

מה להלן עומד ומשמש אף כאן

עומד ומשמש

At this time of year, each and every one of us as Chassidim reflect on our own connection with the Rebbe and how we can revitalize it, recommitting ourselves to his holy work and following in the path he set for us. We know and are certain beyond the shadow of doubt that the Rebbe continues to lead us, as he clearly told us that we are in Dor Hashvi'i and we will be the ones to finish the task and bring Moshiach now.

Although our connection with the Rebbe is strong as ever, just as it was before Gimmel Tammuz, and will only continue to grow stronger with time, nevertheless, the methods with which that connection is felt and pursued may vary. Many of our readers were not even born twenty years ago and never had the privilege of seeing the Rebbe and being physically in his presence.

With this in mind, the staff of A Chassidisher Derher met with the two leading Mashpi'im of Yeshivas Tomchei Tmimim Hamerkozis, **Rabbi Yoel Kahan** and **Rabbi Shlomo Zarchi** and asked that for the benefit of our readership, they share with us some thoughts pertinent to our time; "Divrei his'oirerus" – a sort of chassidishe farbrengen in connection with Gimmel Tammuz.

We thank them both graciously for giving us of their time and trust that their heartfelt words will be well-received and enjoyed by all.



THE REBBE'S SOLDIERS

Rabbi Yoel Kahan

It has been almost twenty years now since Gimmel Tammuz. As Chassidim, we know that we are in Dor Hashvi'i and that the Rebbe's words said in the first ma'amor on Yud Shevat, 5711 hold strong until the coming of Moshiach. Can you perhaps give some insight into the meaning of the fact that the Rebbe is our Rebbe today?

In Siman Chaf Zayin of Iggeres Hakodesh, the Alter Rebbe quotes the Zohar saying that a tzadik, even after his *histalkus* is אשתכח בכולהו עלמין יתיר מבחיהיי, exists in this world even more than when he was physically alive. This is applicable to all tzadikim.

Then there is another level; the connection we have to a *Nossi*. The Rebbe said many times, that רועי ישראל לא יפרדו ממעל צאן מרעייתם; the shepherds (*Nesi'im*) of the Yidden never leave their flock, even after they pass away.

With regard to our Rebbe, it's completely different. The Rebbe is still our Rebbe exactly as he was before. When the Rebbe Rashab was *nistalek* - true, a *Nossi* never leaves his flock - but he left a son, the Frieddiker Rebbe, to fill his place. Similarly, when the Frieddiker Rebbe was *nistalek*, he left the Rebbe to take on the *nesius*. The Rebbe didn't leave anyone to take over, because the Rebbe continues to be Rebbe exactly the same way as before.¹ This is both on a general level, as *Nossi* of all the Yidden, as well as on a personal level.

The fact that the Rebbe continues to be our Rebbe just as before is expressed on a myriad of levels. In order to understand



IT'S ALL IN OUR HANDS

Rabbi Shlomo Zarchi

Far-reaching Vision

Let me tell you *ah chassidische maaseh* of two brothers, one was wealthy, and the other was poor. The wealthy brother would always help the poor brother; he would help him with the expenses when he had to make a wedding etc.

One time, the wealthy brother came to the Tzemach Tzedek and suggested that—instead of giving his brother small sums of money every so often, like a beggar off the street—he would give him a large sum of money, so the poor brother would be able to support himself.

The Tzemach Tzedek instructed him not to do so, and to continue giving his brother the smaller amounts as he needed it.

A little while later, the Viledniker Rebbe happened to pass through the wealthy brother's town, so he decided to pose the same question to the Viledniker.

[Amongst the Tzadikim of Poland, the Viledniker Rebbe was famous as a miracle worker. Barren women and others in need of *brachos* traveled to him from far and wide.¹]

The Viledniker Rebbe agreed that this was a good idea. So, the wealthy brother gave a large sum of money to the poor brother, who, in turn, invested it--and became rich. Tragically, as the newly rich brother was traveling through the forest some time later, a group of ruffians attacked and robbed him, leaving him for the dead. Had he been poor, and not had money, his life would have been spared.

