

# Rav Chaim Kramer speaks at Reb Noson ז"ל's Yartzeit

Lakewood, New York / Aseres beTeves 5777

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*We have today chiyus because of Reb Noson*

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Good evening. *Shalom aleichem*. Welcome to the *se'udah lechovod Reb Noson*.

As you know, *Reb Noson* was the *Rebbe's* greatest *talmid*. As you all heard, we have today *chiyus* because of *Reb Noson* and the reason is *pashut*. The *Rebbe* says in *Torah Vav*, the *tzaddik* is a *bechinas chama*. He's the sun. The *talmid* is a *bechinas levannah*. He's a moon. He reflects what the *Rebbi* taught.

Nobody, nobody, could look at the sun without becoming damaged. You could get blinded by it, color spots, who knows what's going to happen, but you cannot gaze directly at the sun to *mekabel* the light of the sun. You must have a *talmid*.

*L'ma'aseh*, the *Cheriner Rav* speaks about the Torah in *Likutey Moharan* "Rachamim Minhagein" (II, 7). He says there, the *Rebbe* says, there's a *bechinas ayei* and a *bechinas malei*. There's a *bechinas ben* and a *bechinas talmid*. The *Cheriner Rav* points out that, if you'll notice, throughout *Shas*, throughout the *rishonim* and *acharonim*, the Torah was handed down to us through *talmidim*. This one was a *talmid*. "*Hillel v'Shamai kiblu miShmaya v'Avtalyon*." *Rebi Yochanan ben Zakai* was *mekabel*. There was no father/son business. There was a *talmid* who received from the *Rebbe*.

*Reb Noson* was the one who became the *talmud muvhak* of the *Rebbe*. *Reb Noson* was the *talmid* who was *mekabel* from the *Rebbe*. *Reb Noson* was the *talmid* who took the *Rebbe's diburim*. He was able to take the light of the sun and filter it down so that each and every one of us, even us, could benefit from the *Rebbe's* light.

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*Without Reb Noson the Rebbe wouldn't exist*

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When I wrote *Through Fire and Water*, it was around 1990 -- I had a great time when I was writing it. I had a great time because I felt I was living with *Reb Noson* every moment. I mean, I had to type, I had to read the *sefarim*, I had to get it together, put it together, I lived with *Reb Noson* throughout those four months, three, four months that I wrote the book. I lived with him.

You would think that after you work, I write a book and you know what's going on, so that you can go ahead and say I have an idea who *Reb Noson* was. When I finished the book, I closed it and I said *Ribbono shel olam*, I have absolutely no idea who *Reb Noson* was, absolutely no idea. It's as if he didn't exist.

*Reb Noson* was *mevatel* himself completely to anything and everything the *Rebbe* said. Whatever it was the *Rebbe's da'as*, *Reb Noson* put himself into that situation, took the *Torah haKdoshah* as he heard it, as he understood it, and he lived that way according to what the *Rebbe* said -- it's like *Reb Noson* didn't exist.

And yet, without *Reb Noson* the *Rebbe* wouldn't exist; you wouldn't know about the *Rebbe*. It's not possible. *Reb Noson*, the *gadlus* of the *mentsch* - to be able to take such a giant who could be *masig* what the *Rebbe* is saying and put him into a body and say this is *Reb Noson* is *kem'at* not *shayach* to understand. I don't understand it and I wrote the book.

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*Breslov Chassidus in America 1958*

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I say this only because we should begin to understand how fortunate we are that we have heard of the *Rebbe*. When I got involved in Breslov it was 1958, and at that time there were very few people in America, probably in the whole world, that heard of *Rebbi Nachman*.

My grandfather learned in Kovno yeshiva. He was a very good man. At the end of his life he used to say *Tikkun HaKlali* every day. But at the beginning, when I got into Breslov, he wasn't that way. He was from Kovno, from the *litvaks*, from the *shtrenger litvaks*.

