention and desire:

That he intended to continue engaging in the rectification of the souls of Klal Yisrael, purifying them and preparing them for the future Geulah, through the power of the tefillos, supplications, and pleas; the songs, dancing, and rejoicing; Torah study and the fulfillment of the mitzvos, **at the time when all the souls of Klal Yisrael, from all its groups and tribes, gather beside his holy grave in Uman every year, during the Days of Judgment of Rosh Hashanah.**

You have asked an excellent question... But listen carefully, my friend. It is certainly true that many tzaddikim took upon themselves the mission of constantly working for the benefit of the souls of Klal Yisrael... But **only Rebbe Nachman was the one who made such a great matter** of the lofty value of prostrating oneself at his grave.

He considered prostrating oneself at his grave so important that he even **made a promise** before two witnesses... Yes, listen carefully, my friend! **Rebbe Nachman specifically designated witnesses for his promise:** Rav Aharon, the Rav of the city of Breslov, and Rav Naftali. This is what he told them:

“Even when my days have been completed, whoever comes to

Uman Rosh Hashanah

What Is It About? And Why?

my grave and recites there the ten chapters of Tehillim, which I revealed for Tikkun HaBris (rectification of the Covenant), and gives a coin to tzedakah for the elevation of my neshamah, as is customary...

Even if that person's aveiros and sins have grown and become exceedingly severe, chas v'shalom, I will then exert myself and make every possible effort, lengthwise and breadthwise, with all my ability, to save him and rectify him...

I will pull him by his peyos and bring him out of Gehinnom and the deepest depths of the netherworld, provided that from now on he accepts upon himself not to return to his foolish ways, chas v'shalom."

Now, you tell me: Have you ever heard of any other tzaddikim who made promises such as these?!...

You Are Correct That This Involves the Rectification of Souls and Hastening the Geulah: but What About the Kedushah of Eretz Yisrael?

I imagine that you have certainly heard that Rebbe Nachman, specifically, was one of the greatest tzaddikim of recent generations to place such extraordinary importance upon **every Jew who risks his life to ascend to Eretz Yisrael...**

Rebbe Nachman himself risked his life during the great war between France and Turkey... and travelled to Eretz Yisrael...

Rebbe Nachman's sefarim are filled with inspiring quotations concerning the extraordinary kedushah and greatness of Eretz Yisrael...

Uman Rosh Hashanah

What Is It About? And Why?

Therefore, there can be no doubt that when a Jewish neshamah responds to Rebbe Nachman's call to come to his grave to rectify his soul and hasten the process of the Geulah, **this certainly does not constitute any separation from, and certainly no disrespect toward, the kedushah of Eretz Yisrael...**

Would it enter your mind that all those who work on behalf of Eretz Yisrael, **and who, by virtue of their responsibilities, must sometimes be outside the borders of the Land**, are thereby causing any flaw in, or acting in contradiction to, the kedushah of Eretz Yisrael?!...

But Help Me Understand Once Again: Why Specifically During the Days of Rosh Hashanah?

You should know! If Rebbe Nachman's "promise" was given concerning all the days of the year... then this "promise" of Rebbe Nachman concerning the gathering beside his grave during the days of Rosh Hashanah **was doubly and redoubled...**

Rebbe Nachman implored his disciples **that everyone who believes in him should gather together beside his grave during the days of Rosh Hashanah**, and there increase their Torah study and fulfillment of the mitzvos, recite the *Tikkun HaKlali* and other tefillos, and abound there in joy, dancing, and rejoicing...

I will quote for you here only a few of the expressions he used before his disciples. From them, you will understand how deeply this matter touched his very soul:

"What can I tell you?" Rebbe Nachman said, **"There is nothing**

Uman Rosh Hashanah

What Is It About? And Why?

**greater than this... namely, to be with me on Rosh Hashanah...
On Rosh Hashanah, everyone must be present..."**

"My Rosh Hashanah surpasses everything...

It was a wonder to me: Since those who are close to me believe in me, why are all those close to me not careful to ensure that they will all be present on Rosh Hashanah?...

On Rosh Hashanah, no one should be absent!... For my entire matter is solely Rosh Hashanah!..."

Rebbe Nachman instructed that a proclamation be issued: "Everyone who follows my guidance and is close to me must be with me on Rosh Hashanah... Not one person should be missing..."

And whoever merits to be with me on Rosh Hashanah should rejoice exceedingly!... 'Eat delicacies and drink sweet beverages, for the joy of Hashem is your strength', and this pasuk was said concerning Rosh Hashanah."

"My Rosh Hashanah is a great chiddush... Hashem, blessed is He, knows that I did not inherit this from my ancestors; rather, Hashem, blessed is He, gave it to me as a gift... for I know what Rosh Hashanah is..."

And not only are all of you certainly dependent upon my Rosh Hashanah... but even the entire world depends upon my Rosh Hashanah..."

"On Rosh Hashanah, people can receive rectifications that, throughout the entire year, it would have been impossible for

Uman Rosh Hashanah

What Is It About? And Why?

them to receive in any way... Nevertheless, on Rosh Hashanah, even they can receive a rectification!...

For although during the year even he himself, of blessed memory, could not rectify them, on Rosh Hashanah even they can receive rectifications!..."

Rebbe Nachman added: "On Rosh Hashanah, he accomplishes matters and rectifications that even he cannot accomplish throughout the rest of the year..."

With each passing year, the gathering continued to grow. Just try to imagine: From the time of Rebbe Nachman's passing in 5571, this wondrous *kibbutz* continued without interruption, year after year, until 5696... There were indeed many rises and declines along the way...

It began in 5572 with sixty people... and grew to hundreds of people by 5680, when the borders of "Russia", the "Soviet Union", were closed. Slowly, it became increasingly difficult, until the gathering was almost entirely abolished before the Second World War, in 5696...

From then until 5748, only clandestine minyanim were held, secretly and in hiding because of fear of the Communist authorities... But the Breslover Chassidim did not despair. They continued to believe in the extraordinary power of their Rebbe. They made every possible, and seemingly impossible, effort for decades to reach their Rebbe's grave for the days of Rosh Hashanah. They poured forth abundant tefillos and supplications before the Creator of the world, pleading that He once again openly and easily grant them this wondrous gift of the End of Days: the great gathering of Jewish souls beside the faithful physician, Rebbe Nachman...

Uman Rosh Hashanah

What Is It About? And Why?

Indeed, the breakthrough began in 5748, when a group of eleven people succeeded in slipping into Uman, hiding there, and remaining there throughout the days of Rosh Hashanah. In comparison, the larger group of nearly three hundred people remained in Kyiv for the days of Rosh Hashanah... (And I too merited to be among that group of eleven people who gathered there in the year 5748... And this year, 5787, with the help of Hashem, blessed is His Name, will mark forty consecutive years in which I have merited to come and shelter in the presence of Moharan of Breslov, beside his grave in Uman, for the days of Erev Rosh Hashanah and Rosh Hashanah...) In the following year, 5749, there were already nearly three hundred people in Uman for the days of Rosh Hashanah... And in the year after that, 5750, there were already more than one thousand people beside the faithful physician in Uman...

And the rest is already history...

In recent years, during the Rosh Hashanahs preceding the years of the coronavirus and the wars, the numbers had already reached **nearly sixty thousand people, from all the tribes and factions, communities and nuschaos**. All of them came to fulfill the will of the tzaddik who requested and instructed them to come and prostrate themselves at his grave during the days when the world was conceived, the Days of Judgment, to merit emerging innocent in their judgment, when all the inhabitants of the world pass before the Master of the world like *bnei maron*. In this way, they give Rebbe Nachman the strength to hasten the eternal Geulah for all of us...

Can you still have any doubt about joining this journey?... Are you not certain that, during the Days of Judgment, your place is to remain as close as possible to that successful and highly skilled attorney?...

Uman Rosh Hashanah

What Is It About? And Why?

This year, even when the “mental obstacles” intensify and grave concerns nest within the heart, both because of the bloody war still taking place between Russia and Ukraine... and because of the bloody war continuing throughout Eretz Yisrael, you too will join those tens of thousands!...

Yes, this year you too will immerse yourself in that river that cleanses all stains!...

Yes, this year you too will wash yourself in the river and in the Nachal Nove’a Mekor Chochmah, the flowing stream, the source of wisdom!...

This year, you too will assemble and gather during the days of Rosh Hashanah in Uman, beside the grave of Rebbe Nachman, zy” a!...

You too should engage the services of this good and outstanding attorney, who will stand at your right hand during the days of trial and judgment, so that you may merit emerging innocent, you, your entire family, and all those around you, as the approaching new year begins!

You too will have the merit of bringing the salvation of the Jewish people even closer and more swiftly, so that the following will speedily be fulfilled:

“And every created being will know that You created it; every formed being will understand that You formed it; and everything that has breath in its nostrils will declare: Hashem, the God of Israel, is King, and His Kingship rules over all.”

Uman Rosh Hashanah

What Is It About? And Why?

