

HOW TO CONNECT

*The clear path to hiskashrus is through
studying the Rebbe's Torah*

“The intense longing for *hiskashrus* can be satisfied by only studying the *maamarim* that the Rebbe said and wrote; for merely seeing him is insufficient.”

—Hayom Yom, 9 Adar II

STUDY MY CHASSIDUS; BECOME MY CHOSSID

I received your letter. I was pleased to find out, albeit indirectly, that you are well and are setting aside time to study *chassidus*, which surely includes the *maamarim* of the Rebbe, my father-in-law, although you didn't mention it specifically.

As I've written to you in the past, the *neshama klalis* is the medium through which all *hamshachos* pass, not just spiritual ones. As the Rebbe Rashab said, “If you study my *chassidus*, you will become my chassid.” This instruction is applicable to every generation; *hiskashrus* must be through Torah. This [applies] particularly to Chabad *chassidim*. (16 Teves 5710)¹

FIRM IN HISKASHRUS

What I wrote about learning the Torah of the Rebbe, my father-in-law, was certainly not meant to preclude the study of the *chassidus* of the preceding rabbeim. However, every student must focus on the *hiskashrus* befitting his generation and time period. *Hiskashrus* comes through studying the Torah of the *nasi*, as explained in many letters as well as in Hayom Yom. I had therefore expressed my opinion, that studying specifically [the *nasi hador's* Torah] is necessary. (7 Shevat 5714)²

PART OF THE CURRICULUM

You write that the *roshei yeshivos* made a [specific] request³. It is not surprising that the *roshei yeshivos* themselves study the *maamarim* that they are used to from their time in yeshiva; one should only study the subjects that he is comfortable with. It is obviously easier for them [to learn what they are used to rather] than to begin studying new subjects. Each *nosi hador*, without exception, was innovative in his Torah, so of course there are differences in the style and content.

However, should they wish to impose such a *seder* [of learning *maamarim* of the Rebbe Rashab] on the students of the yeshiva, the *roshei yeshivos* and older students must recall their own relation with *their mashpi'im*, who wished to learn with them the *maamarim* of the previous rabbeim instead of those of *their* Rebbe, the Rebbe Rashab.

The Alter Rebbe writes in Hilchos Talmud Torah that in the course of one's lifetime, he must learn all of the Written and Oral Torah at least once. This includes the *maamarim* of all the leaders of Chabad. Nevertheless, I stand firm in my opinion, that since over 100 booklets of *maamarim* from the Rebbe, my father-in-law, have been printed, as well as all of the *maamarim* of certain years, **they must be included in the curriculum**⁴ in

ALL HAMSHACHOS TO THOSE WHO ARE CONNECTED TO HIM MUST COME FROM AND THROUGH HIM, AND ALL OF THE HAMSHACHOS ARE [ENABLED] THROUGH TORAH.

Yeshivas Tomchei Tmimim. Hashem should give each of you success to properly fulfil your shlichus. (9 Kislev, 5714)⁵

You write regarding the curriculum of learning *chassidus* in each of the three classes. My opinion has been stated many times—everyone, particularly the *tmimim*, must have a **set**⁴ study schedule in the Torah of the Rebbe, my father-in-law ה"כ"מ, at least during this year. In the schools and yeshivos this must be part of the **curriculum**⁴ of each class. (26 Av 5710)⁶

HIS SPIRIT IN OUR MIDST

In Igeres Hakodesh it is written: “to console with redoubled support” those that “smitten, sighing and groaning” because the *tzaddik* “has left life... to every living being, that is, to the soul of every living being who is bound to his soul... in each and every individual corresponding to the degree of his genuine alliance and his true and pure love of him.”

In Sefer Inyan HaHishtachus it is explained that “Even those who were not acquainted with [the *tzaddik*] during his physical lifetime, but they studied the holy *seforim* that he left behind, enjoy the light of his Torah, and strengthen their *avodas Hashem* through this ... they are certainly considered his students... for they believe in this *tzaddik* and draw from him the light of his Torah... the branches connect to their roots.”

The Rebbe, my father-in-law, ה"כ"מ, explains in a letter that “The intense longing for *hiskashrus* can only be quenched by studying the *maamarim* that the Rebbe said and wrote, for merely seeing him is insufficient.”

In another letter, he clarifies: “To one who asks how he can be *mekushar* to me if I don’t know him personally... True *hiskashrus* comes through learning Torah; when he learns my *maamarim*, reads the *sichos*, bonds with *anash* and *tmimim* in their study and *farbrenghens*, and he fulfills my requests to say Tehillim [this was written before the daily study of Chumash and Tehillim was widespread -ed] and study regularly, this will constitute his *hiskashrus*.”

IT WILL BRING YOU BACK

If you make an honest reckoning of your situation, you might think that you aren’t capable of learning *Chassidus*, especially in a way that can influence others.