He found my *Tikkun HaKlali* and we davened in a *chushte shtiebel* with Polisher and *Hungerisher Yidden* in Boro Park, 52nd Street in Fort Hamilton Parkway. The *shtiebel* is still there. I went in there a little while ago. Beautiful little *shtiebel*, *chassidische Yidden*. My grandfather brings the *Tikkun HaKlali* and he asked if anyone knows what this is all about. Only the one who gave the *shi'ur* of *Mishnayos*, says this is the *Umaner Chassidim, tote Chassidim*. He couldn't say Breslov. It was the *Umaner Chassidim, tote chassidim*. (*Tote* means dead, *the dead chassidim*). You didn't hear of the *Rebbe*. Our answer to that was always better to have a dead *rebbe* who's alive than a live *rebbe* who's dead.

But *al kol panim*, there was nothing. There were no Breslov *Chassidus*.. You didn't hear about it, you didn't know about it, you didn't know what was going on.

Today, *Baruch Hashem*, I think the entire world knows about the *Rebbe*, *mamash* the entire world. Last year Bill de Blasio, the mayor of New York, spoke at the Agudah convention. At the Agudah convention, all the heavy hitters were sitting there on the dais. He gives a speech, eight and a half minutes, and at the end he says "and in conclusion I'm going to tell you a quote from *Rebbi Nachman* of Breslov". This is Bill de Blasio, an Italian mayor of New York.

*Al kol panim*, he knew about the *Rebbe*. He heard about the *Rebbe*. And there was a lot of clapping in the audience, not from the dais, but from the audience. The *Rebbe* is out in the world.

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*"Mir vet benken nach mir"*  
*"They'll want me very much"*

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How did the *Rebbe* get out in the world? The *Rebbe* said it. He said there will come a time *mir vet benken nach mir*, they'll want me, they'll want me very much.

When we were kids growing up, everyone despised Breslov. Now all over the world the *Rebbe* is there and people are asking for him. They're asking for him. What happened? How did this ever happen? In the early 1990s I sat next to a young American *ba'al teshuvah* coming back from Uman after Rosh Hashana. He says to me I don't know anything about the *Rebbe*, I mean, all I know is what I read about the *Rebbe* from 180 years ago. He said what do I know about the *Rebbe*. And I replied to him -- this is what we all have to understand.... the *ko'ach* of *Reb Noson*!

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*I can now touch base with the Rebbe*

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It's brought in *sefarim*, that on a person's *yahrtzeit*, the person goes up a *madreigah*. A *Tzaddik* can go up all the time; he keeps on going higher and higher. The *Rebbe* keeps on going higher and higher every single day, higher *madreigos*. The *Rebbe* in 1810 had 300 *chassidim* and on the Rosh Hashanah in Uman they say there was 600 people there - but a few hundred came from the surrounding area, from Uman itself, from the surroundings. So the *Rebbe* had 300 or 400 *chassidim*. Who heard of the *Rebbe* during his lifetime? Who heard of him? Who really had a *gefil* to come close to the *Rebbe*? Today you can be *masig* the *Rebbe*. You know why? Because the *Rebbe* keeps on going up and up and up. Therefore, the greater he is, the further he can go down and down and down until he reaches even your *madreigah*. That even I, where I am, I can feel the *Rebbe*. I can now touch base with the *Rebbe*.

But how can we really touch base with the *Rebbe*? How? Could you look at the sun, could you face the sun, could you gaze at it? No. You have to be able to see the sun through a filter. Special glasses. You can see the reflection on the moon but you cannot gaze at the sun. We have the fortune of having heard of *Reb Noson*. *Reb Noson* was able to take the *Rebbe's diburim*, take the *Rebbe's Toros* and bring them down to us so that we can understand.

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*“The Exchanged Children, the story of Am Yisrael*

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The *Rebbe* told a beautiful story, the Exchanged Children, (Bonim *sheNechlafu*). Anyone remember the story? Yeah? No? We're not going to tell the whole story; it's a long story. The *Rebbe* tells a story of a midwife who exchanged a prince and a slave at birth to see what happens. The *Rebbe* tells a story what happened to them during their lifetime and how in the end everything reverted back; the prince became the prince, , and the slave became the slave.

It's a long story, but the *Rebbe* told it. What does it mean to us? Along comes *Reb Noson* and he says well, this is the story of *Am Yisrael*, of *Yitzchak* and *Yishmael*. Here's the *ben hagvirah*, the prince *Yitzchak*, and here is the slave Hagar, Hagar's son, *Yishmael*. Who is fighting for supremacy over the entire world? It's *Yishmael*.