Chassidim would say about this story that both the Viledniker Rebbe and the Tzemach Tzedek saw into the future. But the Tzemach Tzedek saw further. The Viledniker saw that he would become rich, but the Tzemach Tzedek saw that ultimately it would cost him his life. The Tzemach Tzedek saw until the end.

at least one aspect of this, one must first examine at least one aspect of what a Rebbe is.

Generally speaking, there are different types of people. Some people are more intellectual; some are more emotional; and some are more practical. Everyone, of course, is intellectual, emotional, and practical to a certain extent, but every person has a stronger inclination towards one of these three.

Each of these types of people is attracted to a different type of leader.

In years past, who was attracted to the Geonim and Roshei Yeshivos? Primarily an intellectual person; someone who wanted to learn from them, who wished to understand their “*derech halimud*” - someone who would gain from them intellectually. [In this itself, a student who was inclined to philosophy would go to certain Gedolei Yisroel, whereas one who

was inclined to another part of Torah would go to other Gedolei Yisroel.]

A more emotionally inclined person wasn't attracted to these leaders. Such a person would be drawn to a more inspiring type of leader, someone who would supply them with an emotional experience.

Practical people went to other Gedolei Yisroel to get practical advice. Each type of person was attracted to the leaders who supplied them their needs.

Who came to the Rebbe? If an intellectual person wanted a deeper understanding in the meaning of Achdus Hashem - he would go to the Rebbe. If an emotional type of person wanted to experience a *geshmake*, inspiring davening - he would go to the Rebbe. If a practical type of person was looking for advice in his business - he also would go to the Rebbe.

Now think about it. How is it that one

Rebbe could attract so many different types of people?

Often, people stress the fact that the Rebbe attracted people from all different factions, from the most modern to the most zealous members of *Neturei Karta*. But that is an external, superficial division within people. That was also an unbelievable thing, but our question is much more perplexing. How could one Rebbe attract intellectual people, and at the same time attract emotional and practical people as well?

The answer lies in the explanation of what a Rebbe is. The Rebbe explained many times (based on Perek Beis of Tanya) that a Rebbe is *Rosh B'nai Yisroel*, the “head” of all the Yidden, and the head is where the *nefesh*, the soul, of a person is. The Rebbe is the *nefesh* of all the Yidden, and all Yidden get their chayus from the Rebbe - and therefore, every Yid, no matter who he is, is drawn to the Rebbe.

Similarly, sometimes the Rebbe would instruct one person to do something one way, and another person to do something completely different. At the time of the instruction, it was hard to understand, and the Chossid might very well question--why is it good for him and not for me?

But the Rebbe saw until the end, and every *hora'ò* that the Rebbe gave to a person was based on what would happen long into the future. It took some people thirty or forty years to understand the Rebbe's far reaching vision.

The Rebbe knew all that was going to happen, and the Rebbe made sure to tell us everything we need to know until the coming of Moshiach. If a person has a question or needs guidance, he can find an answer in the Rebbe's Torah. It can be in a *sicha*, a letter, a *maamar*, or a *yechidus*. But, somewhere, the Rebbe said what to do.

The Rebbe knew all that was going to happen, and the Rebbe made sure to tell us everything we need to know until the coming of Moshiach. It can be in a sicha, a letter, a maamor, or a yechidus; but, somewhere, the Rebbe said what to do.

As the Rebbe said many times, אם ריק "הוא: מכים," if you can't find an answer--it's because you haven't looked hard enough. But everything and anything a person ever needs to know, we heard from the Rebbe.

Our Personal Connection

There is an interesting story about one of the *talmidim* of the Baal Shem Tov. One year on Erev Pesach, he sent his *shamash* to the home of a *misnaged* who lived in his town, with the message: “You have *chametz* in your house.”