PART THREE:

A GIFT FROM HEAVEN- AT THE END OF DAYS – UMAN ROSH HASHANAH

But: The end of the Deed is first in Thought

It would be no exaggeration to say that rivers of ink, drawn from forests of quills, have already been poured forth during the past two hundred years, in an effort to describe, even slightly, that **wondrous gift, a gift** that was bequeathed to us from Heaven at the End of Days, as we approach the revelation of the End of Days...

The great gift of all the souls of Klal Yisrael sheltering together during the holy days of Rosh Hashanah, the final days of the year that has passed and gone, together with the opening days of the approaching new year, surrounding the root of their souls: the resting place of the *Kodesh HaKodashim*, our holy Rebbe, **Rebbe Nachman, son of Reb Simchah and Rebbetzin Feiga, zy" a**, in the city of **Uman**.

There, within his holy four amos, the souls of Klal Yisrael gather, all the tribes of Yisrael together, beneath the shade of the great tree, and each person finds a resting place for his soul beneath one of its branches and leaves...

There too, everyone pleads and pours out his heart like water, in tefillah and supplication before He Who spoke and the world came into being. Again and again, they contemplate thoughts of teshuvah

Uman Rosh Hashanah

What Is It About? And Why?

and remorse, *mei'umka, umka d'liba*, from the deepest depths of the heart, to atone for and purify all that has been until now, and to prepare themselves to receive the new year anew, with awe and joy, kedushah and purity, through the power of that river and wellspring, **Nachal Nove'a Mekor Chochmah** (“the flowing stream, the source of wisdom”).

For this great and precious elder possesses the power to cleanse and purify the souls of Klal Yisrael from their filth and stench, and to illuminate within every person **the light of the kedushah of happiness, delight, joy, and exultation, through dancing and rejoicing, with hope and emunah**, so that from this day onward, we will devote ourselves increasingly to gathering more and more good points of Torah and tefillah, mitzvos and good deeds, while guarding ourselves, being saved, and fleeing ever further from all evil and sin.

This is the unique spiritual power of his holy place, the resting place of his burial: it possesses the power to illuminate and awaken even the furthest of the distant, together with the closest of those who are close...

All of them together find there their path, their way, and their manner of proceeding, so that they may increase their strength and vigor in Torah and tefillah, mitzvos and good deeds, “turn from evil and do good”, throughout all the other days of the year as well. For this principle has been handed down to us:

Everything proceeds according to the beginning! And everything follows the conclusion!

PART FOUR: BECOME A WORTHY VESSEL

Prepare Properly and Fittingly

All this is true, firm, and correct. But to attain all this, **to become a worthy vessel capable of receiving this precious gift within ourselves, we must prepare properly and fittingly for every stage, with all its details and fine points**, throughout the journey and our stay on foreign soil during these fateful days.

For we must know that **“Elokim has made one corresponding to the other”**... And the greater the opportunity, the greater the danger...

The forces of tumah and the *Sitra Achra* also know very well what lies before them. They fully understand the enormous threat to their entire existence when the souls of Klal Yisrael merit immersing themselves in the waters of daas of that river that cleanses every stain, during the holy days of Rosh Hashanah...

Therefore, they too have prepared, and continue to prepare, their weapons with all their strength, to rob, plunder, and ruin this precious hidden gift, chas v'shalom!

For this reason, every person must gird his loins like a mighty warrior, and “each man shall help his fellow, and say to his brother: Be strong!”... **so that we may know what we must do, how we must prepare, and how to be saved from every harmful occurrence...**

Uman Rosh Hashanah

What Is It About? And Why?

On the contrary, we must endeavor to make use of every moment of these holy days, so that we may absorb their extraordinary greatness and exalted value, thereby hastening the eternal Geulah for ourselves and all of Klal Yisrael.

“And They Shall Prepare That Which They Bring”

Dear traveller, at the very beginning of your preparations for the journey, make certain that you possess all the sacred articles that will be so necessary throughout every stage of the journey:

Especially this year, which is not merely a continuation of recent years, with the grave concerns about joining this sacred journey because of the bloody war that has already been raging between Russia and Ukraine for four years... Rather, this year there are once again the additional grave dangers and serious fears posed by radical Islamist terrorism, following the bloody war still raging throughout Eretz Yisrael, which broke out on Shemini Atzeres and Simchas Torah in the year 5784... Therefore, we must certainly make even greater efforts to obtain advance updates concerning all the instructions and regulations that the Ukrainian law-enforcement authorities will present to us. We must endeavor to observe them as carefully as the apple of our eye, both to protect ourselves from the dangers of the war... and to make it possible to bring Rabbeinu's Rosh Hashanah from potential into actuality without the Ukrainian law-enforcement authorities placing obstacles in our path; and certainly also to prevent a chillul Hashem wherever we are expected to be and remain throughout this entire sacred journey.

Try to keep your eyes attached to the letters of some **holy sefer...**

Uman Rosh Hashanah

What Is It About? And Why?

Try to remain close to a **dear friend**, so that together you can speak pleasantly, gently, and with a cheerful countenance about the greatness of the journey and the days that lie ahead of you...

All this will also help prevent you from being overly exposed to sights that neither sanctify nor purify, which are generally found in airports...

Yes, you should know that the *Sitra Achra*, here too, **even now**, is making efforts to dull your spiritual sensitivity... Do not easily allow them to gain a foothold within the chambers of your thoughts...

Remain joyful, pure, refreshed, goodhearted, and upright, with a **great deal of yishuv hadaas and peace of mind**. That is the name of the game; through this, you will become increasingly worthy of internalizing the precious gift that you are about to receive during the coming days.

“For You Shall Go Out with Joy”

Check in and take your assigned seat on the flight.

Board the plane on time...

Sit in your place...

Treat everyone around you with a cheerful countenance... **Express your gratitude to all those who serve you and try to make your flight easier and more pleasant...** By doing so, you have publicly sanctified the Name of Heaven and the name of our holy Rebbe...

Because of the war that continues this year between Russia and Ukraine, it is still impossible to fly directly into Ukraine as in other years, through Kyiv or Odesa... This year too, you will have to fly through a third country, Poland, Hungary,

Uman Rosh Hashanah

What Is It About? And Why?

Romania, or Moldova, and from there enter Ukraine through one of the border crossings... As a result, the hardships of the journey are indeed extremely difficult... But know and believe that these difficulties, exertions, and expenses are also part of the Rosh Hashanah rectifications of the true tzaddik to whom you are travelling.

(As explained at length in *Likkutei Moharan*, Part II, Torah [number omitted in the original], for through them all blemishes in yiras Shamayim, the craving for immorality, and the craving for money are rectified. See there, and it will be pleasant for you forever!!!)

You now have at least twelve to twenty-four hours... from the time of your flight until you arrive in Uman... (And if, chas v'shalom, traffic jams and delays develop at the border crossings, it could continue for many additional hours.) During this time, you can rest a little and gather strength for the remainder of your journey... and also prepare yourself further, with treasures of spiritual thought, to become a worthy vessel for the Heavenly gift of Uman Rosh Hashanah.

And now, when you find yourself disembarking from your flight in whichever country you have landed... I imagine that more than a few challenges are awaiting you...

Search for your belongings calmly and with yishuv hadaas, if you checked them in, **for it may be that the yetzer hara has laid his trap here and is trying with all his strength to confuse you... to anger you...**

Do not allow him to succeed so quickly...

Deal with him calmly. Reassure yourself that any moment now you will find all your belongings... and soon you will be boarding a car, bus, or train... for a journey of between eight and twelve hours,

Uman Rosh Hashanah

What Is It About? And Why?

depending upon the country in which you landed and from which you will enter Ukraine, to reach your desired destination, the city of Uman... (Even if, chas v'shalom, your belongings were delayed and did not arrive on the flight together with you, stand firm in this test... Apparently, Rebbe Nachman, the faithful physician, has already begun rectifying you even before you have reached him... Do not worry! Your belongings will arrive in Uman during one of the coming days, hopefully before the arrival of Rosh Hashanah...)

As you sit in the car, bus, or train during those hours of difficult travel before reaching Uman, summon all your blessed abilities to convince yourself, again and again:

That the entire purpose of your journey is to remain as close as possible to your attorney... so that you may emerge innocent on the great and awesome Day of Judgment...

That is it, yes, that is it. That is the entire purpose of your journey...

PART FIVE:

BLESSED YOU BE WHEN YOU ENTER

Immediately Upon Arriving in Uman

Immediately upon arriving in Uman, you will have to undergo a few more difficulties, obstacles, and delays... You will probably have to undergo stringent inspections by the authorities for purposes of security and protection, because of the dangers that currently exist due to the war between Russia and Ukraine... You will also have to pay a tourist tax that partially funds the security and emergency-protection needs... Once you complete this process and reach Pushkina Street in Uman, locate your accommodations and settle in.

Make certain that you know all the emergency rules and regulations currently in effect in Uman because of the war between Russia and Ukraine, and observe them as carefully as the apple of your eye... Do not, chas v'shalom, become entangled with the military or police authorities; spare yourself every form of unnecessary distress...

I very much hope that, while you were still sitting at home before your flight, you already arranged suitable and orderly accommodations for the days of your stay in Uman.

