



# ג' תמוז

**25**  
years

**SPECIAL**  
**GIMMEL TAMMUZ EDITION**  
*IN HONOR OF THE* **THE YOM HAHILULA**

# What now?

*One year after the Frierdiker Rebbe's histalkus, the Rebbe reassured Chassidim that our connection with the Frierdiker Rebbe is not negated with the passing time. On the contrary; the bond is only strengthened:*

After a *neshama* leaves this world, its connection to the physical world will vary through different stages. During the first twelve months for example, the *neshoma* constantly ascends and subsequently 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. *Chazal* tell us that very great *tzaddikim* are given control over what happens in this world (“צדיק גזור והקב"ה מקיים; הקב"ה גזור 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.

The [Frierdiker] 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. 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 [Frierdiker] Rebbe sacrificed himself throughout his lifetime for others; we can be sure that now as well – even after the twelve-month period when the *neshama* typically only goes higher and ceases its connection with this world – the [Frierdiker] 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.

Practically speaking:

We now have passed the [Frierdiker] Rebbe’s first *yom-hahilula*.

...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...

*(The Rebbe on Yud Shevat, 5711)*

# Stronger now!

*A message especially timely for us now was delivered by the Rebbe on Shabbos Parshas Yisro, 5740, where he speaks of the need to strengthen our hiskashrus even thirty years after the histalkus, and the means by which we can do it:*

“Even though we find ourselves thirty years after the *histalkus*, nevertheless, we can be certain that **רועי ישראל לא יפרדו מעל צאן מרעייתם** (the shepherds of the Jewish people will not forsake their flock).

“One might think: now that we stand thirty years later, which as the Mishna tells us, ‘*Ben shloshim l'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 **יְהוָה יִלְכַּלְכֵּךְ**—that the Rebbe himself should provide the proper vessels with which we can receive those *brochos*...”

## Directly to Hashem

*The day after the verdict of Didan Notzach on Hey Teves, 5747, the Rebbe encouraged everyone to give extra tzedaka, adding that they should also send in their names with requests for brochos which will be taken to the Ohel. Then the Rebbe said something very interesting:*

“Since I will not have time to read all the notes, everyone is able to write whatever they wish without being embarrassed. For the letters will be written directly to Hashem, through *Nessi Doreinu!*” (Hisvaaduyos 5747 vol. 2 p. 182.)

*In a similar vein, the Rebbe responded to the Duch of the Regional Kinus Hashluchim in South America, 5747 with an interesting moshol:*

“I will mention it by the *Tzion* [of the Frierdiker Rebbe].

“The lack of sufficient time does not allow [me] even to read it – but it has already been placed there completely [bringing about the desired result] to the last detail...”

“...In order to simplify the logic behind this idea for those [who need further explanation]... The moment that one uploads data into a computer, at that very instant one is aware of the results and may draw conclusions based upon them... And so, when one gives over/ mentions something at the *Tzion* (of my father-in-law), it is obviously all the more so, and even incomparable – to uploading it to the abovementioned lifeless [computer], *lehavdil*...”



# Heavenward in Flame

*The Rebbe's visits to the Ohel, and the heavenly affairs he conducted there, will never be fully grasped by us Chassidim. Nevertheless, in one rare moment the Rebbe disclosed, with some powerful words, what becomes of the letters he brought to be read at the Ohel.*

*On Shavuos, 5750, the Rebbe encouraged all to give additional Torah shiurim to others and instructed that they report back on their progress to their own Rav, or alternatively:*

**“...To send a written report here, to the Rebbe's daled-amos... where the reports will be brought to the Tziyun... The notes will be left there, in the reshus of one who is interred at the Tziyun, until they will ascend up to heaven in flames (“יעלו בלהב השמימה”)... and the Rebbe will most certainly arouse Hashem's blessings...”**

**(Hisvaaduyos 5750 vol. 3 p. 277.)**

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לעילוי נשמת  
הרה"ח ר' מרדכי צבי בן הר"ר חיים יוסף שלמה ע"ה  
גרינולד  
נלב"ע ג' אייר ה'תשע"ח  
ת"נצ"ב"ה

Dedicated by

Rabbi Shloimy and Mirel Greenwald  
and family