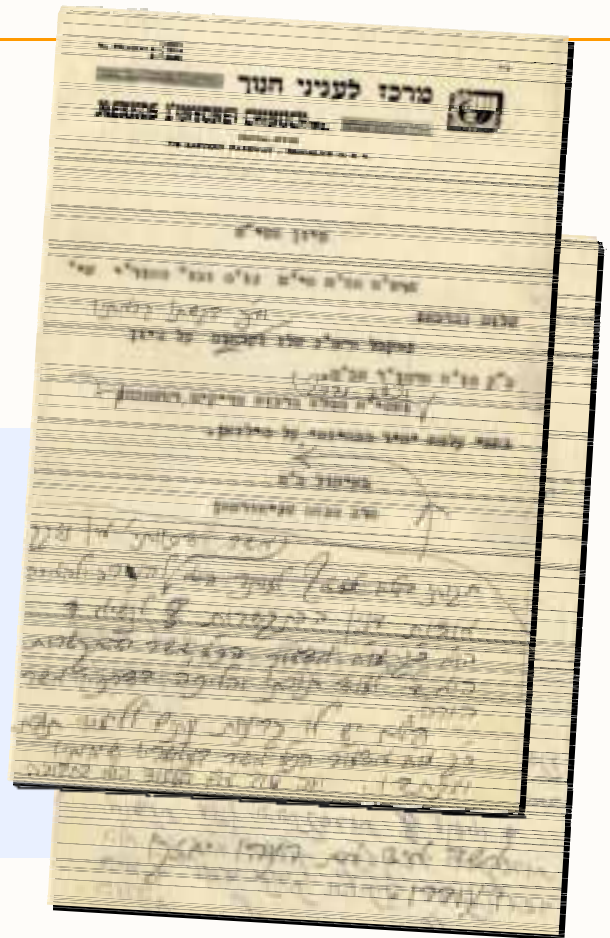


An Obvious Objective

Presented here is a unique letter from the Rebbe, reassuring Chassidim that asking the Rebbe to daven on one's behalf is even more effective after the histalkus. The Rebbe then goes on to say that the importance of hiskashrus shouldn't require any convincing, and should be readily apparent. As far as how to achieve this hiskashrus, the Rebbe says exactly how to do so.

Published here in Pirsum Rishon is the original ksav yad of the letter, along with the Rebbe's final corrections on the second draft. Interestingly, in the original version the Rebbe writes that hiskashrus should be obvious to "someone of your stature", in the second draft the Rebbe crossed out that word, implying that it applies to everyone, regardless of stature.

We thank Vaad Hanachos Belaha"K for providing us with the original ksav yad.



Greetings and blessings:

Your pa"n was received, and upon your request, I read it at the gravesite of my Father-In-Law, the [Frierdiker] Rebbe.

A tzadik blesses and Hashem fulfills the blessings of a tzaddik – who is present in this world more so than during his lifetime – in their entirety. I hope that you don't require any prompting or explanations regarding hiskashrus to the Nossi, the Rebbe, which is accomplished through studying his teachings, and following in the ways that he taught. Surely you have scheduled times for studying the Torah of my Father-In-Law; his maamorim, sichos, and letters. It is even better if this studying is with a group where everyone can strengthen and encourage each other.

שלום וברכה: נתקבל הפ"נ שלו וע"פ בקשתו קראתי על ציון כ"ק מו"ח אדמו"ר הכ"מ. וצדיק מברך והשי"ת ממלא ברכות צדיק, דאשתכח בהאי יתיר מבחיהי, על מילואן. תקותי אשר אין נזקק להערה והארה אדות ענין ההתקשרות לנשיא הוא כ"ק מו"ח אדמו"ר הכ"מ, אשר ההתקשרות הוא ע"י למוד תורתו והליכה בדרכיו אשר הורה. ובטח יש לו קביעות עתים ללימוד תורת כ"ק מו"ח אדמו"ר הכ"מ אשר במאמרי שיחותיו ומכתביו. ומה טוב אם הלמוד הוא בחבורה אשר איש את רעהו יחזקו ויעוררו.

