

Farbreng

IN HONOR OF YUD SHEVAT SHNAS HASHIVIM, 70 YEARS SINCE THE REBBE WAS MEKABEL THE NESIUS, BEGINNING DOR HASHVI'I, A CHASSIDISHER DERHER INVITED TWO VETERAN SHLUCHIM, RABBI YISROEL SHMOTKIN, SHLIACH TO WISCONSIN, AND RABBI TZVI GRUNBLATT, SHLIACH TO ARGENTINA, TO REFLECT ON THE UNIQUENESS OF OUR GENERATION, AND THE MOST CONSEQUENTIAL TASK THAT THE REBBE PUT FORTH—TO BRING MOSHIACH
 למטה מעשרה טפחים.



לזכרון
הרבנית הצדקנית מרת
ח'י מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט

נדפס ע"י
הרה"ת ר' אברהם יוסף
ומרת סימא רבקה
ומשפחתם שיחיו יפה
מנשסתר, אנגלי



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Chassidisher Derher: In the first *maamar* Basi Legani, the Rebbe proclaims that as the seventh generation from the Alter Rebbe our mission is to bring the *Shechina* down *lemata*. In simple words, to bring Moshiach. Why could this not be accomplished in earlier generations?

Rabbi Tzvi Grunblatt: Chassidus teaches¹ us that everything in the world happens through Torah. We see how this idea of the loftiest levels of *Elokus* becoming revealed and relevant in our reality, comes to life in the Rebbe's Torah.

There has always been a progression of גילוי אלוקות through the revelation of various inner dimensions of Torah. First *chakira* and then Kabbalah, until the Baal Shem Tov revealed Chassidus Haklolis and the Alter Rebbe founded Chassidus Chabad.

In all of these areas of Torah, various levels of *Elokus* are explained, but in the first *maamar* of Basi Legani the Rebbe immediately deals with עצמות—the essence of Hashem which will be revealed in our world with the coming of Moshiach. In the Rebbe's *maamarim* throughout the years, we see this theme again and again. The Rebbe constantly speaks about drawing down and revealing the essence of *Elokus* in the world.

Possibly, the reason we do not intuitively relate to the idea that our generation will bring Moshiach or that our world is closer than ever to that reality is because clearly there has been a ירידת הדורות and our generation is on the lowest level. Whereas less than a century ago the vast majority of Yidden were שומרי תורה ומצוה, unfortunately today the reality is the exact opposite.

The Rebbe places this sad reality in a different perspective. Since *avodas hateshuva* is what will bring Moshiach, therefore, the closer we get to Moshiach the stage is set for a large scale *avodas hateshuva*. So the fact that most Yidden do not currently observe mitzvos, painful as it is, can be viewed as a golden opportunity for *teshuva* to happen on a mass scale and therefore cause Moshiach to come.

Rabbi Yisroel Shmotkin: About the beginning of creation, we are told "עולם על מילואו נברא", the world was created in a manner that if humanity would follow Hashem's will, *Elokus* would be revealed in the world. But then came חטא עץ הדעת and caused the distancing of *Elokus* from the world, *Elokus* was



moved, first to *rakia ho'aleph*. Effectively, *Elokus* was now a non-reality in our world, *olam hazeh*. And so with every following *chet*, the *Shechina*—*Elokus*, was *nistallek*—ascended to a higher *rakia* (world), becoming less of a *reality* in our world.

This was the condition of the world—total darkness. Then came Avraham Avinu. With great *mesiras nefesh* he brought the awareness of Hashem to the consciousness of people. However, his impact was short lived and all of his followers returned to



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avoda zara after his passing. This was because of the deep-seated crassness of the world. The five *tzaddikim* following Avraham, each one in their way, caused the reality of *Elokus* to become more of a reality in the world. This was followed by *galus Mitzrayim* in which the *avoda kasha* helped remove the crassness and provided the final stage needed to refine the physical world to the point that it was prepared for the revelation of *matan Torah*.² At that point it was possible for *Elokus* to permeate the physical, to elevate