At first, the *misnaged* completely dismissed it. He had already cleaned his house completely of *chametz*, and how could the *Tzaddik* know if he had *chametz* in his house?

A little while later, the *misnaged* thought to himself: “After all, the *Tzaddik* is a holy person. I'll check the house just to make sure.” He searched through his entire

For the same reason, throughout the years, anytime a major issue arose, everyone always wanted to know, “What does the Lubavitcher Rebbe have to say about this?” Some people wanted to know in order to listen to the Rebbe; others wanted to know in order to contradict the Rebbe; and some just wanted to laugh at what the Rebbe said. (In Tanya there the Alter Rebbe also mentions הפושעים ומורדים בתלמידי חכמים).

Everyone always wanted to know, “What does the Lubavitcher Rebbe have to say about this?... because one can’t ignore their own nefesh

But no one was able to ignore the Rebbe. Why? Because one can’t ignore their own *nefesh*.

The exact same thing continues today. All different types of people continue to be drawn in and attracted to the Rebbe just like before Gimmel Tammuz. You have people - not necessarily Lubavitcher Chassidim - who fly in to New York, immerse in the mikva, go directly to the Ohel, and fly right back home.

Last year, I was in Eretz Yisroel for Yud-Tes Kislev. I saw the immense attraction of ordinary Yeshivah bochurim to Limud HaChassidus. Who could imagine such a thing? Literally hundreds of bochurim!

The Rebbe clearly continues to lead us to this day. We find one *possuk* in Navi which states that Shimshon ruled the Yidden for forty years, and in another source it says that he ruled for twenty years. The Yerushalmi explains that the fear of Shimshon was impressed upon the

what the Rebbe wants, the more he will see the Rebbe’s guidance in his life.

Give and Gain

There are times that a person feels empty; he feels hollow; he feels that he has no direction. But, if he gets more involved in the Rebbe’s *inyanim*, learning the Rebbe’s Torah and visiting the Ohel-- all of a sudden, he’ll start feeling the Rebbe in his life. He’ll begin seeing guidance from the Rebbe. The guidance may come through a *mashpia* or an *eltere chossid*; or possibly, he’ll chance upon either a letter from the Rebbe that is relevant to his situation, or a *farbrengen* or story with a message pertinent to him--whatever the channel is, the Rebbe will show him his guidance.

The Alter Rebbe says in “*Hakdomas Hamilaket*” of *Tanya*, that one of the advantages of *Tanya* over other *seforim* that deal with *avodas Hashem* is that the Alter Rebbe is ביודעי ומכירי קאמינא; the Alter Rebbe is writing *Tanya* for people

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house and he didn’t find any *chametz*.

A bit later on in the day, the *shamash* came back, and told him: “You have *chametz* in your house, and it’s in this specific room.” Again, at first he completely dismissed it. He had already searched the house again and hadn’t found anything. However, as time went by, he decided to look again in that room. He looked in that room once more, and he didn’t find anything.

The *shamash* came a third time with the message: “You have *chametz* in your house, and it’s in this specific room, in this-and-this place”. The *misnaged* looked there and indeed found the *chametz*.

After hearing the story, someone asked the *Tzaddik*: “Why did you have to send

the *shamash* three times, and make him search the house again and again--why didn’t you just tell him exactly where it was in the first place?”

The *Tzaddik* answered: “The first time I sent for him, he wasn’t my Chossid. Therefore, it was only revealed to me (by *Ruach Hakodesh*) that he had *chametz* in his house, but not exactly where it was. Once he decided to search the house because I had told him to do so, that itself connected him to me to a certain extent, and it was revealed to me which room the *chametz* was in. When he listened to me again - then it was revealed to me exactly where the *chametz* was.