Came a generation later, there was *Yaakov* and *Esav*. Who's fighting for supremacy? Edom, *Esav* is fighting for supremacy. *Yaakov* is kicked around wherever he goes. That's the way *Reb Noson* starts his commentary on the story. What could you do with that commentary? And *Reb Noson* realizes it can only feel good that you're a *Yid* that eventually you'll make it to the top, eventually you'll be okay.

What do you do until then? So along comes *Reb Noson* and adds a *pshat* that's absolutely *moradig*. There's a prince; that's your *neshamah*. There's a slave; that's your body. Your body is supposed to be the slave to your soul. Is it? And then the story continues what happens to body and soul and that's the story of our lives.

Which *midah ra* do I have to fight today, is it *ka'as*, is it *ga'avah*? Whatever's going on in my life is the story of the exchanged children. Would we understand it without *Reb Noson*? No. And the same thing is you look into every *torah* in *Likutey Maran* and you look at what *Reb Noson* writes into *Likutey Halachos*. All of a sudden the light opens up and the Torah of the *Rebbe* becomes alive, because *Reb Noson* was there to bring us the *Rebbe's* light.

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### *A Brachah or Torah?*

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It was 1808, the *Rebbe* was on his way to Lemberg. He was ill, he was going to see the doctors in Lemberg aside from all the *inyanim* that he had and *Reb Noson* was *melaveh* him a little bit on the *derecho*. The *Yemey Moranat* tells a story how it happened.

The *Rebbe* stayed overnight in a certain city and then he left very early the next morning without telling anyone he was leaving. *Reb Noson*, *Reb Naftoli*, they ran after the *Rebbe* and they caught up with him by a certain bridge. He describes the bridge, everything happening there. The *Rebbe* seemed very happy to see them and he spoke to them and then the *Rebbe* says to *Reb Noson* what would you want; do you want me to give you a *brachah* or you want me to say Torah?

Today we know everyone goes travelling to all the *tzaddikim*. What do you want? Everyone wants a *brachah*. A *brachah*, a *brachah*. I need money, I need *panassah*, I need a *shidduch*, I need health, I need this. Everyone wants. *Reb Noson's* immediate

response was Torah. Tell us Torah. A brachah you'll give us when you come back healthy. You'll give us the *brachah* then.

*Reb Noson* said if I didn't hear that Torah from the *Rebbe* at that moment I would never hear it again. It was Torah. It was the teachings of the *Rebbe* that *Reb Noson* could take and therefore transmit it further to us. We, who are sitting here, *es asher yeshnu po v'es she'enenu po*, the ko'ach of Reb Noson was to see to the future what could I bring of the *Rebbe* that could bring a person back to Hashem, to be mekarev Klal Yisrael to the Eibishter.

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*And we see it happening today!*

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And we see it happening today. Anyone who was here -- anyone here who was in Uman Rosh Hashanah sees the motley crew that gathers there, all the different people that come, whether it's *gur chassidish* or *gur anti-chassidish* or whether it's *frum* or not *frum*, whether you're normal or you're crazy, you're on drugs, you're on liqueur, you're on whatever it is, the high that goes on in Uman is a real high. Some of the avenues travelled to get there are not so kosher but the high is a high.

What are we doing there? I mean, it's not like you're in Orlando where you can go and enjoy Disney or Universal or whatever? You're in Uman. There's nothing there. There's nothing there. And yet, this year there were some 60,000 people. But who started the kibbutz in Uman? It was Reb Noson. Reb Noson started it after the *Rebbe* was *niftar*. He said the *Rebbe* spoke about coming to me Rosh Hashanah, but the *Rebbe* was *niftar*. That means we have to go after the *Rebbe* was *niftar*.

We have to go after the *Rebbe*, so we have to go. *Reb Noson* started it. Look what it is today. Look what it is today. People from all over the world come. *B'emes*, there was a *Gerrer chassid*, I heard the story just a few weeks ago in *Yerushalayim*, a *Gerrer chassid* who was *nispalei*, how can all these people go to Uman, what goes on there. So he decided to go to Uman on Rosh Hashanah. He came back. They asked him what do you see there. He said it was the only place in the world that I ever heard the people scream out "*Avinu Malkeinu hachzireinu bishuvah shleimah lefanecha*," louder and clearer than they said "*Avinu Malkeinu kasveinu b'sefer parnassah v'chalkalah*." It was the only place in the world I heard something like that.