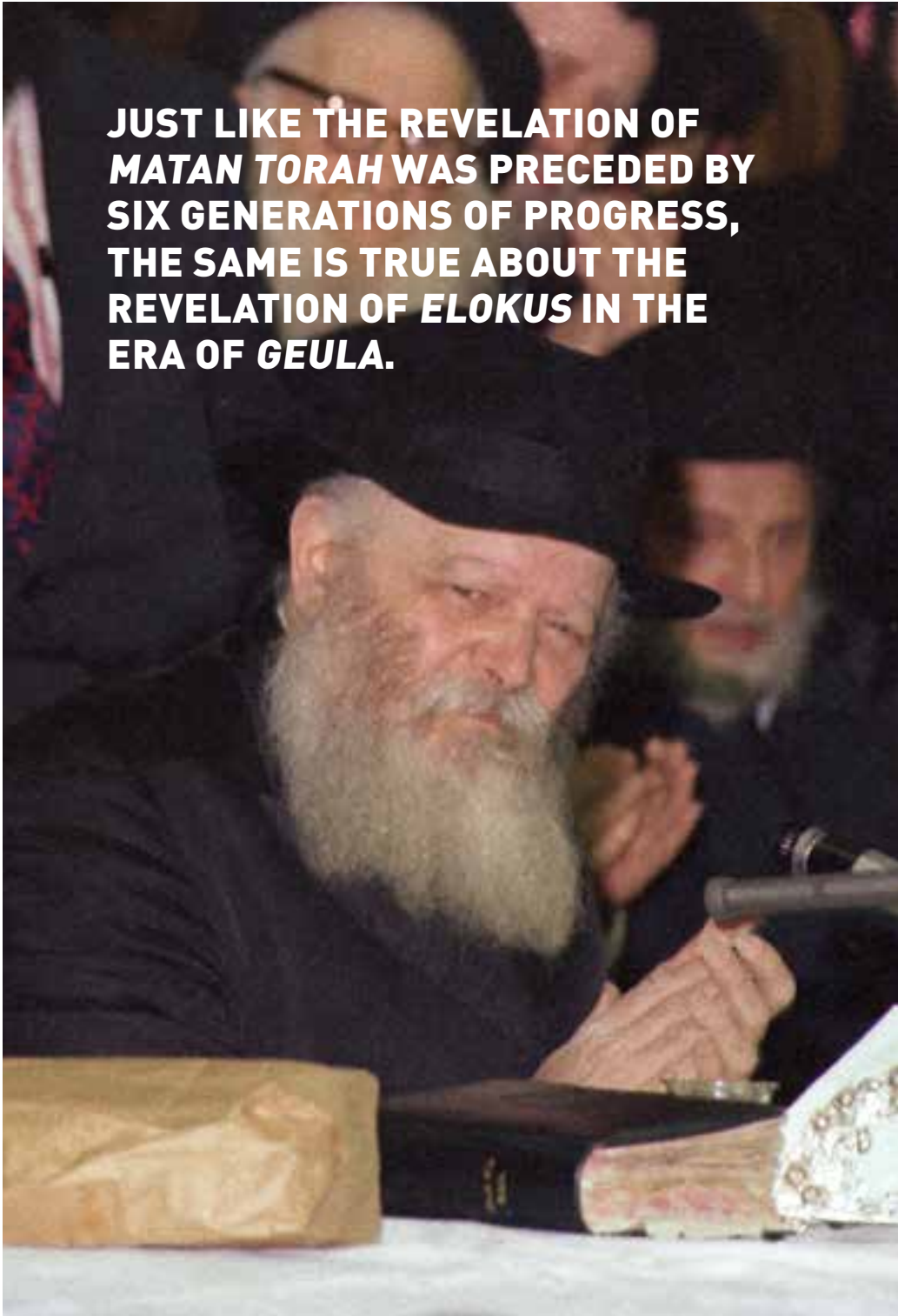
it, so that the physical could become holy through Torah and mitzvos and ultimately to unite with its Creator.

But the revelation of *matan Torah* came from on High without fundamentally changing the physicality. The world, however, was still in darkness, which gave room for the חטא העגל, followed by the *meraglim*, etc.

To bring about the fusion of G-dliness and the world, the *Aibershter* commanded us to build the *Mishkan*, to be followed by our actions, the *avoda* in



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MAKE A MOVE

In order to better understand what it means that *Elokus* is a reality in our world, let us use the following example:

When Avraham was pleading with Hashem, looking for 10 *tzadikim* in Sedom, what kind of big *tzadikim* was he looking for whose merit would be able to protect the entire city, when all the inhabitants of the city—“*kol ha'am mikatze*”—were so corrupt?

The reason is: Avraham was looking for someone to whom Hashem's existence meant something; enough that he allowed Hashem into his life. In that respect, he would be considered a *tzaddik* and could have saved the city.

The proof:

Rashi explains why Avraham didn't even ask for protection in the *zechus* of eight *tzadikim*, because during Noach's times it was proven that this wouldn't be enough. There were Noach and his three sons and their wives, and the *mabul* still occurred. Now, we know that Cham was not a 'tzaddik' at all, so why was he counted?

The answer is, Cham qualified as a *tzaddik* enough that his *zechus* would offer protection. People of Noach's generation were warned for 120 years that Hashem was about to destroy them, yet they still did not do *teshuva*. In other words, Hashem's very being did not enter *their reality* to move them at all. Cham, on the other hand, moved to enter into the *teiva*; i.e. he believed in Hashem and let that belief make an actual difference in his life, at least to the point of saving himself. This is the type of *tzadikim* that Avraham was looking for; those that would allow Hashem into their lives, even in the most miniscule way. This would give them the *zechus hakiyum*.