The answer to this is that in today’s day and age, there is no time to wait until all the preparations are done before studying *Chassidus*. We must learn and review the Rebbe’s *Chassidus*, over and over. We must “grab the Rebbe’s *klamke* [lit. doorknob, i.e. we must keep connected]” and “the luminary”—the Rebbe’s essence, which he infused into his Torah—“will bring you back to the good path,” “the Rebbe will drag you out of the mud.”

What’s more, even if you have doubts about the Rebbe (whether he is in control of everything, and can do anything, so you can’t hide from him) you still have to learn his *Chassidus*—“the Torah that was commanded to us by Moshe.” Although the word “Torah” is the *gematria* of 611, it doesn’t include the mitzvos of belief in G-d and the prohibition against idolatry [which were given directly by G-d]. [Just like belief in G-d must exist in addition to studying Torah,] similarly, with regards to the Rebbe [studying his Torah isn’t enough—one must also believe in him]. As Chazal say, “One who contends with his Rebbe is as if he contends with the *shechina*.” [The reason that you must learn his *chassidus* notwithstanding your doubts is] because through studying his Torah, “you are holding on to the Rebbe’s *klamke* and you’re with him on his wagon.”

(From a *sicha* said on 20 Av 5710)¹²

When we study his Torah and *sichos*, and follow the path he laid for us, then כמים הפנים לפנים - “as in water, face [answers to face, so is the heart of man to man]” and “spirit rouses

“TRUE HISKASHRUS IS THROUGH STUDYING TORAH.”

spirit and brings forth spirit” [the spirit of love that one has for the *tzaddik* draws down the *ruach*, the superior spirit of the *tzaddik*.] For his *ruach* remains truly in our midst... even in this world of today’s action [being that the purpose of this world is action -ed], [the departed *tzaddik*] is found more [than during his lifetime].” “If he stood and ministered until now, he continues to do so.” (Rosh Chodesh Adar 5710)⁷

A SHIUR IN THE REBBE’S CHASSIDUS

They surely have a shiur in the *chassidus* of the Rebbe, my father-in-law, the *nasi* of this generation.

All the *hamshachos* are drawn down through the Rebbe (which is why even the meat [which was given to the Yidden in the desert] had to be drawn down through Moshe). And many *seforim* tell us that the channel to receive all *hamshachos* is Torah, as *Chazal* say, “With the Torah the world was created, and with the Torah the world is sustained.” (24 Cheshvan 5710)⁸

CONNECT YOUR CHABA”D

At a farbrengen here I noted that *hiskashrus* must be accomplished with all possible faculties. So first and foremost, Chabad *chassidim*—as the name implies—must connect [to the Rebbe] with their *ChaBa”D* [intellect]. Practically, this means to learn the *maamorim* of the *nasi*; since his intent was to draw down *ChaBa”D* into the *midos* [emotions], and through this to change the *midos*. This indicates that our *hiskashrus* is attained by utilizing our emotions and intellect to follow his directives. (13 Sivan 5707)⁹

SET ASIDE TIME

The *nosi*, who is the leader of millions of Jews, serves as their head, their mind; the general *neshama* for all of the individual *neshamos*. All *hamshachos* to those that are connected to him must come from and through him, and all of the *hamshachos* are [enabled] through Torah.

Knowing this [that our *hiskashrus*, which enables *hamshachos*, is through Torah], we can understand the Rebbe, my father-in-law, מ”ה”כ’s statements that, “The intense longing for *hiskashrus* can only be quenched by studying the *maamarim* that the Rebbe said and wrote,” and that “true *hiskashrus* is through studying Torah.”

Although one should only study the subjects that he is comfortable with, it is nonetheless essential to have set times to study the Rebbe, my father-in-law, מ”ה”כ’s Torah. This study is especially important, (1) as a preface to any general subject or event, and (2) during auspicious times.

May Hashem grant you the merit of achieving true *hiskashrus* to the “tree of life” [the Rebbe]. (29 Iyar 5710)¹⁰

A BRACHA IS LIKE RAIN

I don’t need to add an explanation to the saying of the Rebbe, my father-in-law, that a *bracha* is like rain, which is only beneficial if the field has been plowed and planted. So too, a *pan* [is beneficial only] through the connection between the one requesting [the *bracha*] and the one he is requesting [the *bracha*] of. Since you want me to read your *pan* at the Ohel of the Rebbe, my father-in-law, you will certainly set aside time to study his Torah. (9 Kislev 5714)¹¹ **D**

1. Igros Kodesh vol. 3 p 232
2. Ibid. vol. 8 p. 153
3. From the Rebbe’s reply, it seems that the request was that the *chassidus* curriculum in the yeshiva consist of the Rebbe Rashab’s *maamarim*.
4. Emphases are in the original.
5. Ibid. p 47
6. Ibid. vol. 3 p 395
7. Ibid. p 241
8. Ibid. vol. 3 p 212
9. Ibid. vol. 21 p 62
10. Ibid. vol. 3 p 306
11. Ibid. vol. 8 p 45
12. Toras Menachem vol. 1 p 162