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*‘Ko'ach Hamedameh ‘*  
*Today the whole world is imaginary*

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People today, people in today's generation who are so fogged out -- the *Rebbe* says at the end of *Torah Chaf-Hei*, says there are seven *sheimos* to the *yetzer hara*, the Gemara in Sukkah, *ra, michshal, even, tzefoni* and so on. The *Rebbe* says today we have to call the *yetzer hara* a new name. We have to call it the *ko'ach hamedameh*, the imagination of a person.

Today the whole world is imaginary. Nobody knows what they're saying, nobody knows what they're doing. Everybody is out there fighting for something. I'm going to be rich one day and I'm going to have this one day and I'm going to have that. There's no stability in the world. You want to have this. ISIS running around the world killing people. That's fine, doesn't bother me, I'm living in this world, I'm living in this dream world with money in this way and money that way and nobody has it at the end of the day anyway. You always hear the advertisements "how much is the debt killing you", credit cards, getting rid of them, etc. The whole world imaginary. I can do it. Instant money, right?

*Reb Noson* explains that the *ko'ach hamedameh* is the greatest power in the physical world. Jules Verne, wrote a book *Twenty Thousand Leagues Under the Sea*. *Twenty Thousand Leagues*. It was in the 1880's, he writes about a submarine. It was an imagination, didn't exist.

Today, we all use that same imagination and we go beyond anything that we want and we can dream up anything. It's a power. You really can't do it. You really can't. But your imagination allows you to think and dream and daydream and night dream and whatever you want with all these different *inyanim*.

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*Pure seichel is far beyond your imagination*

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On the other hand, *Reb Noson* says that the *ko'ach hamedameh* is the lowest level of the *seichel*, of the *ruchniyusdige* world. The lowest level is only your imagination. Pure *seichel* is far beyond anything your imagination can do. Pure

*seichel* tells you what you can do, what you can't do, how you can work and so on.

The *ko'ach* that Reb Noson is telling us is that we have all those powers of *seichel*, of *ko'ach hamedameh*. All the powers in the world are as vested in us. We could accomplish incredible things. *L'mashal*, the Rebbe says that *l'hamshich shalom b'olam*, something that is very necessary today, in order to bring peace to the world you have to *ma'aleh* the *kavod Hashem l'shorsho*, *d'hainu l'yirah*, Torah 14, Likutey Moharan.

Could we really do that? Could we really elevate the *ko'ach*, the *kavod* of Hashem? What do we do? In *shul* we have petty *machlokes* in between us. Do you ever see a *shul* without an argument? Do you ever see a *shul* that nobody disagrees? Never happened. From *bri'as ha'olam* it still hasn't happened. It's the way it is. There's a *ko'ach*. How do you -- how do you *ma'aleh* the *kavod Hashem*?

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### *Mekarev people to Hashem through Ko'ach haTorah*

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The Rebbe says you're *mekarev* people to Hashem. To be *mekarev* people to Hashem you have to do it through the *ko'ach haTorah*, through the *ko'ach haTorah*. Do you see that happening? Do you see it happening in the world? I don't. I don't see it happening.

But I know it is happening and I know it can happen even further, because the *ko'ach* of the Rebbe is so great. He teaches us that each and every individual has the power to *mekarev* the world to Hashem

The Rebbe explains how. He says there in that lesson in Likutey Moharan that there are 600,000 *osiyos* in the Torah and there are 600,000 *neshamos*. Those are root *neshamos*, and there are more, but they are all *netzotzos* from the *neshamos*. There are 600,000 letters, 600,000 *neshamos*. The Rebbe says when you learn Torah the right way, *lishma*, with *emes*, not for your own *kavod* but for the *kavod Hashem*, when you do that you're *me'orer* the *shoresh* of your *neshamah*, you're *me'orer* the *shoresh* of the *os haTorah* that your *neshamah* is *shayach* to and therefore you can *mekarev* everybody who is connected to your *shoresh*.