If you have not yet done so, you should know, my friend, that you presently stand at a very dangerous crossroads because of the yetzer hara's hidden traps... For he can easily drag you toward a pit of nerve-racking hours... and, chas v'shalom...

Uman Rosh Hashanah

What Is It About? And Why?

Oy, oy...

Do not allow yourself to fall into his hands like ripe fruit...

Prepare yourself... refresh your thoughts... and decide: **You are the master over yourself!... Not he...**

Therefore, immediately upon reaching Uman, and perhaps even now, while you are still travelling by bus toward Uman, connect with two or three other people who likewise have not yet found accommodations. Together, make every effort to find suitable and respectable lodging quickly, **as close as possible to the four amos surrounding the purpose of your journey...**

True, you must take into account that, to solve your lodging problem in Uman, you will presently need between \$250 and \$3,000 in cash for all the days of your stay in Uman...

An apartment may cost approximately \$50 to \$500 per night... in locations distant from the tziyun and the synagogue...

The highest prices for a bed per night range from \$100 to \$1,000... if the apartment is located nearby, close to the tziyun and the place where the community gathers...

But, my friend, once you understand **that the entire purpose of your journey is to remain as close as possible to the great attorney...** then, if this will serve the purpose of your journey, everything is worthwhile!...

Nearby accommodations are also safer...

They are safer both spiritually and physically...

Take this very seriously!

Uman Rosh Hashanah

What Is It About? And Why?

PART SIX:

THE ENTIRE WORLD DEPENDS UPON AND STANDS UPON MY ROSH HASHANAH

Know You Are Mighty

I hope that you have finally succeeded in settling yourself...

I also hope you have arrangements for food and meals throughout your stay in Uman...

As stated, because of the war between Russia and Ukraine this year, we must stay constantly updated on any changes that may occur there in Uman. Observe the emergency safety regulations issued by the military and police to protect yourself and all those gathering with Rabbeinu during the days of Rosh Hashanah in the year 5785, as printed in this passage.

You should know that **groups organize communal meals...** Try to contact them and join one... There are **also individuals seeking companions with whom to share meals...** Act quickly to arrange suitable provisions in advance for all the weekday and Yom Tov meals...

You should also know that there is **a hachnasas orchim service for the community**, distributing hot and cold beverages and cakes... almost twenty-four hours a day... both in the Shiner complex and

Uman Rosh Hashanah

What Is It About? And Why?

the Feder complex, as well as in several other locations, including near the courtyard of the holy tziyun...

And now, once you know where you will be staying in Uman... and you have also arranged, more or less, everything concerning your empty stomach... **that is it...**

You are already inside the wondrous gift bestowed upon the Jewish people before the revelation of the vision of the End of Days...

You should know, my friend, that from this moment onward... **everything now depends solely and exclusively upon you...**

You are the one who will **shape** this Heavenly gift **through your conduct** throughout all the coming days...

Therefore, let the weak say: **"I am mighty..."**

Repeat to yourself:

The entire approaching new year depends, in part, upon how I conduct myself during the coming days...

The entire life of my family, yes, all their lives, just like the entire reality of the Jewish people and the whole world, depends, in part, upon my contribution...

Everything will also depend upon how I conduct myself, here and now, during the coming days...

Oy, the responsibility is great and heavy...

True, but the joy is also exceedingly great... because **I have merited to contribute my portion and be among those who shape the Geulah...**

Uman Rosh Hashanah

What Is It About? And Why?

Therefore, I must repeat and continue repeating to myself:

True, I must also find a few breathing spaces and moments of rest for myself...

Yes, I am permitted to speak a little with this person or that person...

True, this is an unavoidable necessity... but only as breathing spaces... and no more than that...

Breathing Spaces: and Then Back to Work!

The moment I have refreshed myself a little, **I will not allow the yetzer hara and his forces to steal my precious hours** here upon the earth...

I know very well why I came here...

I know very well that the entire purpose of my journey is to endeavor to pour out my heart before the Creator of the world and to devote myself extensively to:

Reciting the **Tikkun HaKlali...** and the tefillah of Moharnat, Reb Noson, that follows it...

The tefillos of **Selichos, Shacharis, Minchah, and Maariv**, slowly, calmly, and with kavanah...

Tikkun Chatzos... and hisbodedus, beside the resting place of the *Kodesh HaKodashim*...

Remaining close beside the good and outstanding attorney... **who promises to do everything... so that I may emerge innocent on the Day of Judgment... and to help me, my family, and the entire world**, through my Torah study, avodas hatefillah, and

Uman Rosh Hashanah

What Is It About? And Why?

fulfillment of the mitzvos during the days I remain beside his resting place...

Therefore, since this is the entire purpose of my coming, let us not allow the yetzer hara and his forces to ruin that purpose.

Please, my friend:

Flee as much as possible to the synagogue and the Torah shiurim...

Flee as much as possible to the sacred chamber of his holy tziyun, and to the surrounding courtyards and ezras...

Seek primarily the place where your soul can find spiritual rest...

My friend, as you now stand in the courtyard of the holy tziyun, together with the tens of thousands of our Jewish brethren who have gathered from wherever they dwell, take this good advice:

Close your eyes... and imagine... that you are now entering Rebbe Nachman's room, exactly as people would enter during his actual lifetime... Picture Rebbe Nachman sitting upon a chair... beside a table... waiting to hear what you have to say... He listens to every word... He listens to every sigh... He listens to every pain...

Yes, tell him, Rebbe Nachman, about all your troubles...

Ask him to awaken abundant mercy from Heaven upon you...

Declare before him that you desire to fulfill the will of your Creator, but that "the inclination of man's heart is evil from his youth," and it interferes and causes damage...

Uman Rosh Hashanah

What Is It About? And Why?

Plead with him to cause strength and ability to flow through your veins so that you will not despair! Ask him to infuse you with counsel and understanding in every aspect of your avodas Hashem!

Tell him also about your personal circumstances...

If you are still unmarried, tell him what is troubling you concerning finding your intended wife...

If you are already married, tell him in detail about your wife... about the shalom bayis in your home... about your children and descendants...

Tell him also about the difficulties of your livelihood...

Tell him also about the condition of your relatives... the condition of your neighbor... and the condition of the Jewish people wherever they may dwell...

Implore him, together with all the tzaddikim in the exalted realms, to hasten the eternal salvation immediately...

Know and believe that it is impossible to measure **the spiritual gratification and invigoration you bring to Rebbe Nachman's neshamah in the loftiest heights through every outpouring of heart and soul that you now offer beside his holy tziyun...**

Thank Him for granting us such a wondrous gift: the gathering and assembling of the souls of Klal Yisrael during the days of Rosh Hashanah beside His resting place...

Thank him for granting you, together with all our Jewish brethren, the merit of being awakened to so many powerful thoughts of teshuvah...

Uman Rosh Hashanah

What Is It About? And Why?

And from within this gratitude and thanksgiving, plead with him once again that, in his merit and the merit of all the tzaddikim who dwell in the dust, he should hasten to fulfill the following for you, for all who depend upon you, for all Klal Yisrael, and for all humanity:

May the year and its curses come to an end; may the new year and its blessings begin...

PART SEVEN:

WHEN THE PEOPLE GATHER

When the Heads of the People Gathered, the Tribes of Yisrael Together

You should know, my friend, that many additional opportunities await you throughout your stay there in Uman, through which you can find refreshment for your thirsty soul. I will list some of them for you:

(Subject to changes and a different schedule for the tefillos and meals expected this year as well, because of all the emergency regulations resulting from the state of war between Russia and Ukraine, imposed by the Ukrainian law-enforcement authorities, make every effort to remain updated about the instructions and to observe them.)

Enter as often as possible **the great central Kloyz, or the other synagogues and batei midrash scattered throughout the streets of Uman surrounding the holy tziyun, both Ashkenazic and Sephardic, during the times of the tefillos and shiurim held there... You must daven there on the first day of Rosh Hashanah, and at least the first Maariv of Rosh Hashanah night, together with the entire holy congregation... “In the multitude of the people is the King’s glory.”**

Many Torah shiurim will be available to you there during these days, delivered by the distinguished mashpi'im of Anash. Follow the announcements giving the times of the shiurim.

Uman Rosh Hashanah

What Is It About? And Why?

You should know, my friend, that **many groups, large and small, gather there in Uman together with their mashpi'im...** Remain sufficiently alert and discerning... Quickly identify the various kinds of groups... and search for your place within them... Perhaps you will succeed in finding that for which your soul has yearned and hungered so deeply...

Search there for the place suited to the nature of your soul, and try to become part of the groups of the **Breslov Yerushalayim community**, or the **various groups of Chassidim coming from New York**.

Also seek out the groups of avreichim and bachurim belonging to **Moreshet HaNachal... the Der Chassidisher Kloyz group of Rav Kivak... the Nekudah Tovah group... and the synagogue of Shlomi Feder's hachnasas orchim... and many, many more...**

Try joining the English-speaking group of **Rav Chaim Menachem Kramer shlita**.

You will also find there the holy group of **Rav Pinchas Bunker shlita**.