This is the simple meaning of *yiras Shamayim*: being sensitive to and allowing Hashem into our lives. Based on how real Hashem is to you, that is how you will move to act—or not act—against your own will, comforts and desires. (Parenthetically, this is also a measuring point to one's Chassidus and *hiskashrus*. How real the Rebbe is in your life will determine the way you will act *bepo'el*, following the Rebbe's *horaos*, even when it doesn't line up with your own will.)

the *Mishkan*, as well as our personal *Mishkan* formed by Torah and mitzvos. This was followed by the *Beis Hamikdash* and all the ups and downs of our history, including the *limmud haTorah* and *kiyum hamitzvos* of all the generations; the Mishnah, Gemara, Kabbalah, etc.

The last stage of bringing about the awareness of *Elokus* and elevation of the world came with the Baal Shem Tov and the teaching of Chassidus, followed by Chassidus Chabad with its unique aim to internalize in a *pnimiyus*, permeating the entire person—*sechel*, emotions and actions.

Throughout the Rebbe's Torah, the Rebbe explains how this final step of getting humanity to be in sync with *Elokus* started with the revelation of Chassidus Chabad—making the knowledge of Hashem accessible to everyone. Just like the revelation of *matan Torah* was preceded by six generations of progress, the same is true about the revelation of *Elokus* in the era of *geula*. After six generations of *ד' ושיאי חב"ד*, our generation was *zocheh* to have the Rebbe, who with his unique teachings of Torah and unique approach to *kiyum hamitzvos*, *avoda bepoel* and *hafatzas hamaayanos*, brought about the radical change and elevation making the world ready for the ultimate *geula*.³

One of the indications of the changes and preparedness for *geula* were the radical changes in the world in the most recent decades. For instance, when the Soviet Union collapsed peacefully and the new Russian government (all former Communists) started helping Yidden keep Yiddishkeit instead of repressing *Elokus*. True, they were doing so for selfish reasons—that's how the world is on its own—however, the fact that the official policy changed from persecuting Yiddishkeit to now encouraging and supporting it, means that *Elokus*, however minutely, is now acceptable at the Kremlin.⁴

Chassidisher Derher: Does all this explain why the *avoda* of our generation is different than previous generations of Chassidus Chabad?

Rabbi Grunblatt: In a letter to Reb Shlomo Chaim Kesselman⁵ the Rebbe writes that what is expected from the Temimim today is to actually bring the *maayanos* of Chassidus to the outside world. Everything has already been set up for us to accomplish this mission efficiently. The opposition



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against Chassidus is all but a thing of the past. All we have to do is the final act of spreading Chassidus.

On another occasion the Rebbe said⁶ that whereas the Mittlerer Rebbe wished that when two Chassidim meet they should discuss יחודא עילאה and יחודא תתאה—our *nossi* (the Frierdiker Rebbe) wished that when two Chassidim meet they should discuss המעינות.

Today, placing a mezuzah on the door of a Yid's home or teaching a child Alef Beis is part and parcel of *avodas haChassidus* just like learning Chassidus and davening *b'avoda*.

It is not only because the reality on the ground has changed, that in previous generations most Yidden had kosher mezuzos and today most do not, so we need to be busy with this. It is because in the moments before the *geula* the emphasis must be on *teshuva* and practical mitzvos making a change in this world. And specifically because of that, we are able to bring the *geula* in our generation and not earlier.

Hafatzas hayahadus started becoming part of the Lubavitch mission statement already in the times of the Rebbe Rashab, who sent shlichim to be spiritual leaders for many communities in the eastern provinces of Russia. This certainly continued and intensified in the Frierdiker Rebbe's generation, who fought valiantly for Yiddishkeit in Communist Russia, and upon arriving in America worked tirelessly to strengthen basic Jewish observance all over the world.

But the Rebbe clearly made this a top priority of Chassidus Chabad in our generation.

This does not mean that learning Chassidus, davening *b'avoda* and working to refine your own *middos* is not relevant today. Of course it is relevant today as always! But the *tachlis* needs to be clear.⁷

In a *yechidus* that one of my classmates (now a shliach in Eretz Yisroel) had with the Rebbe, the Rebbe told him that when he works hard to inspire another Yid to put on tefillin, this will help him during the five minutes that he spends in *hisbonenus* before putting on tefillin himself.

This clearly illustrates that: a) One needs to learn Chassidus and be *misbonen* today just like in previous generations. b) The amount of time we are expected to be *misbonen* is considerably less than in previous generations.⁸ c) Most importantly, working with others is intrinsically interconnected to our success in working on ourselves. As the Rebbe often quoted the Tzemach Tzedek, who said that when the Alter Rebbe states that working with others causes one's own mind and heart to be one thousand times more refined,

and therefore able to succeed in *avodas Hashem* much faster and better—is no exaggeration!⁹

Before I went on shlichus, I asked the Rebbe, amongst other questions, for guidance in how to set time for my own personal learning. The Rebbe responded *יהליט כשיגיע הזמן*—decide (on a schedule) when the time comes.