So simple. All you got to do, what the Rebbe says, is your job. That's all you've got to do; do the best you can. That's what the Rebbe teaches.



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*Nobody brings this out to light more than Reb Noson*

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Nobody brings this out to light more than *Reb Noson*. In every part of *Likutey Halachos*. In *Likutey Halachos Reb Noson* goes on and on from different *inyanim*, Take any kind of subject, take Torah, I'm learning now *Matanah Halachah Hei, Reb Noson's* talking about the *torah* of *na'aseh v'nishma, Torah Chaf Beis*, but he says everything is *na'aseh*, we have to do, that's learning Torah, and then there's *nishma* which is *tefillah, daven, have hisbodedus*.

We say in *Shemoneh Esrei* every day "*Hashem sefosai tiftach*," *Hashem* open my lips. What are you saying? Says *Reb Noson*, "*Hashem sefosai tiftach*" means *Hashem*, You know that whatever I'm going to *daven* for I don't really know what I'm saying, I'm going to try, I have the whole *Shemoneh Esrei* before me, I'm going to try, but I don't really know, so I'm asking You to open my lips with the words that You know I could say best so I can really *po'el* with my *tefillah*, I can really accomplish with my *tefillah*.

Just one simple sentence "*Hashem sefosai tiftach*," which the *ARI Z"L* says in the *kavanos* is the *klaliyos* of the whole *Shemoneh Esrei*. "*Hashem sefosai tiftach*," *Hashem* open my lips so that I can have *tefillas Hashem*, I can come to a level where You are *davening* within me.

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*Every person could become the vehicle for Hashem*

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*Reb Noson* says every person could get to that level. Every person could become the vehicle where *Hashem* is going to *daven* through you to help you bring out the *yeshu'ah* that you need. Isn't that amazing? Isn't it *moredig* that you could be the vehicle for Hashem to *daven*, to bring out the words the way you need it. Who can say things like this if not *Reb Noson*? This is the *ko'ach* of *Reb Noson*.

*Reb Noson* drilled it into us time and time again. He said "*meig zain afilu der engster ba'al aveirah*", the person is the worst *ba'al aveirah* in the world, *abi er vert*

*tzich halten mit de Rebbe*, if he holds onto the *Rebbe's* teachings, *er vert avade haben a tikkun*, the *Rebbe* will *mesaken* him.

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*Will Uman really help me*

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I had a *ma'aseh* with a guy. It took a few years to try and get him to Uman. It was very hard. He was here in Deal in the *kehillah*, he was an important guy in the *kehillah* and when they heard he was going to Uman the whole *kehillah* went up against him and it was very hard. It took him a couple of more years to finally get him to come to Uman.

He said to me once, he says will it really help me and he starting telling me some of the things he did. These were not simple things. He says what does the *Rebbe* say? I said to him the *Rebbe* says, and this is important for all of us to know, you go to the *tzi'on*, *Reb Noson* writes in the *Chayei Moharan*, you go to the *tzi'on*, you say the 10 *kapitlach*, you give a *pruta* for *tzedakah*, the *Rebbe* promises *ich vel mich leigen in der leng in der breit*, I'll spread myself out, I should extend myself the length and breadth of creation to take the person out of *Gehinnom*. That part everybody knows. Everybody knows that part. What they don't know is what the *Rebbe* said right after that. "*Levad shelo yashuv le'ivalto*," he shouldn't go back to his foolish ways.

So he said you just stopped me from going to Uman. He said I can't go. How can I promise you I'll never go back to this? So I asked him, "do you fast on Yom Kippur?" He answered "Of course". I asked him "Do you confess on Yom Kippur?" Yes. "You intend to sin right after Yom Kippur"? No. "If it happens, it happens. It's the same thing with the *tzi'on*. It will work. The *Rebbe* will take you out".

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*You want to be in the front or end of the line*

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Then I had a relationship with another guy who was not *frum* but I got him to come to Uman to say the 10 *kapitlach*. One time I was in his office in Manhattan and I'm asking him for money for the *mosed*, give *tzedakah*. We're talking back and forth. He answers "I don't have right now. Right now, I don't have checks. But anyway,

what do I have to bother giving you *tzedakah* for? I was at the *tzi'on*, I have a promise from *Rebbi Nachman*, why do I have to give you any money?" That's what he said.