You might also try joining one of the groups of **Rav Eliezer Berland**, hy"v, **Rav Shalom Arush shlita**, or **Rav Shalom Sabag shlita**.

Also scattered there are holy groups of Anash from France led by **Rav Avraham Ifrach shlita** and **Rav Benzanson shlita**.

You may specifically enjoy joining the endless dancing circles of the **Na Nach groups** scattered throughout the area, or helping them sell the sefarim of our holy Rebbe at their stands.

Ohel HaSimchah, Ohel Anshei ChaYiL

This year too, with the help of Hashem, blessed is His Name, we hope to be bearers of good news and announce that activities will be held throughout Erev Rosh Hashanah and Rosh Hashanah at the “Ohel HaSimchah, Ohel Anshei ChaYiL” complex of our friend Simchah Gross, hy”v, also through our dear friends, “HaMoisdos” from Tzfas. The location will be open to the public, and there will be Selichos minyanim accompanied by singing and guitars... Shacharis, Minchah, and Maariv minyanim... shiurim and heartfelt conversations among friends... The location will also serve as a spiritual retreat... a place for a fresh beginning... for renewed connection... with kumzitzes filled with calmness, serenity, and peace of mind... a place for spiritual connection and preparation, enabling us to connect as deeply as possible while prostrating ourselves beside the tziyun of Moharan of Breslov and to “Rabbeinu’s Rosh Hashanah.” Make as much use of this place as possible!!!

This year, the Yom Tov meals at the “Ohel HaSimchah, Ohel Anshei ChaYiL” complex will be held only for several closed groups. However, the location will be used for the Rosh Hashanah tefillos, led by our dear friends who direct “HaMoisdos” of Tzfas and are well known for good and for blessing... Anyone seeking a powerful minyan filled with positive spiritual energy is invited to join them there...

With the help of Hashem, blessed is His Name, a “Ne’ilas HaChag” gathering will be held at this location, as an elevation for the neshamah of my father and teacher, Reb Chaim

Uman Rosh Hashanah

What Is It About? And Why?

Yehudah Leib ben Reb Nachum Yitzchak Shimon, whose yahrzeit falls on the third of Tishrei. For “Ne’ilas HaChag,” the location will be open to everyone; join us there as well, for chavra chavra isa lei (“one friend brings another”)... Together, we will endeavor to “seal within our innermost selves” all the spiritual lights and salvations that we merited through this year’s Rosh Hashanah gathering... and thereby draw the light, closeness, and strengthening into the entire year 5787...

If we succeed again this year in holding the kumzitzes in the courtyard of the holy tziyun at midnight on the second night of Rosh Hashanah... perhaps it would also be good for you to join **the kumzitz of outpouring heart and soul through songs of yearning and longing**, held each year on the second night of Rosh Hashanah. This year, 5787, if we succeed and the authorities permit us to be out in the streets of Uman after 11:00 p.m... then it will be held only on the second night of Rosh Hashanah, in the courtyard of the holy tziyun at approximately midnight, from 1:00 a.m. until 3:00 a.m.

Try with all your strength

But above all, make every possible effort to enter the chamber of his resting place again and again, more and more, whether during the days of Erev Rosh Hashanah or during Rosh Hashanah itself, at the times of the tefillos... **Try with all your strength to be deeply moved by the immense glory that rises from here before He Who spoke and the world came into being**, through the great yearnings and longing of the souls of Klal Yisrael **who desire** to return and truly draw close to Hashem, blessed is He...

Find your place within **the extraordinary minyan of the Yemenite community** held inside the chamber of the tziyun...

Uman Rosh Hashanah

What Is It About? And Why?

Join in **the outbursts of song from the depths of the heart**, repeated continuously for dozens of minutes, **in the Sephardic minyan in the courtyard of the tziyun**.

The essential point, my dear brother, is to merge all your spiritual strength with the other souls sheltering here...

You too should give the tzaddik your avodas Hashem... so that he can use it to build chambers of Geulah and salvation for all Klal Yisrael...

PART EIGHT:

AT ALL TIMES ACTIVATE THE RISING AND FALLING OF ALARM SIRENS

Mishmeres HaKodesh: The Guard of Holiness

Continue reminding yourself of the great privilege and responsibility that rest together upon your shoulders... Leap from dancing to tefillah... and from rejoicing to pouring out your heart and soul!...

Yes, my friend, as stated, you are permitted to go out and refresh yourself, drink a cup of tea or coffee, and revive yourself with the delicacies provided by the hachnasas orchim at breakfast, lunch, and supper... **But even then, transform these things into sacred provisions by reciting brachos with kavanah from beginning to end, and through words of Torah and conversations among friends, before, during, and afterward...**

Do not allow the Samech-Mem to transform the intervals between one activity and another into a battlefield against you!...

Do not allow him, chas v'shalom, Hashem have mercy, to drag you **into the marketplaces and filthy places scattered like a minefield, like Beis Peor surrounding the grave of Moshe, the Ra'aya Mehemna (Faithful Shepherd)...**

Remember! The Samech-Mem and his forces know what lies before

Uman Rosh Hashanah

What Is It About? And Why?

them... They tremble in fear of your success... Therefore, they have prepared **their bunkers, the marketplaces and stores... where they conceal their Kassam missiles, Katyusha rockets, and Scud missiles in every corner...**

Please! Do not approach them... Do not fall under their control...

You should know, my friend, that throughout Uman there is a group known as **Mishmeres HaKodesh...**

You should know that all the Breslover rabbanim have appointed them... to help **remove every spiritual hazard** from among all those who have gathered...

You should know that their intentions are pure... **They do not intend, chas v'shalom, to harm you...** They are interested only in helping you pass the days of Rosh Hashanah in purity...

Help them! For by doing so, you are helping your own neshamah...

The experience of previous years has shown that many of the non-Jews around us **misunderstand us...** Because of the reality of their lives throughout the year, they think that we are lowly tourists who have come seeking indulgence and release, chas v'shalom...

The local non-Jews generally do not approach those among us whose outward appearance identifies them as **Chassidim...** They generally target those among us whose outward appearance seems more modern... or who do not appear observant at all...

You should know! Here the yetzer hara, through his schemes,

Uman Rosh Hashanah

What Is It About? And Why?

conceals extremely dangerous spiritual bombs... For this purpose, the organization **Mishmeres HaKodesh** was established...

Remember this well: Their purpose is to remove the evil of the local non-Jews from our midst... **Their purpose is not to wage a struggle against you... It is solely a struggle against the wrongdoing of local people who misunderstand our intentions...**

You can also seek assistance from the members of **Mishmeres HaKodesh** concerning security situations involving thieves and lawbreakers...

Make use of this... Honor them... Listen to their advice, and you will only benefit from it all...

Uman Rosh Hashanah

What Is It About? And Why?

PART NINE:

GRAB AND EAT...

Care for your body

Remember well: Regarding your physical needs here in Uman, all you must do is **give your body a little rest... feed it and give it something to drink, so that you can immediately flee once again into the sacred chambers...** to gather more and more Torah and tefillah, mitzvos and good deeds, dancing and rejoicing, Torah shiurim and conversations among friends...

If you have done this, then you have been saved! You have saved your family! You have saved the entire world! There is no doubt, my friend, that when you do everything described above, you will experience endless spiritual satisfaction and delight... **This will also accompany you throughout the year, wherever you may be...**

Those fiery moments of awakening to teshuvah will bring sweetness to you when you sit in your home... and when you travel on your way throughout the year...

You will change... Your family will change...

Everyone around you will also want to experience what you have experienced. Through this, you will have sanctified the Name of Heaven publicly and properly spread the name of the tzaddik throughout the world. This will be your reward!...

If you do this, you will have an important share in revealing the

Uman Rosh Hashanah

What Is It About? And Why?

Kingship of Heaven throughout the entire earth. Through you as well, the following will speedily be fulfilled:

“To behold the splendor of Your might; to remove detestable idolatry from the earth, and false gods shall be utterly cut off. All the inhabitants of the world will recognize and know that to You every knee must bow and every tongue swear allegiance, and Hashem will be King over all the earth; on that day Hashem will be One, and His Name One.”

PART TEN:

REFLECTIONS AND CONTEMPLATIONS

Derived from Mei HaBe'er: Waters of the Well

A Study of the Verses of Parashas Ki Savo According to the Principles and Teachings of the Revealed Secret for study and contemplation. Shabbos Parashas Ki Savo is the Shabbos on which we draw close to the conclusion of the passing year and begin our extensive preparations for the new year that is approaching.

The Torah rebukes us with overt admonition arising from concealed love. Amid all the words of rebuke, the holy Torah presents us with a clear and unequivocal message, one that can grant us deeper understanding of all the teachings and principles of The Revealed Secret:

“All these curses will come upon you, pursue you, and overtake you until you are destroyed, because you did not listen to the voice of Hashem your God, to observe His commandments and statutes that He commanded you. They will remain upon you as a sign and a wonder, and upon your offspring forever. Because you did not serve Hashem your God with joy and gladness of heart when you had an abundance of everything. You will serve your enemies, whom Hashem will send against you, in hunger, thirst, nakedness, and lacking everything; and He will place an iron yoke upon your neck until He has destroyed you.”

