

# Our Urim V'Tumim

In each generation, the Yidden are granted a shepherd who guides them through their trials and triumphs. And so, a world which is suddenly left without a Nossi b'gashmiyus begs the question, "From where can such a generation receive its direction and guidance?"

A Nossi is to Bnei Yisroel as the head is to the body. The head manages, processes and governs each of our bodily functions and determines how we feel and act. In a similar fashion, Hashem, in creating the world, established that every generation have its own Nossi, through which all the world's *hashpaos* would be conveyed. It is for that reason that so many turn to the Nossi when they are lacking vital needs.

[This idea was uniquely demonstrated in the times of Moshe Rabbeinu<sup>1</sup> where even the Yidden's staples – the water from the rock, the *Man* and the *Slav* – were provided through Moshe.]

So, in keeping with the design of creation, how can there be a situation in which we no longer have the Nossi physically with us?

While no answer can satisfy the tremendous loss we suffer when our Nossi leaves us *b'gashmiyus*, we can achieve some understanding through considering a similar experience – our Neshoma's descent into the world.

Each Neshoma is sent to this world with a divine shlichus to complete. But, in order for the Neshoma to combat the distractions of *Olam Hazei*, Hashem invests Himself within the Torah, imparting guidance and in-

struction, and conveying His vision for the world. Thus, through learning the Torah and fulfilling its Mitzvos, a Yid can feel Hashem's presence in every aspect of his life.

And similarly, the Nesiei Yisroel ensured that their guidance be available to their *mekusharim* even once they are no longer together *b'gashmiyus*. As the Midrash teaches us, "צדיקים דומים לבוראם" (Tzaddikim emulate their creator<sup>2</sup>); just like Hashem establishes a tangible presence in the world through Torah, so too, these Tzaddikim invested their being into their own Chidushim and Biurim in Torah.

A Nossi lives with absolute Mesiras Nefesh, all the while communicating Torah to his generation. When one studies his Torah, he connects to him directly – even once the Nossi leaves this world *b'gashmiyus*, he can still give strength and direction through the Torah he has shared.

In the end of Sefer Devorim<sup>3</sup>, right before his passing, Moshe Rabbeinu addresses Hashem with a passionate plea that He appoint a new Nossi to lead B'nei Yisroel. From here Rashi teaches that when a Tzaddik is about to leave this world, he occupies himself solely with ensuring that his *dor* will continue to be guided even after he passes.<sup>4</sup>

The Rebbe Rashab expressed this idea right before his

<sup>1</sup>This article is adapted from the Sichos of Acharon Shel Pesach 5717 and Yud Bes Tamuz 5711.



# צריכים לדעת המציאות

“איך גיי אין הימעל און די כתבים לאז איך אייך”.

This expression demonstrates two extremes:

Because a Nossi selflessly gives himself over to his dor, he will only ‘go to heaven’ to ensure that the supernal courts bestow blessings upon his people.

However, in order to maintain a gashmiyuslike presence among his *mekusharim*, the Nossi invests his being in the Seforim and *Kesovim* he leaves with his Chassidim.

As the darkness of Galus continues to strengthen, we have a wealth of printed volumes of the Rebbe’s Torah. In every language<sup>6</sup>, and in every format of printed word, it is possible to bask in the Rebbe’s warm glow.

In the forty four years we merited the Rebbe’s Nesius b’gashmiyus the Rebbe was moser nefesh to convey the d’var Hashem to us through countless Sichos, Maamorim, Igros and more.

Today we have the power to tap into the Rebbe’s life-line through learning his Torah. Modern Technology allows us to even re-live a Farbrengen of the Rebbe or other precious moments by viewing the thousands of videos available.

This perhaps is the only antidote for the painful condition we are in. Let us resolve to substantially increase our involvement in learning the Rebbe’s Torah and watching videos of the Rebbe, in order to elevate our every moment with the Rebbe’s presence. ■

1. The Midrash explains that Moshe Rabbeinu and the Nossi of the final dor of golus share the same Neshoma and therefore the same characteristics. Therefore the last Nossi before Geulah will be the conduit for even the minutest of Klal Yisroel’s needs just as Moshe Rabbeinu was to the Yidden in the Midbar. See Toras Menachem vol. 1 page 128 for further explanation.

2. See Bereishis Rabo, Perek 7 Possuk 8. Rus Rabo Perek 4 Possuk 3.

3. Parshas Pinchos, Perek 27 Posuk 16.

4. Ibid. See Rashi there.

5. See Igros Kodesh of the Rebbe Rashab, page 113.

6. To better understand this point see Toras Menachem vol. 17 page 95.

שואלים קושיא: לשם מה ה' צריך להיות ענין ההסתלקות דכ"ק מו"ח אדמו"ר - ה' לנו יהודי שהראה נסים בגלוי, וא"כ, היו יכולים להמשיך ולסיים יחד עמו את מספר השנים שנותרו עד ביאת המשיח?!

- תירוץ על קושיא זו, אין לי.

אבל, צריכים לדעת עכ"פ שהמציאות היא ש"צדיקא דאתפטור אשתכח בכולהו עלמין יתיר מבחיוהי", "היינו שגם בזה העולם המעשה... אשתכח יתיר" (כמבואר באגה"ק), ובמילא, גם עכשיו ישנם הכחות של הרבי לצאת ולקרב את הזולת לתורה, לתורת החסידות, ולא רק לתורת החסידות הכללית שענינה אמונה, אלא גם לתורת חסידות חב"ד.

אלא מאי, ישנם שוטים ששואלים קושיות... אזי העצה היעוצה לא להקשיב ולא לשים לב אליהם ולא להתפעל מהם.

ובסגנון האמור לעיל - שבימות יהושע בן נון, לאחר הסתלקות משה, יש צורך בחומה שמקיפה ושומרת מפני הענינים הבלתי-רצויים שמבחוץ שיכולים לבלבל ולהפריע כו'; וביחד עם זה, לא להסתגר בתוך העיר המוקפת חומה, אלא אדרבה, לצאת מן העיר כדי לקרב גם את אלה הנמצאים בשדה, להכניסם אל העיר המוקפת חומה זו תורה...

(משיחת שמחת בית השואבה תשי"א)