I said to him "listen, the *Rebbe* made a promise and the *Rebbe* will fulfill this promise. But the *Rebbe* didn't say when. The *Rebbe* did not say *when* he'll come and take you out of *Gehinnom*. You want to be in the front of the line or you want to be at the end of the line"? He wrote out a check.

How would we know all this if it wasn't for *Reb Noson* to record and bring it down. *Reb Noson* writes in the letters, in his *The Collected Letters*, he said "*amad b'makom she'omad nichnas l'makom shenikhnas*," he says even I don't know how far reaching it is to go to the *Rebbe's tzi'on*. That's what *Reb Noson* wrote. And yet 60,000 people made it Rosh Hashanah.

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*Reb Noson stood like a girder of steel.  
He strengthened everybody.*

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Where does this come from? One man, from *Reb Noson*, who stood like a girder of steel. He strengthened everybody who came to him, know it's going to happen, we have, *baruch Hashem, zakein shebizkeinim sova v'atika l'atik shebe'atik*, we have somebody to rely on. *Reb Noson* is there at every one of our steps to be able to help us go further and support us.

Before he passed away *Reb Noson* repeated the words "*chanun hamarbeh lislo'ach*." You say it in *davening*, right? "*Chanun hamarbeh lislo'ach*," and he repeated it a number of times. *Rav Avraham be'Rav Nachman* writes why? Because "*chanun hamarbeh lislo'ach*" is the *gematri'a* of 500, same as the name as *Reb Noson*. *Reb Noson's inyun* was to bring to people the greatness of *Hashem*, how *Hashem* is full of *rachamim* and *Hashem* wants you and *Hashem* loves you and *Hashem* wants to bring you closer, *Hashem* wants you to be with Him. *Hashem* will forgive anything and everything you've ever done just turn to Him honestly, sincerely.

*Reb Noson* teaches us that. *Reb Noson* drove into us the greatness of *Hashem*, the *chasdei Hashem* that we have. It's *Reb Noson* that makes our connection to *Hashem* real.

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*Reb Shmuel Shapiro ז"ל*

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Reb Shmuel Shapiro z"l said to me once, he said you'll notice that the Breslover *chassidim* who are really solid Breslover *chassidim* was because they studied *Reb Noson's sefarim*. Rav Avraham b'Rav Nachman brings that in the *hakdamah* to the *Biur HaLikutim*. Reb Shmuel was telling me that the people that he saw, he saw giants from the generation before him, that they held onto the *Rebbe*, they held onto *Yiddishkeit*, they held onto *Hashem* because of what *Reb Noson* writes.

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*Everyone should try and learn Reb Noson's sefer  
every single day*

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Therefore, I'm going to make a couple of suggestions, nobody has to follow. Doesn't matter to me. I do my job, you do your job. Everyone should try and learn *Reb Noson's sefer* every single day, whether it's *Likutey Tefillos* which are the heartfelt *tefillos* of *Reb Noson* on every lesson in *Likutey Maharash* [or], sometimes [from] *Sichos Haran*, where *Reb Noson* pours out his heart before *Hashem* and he brings you close to *Hashem* and you wonder how *Reb Noson* knew what I needed, how was he praying for what I needed?

I had a someone from Toronto tell me that he was a *talmid* in Telz under the *mashgi'ach* who was Rav Stein. During the war Rav Stein ran away to Tashkent. The only *sefer* he had was *Likutey Tefillos*. He was a *Litvak*. He said he couldn't understand how *Reb Noson* knew how to write all the *tefillos* for what he needed.