I understood from this that while it is important to have a *kvius* in learning for yourself, not all days are the same. It all depends on what's needed in *avodas hashlichus* at that specific time. But even when little time is available for personal learning, it most certainly will happen and it will be wildly successful, beyond all your expectations.

The Rebbe held *farbrengens* on weekdays that lasted for several hours, and were broadcasted throughout the world via live hookup. Although this was time spent away from being involved in the technicalities of the *hafatzas hamaayanos* and *mitzvoim*, this is what kept us alive. Being successful in shlichus is only possible if one's *hiskashrus* to the Rebbe is strong and this was only possible if you heard the *farbrengens* in real time.

The same is true today. No matter how busy a person may be, and no matter how important one's work in *hafatza* is, it is important to make time to learn and listen to the *farbrengens* and to refresh ourselves spiritually just as we did back then. This is the fuel that makes the *tachlis* of our *avoda* happen.

Rabbi Shmotkin: This shift in emphasis and the proportion of time we are expected to work on ourselves is perhaps connected to the reality of the world today as we get closer to *geula*.

In the Frierdiker Rebbe's *reshimos* there is a story¹⁰ about a trusted and devoted wealthy Chossid of the Rebbe Maharash. Once when he was in Lubavitch, he was notified that the Rebbe wants him to come in for a *yechidus*. Since he was accustomed to a rigorous *sefer avoda* as preparation for *yechidus*, he asked permission to have another day to prepare himself for the *yechidus*.

The Rebbe Maharash agreed and was quite pleased with the way this Chossid approached *yechidus* so seriously. The *yechidus* was set for the next day, when the Chossid was ready. In the *yechidus*, the Rebbe Maharash said to him that he needs a large sum of money in connection with *askanus tzibburis* and he wants him to give two thousand rubles for this effort. The Chossid was shocked at the amount the Rebbe was requesting and started giving several excuses why it was not possible.

However, after an internal struggle, the Chossid did end up giving the money. This is an example of a Chossid who, although possessed deep spirituality, it had not yet permeated his materialist side and changed his entire reality.

Fast forward several generations. In 5720*, Reb Leibel Raskin was offered to go on shlichus to Morocco and he happily accepted it right away. One Shabbos morning while walking down Eastern Parkway on his way to 770 an elder Chossid started challenging his decision to go on such a shlichus.

“How can you agree to move away from a Chassidish community and go to a country that is so dangerous for Jews?”

Reb Leibel responded, “If the Rebbe is sending me, this is what I should be doing. What is there to worry about?”

(The Rebbe was actually walking behind them, listening to the exchange. He later related through Rabbi Hodakov that he liked the way Reb Leibel responded.)

The whole purpose of *avodas haChassidus* is so that we internalize a personal feeling to the *Aibershter* and Torah and mitzvos, as well as attain inner *bittul* and preparedness to do what the *Aibershter* wants of us. It is not about the amount of time one spends davening or the amount of Chassidus one knows; ultimately it boils down to how connected and ready we are to do what needs to be done, even when it is uncomfortable or seems impossible. In this realm, what took much toil and hard work in previous generations, can more easily be attained in our generation.

Of course we can't compare our understanding of Chassidus, nor our *avoda* and spirituality to that of the early Chassidim. Nevertheless, it is far easier for us today to overcome and put aside our materialistic and personal lives in general to do what is required of us.

Similarly, in our personal *avoda*, it takes far less time and effort to change one's self today than it took Chassidim of old to affect themselves.

In the Rebbe's explanations,¹¹ he used the development of nuclear energy to illustrate the idea that even very little quantity can accomplish that which in the past required much greater amounts.

As the Rebbe also points out in the *maamar* Ani Ledodi 5712*, today our *neshamos* are of a lower level, but the *gufim* are more *eidel*.

Rabbi Grunblatt: Seemingly, teaching Alef Beis to a child or standing on the street to help Yidden do the mitzvah of *daled minim* on Sukkos is simpler



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and more elementary than learning Chassidus and davening for hours.

However, the Rebbe contextualized all of this “regular *askanus*” as a shlichus of the *Yechida Haklolis*, to illuminate the *Yechida* of every Yid in order to bring about the revelation of Moshiach. This is the loftiest *avoda*.¹²

We are the midgets on the shoulders of the giants, now capable of carrying the *avoda pnimis* of all the previous generations over the finish line. They are not two distinct paths in Chassidus, they are one and the same. Now is the time for the *avoda* of אל תקריא ויקרא אלא ויקריא (to call out like Avraham, teaching everyone about *Elokus*, and that they too should teach others)—and as the Rebbe explains in the *maamar*, it is only possible to *derher Elokus* today by being *mekarev* another Yid.

Chassidisher Derher: Is the *hiskashrus* and *bitul* of Chassidim to the Rebbe in our generation different than in previous generations?

