

”יש לנו אבא קדישא... ובמילא אין מה לדאוג“

A compilation of the Rebbe’s horaos to chassidim after Yud Shevat—the timeless words by which chassidim live until we will be reunited with the Rebbe

BEYOND EXPLANATION

Some ask why did the whole episode of the histalkus need to occur – we had in our midst a man who showed clear miracles, and we could’ve just continued this way until the coming of Moshiach? I simply don’t have the answer to this question. But one thing we must know: The reality is, that a tzaddik who passes is found in all worlds even more than during his lifetime, including our physical world.”¹

In the time immediately following Yud Shevat, the Rebbe made it abundantly clear how chassidim must perceive their current situation. A mere three weeks after the histalkus the Rebbe declared that there was no room for despondency and that the mission must go on.

Farbrengen after farbrengen and sicha after sicha, the Rebbe addressed every question or doubt that the yetzer hora might contrive, demonstrating that the Rebbe is leading adas hachasidim not only like before, but even more so.

One of the first issues the Rebbe addressed was the difference between the [Freirdiker] Rebbe and other tzadikim who had passed on:

Many tzadikim in the past, like Reb Levi Yitzchok from Berditchev promised their chassidim and students that they will be present after their passing too; they will not let the awesome rewards of gan-eden lure them in, and they will not accept any kind of ‘invitation’ into gan-eden until they can guarantee the immediate coming of Moshiach.

Eventually however, they were all convinced in...

Not so our Rebbe, who is the nossi hador, and the necessities of his mekushorim take precedence over anything and everything, he will for sure not allow anything to sway him from his resolve.²

THE REBBE IS WITH US

In general, it can be said that beyond the specific words of comfort and support, the Rebbe was addressing two general issues: firstly the Rebbe was teaching chassidim how they must approach their current predicament, and how a chossid is to feel at a time when “darkness covers the earth and obscurity [covers] nations”. Before giving specific instructions of what must be done and how, the Rebbe was defining the situation. Secondly, the Rebbe was directing chassidim as to how they must behave as a consequence of



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the first point. In other words, once it has been defined what the situation is like, clear directives have to be issued on how to face the said situation.

A prime example of the first type of speech is a sicha spoken on Shabbos parshas teruma 5710; towards the end the Rebbe explain how the Friediker Rebbe continues to imbue the chassidim with the necessary strength to carry on as before. If so, what changed between before Yud Shevat and after? Simply put - says the Rebbe - the difference isn't a factual one, rather a shift in perspective:

In the past [while the Rebbe was physically alive], one could fool himself to think that when he would go in to the Rebbe, he could decide what to reveal and what to withhold.³ However, now it is clear to all that [since the Rebbe's presence is no longer defined by a

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particular space], the Rebbe knows even those things that are hidden deep within us...

...On the other hand, since we know that a tzaddik after his passing is found in all realms, including in this mundane world, even more than during his lifetime, we can be certain that the Rebbe is still leading the whole world, especially his Chassidim, and praying for them all just as he had before and even more so.

Just as up until now we were all certain beyond doubt that the Rebbe will lead us to greet Moshiach, we can be certain that the same holds true now as well...

...By holding steadfast in our hiskashrus to him, studying his

*Torah and following his directives... we will indeed merit to see the Rebbe once again, and he will lead us to the geulah.*⁴

EVERYONE INCLUDED

But one might still ask: this is perhaps pertinent and applicable to one who has seen the Rebbe, who has learnt Torah from and has had multiple interactions with him, can the same be true for another who wasn't privy to all this?

In unambiguous terms the Rebbe states that this is valid for anyone who calls himself a chossid, and even one who hasn't seen the Rebbe on many occasions or had a deep personal connection can and must strengthen his hiskashrus to the Rebbe at such a time. Then the Rebbe began to cry and said:

The [Frierdiker] Rebbe says that Chassidus accomplishes that the Rebbe is not 'alone,' and the Chassidim are not 'alone.' Meaning: the Rebbe watches over and concerns himself with each and every detail in the lives of his Chassidim. Even now, when the Rebbe finds himself on a higher level, he continues to do so, giving us the strength we need to carry out what he demands of us.

