



”אנהאלטן אן דער 'קליאמקע', ביז אנהאלטן אין אן אפענער טיר...”

A fascinating *Sicha* by the Rebbe about holding steadfast in *Hiskashrus*, and the way we can bring that about most efficiently.

Each year on the Shabbos following Yud Shevat, the Rebbe held a Farbrengen in which he would speak of the need for Chassidim to strengthen their *Hiskashrus* and the eternal bond of the Rebbe with his Chassidim, as we are assured that “רועי ישראל לא יעזבו את צאן מרעיתם”.

In this *Sicha* delivered one week later, on Shabbos Parshas Yisro, 5740, the Rebbe continued in this spirit.

As it seems, Chassidim in that period had begun to worry for the Rebbe's health and they had went so far as to write a letter to the Rebbe asking that he visit the Ohel of the Friediker Rebbe less frequently. The Rebbe's powerful words in this *Sicha* appear to have served as a response to their suggestion. True, the Rebbe said, thirty years have passed since the *Histalkus*, but we nevertheless remain connected as ever, and this is only reason to frequent the Ohel even more!

This week's Parsha, Yisro, tells of Moshe Rabbeinu giving the Torah to the Jewish people. Chazal tell us that the reason why the Torah is called after Moshe Rabbeinu's name ("זכרו תורת משה עבדי") is because he was *Mosser Nefesh* over it.

The same applies for the [Frierdiker] Rebbe, the *Baal-Hahilula*: since he was also *Mosser Nefesh* for spreading Torah and *Hafotzas Hama'ayonos*, everything that is connected with Torah and Mitzvos are also called after the *Baal-Hahilula*'s name.

This fact only increases itself from year to year, for as the Alter Rebbe writes in Tanya, each year a new light is brought down into this world which has never been here before, and therefore with each passing year, there is much more expected of us. Now that already thirty years have passed since the *Histalkus*, one can only imagine how intense our efforts must be in continuing to spread Torah and Chassidus in unprecedented measures.

Now, we know the famous *Vort* from the Baal Shem Tov, that when one offers a verdict regarding another individual, he is essentially giving a ruling about himself at the same time.

The [Frierdiker] Rebbe writes in a letter regarding his father, the Rebbe Rashab, that although we find ourselves already after his *Histalkus*, nevertheless, he remains in his connection with his Chassidim as before, for "רועי ישראל לא יפרדו מעל" "צאן מרעיתם".

Being that the [Frierdiker] Rebbe himself gave this verdict regarding another individual (the Rebbe Rashab), he is essentially telling us the same thing about himself!

Even though we find ourselves **thirty years** after the *Histalkus*, nevertheless, we can be certain that "רועי ישראל לא יפרדו מעל" "צאן מרעיתם".

One might think, now that we stand thirty years later, which as the Mishna tells us, "*Ben Shloshim Le'koach*" (at the age of thirty one gains his full strength), we can

now stand on our own, independently.

But the truth is – quite the contrary: **we are connected with the Rebbe now just as we were in the very moment of the *Histalkus*!**

Therefore, we must hold steadfast on to the Rebbe's "*Kliamke*" (lit.: doorknob), and hold on to his **open** door. We must go to his *Tziyun* with our questions and requests, write *Pidyonos*, and ask for his

mercy and *Brochos*, including that the Rebbe himself should provide the proper vessels with which we can receive those *Brochos* ("והוא ילכלך")...

This applies to anyone who has already held on to the Rebbe's "*Kliamke*", as well as to those who hold on to it today, and all those who will hold on to the "*Kliamke*" in the future. Even those who only heard a point from the Torah he taught...