Rabbi Grunblatt: There are two elements to *hiskashrus*. A Chossid searches for a path in *avoda*, a *derher* in *Elokus*, and therefore develops a relationship of *hiskashrus* with the Rebbe, who provides all of this for him. He comes to the Rebbe to hear Chassidus, receives direction in *avoda*, and naturally develops a love and dedication to the Rebbe as part of this personal *avodas Hashem*.

This was the main thrust of *hiskashrus* throughout the generations and is important today as well. However, today there is a greater emphasis on connecting to the Rebbe in a way that one is



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dedicated to doing what the Rebbe wants; to be devoted to ensuring that the purpose of all creation is realized—אז די כוונה זאל זיך דורכפירן—

For example, before Pesach a Chossid can be involved in learning the Rebbe's *maamarim* and *sichos* on the Haggadah with a great *geshmak*, but if he does not devote time and energy to ensuring that as many Yidden as possible receive shemura matzah, sell their *chometz*, participate in a *seder* and in *seudas Moshiach*—he is missing the point.

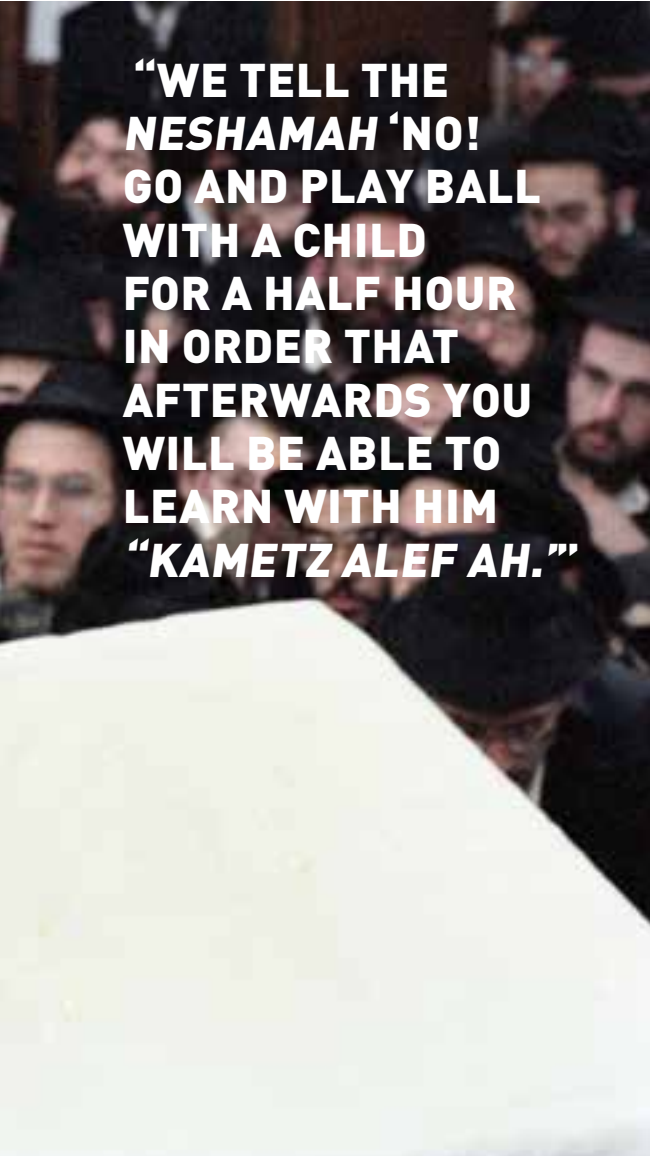
Although one may have a deep feeling for the Rebbe, that is not a place for satisfaction. Today *hiskashrus* revolves around our dedication to fulfilling

the Rebbe's **directives** that every Yid be reached so that Moshiach can actually come.

In one *sicha*¹³ the Rebbe describes the great yearning of the *neshamah* to connect with Hashem through learning and davening. “We tell the *neshamah* ‘No! Go and play ball with a child for a half hour in order that afterwards you will be able to learn with him “*kametz alef ah*.””

Although we find this idea in the Torah of the previous Rebbeim, it was certainly not their main emphasis.

This is what *dor hashvi'i* is all about. To sacrifice one's own *ruchniyus* in order to help a Yid connect with a very simple and elementary aspect of



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Yiddishkeit. And this is the main element of *hiskashrus* today.

One who is not involved in *mitvoim* and *hafatzas hamaayanos* on a regular basis or does not *koch* in Moshiach cannot be *mekushar* to the Rebbe even if he learns the Rebbe’s Torah for hours. At the same time, this all needs to be done with a *lebedikeit* and passion, so we need to learn the Rebbe’s Torah regularly, daven properly and *farbreng*, etc. But it must all lead to a complete devotion to fulfilling the Rebbe’s mission for our generation.

Obviously the first element of *hiskashrus* is also extremely important. The Rebbe cherished those who exemplified a genuine love for the Rebbe. For



example, the Rebbe gifted a signed Tanya in *yechidus* to all the *orchim* who came to the Rebbe for Simchas Torah 5739*. After the Rebbe suffered a heart attack during *hakafos* in 5738* and recovered, the Rebbe appreciated those who felt the importance of being present for Simchas Torah the next year. No one instructed them to come. They understood it on their own.