Furthermore, even those who have never seen the Rebbe in their life can connect to him by means of a photograph. This is what the Rebbe explained drawing from the Frierdiker Rebbe's own behavior while in prison:

The [Frierdiker] Rebbe describes

*in his Reshimas Hamaasar that while sitting in his cell, thinking of his family, he began to feel downhearted. "Then suddenly it came upon me... I must not let these thoughts overtake my mind... I contemplate upon the holy countenance of my saintly father... Father, holy father..."*⁵

The [Frierdiker] Rebbe is advising: when one is stuck in "prison" i.e. in state of despair, he can help himself by connecting with the Rebbe, envisioning his holy face.

In this spirit, the Rebbe explains how to bring this to concrete action:

From time to time, each and every one of us must envision

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We must remember that we have an abba kadisha – a holy father,” explained the Rebbe...

the Rebbe’s holy face and remind himself of the words he heard from the Rebbe. Those who have never seen the Rebbe can do so by looking at his picture, and studying from his Torah.

“We must remember that we have an abba kadisha – a holy father,” explained the Rebbe, and as a consequence there is nothing to worry about.

And this will, in return, further increase the hashpo’o a chossid gets from the Rebbe both in gashmiyus and ruchniyus, since the shepherds of the Yidden don’t abandon their flock.⁶

REFRESHING THE COMMITMENT

In a powerful sicha spoken on Shabbos Parshas Shelach 5710, the Rebbe adds two crucial factors to drawing down the Rebbe’s hashpo’o. In the relatively long farbrengen the Rebbe, referring to the meraglim who fell short on this point, says that the foremost condition that must exist in the fulfillment of the Rebbe’s shlichus, which is of course operating as it was before, is the absolute acceptance of the Rebbe’s words, and heeding them exactly as they are, without mixing in personal interpretations and extrapolations. Then the Rebbe adds:

One can draw more kochos, and refresh his commitment and energies by going to the Rebbe – to the Ohel, with a clear conviction “az do iz ehr” that the Rebbe is there and by visualizing the Rebbe’s face. This will reinforce his hiskashrus and his devotion and dedication to the shlichus that has been placed upon him without any questioning.

When a Yid receives from Moshe Rabeinu, and in our generation from the Moshe shebedoreinu, a mandate and a responsibility, time can cause his resolve to slowly weaken and his passion to abate, and his own personal leanings can start to infiltrate the original charge to which he was assigned – the antidote to this is a visit to the Ohel. Hishtatchus beyond its literal meaning includes spiritual hishtatchus as well, a spiritual connection by learning the Rebbe’s Torah in which he has written his soul – as it were.⁷

However after all is said and done, and while keeping in mind all the above, namely that the Rebbe is with us like before, and even more so, and grants us the ability to continue with the shlichus he has entrusted us with, a chossid’s inexorable desire will always remain to have the Rebbe physically back, notwithstanding that beruchniyus everything is just as before:

Notwithstanding all the above, we want and need the Rebbe here in a physical sense, lemato me’asora t’fochim...⁸ D

1. Simchas Beis Hasho’eva 5711, Toras Menachem Vol. 2 p. 22
2. Parshas Yisro 5710, Hisvaaduyos Vol. 1 p. 11
3. It is implicit that even then this wasn’t true, but reality lent itself to grant this false perception.
4. ibid. Vol. 1 p. 16
5. The use of ... is used in the original sicha, to imply emotional pauses that the Rebbe took, while speaking these words.
6. Pesach Sheni 5710, ibid. p. 49; see also Lag Baomer 5710, ibid. p. 67
7. ibid. p. 106
8. Shabbos parshas tetzaveh 5710, ibid p. 18