In a similar vein, the more a person connects himself to the Rebbe and does

Plishtim, the enemies of the Yidden, for twenty years after his passing. Therefore it says that he ruled the Yidden for forty years, because they were under his leadership for twenty years after his passing.

The Rebbe points out, that it doesn't say in Navi that he ruled the Yidden in his lifetime for twenty years, and he had an effect on them for twenty years. Instead it says that he ruled for forty years. There was no difference in his *nesius* before his passing and after his passing. He ruled for forty years.

The same is true in our situation now. The Rebbe is our Rebbe in exactly the same way he was before Gimmel Tammuz.

Throughout all the years, bochurim had a physical connection to the Rebbe.

They would go into yechidus, say l'chaim to the Rebbe, get answers to their questions - they had a physical connection to the Rebbe. How can a bochur today feel that same physical connection?

In a sicha on Yud Shvat, 5726², the Rebbe compared Yud Shvat 5710, the day the Frierdiker Rebbe was *nistalek*, to Isru-Chag Simchas Torah, 5689, the day the Frierdiker Rebbe left Russia.

The Frierdiker Rebbe left Russia in 5689, and most of the Yidden were let out of Russia in 5751 - sixty two years later. For a full sixty two years, the Chassidim in Russia had no physical connection with the Rebbe. They hardly even saw a picture of the Rebbe. To hold a picture of the Rebbe in one's possession was

dangerous. A bochur who was born in 5689 in Russia would have never seen the Rebbe for most of his lifetime.

Yet - they didn't have any questions or *chakiros*. They knew that they have a Rebbe, and that the Rebbe is davening for them and thinking about them. When they Farbrenge, they would either focus on the past: their *zichronos* (memories) of the Rebbe; remembering a davening, a *yechidus*, or a farbrengen. Or they would focus on the present: that the Rebbe continues to daven and be *mimale rachamim* on them - that the Rebbe didn't forget them. Or they would focus on the future - they would wish one-another that they be reunited with the Rebbe.

And they continued to live as Chassidim, because they knew with an *emunah p'shutah*, a pure belief, that they have a Rebbe. The same is today. A bochur today has to know that the Rebbe is thinking

whom he personally knows. Being that he knows them, and he knows all their struggles and issues, the Alter Rebbe was able to tailor the *Tanya* to the needs of each person.

The famous question is asked: What about people who didn't meet the Alter Rebbe? Seemingly, *Tanya* loses a great advantage, because it only caters to people the Alter Rebbe knew?

Chassidim explain² that the Alter Rebbe had in mind anyone throughout the generations who would study the *Tanya*; when a person learns *Tanya*--the Alter Rebbe knows him.

Similarly, when a person learns the Rebbe's Torah and does what the Rebbe wants, the Rebbe has a personal connection with him. True, the Rebbe is *mashpia chayus* to every Yid. But if you're involved in the Rebbe's *inyanim*, it can be seen in a revealed way.

The Rebbe Draws us Close

At times, people don't even realize how the Rebbe is drawing them closer. There was once a Yid who wanted to visit one of the great Polisher *Tzaddikim*. He went to the *Tzaddik* to witness his *avoda* during the recital of "Shir Hashirim"; it was then, he was told, when the *Tzaddik* displays his greatest "*giluyim*." As this *Tzaddik* was reading Shir Hashirim, a simple farmer frantically approached the *Tzaddik* in dire need of a *brocha*: his cow was sick, and if the cow died, he would lose his entire source of livelihood.

The *Tzaddik* paused. Turning to the farmer, he advised him to bring the cow to the city's doctor. He then returned to reading Shir Hashirim.

Later, the visiting Yid asked the *Tzaddik*: "Why would you interrupt your holy recital of Shir Hashirim - in order to deal with... a sickly cow?!"

The *Tzaddik* answered: "This farmer had wanted to be my Chossid for a while already. But he never had a good reason to come see me. Now that he had an 'excuse'--his cow was dying, he finally had the courage to come over".