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*What Reb Noson wrote is enough to be mechayeh  
every single soul on this planet*

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The *ko'ach* of *Reb Noson* in *Likutey Tefillos*, to say it *Reb Noson* said that there are people who got to *Gan Eden* already because of my *tefillos*. Imagine that. They got to *Gan Eden* because of *Reb Noson's tefillos*. Can you imagine that *Reb Noson* knew who got to *Gan Eden* because of his *tefillos*? He knew what was going on in heaven, he knew these people, he knew what was going on there. There are all the other *sefarim* of *Reb Noson* that he wrote, *Shevachey V'Sichos HaRan*, *Chayey*

*Moharan, Yemey Moharnat, Alim L'Trufah, Likutey Etzos, Kitzur Likutey Moharan.*

What Reb Noson wrote is enough to be mechayeh every single soul on this planet. B'frat u'b'frat, if we start talking about his *Likutey Halachos*. When we start saying *Likutey Halachos*, learning *Likutey Halachos*, we see what Reb Noson has. I'm sure everyone here eats *cholent* on *Shabbos*. Yeah? You all eat *cholent* on *Shabbos*? There is no better tasting cholent than Likutey Halachos. There's nothing better than that.

Reb Noson takes everything, *Tanach*, *Mishnah*, *Gemara*, *Midrash*, *Zohar*, *Kisvei ARI*, other *sefarim*, and he mixes it together to the point that you have trouble discerning which are the ingredients because the *cholent* is so tasty. Look what he's telling me. Look what he's saying to me. whatever. It's an incredible *cholent*, *Likutey Halachos*. Reb Noson is telling us how we can come close to *Hashem* from every single item.

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*This rabbi says, "I don't like these Breslover guys who leave their families alone for Rosh Hashana"*

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The first thing I'm going to suggest is **every day make a seder with a Breslover sefer** especially one that was written by Reb Noson. Even the *Likutey Moharan* was written by Reb Noson. Make a *seder*. Find out how close you can come to *Hashem*.

**I'll tell a little story here.** I was in Boca Raton for a *Shabbos* many years back. Boca Raton is a city in Florida if anyone doesn't know about it. I was down there by one of the guys who was by us in Uman for Rosh Hashanah, he invited me down there. He had six couples over for the *Shabbos* morning meal, six couples.

One of them was the assistant rabbi of the Boca Raton synagogue, a Yid from South Africa who knew how to learn. We washed for *Hamotzi*, we sit down, and this rabbi, the first thing he says, "I don't like these Breslover guys who leave their families all alone for Rosh Hashanah and they travel to Uman. I don't like them. It's not right".

Now, you have to imagine, sometimes you can go one on one with a guy, you can fight him and tear him apart. But you can't do that when you have six couples, the guys with the wives who *bichlal* don't have any idea what's going on. So you have

to present him an answer that is really an answer to whatever he asked and it's respectable and yet it makes him look like an idiot.

So how can you say something like that when this is the facts? That's what happened. He comes back with another challenge, then he came back with another challenge and another challenge and this went on for two and a half hours. Two and a half hours -- I mean, it was a nice meal but challenge after challenge after challenge and, *Baruch Hashem*. Anyway, *b'kitzur*, at the end of the two-and-a-half hours or so I said to him "all right, you have challenged me for two-and-a-half hours; I'm going to throw out a challenge to you. Here's my challenge. Take any five *musar sefarim* you want, Chafetz Chaim, Chabad, Tanya, the *Mesillas Yeshorim*, *Menoros Hamaor*, the *Ramchal*. Take anything you want, any five *musar sefarim*. I want you to learn five minutes a day *musar* from each of these *sefarim*. Then I want you to take any Rebbi Nachman book. I don't care which one, any *sefer* Breslov, and learn five minutes from Breslov too. I'm telling you right now, every *sefer* that was ever written, screams out *Hashem Echad*. Every *sefer* is there to bring you close to *Hashem*. Every *sefer* therefore screams out *Hashem Echad*. I guarantee you at the end of a month, just do it for a month, five minutes of each of the other five *sefarim* and five minutes of Rebbi. I guarantee you at the end of the month, you're going to tell me that the *sefer* that screams out loudest and clearest *Hashem Echad* is Breslov. I guarantee that." He challenged me, I challenged him.

A few weeks later, I'm back in *Eretz Yisroel* and I get an email from my host. He says "you remember that Litvak rabbi, who challenged you at the table? I want you to know, yesterday, *shalosh seudos*, he gave his shiur in *Likutey Moharan*." That was the first. A few weeks after that, I was back in America, and he calls me up and asks "how do I register to get to the Ritz-Carlton in Uman for Rosh Hashanah". He came; he was there.