The Rebbe would always publicly thank those who came to 770 for Yud-Alef Nissan and all those who sent well wishes.

The first element of *hiskashrus* and love for the Rebbe needs to be as strong today as ever before, but the main emphasis of our *hiskashrus* must be an unlimited dedication to the Rebbe’s work.

A Chossid must know that he is never on vacation. Always have a pair of tefillin with you; in conversation always find a way to include a *vort* from the Rebbe; constantly seek out ways to spread the Rebbe’s message. Our job is 24/7.

Rabbi Shmotkin: The true definition of *hiskashrus* is that there is nothing in your world other than the one you are *mekushar* to. This is your passion all day and night. It follows that everything you do is in accordance with the Rebbe’s desires.

One of the novelties of *dor hashvi’i* is the idea that every Chossid can be a shliach. What is so unique about shlichus?

In previous generations a Chossid was a private citizen who dedicated himself to *avodas Hashem*. He learned, davened and worked on refining himself.

Yet, being a shliach means that you declare, “I am here to serve, on behalf of the Rebbe.” As the Rebbe once said, “Even while sleeping, the fact that he is there in his place of shlichus, means he is a shliach.”

In the *maamar* Basi Legani 5711* there is a section about the *avoda* of Avraham Avinu. He did not seek out any type of perks in *avodas Hashem*, not even

mesiras nefesh. He was not in the picture at all. He was ready to do whatever was needed in order to accomplish the *כוונה העליונה*. This is what is expected from a Chossid in *dor hashvi'i*.

We are only capable of doing all this because of the great revelation of *Elokus* that the Rebbe provided us with. On one hand the Rebbe demanded that we accomplish our *avoda* with our own abilities, as the Rebbe said in the *sicha* following the first *maamar* at the *farbrenge* of Yud Shevat 5711*, that we will need to do the work ourselves. Nevertheless, the Rebbe said he will help us, and clearly we are capable of doing this only because of the Rebbe.

The Rebbe lifted us out of our limitations.

Chassidisher Derher: Can you point to a unique aspect of the Rebbe's *nesius* which contributed to this shift in the focus of *hiskashrus*?

Rabbi Grunblatt: Based on what we know from previous generations, the Rebbe is unique in the majestic way he interacted with the Chassidim. While in the past it was appropriate for Chassidim to publicly respond to the Rebbe in middle of a *farbrenge* or to have a public conversation¹⁴, this rarely occurred in our generation. Nor did the Rebbe confer with Chassidim and ask them for their advice, unlike the Rabbeim in previous generations. The Rebbe was clearly on an entirely different plane. But at the same time he was never aloof or distant. On the contrary, we always felt the Rebbe's acute awareness of our reality, as low as it may have been.

When I was in my first *yechidus* as a young *bochur* in 5730* I was able to feel the Rebbe's great love for me when he spoke to me.

Although the Rebbe demanded so much from the Chassidim it was never in a commanding manner. It was always in a loving and empowering way.

The Rebbe once told Reb Nissen Nemanov in *yechidus* that before giving a *hora'a* to the Chassidim he first considers whether most of them can handle it.

However, the Rebbe calculated our capabilities from a whole different perspective. I'll give you an example.

On Rosh Chodesh Nissan 5740*¹⁵ the Rebbe announced that during the two weeks leading up to Pesach it was crucial to create special educational programming for children. The *bochurim* and *yungerleit* in New York went into overdrive and tens





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of thousands of children were reached then through the famous “Matzah Ball” contest.

We were in Argentina for less than two years and there was virtually no Jewish educational material for children available in Spanish. We needed to create it all from scratch. I have no idea how we pulled it off, but before Pesach arrived, over 4,000 children in Argentina were participating in this important *mivtza*. We would have never believed it to be possible, and it only happened because of the Rebbe's *ko'ach and brachos*. There is no other way to explain it.

Later the Rebbe announced that there should be Lag Ba'omer parades for children all over the world. Argentina at the time was in the midst of much political unrest and it was basically governed by the military who were the ones to issue permits for public gatherings.

The national situation was very tense, especially in Buenos Aires, and everyone told me that it was impossible to obtain a permit for thousands of children to march publicly in the streets.

There is an expression (quoted by the Rebbe¹⁶) that one can be expected to jump off of a roof with *mesiras nefesh*, but all the *mesiras nefesh* in the world cannot help someone jump from the ground to the roof. That was how obtaining the necessary permits felt.

Lag Ba'omer was going to be Sunday; on the Friday before we had no permits and no idea how it would all work out. I told the *bochurim shluchim* to prepare everything needed for the parade and then I set out for City Hall.

To make a long story short, as the military director in charge of signing the permits left the building that night, he sent someone to notify me that we could have the parade on Sunday and he would sign the permit on Monday, after the parade had already happened.