Uman Rosh Hashanah

What Is It About? And Why?

(Devarim 28:45-48)

Most of the Torah commentators have already addressed this great and troubling question: What is so severe about failing to serve Hashem with joy? Why is it considered so serious that, as a result, Heaven protect us, all the terrible punishments written in this Torah scroll should come upon a person?

Within the pages of The Revealed Secret, you will come to understand that joy is an essential condition for drawing down all blessings, yeshuos, and deliverance.

This joy is not merely a matter of reward and punishment. Rather, it reflects the natural order through which Creation is governed, an order that the Creator of all worlds revealed to us in advance and embedded within both the spiritual and physical dimensions of Creation. When a person strengthens himself under every circumstance and in every situation, continuing to serve his Creator and Master and living his daily life with joy, he thereby opens before himself all the gates of yeshuah, deliverance, and blessing.

If, Heaven forbid, he surrenders to sorrow and suffering and allows himself to fall into worry, sadness, and depression, he thereby brings harm upon himself, Heaven forbid, closing before himself all the gates of blessing, yeshuah, and consolation.

It is truly awe-inspiring.

Remember this, and take it to heart!

Presented below are several passages concerning this fundamental subject: joy, hope, and positive thoughts arising from the power of clear emunah, strong and unwavering bitachon, and reliance upon the abundant compassion and kindness of the Creator, blessed is

Uman Rosh Hashanah

What Is It About? And Why?

His Name. These passages are taken from the pages of *The Revealed Secret*: Many of the sefarim that seek to clarify the nature and power of emunah and bitachon explain, with sound reasoning and understanding, that when a person stands on a very high level in his experience of bitachon, and especially when a prophetic promise from the Creator accompanies this and Governor of the universe, he may have the ability to bring about results that transcend all the laws of nature, without involving the ordinary avodah of natural hishtadlus at all. For a person who has attained such a level of emunah may rely exclusively upon the power of bitachon, even when he desires his affairs to be conducted miraculously and wondrously.

The authors of these sefarim further explain that, since bitachon is a quality containing many levels, each higher than the one before it, not every person is able or permitted to decide for himself that he has already attained a sufficiently high level to exempt himself entirely from natural hishtadlus and rely upon miraculous conduct, or to place himself in dangerous situations and the like.

The chapters of *The Revealed Secret* before you do not claim to bring you to that wondrous and perfect level of bitachon at which you would no longer need to engage in any form of natural hishtadlus, and everything in your life would be conducted solely through miracles.

On the contrary, the chapters of *The Revealed Secret* will demonstrate that every person, yes, you as well, dear reader, always possesses the ability to bring himself to a state of hope, through positive thoughts and feelings founded upon the firm foundation of absolute emunah and bitachon in the compassion of the Creator and Governor of the universe. Every person is continually charged

Uman Rosh Hashanah

What Is It About? And Why?

with the avodah of bringing himself to an increasingly higher and deeper level of positive thought concerning his future, until those thoughts further strengthen his feelings of emunah and bitachon.

Attaining this wondrous state will bring you to a feeling of joy and peace of mind. From there, you will continue, again and again, calmly and peacefully, to undertake every form of hishtadlus within your ability to advance your success in every area. Throughout the entire time that you are engaged in your hishtadlus, your thoughts will rest and rely, with joy and peace of mind, upon the compassion of the Creator and Governor of the universe. You will trust that He is indeed the One Who will bring blessing and success to all the work of your hands, enabling you to bring all your wishes and aspirations in every area from potential into reality.

To remove your concerns and demonstrate that the teachings contained in The Revealed Secret do not, Heaven forbid, contradict the fundamental principle of emunah in reward and punishment, I must first briefly summarize for you some of the teachings of the great leaders who lived during the past two thousand years. They, too, unquestionably believed wholeheartedly in our ancient tradition of emunah.

Nevertheless, they also spoke unequivocally on this subject.

In the Midrash Rabbah (Vayikra Rabbah 15:5):

Rabbi Eliezer and Rabbi Tanchum said in the name of Rabbi Yirmiyah concerning the verse.

(Tehillim 32:10), “Many are the sorrows of the wicked, but one who trusts in Hashem will be surrounded by kindness”: Even if he is wicked, if he trusts in Hashem, kindness will surround him!

Uman Rosh Hashanah

What Is It About? And Why?

The Ramban likewise wrote (in the work attributed to him, *Emunah U'Bitachon* 2:3): “David HaMelech says (*Tehillim* 37:3): ‘Trust in Hashem and do good.’ Even if you have no good deeds to your credit and you know yourself to be wicked, nevertheless, trust in Hashem! For He is the Master of compassion, and He will have compassion upon you.

“If a person is only on the level of one who ‘believes’ in Hashem, he may fear that his sins will cause him to forfeit Divine assistance. But one who is on the level of ‘trusting’ in Hashem does not fear that his sins will cause him to forfeit it.” Rabbeinu Yonah of Gerona also wrote explicitly and at length about this when explaining many of the principles of bitachon. The following is a summary of his words (from his commentary on *Mishlei* 3:26): Know that bitachon is clear emunah, for true bitachon contains no element of doubt. By way of illustration: Bitachon may be compared to a hired worker who trusts the king. He therefore labours before him with all his strength, with joy and gladness of heart, because of his great trust in the king and his knowledge that the king will pay his wages in full.

Therefore, one who trusts in the Creator, blessed is His Name, will strengthen himself and continue to trust sincerely even when numerous and severe troubles befall him, for his reward will be doubled and multiplied.

Beyond believing that his suffering serves to remove his sins and grant him a good reward in the eternal World, the person who possesses bitachon knows that his reward is also preserved for him to enjoy its fruits in this world. He therefore looks forward with hope to receiving the fruits of his deeds in this world as well.

For the person who possesses bitachon knows that those who are alive have been granted the ability to choose the proper path. He

Uman Rosh Hashanah

What Is It About? And Why?

therefore retains this hope for as long as he lives. Once he places his trust and hope in the Creator, blessed is His Name, then regardless of how much he may fear because of his sins, hope will nevertheless grow stronger within his heart. Therefore, his heart will not melt.

For the very anxiety that grips him is itself a sin against his soul. It creates a stumbling block, strengthens the enemy, and brings the trouble closer. But one who trusts in the Creator, blessed is His Name, will be protected from the trouble as a reward for his bitachon, even if the trouble would otherwise have deserved to come upon him.

Even if his sins are numerous and exceedingly great, he should nevertheless place his hope in the compassion of the Creator, blessed is His Name. For even if his sins have multiplied beyond measure, abundant redemption is still with Him!

Even when the trouble draws near, and he becomes afraid because of his sins, his fear must not equal his hope. His hope must grow stronger within his heart and become greater still, for the kindness of the Creator, blessed is His Name, is greater than every sin, and He has compassion upon everyone who humbles himself and seeks His mercy.

There you have it, dear reader. Even when you know the hidden recesses of your heart, and even when it is as clear to you as the sun that your deeds are still not what they should be, you nevertheless have the full power to make a firm decision: You will continue to cleave to your emunah and bitachon in the Creator and Governor of the universe, for He is compassionate and gracious, slow to anger and abundant in kindness.

Upon this foundation, you can continue strengthening your

Uman Rosh Hashanah

What Is It About? And Why?

thoughts and feelings in the conviction that all your wishes will be fulfilled for the good. Indeed, they will not disappoint you. They will surely come; they will not be delayed!

Similar are the words of one of the great Kabbalists of earlier generations, whose teachings shine like sapphires. Here are his precious words: The person who hopes always dwells in a state of joy, without sorrow. Even if he possesses only a few good deeds, he should not be ashamed!

“For there is hope for the poor.” Who is “the poor”? One who is poor in good deeds!

Nevertheless, he has hope, for the Creator, blessed is His Name, reveals Himself to him and removes all his transgressions from him.

For his hope is his purification, truly, “Mikveh Yisrael”! Through the power of hope, he stands upon such an exalted level that no trace or blemish is discernible upon him any longer: “If you have sinned, what have you accomplished against Him?” This is the secret of teshuvah: He actually returns to his Source.

Rabbi Moshe Chaim Luzzatto Based upon his words in Otzros HaRamchal, p. 246

These ideas are also expressed in the teachings of Rabbi Nachman, in his sefer Chayei Moharan (Avodas. Hashem 150; in the vowelized edition, 593). The following is a summary of his words there: He responded and said: “You are not permitted to give in to Hashem!” In Yiddish: “Me tor nit dem Eibershten nochgeben!”

That is to say: Even if a person initially experienced sorrow, suffering, and confusion, and his situation subsequently improved,

Uman Rosh Hashanah

What Is It About? And Why?

he might say: “Well, Hashem has already helped me and fulfilled my desire. There is no longer any reason to continue pleading.”

The truth, however, is that Hashem has not yet granted him the complete yeshuah. He must therefore continue hoping and repeatedly ask Him for much more, like a beloved child pleading before his father; he must increase his yearning and entreaties until Hashem helps him still further.