On the bottom of the second draft the Rebbe wrote three columns of names, indicating which Chassidim the letter should be sent to.

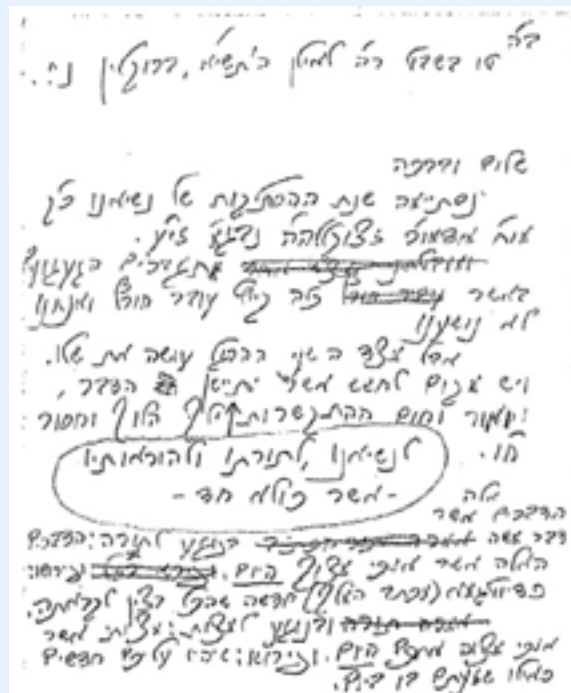
גאנזבורג ז.	יודא לעוין	משה אקסלרדא
שוסטר משה	שעכטער	גרינהוט
יוסף גאלדבערג	קעסעלמאן	מ. שאולזאן
הלל פעוונזנער		מינקאוויטש
		יוסף שמוטקין



Don't Get Used To It

On Tu B'shvat 5711, just four days after the historic Farbrengen of Yud Alef Shvat, the Rebbe began penning this heartfelt letter expressing his feelings upon reaching this painful milestone. Just as Torah and Mitzvos, the Rebbe writes, must always remain as though they were just given, so too must our feelings of yearning and Hiskashrus never become stale and habitual, rather they must constantly grow and mature.

The letter, which was apparently intended for all the Chassidim, was never completed and sent. Many years later, the handwritten draft by the Rebbe was found and printed in the sefer 'Yemei Bereishis'. Here is the original letter, along with a free translation.



Greetings and Blessings

The year of mourning after the passing of our Nossi, the [Frierdiker] Rebbe, has concluded.

The longing intensifies, as summer is over, winter is passing, and we have not yet seen salvation.

On the other hand, one may become accustomed to the situation. There is room for concern that our feelings will become stale, and the vibrancy and passion in the *hiskashrus* with our Nossi, his teachings, and his instructions – which are all just different aspects of one entity – will gradually fade, G-d forbid.

These are the words that Moshe spoke regarding the Torah: “These words which I am commanding you **today**.” Chaza”l explain: like a fresh proclamation from the king to which all eagerly run. And regarding Mitzvos: “My Mitzvos that I command you **today**.” And Chaza”l explain: that they should be fresh, as if you just heard them today.

ב"ה, ט"ו בשבט ר"ה לאילן ה'תשי"א, ברוקלין,

נ"י.

שלום וברכה

נסתיימה שנת ההסתלקות של נשיאנו כ"ק מו"ח

אדמו"ר זצוקלה"ה נבג"מ זי"ע.

מתגברים הגעגועים באשר כלה קייץ עובר חורף ואנחנו לא נושענו.

אבל מצד השני ההרגל עושה את שלו. ויש

מקום לחשש אשר יתיישן הדבר, ואור וחום ההתקשרות לנשיאנו, לתורתו ולהוראותיו – אשר כולא חד – ילך הלוך וחסור ח"ו.

אלה הדברים אשר דבר משה בנוגע לתורה:

הדברים האלה אשר אנכי מצוך היום, ופירושו:

כדיוטגמא (מכתב המלך) חדשה שהכל רצין

לקראתה. ובנוגע למצות: מצותי אשר אנכי מצוה

אתכם היום, ופירושו: שיהיו עליכם חדשים כאילו

שמעתם בו ביום.