To the amazement of the entire community, that Lag Ba'omer one thousand children proudly marched in the streets of Buenos Aires for the first time in history, causing a tremendous *kiddush Hashem*. It is difficult to describe the deep emotional reaction from the elder generation seeing children recite Shema Yisroel so publicly.

There is also no way to explain how we pulled it off, other than the fact that the Rebbe was able to see what we are truly capable of from his vantage point and elevated us to that level.

Rabbi Shmotkin: The Rebbe taught us how to understand and relate to the big picture. Throughout all the previous generations the attitude of Chassidim

was that each individual is obligated to toil and grow in his own *avodas haChassidus*. The global concept of preparing the entire world for *geula* was not necessarily on the forefront of their minds and their activities.

Even in the early years, when I was a *bochur* and even later, this idea was something we heard constantly from the Rebbe, but to be honest, it was not part of the common Chassidisher lexicon.

Today even a young *bochur* takes it for granted that all of our *avoda* is part of something greater than himself. When going on *mivtzoim*, he intuitively understands that it is not only a way to display *ahavas Yisroel*, rather the mitzvah that he will inspire a Yid to do today is an integral part of bringing the entire world closer to *geula*.

The Rebbe took us out of being busy with ourselves and opened our minds and hearts to this reality. Through 40 years of the Rebbe's hard labor, and of course in his *sichos* and *maamarim*, this theme is consistently explained and emphasized.

The Rebbe expected us to accomplish something monumental—to bring Moshiach to the world. He also gave us the *kochos* to accomplish this.

In the painful *sicha* of Chof-Ches Nissan 5751*, when he expressed his deep pain at the fact that Moshiach is not here yet, the Rebbe used the strong expression that all his hard work was להבל ולריק, right after he said that as individuals we are still stuck in our גלות פרטי בעבודת השם.

Of course the world had changed drastically during the 40 years of the *nesius* and that *am Yisroel* was stirred up in a wave of *teshuva* was all good and fine, but for the Rebbe, the main thing was still missing. In order to affect the *drastic* change and bring Moshiach, a total devotion and hard work was needed, and that was something we did not provide. This is what the Rebbe said on that first Yud Shevat: that what is expected of us is real work. He expected us to tune into this *geula* reality as individuals.

It is difficult to say, but perhaps our situation today is forced on us so that we get personally involved. Before the darkness of Gimmel Tammuz we depended on the Rebbe for constant inspiration, but today we have no alternative other than to do the work ourselves, to tune in to the *geula* reality that the Rebbe has been teaching us about for over 40 years.

Rabbi Grunblatt: In the later years the Rebbe imparted to us the feeling that preparing for *geula* is an urgent matter. It's not like preparing for a *chasuna* a month, a week or a few days in advance. It is now

the day of the *chasuna*. Moshiach must come now and it is up to us to make it happen.

The Rebbe taught us how we must utilize every opportunity to encourage a Yid to do another mitzvah, or to learn Torah with another Yid. We can never know which *neshamah* is holding up the *geula* and which mitzvah is going to be the one to make it happen.

We are not expected to feel this urgency with *kabbalas ol*. The Rebbe explained it in a way that everyone can relate to it and act upon it.

Chassidisher Derher: How can someone who did not merit to see the Rebbe develop such a *hiskashrus* today?

Rabbi Shmotkin: Just as the Rebbe took care of us before Gimmel Tammuz, the same is true today. Aside for the fact that there are countless episodes of Yidden who merit *brachos* and specific direction from the Rebbe in all areas of life today, this is a truth that the Rebbe explained throughout the entire *nesius*. *Histalkus* does not stop the Rebbe from doing his work in leading *klal Yisroel*.

When private *yechidus* stopped there were many who felt they were missing out in their connection with the Rebbe. Even when they were able to receive dollars every Sunday, you could find people complaining that it was not the same as a private *yechidus*.

But the Rebbe maintained that the *farbrengens*, dollars and *yechidus kloliyos* were even better and more effective than private *yechidus*. As the Rebbe explained, being in the presence of many Yidden and in a *shul* and *beis medrash* which is constantly used for Torah,

tefila and *maasim tovim*, brings greater *koach* and opportunity.¹⁷

Think about it! A Yid who had a medical crisis *r"l* would go into *yechidus* and pour out his heart to the Rebbe for several minutes with bitter tears. The Rebbe would then give him a *bracha* and there was a happy ending to the story.

What is the important thing there? That the Yid cried, had a deeply spiritual experience and a memorable *yechidus*, or that the situation was taken care of? Obviously the most important thing is the fact that he received the Rebbe's *bracha*.

Standing at a *farbrengen* amongst thousands of Yidden, one was able to ask the Rebbe for a *bracha* in his mind and the Rebbe would give it. There are many stories that illustrate this.