Certainly, great caution is required so that this persistence, continuing to hope and pray for the completion of the yeshuah, does not cause a person to fall into depression and sadness. He must continually strengthen himself to remain joyous at all times, even during periods of sorrow and distance, and even amid the full extent of a person’s distress in matters of avodas Hashem. Even if, in addition to this, he is experiencing other suffering caused by financial hardship and the like, he must nevertheless strengthen himself, remain exclusively joyful, and continually focus upon the good points that he can still find within himself.

A person must endeavour to bring himself joy at all times, with all his strength and by every possible means. Even when he is still experiencing severe anguish and hardship, both physically and spiritually, whether in matters relating to the sustenance of his soul or in matters relating to the sustenance of his body, he must nevertheless strengthen himself so that, again and again, he can always trust in Hashem, knowing that ultimately Hashem will certainly not abandon him, Heaven forbid.

Therefore, this very feeling of hope should certainly lead him to bring himself joy in every possible way. When his circumstances improve even slightly, and he merits some small yeshuah, he must certainly increase his joy all the more.

Uman Rosh Hashanah

What Is It About? And Why?

At the same time, however, he must also be careful not to imagine that he has already attained everything he needs, as though he lacks nothing and Hashem has already granted him his entire request. For in truth, an abundance of yeshuos remains with Hashem, and one must not give in to Him!

When the Light of Keter Is Revealed, Every Judgment Is Nullified. We must open gateways before you through which you will enter into several profound subjects.

People do not take care to open their eyes and see how many precious pearls are concealed in these places. If their eyes were opened, they would increase their courageous trust in the Creator, blessed is His Name. We must make known to you the greatness of the compassion that the Creator, blessed is His Name, has shown His creatures by revealing exalted mysteries to us.

Although the Heavenly Beis Din judges the people of the world and may be deserving of various punishments, those below possess the ability to transform all that judgment and punishment into good. This is the meaning of the verse, “The righteous one rules through the fear of God” (II Shmuel 23:3). Our Sages interpreted it: “Who rules over Me? The tzaddik, for I issue a decree, and he nullifies it” (Moed Katan 16b).

How does this occur?

Know that when there is a tzaddik in the world who is worthy of concentrating deeply during his tefillah and reaching, through his contemplation, as far as the World of Divine Will and Compassion, then even if a decree has been issued by the Heavenly Beis Din, when the tefillah of that tzaddik ascends to Keter, the gates of the

Uman Rosh Hashanah

What Is It About? And Why?

World of Compassion are opened. Once they are opened, all the judgments that were decreed are nullified, because the lights of compassion have appeared and all the sefiros have become filled with compassion. At that moment, there is nowhere among all the sefiros capable of sustaining judgment, nor is there any attribute capable of sustaining anger or wrath. For God is then manifest in joy and favour; every expression of anger has passed away, and all the forces of judgment have been transformed into compassion.

All this does not arise from a legal judgment, but from Divine favour and compassion. Although the people of the world may not be worthy of it, since that tzaddik caused the gates of compassion to be opened, God conducts Himself through the attribute of compassion rather than strict judgment. This is the meaning of: “I will be gracious to whomever I will be gracious”, even though he is not entitled to it according to judgment; “and I will have compassion upon whomever I will have compassion”, even though he was not found deserving through judgment.

For when the countenance of compassion shines forth from Keter, everything is transformed into compassion. When the gates of the World of Compassion are opened, that moment is called an *eis ratzon*, a time of Divine favour. This means that at that moment, all the worlds above and below are filled with kindness, compassion, and favour. There is then neither judgment nor punishment, not in the slightest measure.

When the Creator, blessed is His Name, was reconciled with Moshe and agreed to atone for the sins of Klal Yisrael, He gave Moshe the gift of being able to open the World of Compassion at a time of anger and transform every attribute of judgment into complete

Uman Rosh Hashanah

What Is It About? And Why?

compassion. He therefore entrusted him with the Thirteen Attributes of Compassion.

This is what our Sages, of blessed memory, said: “A covenant has been established concerning the Thirteen Attributes, guaranteeing that they will never return empty-handed” (Rosh Hashanah 17b). When they are invoked before Him, the attribute of judgment is transformed into compassion and He forgives their sins. As our Sages, of blessed memory, said: “This teaches that the Creator, blessed is His Name, wrapped Himself like a shaliach tzibbur, showed Moshe the order of prayer at Sinai, and said to him: ‘Whenever Klal Yisrael sins, let them perform this order before Me, and I will forgive their sins’” (ibid.).

One who understands what we have said will understand the depth of what our Sages revealed in this teaching.

Having placed this great principle into your hands, we must now inform you that when the time arrived for the Creator, blessed is His Name, to fulfil what He had told Avraham and redeem Klal Yisrael from Egypt, we were not worthy of redemption, as Yechezkel revealed concerning this secret (Yechezkel 20:9).

What did the Creator, blessed is His Name, do?

He saw that the appointed time had arrived, yet He also saw that Klal Yisrael was not worthy of redemption. The countenance of Keter, the World of Complete Compassion, was then revealed. All the sefiros and all the channels became filled with kindness and compassion, and every expression of anger passed away. For all

Uman Rosh Hashanah

What Is It About? And Why?

the sefiros stood in joy and gladness because the countenance of complete compassion had been revealed.

This is what the Creator, blessed is His Name, said to Moshe: “Thus shall you say to Bnei Yisrael: Ehyeh has sent me to you” (Shemos 3:14). This means that the World of Complete Compassion.

was revealed over all the sefiros. The Name Ehyeh shone forth, and the attribute of judgment was transformed into compassion. For this reason, you were redeemed.

You were not worthy of redemption because of your wrongful deeds. Rather, the appointed time had arrived and the countenance of compassion was revealed. Through the Name associated with compassion, Ehyeh, you were redeemed, even though you were not worthy of it. For this Name, Ehyeh, which represents the World of Compassion, bestows kindness, goodness, compassion, and grace beyond what strict judgment would allow, as it is stated: “I will be gracious to whomever I will be gracious” (Shemos 33:19).

This is the secret that the Creator, blessed is His Name, entrusted to Moshe at the redemption from Egypt. One who understands what we have explained in this gateway will increase his bitachon and joy. He will recognize the extent of the Creator’s compassion upon His creatures: He bestows goodness upon them and grants them grace and compassion through the revelation of the World of Compassion, even though they are not worthy.

Based upon the teachings of Rabbi Yosef ben Avraham Gikatilla in his sefer Shaarei Orah, Gate 10

Uman Rosh Hashanah

What Is It About? And Why?

Bitachon Purifies Like a Mikveh

The person who hopes always dwells in a state of joy, without sorrow. Even if he possesses only a few good deeds, he should not be ashamed!

“For there is hope for the poor.” Who is “the poor”? One who is poor in good deeds!

Nevertheless, he has hope, for the Creator, blessed is His Name, reveals Himself to him and removes all his transgressions from him.

For his hope is his purification, truly, “Mikveh Yisrael”! Through the power of hope, he stands upon such an exalted level that no trace or blemish is discernible upon him. “If you have sinned, what have you accomplished against Him?” (Iyov 35:6). This is the secret of teshuvah: He actually returns to his Source.

Based upon the teachings of Rabbi Moshe Chaim Luzzatto in his sefer Otzros HaRamchal, p. 246

The Person Who Trusts Is, As It Were, the One Who Directs

This is the meaning of the words of David HaMelech (Tehillim 121:5): “Hashem is your shadow at your right hand.” Just as the direction in which the shadow of an object leans is determined solely by the movement and direction of that object, so too, in precisely the same way, the Creator, blessed is His Name, as it were, conducts Himself by directing all the worlds according to the movements and direction of a person’s actions, and his thoughts as well. It is as though the Creator, blessed is His Name, says to every person:

Uman Rosh Hashanah

What Is It About? And Why?

“I am like your shadow!” Just as your shadow smiles at you when you smile at it, cries opposite you when you cry, and reflects either an angry or pleasant countenance when you show it such a face, so too, the Creator, blessed is His Name, conducts Himself toward you like a shadow: As you are toward Him, so He is toward you.

This is also stated explicitly in the Midrash: “The Creator, blessed is His Name, said to Moshe: ‘Tell. Klal Yisrael that My Name is Ehyeh Asher Ehyeh, “I will be as I will be.” What does Ehyeh Asher Ehyeh mean? As you are toward Me, so I will be toward you!’”

It is likewise written in the holy Zohar (Parashas Tetzaveh 184): “Come and see: The lower world. always stands ready to receive, while the Upper World grants to it only in accordance with the state in which it stands. If the lower world displays a radiant countenance from below, then likewise it is illuminated from Above. But if it stands below in sadness, it is given a corresponding response in the form of judgment. For the joy that a person awakens below draws after it additional joy from Above.”

Therefore, we find that at the time of the splitting of the Yam Suf, the Creator, blessed is His Name, said to Moshe (Shemos 14:15): “Why do you cry out to Me? Speak to Bnei Yisrael, and let them journey.” The Creator, blessed is His Name, was saying to Moshe: Know that the splitting of the sea now depends solely upon Bnei Yisrael. If they remain strong in emunah and bitachon and continue advancing toward the sea, their hearts secure and without fear because of their powerful trust that the sea will certainly split before them, they will thereby awaken a response from Above. A miracle will be performed for them, and the sea will indeed split before them.