Similarly, every person who wants to come to the Rebbe; is drawn to the Rebbe. Sometimes, we need an excuse to come. We might ask ourselves, "How can I come to the Rebbe now? I'm not involved enough in the Rebbe's *inyonim*!" So we come to the Rebbe with our "cow," whether it's *parnasa*, or health, or whatever physical problem it may be. But in reality, we all want to come to the Rebbe, we all want to have that connection.

The Rebbe continues to draw people into Yiddishkeit and Chassidus till this day in the most striking manner, using the some of the most unique methods. Look at the recent world-wide publicity about



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REB YOEL KAHN AND REB SHLOMO ZARCHI CAN BE SEEN STANDING NEAR THE REBBE DURING A FARBRENGEN.

about him, and davening for him - that the Rebbe is his Rebbe just like before.

The more a person gives himself over to the Rebbe, the more a person connects himself to the Rebbe - the more the Rebbe will be mashpia to him

Let me tell you a story: There was a Yid who began having heart problems: his heart ached him terribly. Yom Kippur was quickly approaching, and the doctors weren't sure that he would make it through the fast, so, he readied himself for that possibility, setting aside the right amounts of food that a sick person can eat on Yom Kippur. Although in previous years he had served as *chazzan* for *Kol*

Nidrei and *Mussaf*, this year, he decided to cut down in order to make things easier for himself.

When he went by the Rebbe for *Lekach* on Erev Yom Kippur, he asked for a brocha that he should be able to fast. The Rebbe answered: "להחיותם ברעב", "to sustain them in hunger." [Chassidus explains³ that on a deeper level, it doesn't mean that a person is sustained **although** there is a hunger, rather, that on Yom Kippur a person is sustained **from** the hunger: the fasting itself gives him *chayus*.]

As soon as he heard these words from the Rebbe, his worries were completely assuaged. He was completely sure that he would have an easy fast. He went ahead and was *chazzan* for *Kol Nidrei, Mussaf*, and *Ne'ila*. And Yom Kippur passed without incident. He fasted perfectly like any other year, as if he had no heart issues at all.

Now let's think about this story: What did the Rebbe tell him? "להחיותם ברעב" - "to sustain them in hunger." Was that a *havtocho*, an assurance, that he would be able to fast? Was that a *brocha*? Were they just words of encouragement? It's hard to know. Many people would have heard that from the Rebbe, and would still be worried about the fast. Yet this Yid took it as a complete assurance that everything would be okay - and everything turned out fine.

Why so? The Rebbe's words have layers upon layers of meaning, and they can be understood in different ways. The more *emunah* a person has in the Rebbe, the more *hashpa'a* will come down to him. The fact that this Yid had such complete *emunah* in the Rebbe's words - that is why the *hashpa'a* came to him in such a powerful way, and he was able to fast like any other year.

The same holds true with our *hiskashrus* today. It depends very much on the



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person. The more a person gives himself over to the Rebbe, the more a person connects himself to the Rebbe - the more the Rebbe will be *mashpia* to him.

A Chossid has to learn the Rebbe's Torah and get truly involved in it. Not in a way that one day you learn from this sefer, and the next day you're learning something else. Rather you have to put yourself into the learning and delve deeply into the Rebbe's words for them to have the desired effect on you.

The Rebbe's nesius has continued for almost twenty

years after Gimmel Tammuz. Is there a reason why things had to be this way?

To better understand the answer to that question, let's take for example the destruction of the Bais Hamikdash: there was definitely a reason why it had to happen. In order to come to the level of Bais Hamikdash Hashlishi with the coming of Moshiach, the first two Batai Mikdash had to be destroyed.

Nevertheless, no one dances on Tisha B'av. The destruction of the Bais Hamikdash itself was a terrible thing. We know that, ultimately, everything fits in Hashem's plan, and there is a reason why that had to happen, but Tisha B'av remains a terribly sad day.