By dollars people would rush by and have a split-second eye contact with the Rebbe, and in the two words of *ברכה והצלחה* they received everything they needed. So, the individual's spiritual experience was

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not the significant thing, rather it was the Rebbe's *bracha* and help that accomplished what was needed.

In this same vein it is important to remain focused on the fact that the Rebbe is with us today and when we go to the Ohel or send a letter to the Rebbe, the Rebbe listens and responds in accordance with our requests and spirit, just as before Gimmel Tammuz.

Rabbi Grunblatt: It is a bitter *galus* and nothing can diminish this pain until we see the Rebbe with the *geula*.

Nevertheless, the younger generation has an advantage today that we did not have earlier. The sheer volume of the Rebbe's Torah available today is tremendous. Aside for the thousands of pages of published Torah, there are thousands of hours of recordings and videos of the Rebbe and they are all becoming increasingly accessible to everyone.

In the later years the Rebbe increasingly said in the *sichos* ותן לחכם ויחכם עוד—give [the basic idea] to the wise and they will expand the wisdom in greater measure. We see this happening today with increasing intensity.

Every year there is more of the Rebbe's Torah being explained and expounded upon. The Rebbe's *horaos* in all areas of life are being collected, catalogued and published, many of them for the very first time. Many *horaos* from the Rebbe that we take for granted today were unknown before Gimmel Tammuz.

Today everything is available to anyone that wants it and it is certainly possible to develop a strong *hiskashrus* to the Rebbe through his Torah and by living life according to the Rebbe's direction. But it demands an investment of time and energy.

Before Gimmel Tammuz it was possible to be swept up by the tremendous *makif*. Just being in the Rebbe's presence was enough to uplift a person to the greatest heights.

Today we can reach those levels, but it demands hard work. When we learn the Rebbe's *farbrengens* with a *koch* and a *chayus* and fulfil the Rebbe's *shlichus* with devotion, we can feel and live with the Rebbe today just as before.


The Rebbe lifts us up to be connected with him.

Rabbi Shmotkin: The Rebbe explained on numerous occasions that since the *maamar* Basi Legani was the final *maamar* the Frierdiker Rebbe published before the *histalkus* on Yud Shevat 5710*, it is therefore the Frierdiker Rebbe's spiritual *tzava'a* to our generation. Indeed the theme of drawing the

Shechina into our world and bringing Moshiach animates every aspect of our *avoda* in *dor hashvi'i*.

As Chassidim we should view the final *maamar* that the Rebbe published before Gimmel Tammuz, V'ata Tetzave, as the guiding light to us in how to navigate through this dark and turbulent time, until we merit to see the Rebbe again with the *geula*.

One of the main themes of the *maamar* V'ata Tetzave is that the Moshe Rabbeinu in every generation connects every Yid to *Elokus* and nurtures and strengthens our *emunah*; our recognition and realization of *Elokus*. Our *hiskashrus* to the *nossi* causes our *emunah* to be so strong, to the point that the fact that *Elokus* does not yet permeate every detail of our universe causes us to be uncomfortable with *galus*, even when life is so good.

The message is clear. The current situation is difficult and we need to constantly be aware of this and feel it. But notwithstanding the tremendous העולם והסתר we are currently experiencing, we were provided with the tools to be strong in our *hiskashrus* and remain focused on our mission. Knowing that the Rebbe is constantly giving us the strength and guidance we need, we will merit to fulfill the purpose of our generation and be reunited with our Rebbe with the coming of Moshiach now! 

1. See *Kuntres Inyana shel Toras HaChassidus* s. 8.
2. See Torah Ohr Shemos 49a.
3. See above, article *Get it Done!* section *Laying the Groundwork*.
4. See *Hisvaaduyos* 5752 vol. 2 p. 149.
5. 12 Teves 5712.
6. Yud-Tes Kislev 5714 (*Toras Menachem* vol. 10, p. 228-9).
7. See Derher Adar II 5779, p. 4. See also *Sichos Kodesh* 5741 vol. 1, p. 498.
8. See *Avodas HaTefila in Dor Hashvi'i*, Derher Iyar 5779.
9. See *Sichas Motzei Zos Chanukah* 5746 et. al.
10. *Igros Kodesh Admur HaRayatz* vol. 4, p. 180.
11. See Yud Shevat 5746, et. al. See also Purim 5723 (*Toras Menachem* vol. 36, p. 224).
12. See *Likkutei Sichos* vol. 25 p. 434. Purim 5732, *Sicha* 3, et. al.
13. *Sichas Shabbos Bereishis* 5714 (*Toras Menachem* vol. 10, p. 115-6).
14. As seen in the transcripts of the *sichos* of the Rebbe Rashab in *Toras Sholom* and the Frierdiker Rebbe in *Sifrei Hasichos*.
15. *Sichos Kodesh* 5740 vol. 3, p. 495.
16. See *Michtav Kloli*, *Aseres Yemei Teshuva* 5732.
17. See *Kovetz HaYechidus*, *Vaad Hatmimim*, *Tishrei* 5771.