

אמן, אמן, רבי נחמן רצש השנה



THE GREATNESS OF HIS ROSHASHANAH

THE GREATNESS OF HIS PERCEPTIONS

I was told that the Rebbe said, "I personally have nothing to do in this world at all. For myself, there is nothing that I need to do. Rather, I have come to this world to bring Jewish souls closer to God, but I can only do this for one who comes to me and tells me of his shortcomings. Such a person I can rectify."

I heard that while talking in Lipovec with some of his followers there, he said, "What kind of repentance can you already do? Are your entire lives and the strength of all of you put together able to rectify one single blemish that you have done? I, though, am able to repent on your behalf, and I have the capability to rectify everything—everything that you have damaged till this very day. The main thing is that henceforth you do not repeat your behavior. And even regarding henceforth, I am not concerned about unintentional sins. The main thing is that at least you guard yourselves from intentional sins."

The Rebbe once said, "I used to think that it was my evil inclination telling me that there is no one who can guide the youths as well as I can. Now, though, I know for sure that I am the singular leader of the generation, and there is no leader like me."

The Rebbe said, "I am a river that cleanses all impurities."

The Rebbe said, "The entire world needs me. Not only you, who know yourselves how much you need me, but even all the Tzaddikim need me, for they too need to repent. And even the gentiles need me, but sufficient for a servant to be like his Master."

I heard the Rebbe say in Lipovec, "I am an amazing person, and my soul is great wonder."

He explicitly said, "Every single practice and conduct that I instruct doing has healing powers, and is rectifying and beneficial for the past, for the future, for after departing from this world, for the Messianic era, for the revival of the dead, and for the Ultimate Future."

Everything the Rebbe instructed doing, even if it seemed to be something easy and simple, was extremely difficult for a



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*It's great to say and sing
Na Na'h Na'hma Na'hman Meuman*

person to do. All types of difficulties arose, and countless obstacles appeared, even though the act itself was so simple. Had the Rebbe not instructed doing it, but a person would have wanted to do it himself, it would have been very easy to do, but the fact that the Rebbe instructed doing it made it extremely difficult to do. Nevertheless, his followers always fulfilled his instructions, knowing that his instructions were extremely difficult to fulfill. They forced themselves with all their strength to follow his instructions to the letter, beseeching and begging God to help them carry out his holy practices, and God indeed helped them.

I heard directly from the Rebbe's holy mouth as follows: "Whatever I instruct doing is extremely difficult to carry out." Anyone who merited coming close to him experienced this to some extent. As for the Rebbe himself, he never had any rest his entire life, not even for a moment. He was constantly fighting God's battles, every second of the day. It would be impossible to expound upon this for several reasons, and this was the cause of the great opposition to him. Nevertheless, God was always with him, and he merited progressing every day and every moment to such exalted levels of spiritual perceptions that had never been seen before.

Even today, all types of difficulties stand in the way of studying his holy books. Even one who has merited knowing of the Rebbe and wants to study them faces many obstacles and great difficulties, as can be experienced firsthand. And still, the light remains hidden and concealed.

"My veering from evil is amazingly unique," the Rebbe said. "My doing good is also amazing, for I indeed do a lot of good, and my Torah lessons have a great influence on the world, for all Divine beneficence is drawn into the world through my lessons." He once told someone, "What is your business? If you deal in wheat, even that is drawn into the world through my lesson."

Another time he said, "I have great pity on two groups of people: on those people who have the opportunity to become my followers but do not do so, and on my followers who do not follow my advice. For I know that there will come a time when a person is lying with his feet to the door and will then reflect back on his life and be extremely regretful over his not having become my follower or not having followed my advice. Then he will know that had he become my follower and followed my advice,

there would have been no spiritual level to which I would not have been able to bring him. But then it will be too late." And he concluded by saying, "If God forbid, the Moshiach does not come soon, people will miss me very much. More than..."

Uman, Uman, Rosh haShanah...