On Tes-Vov Sivan 5687, the Frierdiker Rebbe was arrested. The Rebbe explains⁴ that on a deeper level, Tes-Vov Sivan is the day that the *geula* of the Frierdiker

Rebbe began, because only through going to jail could there be the *geula*. Similarly, the Rebbe explains⁵ that Gimmel Tammuz 5687, the day the Frierdiker Rebbe was sent into exile, is really a day of *geula*.

After the fact, Gimmel Tammuz is a day of *geula*. In retrospect, Tes-Vov Sivan is a Yom Tov. When the Frierdiker Rebbe was sitting in jail, no one was dancing...

Of course, ultimately there is a purpose in everything that happened. That doesn't change the fact that we are in a tough time of *he'elem ve'hester*.

Is there a special significance specifically in twenty years?

Twenty years after the *histalkus* of the Rebbe Maharash, on Sukkos 5663, the Rebbe Rashab said ma'amorim about "*Chai Bi'tzem*". The Rashbatz said at the time⁶, that למכור בנכסי אביו עד שיהא

the Rebbe. Even the *goyishe* newspapers are talking about the Rebbe with the greatest admiration, bringing his message to so many places and people where us, Lubavitcher Chassidim would never be able to reach.

Before Gimmel Tammuz, the Rebbe appeared on television, bringing *Divrei Elokim Chayim* to the most distant and desolate locations, inspiring so many people to come closer to Yiddishkeit. Who can know how far the Rebbe's reach came today with the recent publicity about the Rebbe, inspiring Yidden to become more in touch with Yiddishkeit, learn a *vort* Chassidus, or to come to the Ohel. It's simply mindboggling!

The Rebbe is Mashpia B'gashmiyus

There is no person in Lubavitch today who hasn't been helped physically by the Rebbe. And not only Lubavitchers; the Rebbe helps everyone.

Many years ago, I was talking to a distinguished Rav in a major city in Europe. He told me that he once had serious issues in *shalom-bayis*. But who could he turn to? If he would turn to any of his Rabbonim or Gedolim it could seriously harm his career. The only person who he was comfortable going to was the Rebbe. And then he added: "I tell all my colleagues--prominent Roshei Yeshivos around the world--when you have personal problems in your life, go to the Rebbe. There is nothing to be afraid of; the Rebbe is someone you can trust..." People from all walks of life came to the Rebbe for simple, physical *brachos* and advice.

The Rebbe continues to be *mashpia* today to every single person. Sometimes we just can't see how the Rebbe is involved, but the Rebbe is constantly in our life. It happened even before Gimmel Tammuz: people would write letters to the Rebbe, and they didn't receive a reply. Then,

when everything worked itself out, they thought that the circumstances changed on their own, without the Rebbe's involvement. But the truth is that the Rebbe had helped that person.

The same is true for us today. We don't even realize how much the Rebbe is helping us on a physical level. This refers to every person, whether a *bochur*, a *yungerman*, a woman, or a child--the Rebbe thinks and cares about every single person.

There are stories told, that on Yom Kippur after Kol Nidrei--one of the holiest times of the year--the Rebbe would inquire about the health of a woman who was having a difficult birth, or ask about a shidduch that was happening at the time. Even in the loftiest of times, the Rebbe is thinking about the Chassidim.

It says in Midrash that the reason why Moshe Rabeinu was a shepherd for Yisro for forty years, was in order to test how

בן עשרים. [Based on the Halacha that an orphan can only deal business with his father's property after he reaches twenty years of age, Chassidus explains the number twenty represents complete intellectual capabilities.] Similarly, twenty years into the Frierdiker Rebbe's *nesius*, in 5700, the Frierdiker Rebbe said *ma'amorim* about *Chai Bi'etzem*. In 5730, twenty years after the Rebbe began the *nesius*, the Rebbe spoke in the *ma'amorim* about *Chai Bi'etzem*⁷.