This is what the *koach* of Rav Noson is. Rav Noson is the *modiya* that the whole world is only about *Hashem* and you -- you -- whoever you are, can come close to *Hashem*.

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*"Through Fire and Water", the life of Rav Noson*

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*Baruch Hashem*, we have the book *Through Fire and Water*, which is the life of Rav Noson. The last page in the book tells the story. Rav Noson was *niftar* Friday

afternoon an hour before Shabbos. There was no cellphone. There were no telegraphs, at least not in Russia at that time, for anyone to tell anyone elsewhere that Rav Noson was *niftar*.

Shabbos, *Reb Naftali*, who was in Uman, a day-and-a-half travel away, said Rav Noson was *niftar*. How do you know? Because I had a dream and I saw Rav Noson. Rav Noson was running and I asked him "Rav Noson, *vi loifsta*, where you running"? Rav Noson answered "*ich? Gleich tzum Rebbin*, I'm running straight to the Rebbe". That was Rav Noson. He was connected to the Rebbe all the way through.

We too could connect with the Rebbe. We can be connected to Rav Noson. We put out the book *Through Fire and Water*. It's in English. It's in Hebrew. It's in Spanish. It's in French. It may soon be going into Russian.

We do have now *Through Fire and Water* in Yiddish for those who can read Yiddish and speak Yiddish. It's a question that we now have to address Williamsburg and Monroe and a lot of other places like that to get them all involved with the Rebbe. There they don't speak English, but they speak Yiddish. We are about to produce *Through Fire and Water* in Yiddish.

The idea is if anyone wants to be part of Rav Noson, wants a *cheilik* in Rav Noson, and realize that Rav Noson's power can be *mekarev* Williamsburg and Monroe and other places like that. Where Rav Noson could be *mekarev* and spread out his wings to many other parts of the world to bring people close to *Hashem*. You want to be part of it. We have dedication opportunities, \$3,600 a front page, \$1,000 or so in the back page. A little bit less, if you don't have, \$500. Become part of Rav Noson. You are taking part of Rav Noson's life, and you are joining him to be able to spread the Rebbe's teachings throughout the entire world. That's the first thing.

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*Likutey Halachos, is the most delicious cholent*

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The second thing is we have now begun our project *Likutey Halachos*. *Likutey Halachos*, we said is the most delicious *cholent* and it's *kollel* everything, all over, everything it has. Anyone who knows about *Likutey Halachos*, you can read it. If you read *Likutey Halachos* you'll be able to see things that are amazing. Yet, if you know how *Likutey Halachos* is structured, you know that Rav Noson just puts everything

together without explaining all the connections. It can come through a paragraph or two or three, and then it will say *vezeh bechinas Chanukah* and it will go on to paragraph four without touching on Chanukah and a page or two later, he will bring in Chanukah and he will start explaining what Chanukah.

What's the connection between everything that goes on in *Likutey Halachos*?  
We are doing that. We are showing the connection where it needs explanation. Where Rav Noson quotes the *kabbalah "kemuvah"*. He uses the word "*kemuvah*". That's all *kabbalah*. But what does that mean to me? How do you know what it says, where it says everything? Rav Noson explains every single thing - without explaining it.

We have undertaken to bring out *Likutey Halachos* first in Hebrew and *im yirtzeh Hashem* once we get the template down for the Hebrew version of *Likutey Halachos*, we will begin with the English version. *Be'eizer Hashem*, from there we'll go on to many other languages.

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*Each and every one of us can be a part of actually  
changing the world*

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Point is, each and every one of us can now be a part of Rav Noson. Each and every one of us can now take Rav Noson home with you. He can be with you 24/7. The *zchus* that you will have by giving Rav Noson the platform, having Rav Noson out there that you can relate to him, that anyone could understand it, means that you're on Rav Noson's list 24/7.

You can be a part of actually changing the world.

May Hashem bless us that we merit to undertake to be part of it, to become part of what the Rebbe's *mentchen* are and the Rebbe will therefore bring us to the front of the line; not make us wait until he brings us out. You'll be on Rav Noson's list. The *Eibishter zol helfen* that in the *zchus* of Rav Noson, we should be *zoche* to see the *goel tzedek* and the *binyan Yerushalayim* and the *kibbutz galuyos amen v'amen*.