



# The Rebbe; *Our Nossi*

Throughout the years, the Rebbe constantly assured us that even years after his *Histalkus*, a Rebbe remains connected to his Chassidim much as he was before and it remains our duty to strengthen our *Hiskashrus* with each passing year. The following is a small selection of *Sichos* on this subject.

## Eternal Two-way Bond<sup>1</sup>

### THE TZADDIK REMAINS CONNECTED BELOW

After a *Neshoma* leaves this world, its connection to the physical world will vary through different stages. During the first twelve months for example, we are told that the *Neshoma* constantly ascends and subse-

quently descends, but when the twelve-month period ends, it only ascends, without coming down anymore.

quently descends, but when the twelve-month period ends, it only ascends, without coming down anymore. Although the above is true regarding all *Yidden* – great *Tzaddikim* and simple people alike – nevertheless, a select few are not bound by this protocol. *Chaza"l* tell us that very great *Tzaddikim* are given control over what happens in this world (”צדיק גוזר מהבטל”) (”הקב”ה מקיים; הקב”ה גוזר וצדיק מבטל”) and are therefore capable of deciding where it is

they want to be. This is especially true after their passing because *Tzaddikim* are greater after their passing than during their lifetime (as stated in *Masechta Chullin*). Hence, the *Tzaddik* is given the option to remain connected to the physical world even after the completion of the twelve-month period – if he decides that it is in his better interest to do so.

*I have stated already a long time ago: the (Friediker) Rebbe has already explained and clarified everything we need to know we must only identify where in his writings a subject is discussed, either explicitly or in allusion*

### THE REBBE'S MESIRUS NEFESH

The (Friediker) Rebbe is one who most certainly wishes to remain with us here in this lowly world.

Throughout his lifetime we observed how he willingly sacrificed his material and spiritual welfare for the sake of his fellow Jew. [This he based on the premise set by the Alter Rebbe that *Ahavas Yisroel* is the basis for *Ahavas Hashem*; when one focuses on *Ahavas Yisroel*, not only will this not negate

in his personal service of Hashem, on the contrary, it only strengthens his *Ahavas Hashem*.]

We also find in the *Gemora* that once a person has completed most of the years of his life in good conduct, he can be certain that things will continue in this manner.

In our instance: the (Friediker) Rebbe sacrificed himself throughout his lifetime for others; we can be sure that now as well – even after the twelve-month period when the *Neshoma* typically only goes higher and ceases its connection with this world – the (Friediker) Rebbe continues to stay connected with us here.

Despite the fact that while remaining on high he would enjoy many heavenly revelations, nevertheless he negates these ‘delights’ in his desire to do good for others. His love and care is unconditional and beyond reason, as we saw time and again throughout his lifetime.

### AT THE YEAR'S CONCLUSION: STRENGTHENING OUR HISKASHRUS

Practically speaking:

We now have passed the (Friediker) Rebbe's first *Yom-Hilula*.

[It should be noted that all along, I have tried to avoid the use of the term “first

*Yortzeit*”; when I feel the need to say “first” I say “the first *Hilula*.” We all hope that there will not be any more than one *Yortzeit*<sup>2</sup>, for we will see the fulfillment of the *Possuk* “הקיצו ורננו שוכני עפר”, and we will no longer commemorate any *Yortzeit*’s, only *Hilula*’s (which are applicable after *Techiyas Hameisim* as well).]

Some may think that, *Chas Ve’Sholom*, our *Hiskashrus* with the Rebbe is now weakened somewhat. The truth though, is quite to the contrary. Now that the (Frierdiker) Rebbe is continuously going higher and higher, there is more in his power to share with us here below, making it easier for us to strengthen ourselves in doing what he would want of us; i.e. the *Shlichus* he gave each of us.

#### “DER REBBE HUT ALTZ BAVORNT”

This is also the reply to those who have been asking whether or not to continue reciting the (Frierdiker) Rebbe’s *Kapitel* each day even after Yud Shevat, and if yes, until when must this continue? The answer is: continue saying it until Yud Beis Tammuz, when the (Frierdiker) Rebbe will grow one year older and we will move on to recite the following *Kapitel*. For even after the *Neshoma* leaves the body, there is reason to say that she still grows from year to year. This can be proven based on various Torah sources, but one clear indication in this regard can be found in the (Frierdiker) Rebbe’s own writings:

[I have stated already a long time ago: the (Frierdiker) Rebbe has already explained and clarified everything we need to know (“דער רבי האט אלץ באווארנט”) we must only identify where in his writings a subject is discussed, either explicitly or in allusion.]