But these are types of things that are beyond our understanding. These are *Rebbe'ishe zach'n*, types of subjects that are connected to the Rabbeim. It's not for people like you and I to go ahead and explain the significance of one year over the other – it's simply not within our capabilities.

In summation, with Gimmel Tammuz approaching, what

do you wish to convey to the bochurim about their own connection to the Rebbe?

I once heard an interesting story from Rabbi Shabtai Slaviticki. Before he came to Lubavitch, he used to learn in Kol Torah, a yeshiva in Yerushalayim. He had a friend, who was a grandson of one of the Gedolei Hador, and was a true *yera'ei shamayim*, learning with amazing *hasmada u'shkida*, amazing diligence. However, because he had a "slower" head, he had to work very hard in order to understand and remember his learning.

One time, Rabbi Slaviticki realized that his friend was feeling depressed. After speaking with him for a while, his friend started pouring his heart out to him: He had to work very hard, and learn for hours and hours in order to understand what he was learning. Even then he didn't necessarily understand the subject matter

very well. By contrast, other *bochurim*, who had better minds, were able to easily assimilate and remember their learning.

"What will be with me?" he complained bitterly. "I have to work so hard, and even after all of my hard work, my accomplishments don't come close to those of my peers. What's going to be with me?!"

He had gone to various Roshei Yeshivos and Gedolim, asking for help. They answered him that if he worked very hard and really put himself into learning – there was a chance that he would become somewhat of a Gadol. Understandably, he was still very upset. His friends could become real Gedolim without working hard, and he, if he worked as hard as he



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much he would give himself over to the sheep, and based on that, Hashem made him shepherd of the Yidden.

The Rebbe asks in a *sicha*³: why did he have to be a shepherd for forty years? Hashem could have tested him for much shorter a time?

The Rebbe quotes a Torah from the Baal Shem Tov: The *neshamos* of all the Yidden who were later Moshe's disciples were in a *gilgul* in these sheep of Yisro. Moshe Rabeinu was first *mashpia* to the Yidden for forty years on a physical level, as they were clothed as sheep of Yisro. Only after that was he able to give the Yidden the Torah and be *mashpia* on them for forty years on a spiritual level.

The Rebbe continues in the *sicha*, that the same holds true of all our Rabbeim from the Baal Shem Tov onwards. The first step was to be *mashpia* on a physical level, and only afterwards were they *mashpia* on a spiritual level.

There's no question that the Rebbe helps each and every person. There's no question, that just like before Gimmel Tammuz, that the Rebbe helped every person--the same is true now. Especially someone who is involved in the Rebbe's *inyanim*, or who wants to be involved in the Rebbe's *inyanim*--the Rebbe guides them. The more a person gets involved, the more he will see it in a revealed way. Especially when a person comes to the Ohel, learns the Rebbe's Chassidus, or is involved in the Rebbe's *mivtzoim*, the Rebbe helps them out *b'gashmiyus ub'ruchniyus*.

And it's important that we strengthen our *emunah* that very soon we will see the Rebbe with our own physical eyes.

Feeling the Connection

After the Tzemach Tzedek's passing, the Rebbe Maharash asked his brother Reb Chaim Shneur Zalman, who had begun accepting *Pani*"m from chassidim, who

had taught him the great spiritual *avoda* of reading and accepting *Pani*"m?

Reb Chaim Shneur Zalman answered that their father, the Tzemach Tzedek, had taught him. The Rebbe Maharash then asked him whether he had been taught to read the *Pa*"n from the time when he *received* it or from the time the Chossid *wrote* it?

Reb Chaim Shneur Zalman answered that he reads the *Pa*"n only when he receives it.

The Rebbe Maharash told him that the

could – might have chance to become a bit of a Gadol.

Another Gadol told him, that if he goes into business and supports Talmidei Chachomim - that would also be something worthwhile.

He was inconsolable.