This is also the meaning of Shlomo HaMelech’s words (Shir HaShirim 1:9): “I have compared you, My beloved, to My mare among Pharaoh’s

Uman Rosh Hashanah

What Is It About? And Why?

chariots.” This means that with the horses of Pharaoh’s chariots, the natural order of the world was reversed. Ordinarily, the rider directs the horse, but with Pharaoh and his army, the opposite occurred: The horse directed the rider, as our Sages, of blessed memory, expounded (Midrash Rabbah, Parashas Beshalach 23:14). “In the same way have I compared you, My beloved.”

For you, Bnei Yisrael, were also in precisely this relationship with Me. Although I am “the One Who rides upon the highest heavens,” nevertheless, as it were, you were the ones who directed Me; you guided Me. This is the secret of the verse (Devarim 33:26): “He rides upon the heavens through your assistance.” This is also the secret of what our Sages, of blessed memory, said (Menachos 64a): “Avodah is a need Above!”

Based upon the teachings of Rabbi Chaim of Volozhin in his sefer Nefesh HaChaim, Gate I, Chapter 9

Hisbodedus

Hisbodedus is an exalted practice, greater than everything else. This means that a person should set aside at least one hour, or more, to be alone, whether in a private room or in the field, and speak openly before the Creator, blessed is His Name. He should present his arguments and explanations with words of grace, appeasement, and conciliation, asking and pleading before the Creator, blessed is His Name, to draw him close and fulfil his wishes.

This tefillah and conversation should be conducted in the language that he ordinarily speaks, so that it will be easier for him to break open his heart.

Uman Rosh Hashanah

What Is It About? And Why?

During this time, he should speak of everything within his heart and relate it before the Creator, blessed is His Name, both his regret concerning the past and his requests for the future.

He should be extremely careful to practise this consistently every day, setting aside a designated hour. Throughout the remainder of the day, however, he should be exclusively joyous!

Although a broken heart is also exceedingly valuable, it should be limited to only one hour each day. A person should designate a particular hour of the day during which he breaks open his heart over everything he lacks. Throughout the entire remainder of the day, however, he must be exclusively joyous.

Rabbi Nachman of Breslov, based upon Likkutei Moharan II, Teachings 24-25

A person must compel himself to bring himself joy through every possible means, all so that he may merit becoming truly joyous.

If his mind is sometimes confused and he is unable to bring himself joy in any way, his advice is to act as though he were happy. Even if, at first, genuine joy is still absent from his heart, by behaving as though he were happy, he will eventually merit genuine joy.

This is very important advice: A person should act as though he were enthusiastic about the state he desires, and afterward he will merit attaining it in truth. Understand this well.

Rabbi Nachman of Breslov, based upon Sichos HaRan 74

Two Thoughts Cannot Occupy the Mind Simultaneously!

Let us proceed to several more helpful suggestions. Have you ever considered that, even when you are

in a bad mood, you possess the ability to change it in an instant? If, for example, you listen to soothing music or begin singing a song you love, your feelings will immediately begin to change.

Think about something beautiful. Think about a baby, or about something or someone you truly love.

Try to remain with that positive thought for as long as possible. Keep it in your mind for as long as you can. Prevent any other thought from entering your mind at that moment.

You will not require any additional proof; you will begin to feel better.

Prepare a list of “joyful thoughts” for yourself.

Try to ensure that these “joyful thoughts” are available to you whenever you need them. Include on your list anything that you feel immediately shifts and redirects your feelings for the better whenever you begin thinking about it.

Your list of “joyful thoughts” might include, for example, beautiful and pleasant memories; events in your life that brought you happiness and joy; amusing moments; magnificent sights from Creation; someone whose company you enjoy; music you especially love; or a spiritual experience that left a positive impression upon you.

As soon as you notice yourself falling into a low mood and discover

Uman Rosh Hashanah

What Is It About? And Why?

that you are beginning to experience anger, frustration, or another negative feeling, immediately turn to your list of “joyful thoughts.” Focus upon at least one of them, and you will see that it immediately begins working and changing your mood.

If you notice that the “joyful thought” upon which you chose to focus is not working sufficiently, immediately move on to another “joyful thought.”

Pay close attention to Rabbi Nachman’s remarkable words. Although these teachings were said primarily concerning the constant struggle within each of us between holy and pure thoughts and negative thoughts of impurity, you can certainly apply them to every other area in which you wish to succeed. In truth, you need only one or two moments to change the focus of your thoughts and redirect yourself, and your inner frequency, in a positive direction.

The general principle is that two thoughts can't occupy the mind simultaneously. Therefore, negative thoughts can easily be driven away through an approach of *shev v'al ta'aseh*, remaining passive and taking no direct action. This means that instead of thinking the negative thought, a person redirects his mind toward another thought concerning any subject or any of his activities and affairs. For it is impossible, under any circumstances, for two thoughts to occupy the mind simultaneously.

Therefore, there is no need whatsoever to wage war against the negative thoughts attempting to establish themselves within his mind. Nor should he shake his head from side to side in an attempt to drive those thoughts away, for this accomplishes nothing. On the contrary, it only causes them to grow stronger.

The only solution is to pay absolutely no attention to them! He

Uman Rosh Hashanah

What Is It About? And Why?

should continue attending to his various activities and directing his thoughts toward them. He must not be tempted, under any circumstances, to look back even for a moment to check whether the negative thoughts have already left him. Only by diverting his attention from them will all those negative thoughts depart.

Rabbi Nachman of Breslov, based upon Likkutei Moharan I, Teaching 233

Know that every day contains its own thought, speech, and action. The Creator, blessed is His Name, constricts Himself from the Infinite, without limit, until the central point of the World of Asiyah here upon the earth. He then arranges for every person the particular thought, speech, and action appropriate to that day, that individual, and that place.

Rabbi Nachman of Breslov, based upon Likkutei Moharan I, Teaching 54

Go to your work and to your business with joy

Therefore, human being, go to your work and to your business with joy, not with sadness and depression!

Rabbi Nachman of Breslov explains in several places in his teachings that this is called the rectification of conducting business with emunah. When you do not merit conducting your business with emunah, Heaven forbid, all your business affairs are conducted with feelings of sadness and depression. The verse is then fulfilled in you (Bereishis 3:17): “In sorrow shall you eat of it.”

Uman Rosh Hashanah

What Is It About? And Why?

This causes you to approach your business with difficulty and heaviness because you lack emunah that

the Creator and Governor of the universe is the One Who feeds and sustains you. On a deeper level, you lack emunah that spiritual processes are also taking place during your business dealings. In the terminology of the Kabbalists, these are called the elevation and refinement of spiritual sparks belonging to your neshamah.

While conducting business, you must strengthen your emunah that during your meetings with businesspeople, and while buying, selling, and the like, profound spiritual refinements are also taking place, beyond the matter of material success.

Within the business dealings of every person in the world, spiritual processes also take place within the person's soul through those very dealings. Everything in the world contains sparks of holiness and fragments of sacred letters. Their origin is referred to in the teachings of Kabbalah and so as Sheviras HaKeilim, the Shattering of the Vessels.

Everything in the world has a particular hour, occasion, and time when it must come to a particular person. At that moment, this person shares a common spiritual root with the sparks and fragments of letters contained within that object.

When this person and that object are brought together, and the person receives vitality from the object that has come to him, the letters contained within the object become incorporated into the person. In this way, they complete one another.

Rabbi Nachman of Breslov, based upon Likkutei Moharan I, Teaching 54:3

Uman Rosh Hashanah

What Is It About? And Why?

When you lack this emunah, all your work truly becomes burdensome and difficult, filled with sadness and depression. But when you possess complete emunah that the Creator and Governor of the universe is with you even while you conduct your business, and that even before you have achieved material and financial success, other spiritual processes are certainly taking place through you; you will merit reaching the state described by the verse: “Rejoice, Zevulun, in your going forth.” Even your “going forth” will then be accompanied by a feeling of joy.

Rabbi Nosson of Breslov observes that in the verse (Tehillim 81:3), “Raise a song and sound the drum, a sweet harp together with a lyre,” the initial Hebrew letters of the words “kinor na’im im nevel” “a sweet harp together with a lyre”, spell Kena’an.

In Lashon HaKodesh, the word Kena’an is also used as a term for a merchant.

At first glance, what connection is there between a merchant and “a sweet harp together with a lyre”?

Does a merchant hold a harp in his hands? Does he play a flute while conducting his business? And not merely a harp, but a “sweet harp”! How can the verse, “Raise a song and sound the drum,” be applied to business?

The explanation can be understood according to Rabbi Nachman’s teachings. The word “se’u” “raise” suggests masa, carrying, while “u’tenu” “and give” suggests matan, giving.

Together they form masa u’matan, business dealings.

Uman Rosh Hashanah

What Is It About? And Why?