In a *Reshima* recorded by the (Frierdiker) Rebbe after his arrival in the United States, he writes of a vision he had of his Father where he commentated on his new *Kapitel* –

*Pei-Dalit* – years after he had long passed on. Clearly then, the Rebbe is indicating, even after the *Histalkus*, the *Neshoma* continues to grow year by year.

### Constantly Increasing<sup>3</sup>

**BLESSINGS CONTINUE INCREASINGLY**  
Throughout his lifetime, the (Frierdiker) Rebbe imparted to us great capabilities, including the power of true *Mesirus Nefesh*, enabling us to accomplish the missions he gave us and follow his teachings.

But this stream of blessing from the Rebbe does not end with his *Histalkus*. After his passing, his care and concern for us only grows stronger, for, as the Alter Rebbe assures us in *Iggeres Hakodesh*, a true leader won’t forsake his people. As the *Gemora* relates about Moshe Rabeinu, the first faithful shepherd of the Jewish people, “מה להלן, עומד ומשמש אף כאן עומד ומשמש”, he continues to serve his people from on high.

#### MORE THAN TWENTY YEARS!

We are now standing twenty years after the *Histalkus*. In Torah, we find a clear example by Shimshon, whose role was similar to that of a *Nossi*, taking care of the *Yidden* in all matters, and who continued to lead his people even twenty years after his passing.

The *Talmud Yerushalmi* states:

One *Possuk* says of Shimshon “He judged the people for forty years”, while another *Possuk* says “He judged the people for twenty years,” implying that the *Pelishtim* were afraid of him for twenty years after his passing, just as they were during his lifetime.

What happened after the twenty year period was over? We cannot assume that after the twenty years there was a decline in Jewish leadership, for holiness only gets stronger with time, “מעלין בקדש”.

Concerning the leadership of Shimshon,

he was succeeded by another Shofet twenty years later, however, regarding a *Nossi* מי “יתן לנו תמורתו” his *Nesius* only grows stronger from year to year, even after twenty years!<sup>4</sup>

### Leading us Out of Galus<sup>5</sup>

#### THE REBBE WILL LEAD US OUT OF GALUS!

May Hashem help that the (Frierdiker) Rebbe will come back in a *Guf* and lead us out of *Galus*! True, the normal order of things is that *Techiyas Hameisim* will only be after the coming of Moshiach, but certain select individuals (“*Yechidei segula*”) will be able to arise earlier<sup>6</sup>. Beginning with my father-in-law, the Rebbe; he will come back in a *Guf* (no difference how; whether through the door, the window, or the roof) – he’ll gather all the Jewish people and announce: “It’s time to leave the Galus! Let us go to *Eretz Hakodesh*!

1. Based on the *Sicha* of Yud Shevat, 5711, as it appears in *Lekutei Sichos* vol. 2 pg. 494, with some additions from the Rebbe’s original words as they can be heard on the audio recording of the *Farbrenge*n.

2. The Rebbe cried while saying these words.

3. The following are short excerpts of an incredible *Sicha* said by the Rebbe on Motzoei Shabbos, Yud Shevat, 5730. For a better comprehension of the subjects discussed, it is advisable to see the *Sicha* in its entirety as it appears in *Sichos Kodesh* 5730 vol. 1 pg. 412, or listen to the recording of the *Farbrenge*n, *Sicha* 6.

4. בכללות הענין, ראה בשיחת י' שבט תשמ"ג: "מציאותה של הנשמה נצחית היא גם לאחר ההסתלקות. וכאשר מדובר אודות נשמתו של נשיא ישראל – אזי מתבטא ענין הנצחיות שבנשמה גם בענין הנשיאות, כלומר שפעולתו בעולם (שזהו תוכן ענין הנשיאות) היא גם באופן נצחי... עיי"ש באריכות הביאור. (התוועדות תשמ"ג ח"ב עמ' 890 ואילך).

5. *Sicha* Shavuos, 5710. (*Toras Menachem* Vol. 1 pg. 100).

6. See the Rebbe’s handwritten response published in the *Expanded Derher* – Shevat 5772.