Rabbi Slaviticki advised him to write to the Rebbe. He wrote to the Rebbe, and the Rebbe told him one *vort*: What is the ultimate purpose of a person? It says in the *Mishna*⁸ אני נבראתי לשמש את קוני. A person was created to serve Hashem.

The Rebbe then gave him some *hora'os* about what to learn.

This answer from the Rebbe changed his life. It gave him newly-found purpose in life and it changed his focus entirely: instead of focusing on himself and what he could become, he would now focus on doing the *avoda* expected of him. It was now irrelevant whether he would become

big Gadol, or whether he would become a Gadol at all. His *avoda* was to maximize all the capabilities he was given in order to serve Hashem.

The Rebbe's answer gave him a new lease on life.

The same is true with each and every *bochur* today. Each *bochur* has to know that he has the greatest *z'chus* to be in the Rebbe's army and carry out his holy wishes.

True, we find ourselves in a tough time. Never was there a *he'elam v'hester* like there is today. But we have to focus on our *avoda*; אני נבראתי לשמש את קוני. Together, we will pull through the last moments of *galus*, and we will indeed be reunited with the Rebbe, and the Rebbe will lead us to the *geula shleima*. **D**

1. See Sichas Motzoei Shabbos Yud Shevat, 5730, Sich'a 6, where the Rebbe speaks about מי יתן לנו תמורתנו.

2. See Toras Menachem volume 46 p. 22 and on.

3. Likutei Torah Shir Hashirim 14, 2.

4. See Ma'amor Beha'aloscha, 5734 footnote 40 (Toras Menachem Sefer Hamaamarim Melukat volume 3 p. 371).

5. See Toras Menachem Hisvaaduyos 5745, vol. 4 p. 2354

6. See Sefer Hasichos 5705 p. 23. See also the Rebbe's footnote, 5.

7. See Basi Legani 5730, se'if 13.

8. Kiddushin 82,2

This answer from the Rebbe changed his life: instead of focusing on himself and what he could become, he would now focus on doing the avoda expected of him

There's no question that just like before Gimmel Tammuz, the Rebbe helped every person - the same is true now; especially someone who is involved in the Rebbe's inyanim

Tzemach Tzedek had taught him how to read a *Pa"n* already from when the Chossid writes it; from the time the Chossid dictates the telegram.

When a Chossid writes to the Rebbe, the Rebbe sees it immediately, even before the letter is sent. Even when a person is

planning on going to the Ohel, or just thinking about going to the Rebbe--the Rebbe already feels it.

It must be clear in a person's mind, that when a Chossid cries out to the Rebbe, "אבא אבא הציליני", "father, father save me," the Rebbe hears him. Wherever the Chossid is, the Rebbe hears his cry. When a Chossid goes to the Ohel, writes to the Rebbe, and pictures the Rebbe in his mind, the Rebbe will find a way to answer him. As the Rebbe writes in a letter in Tof Shin Yud (after the Frierdiker Rebbe's *histalkus*): a person should write to the Rebbe and the Rebbe will find a way to answer him.⁴

It says in Hayom Yom⁵, that the *chiddush* of Chassidim is that a Rebbe is not alone and Chassidim are not alone. When a person thinks about the Rebbe, learns a *maamar* of the Rebbe, goes to the Ohel--he is not alone. He feels that the Rebbe is with him.

And the most important thing is, that we have to keep true to our *emunah pshutah*, that the Rebbe will be with us *bgashmiyus*: that we will see the Rebbe with our physical eyes, *be'geulah ha'amitis v'hashlaima!* **D**

1. When teaching the Nigun "Asader Lseudasa", the Rebbe recounted a story about the Viledniker – see Toras Menachem vol. 17 p. 97.

2. Likutei Bi'urim on Tanya p. 9.

3. Toras Menachem vol. 36 p. 4

4. Igros Kodesh vol. 3 p. 266

5. 22 Iyar