In the eyes of a merchant who possesses emunah, conducting business is like singing and playing a drum. When he goes out to conduct his business, he walks, sings, makes music, and beats a drum. He believes that the Creator and Governor of the universe is the One Who feeds and sustains him.

He goes to his business and his work with joy, rather than with heaviness and sadness of spirit. He knows and believes that every time he goes out to his business, his work, and his commercial dealings, spiritual refinements connected to his neshamah are also taking place.

He loves to work and create. He loves performing every responsibility entrusted to him in his work at the office, or anywhere else he works. He loves going wherever he needs to go.

This is the secret of success in every area of life, for constant joy is conducive to success. We learn this from Yosef HaTzaddik, about whom it is written (Bereishis 39:2): “Hashem was with Yosef, and he was a successful man.” Yosef was always joyous, as our Sages relate. Through this power, he indeed remained successful at all times, against all odds.

The foundations of every person’s success

This is one of the foundations of every person’s success, regardless of the kind of work you perform, whether spiritual or physical. It makes no difference whether you are a teacher, an author of sefarim, or a sofer STaM, writing Sifrei Torah, Tefillin, and Mezuzos, or whether you earn your livelihood through real estate, work in

Uman Rosh Hashanah

What Is It About? And Why?

the diamond exchange, or trade stocks. It does not matter whether you are an employee or self-employed. The great wisdom applicable to all of these occupations is: Perform everything entrusted to you wholeheartedly, with gladness and generosity of spirit!

If you find that the income from your present occupation is insufficient and you wish to replace your job with something else, there is no problem. You are permitted to change your place of employment. Until you do so, however, as long as you continue working where you presently work, perform every responsibility entrusted to you wholeheartedly. Make use of every minute at work and perform your duties with joy and generosity of spirit.

Try to create an atmosphere of joy around yourself, as Yosef HaTzaddik did around the prison warden and his master. Do not, Heaven forbid, create an atmosphere of sadness, anger, and bitterness. You will then see that everyone around you will also benefit, and your supervisor will suddenly want to promote you to a better position. This is the secret of all your success.

Do whatever is required of you immediately. Do not postpone until another time what you are responsible for doing now. In this way, you will see great success, for everyone will recognize your willingness to perform your responsibilities with love.

If, Heaven forbid, you are negligent in your work, barely moving while at your workplace and failing to perform every responsibility immediately, energetically, and on time, if everything is instead accompanied by sadness, heaviness, excuses, and complaints, this will negatively affect everyone around you. You will then fail to succeed. You will immediately see the negative consequences in practice. No one will want to promote you, and this will cause you, Heaven forbid, to fall even more deeply into worry and sadness.

Uman Rosh Hashanah

What Is It About? And Why?

If you train yourself to do everything quickly and efficiently, you will draw toward yourself everything you require. If you need spiritual success in matters of “turning away from evil” or “doing good,” you will see yourself attaining it in your daily life. If money is what you presently require, you will draw money toward yourself. If you need to establish a particular connection with certain people, you will see that relationship form and become a reality. If you need a particular sefer, you will see that the sefer simply comes into your hands.

Everything you truly want, desire, and require will begin flowing toward you, literally entering your physical reality, with you and through you. All this occurs through that powerful and firmly established law that the Creator and Governor of the universe engraved within Creation when He first formed it.

Through this law, He established that you possess the ability to draw toward yourself whatever you desire when you act according to the instruments and laws that He established, created, and engraved for your benefit.

Remember! The Creator and Governor of the universe created within you a tremendous power of attraction. You possess the ability to draw almost anything toward yourself. Once you have clarified sufficiently what you truly desire and want, you become the possessor of a powerful force of attraction capable of drawing the things you desire toward yourself.

Everything you require will begin, each in its proper turn, to be drawn toward you through the force of attraction that you emit from your thoughts and desires. The more you practise this and begin seeing how the Creator and Governor of the universe conducts Himself toward you, the more your power of attraction will become

Uman Rosh Hashanah

What Is It About? And Why?

strengthened and intensified. For it will be augmented by the power of trust, emunah, and knowledge.

You can begin with nothing. Even out of nothingness, when no path is visible, your path will be paved before you!

Everything required here is you! What is needed is your ability to think about and feel things before they become a reality.

Reflect for a single moment, and you will discover that everything invented and created throughout human history began with a single thought. From that one strong and firmly established, dominant and continuous thought, a path was paved. Ultimately, through the hashgachah pratis of the Creator and Governor of the universe, the idea was translated from the hidden realm into revealed reality.

SECTION ELEVEN: **FINAL THOUGHTS**

Fortunate are you! How good is your portion, as you fulfill the will of the tzaddik!

“Remove Your Shoes from Your Feet, for the Place upon Which You Stand Is Holy Ground”

Listen, my friend: **Our holy Rebbe, Rebbe Nachman, in fulfillment of whose final instruction you are now standing beside his grave, is waiting and yearning to hear your voice in tefillah**, as you pour out your heart with pleas for mercy and supplications before He Who spoke and the world came into being...

Our Rebbe, Rebbe Nachman, promised to help everyone who comes to his grave and recites there the ten chapters of Tehillim known as:

Tikkun HaKlali, and gives a coin to tzedakah for the elevation of his neshamah...

With even greater strength and intensity, Rebbe Nachman said that he possesses the ability and power to help all those who come to his grave during the days of Erev Rosh Hashanah and Rosh Hashanah...

And now, at this very moment, you are standing beside his resting place... and during the days of Erev Rosh Hashanah and Rosh Hashanah...

By doing so, you are fulfilling his will and his heart's desire...

Uman Rosh Hashanah

What Is It About? And Why?

Fortunate are you! How good is your portion, as you fulfill the will of the tzaddik!...

You should know that Rebbe Nachman requested and told his disciples that even after his passing, when people come beside his grave and pour out their hearts there from their innermost depths:

It is as though he is standing in another room, hearing and listening to every word... every sigh... and every pain... that breaks forth and rises from the depths of the heart...

Therefore, do not fear and do not be dismayed...

Do not become confused by the fact that many thousands of our Jewish brethren are standing around you...

Believe that **Rebbe Nachman also has a multi-line telephone...**

Try with all your strength to narrow and focus your thoughts...

Concentrate all your abilities... **so that, with the greatest possible attentiveness, you will be able to tell Rebbe Nachman everything that has weighed upon your heart throughout the year...**

Uman Rosh Hashanah

What Is It About? And Why?

SECTION TWELVE:

LINKS

Resources for further study and inspiration

YouTube, in Yiddish and Hebrew

in preparation for the “Great Gathering” of tens of thousands of Jews during the days preceding Rosh Hashanah and the days of Rosh Hashanah in Uman, beside the holy tziyun of Rabbeinu, Rebbe Nachman of Breslov, zy” a, may his merit protect us and all of Klal Yisrael, amen.

YouTube, in Hebrew:

<https://www.youtube.com/playlist?list=PLB8TBTSP9vd2CilQ80MVP-MozjP6vNdAla>

YouTube, in Yiddish:

<https://www.youtube.com/watch?v=xNoVb1YbgTw&list=PLB8TBTSP-9vd2gV-V02EQq3tcrxZYk9OC1>

Words of encouragement to strengthen emunas chachamim, faith in the tzaddikim and Torah sages, to overcome all the obstacles:

<https://youtu.be/6asjS03B0iM?feature=shared>

Google Drive:

Uman Rosh Hashanah

What Is It About? And Why?

<https://bit.ly/4mKlqhe>

Box:

<https://bit.ly/4709ioV>

Preparation for all the days of travelling to and staying at the Great Gathering of tens of thousands of Jewish souls during Rosh Hashanah in Uman, even this year, while it is still a time of war.

Box:

<https://bit.ly/4mODRmk>

Google Drive:

<https://bit.ly/4mFm7t0>

Links containing many shiurim, both short and long, in Yiddish and Hebrew, in preparation for the Great Gathering of tens of thousands of Jewish souls in Uman, beside the tziyun of Rebbe Nachman of Breslov, for the days of Rosh Hashanah.

Box:

<https://bit.ly/4oVFwlo>

Google Drive:

<https://bit.ly/3UMF0nf>

The great spiritual distinction of residing in Eretz Yisrael

Uman Rosh Hashanah

What Is It About? And Why?

and the great spiritual distinction of travelling to Uman for Rosh Hashanah.

Box:

<https://bit.ly/4lRVbWC>

Google Drive:

<https://bit.ly/45QzHmN>

Short video shiurim in Yiddish and Hebrew, in preparation for the holy gathering beside the kever of Rabbeinu, Rebbe Nachman of Breslov, zy" a, in Uman during Rosh Hashanah.

Google Drive:

<https://katzr.net/9604f4>

Many talks and shiurim in Yiddish and Hebrew, in preparation for the holy gathering beside the kever of Rabbeinu, Rebbe Nachman of Breslov, zy" a, in Uman during Rosh Hashanah.

Box:

<https://katzr.net/59bd70>

Uman Rosh Hashanah

What Is It About? And Why?

Uman Rosh Hashanah

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Uman Rosh Hashanah

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**With blessings for a
kesivah vachasimah
tovah, and a year
of Geulah and
salvation!!!**

Reb Mota Frank