



In honor of the festive month of Tishrei, we present the following article, a farbrengen of sorts with Reb Yoel Kahn, inspiring us to live up to the task we were charged with by the Rebbe, especially in our situation today.

Translation of an essay by Reb Yoel Kahan, recently published in the sefer בדרכי החסידים.

לזכות הילד

ישעיהו בער בן מנחם מענדל נ"י

לרגל האפשרעניש שלו ה' תשרי ה'תשע"ו

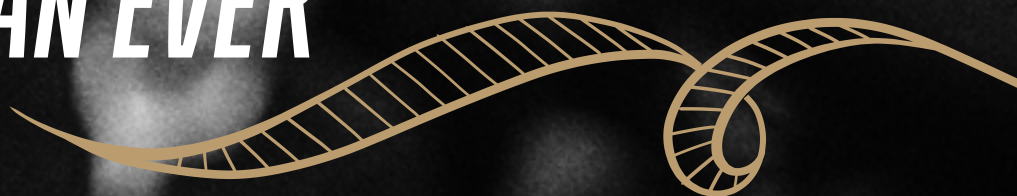
יה"ר שיגדל להיות חי"ל בצבאות ה' מתוך התקשרות

איתנה לכ"ק אדמו"ר נשיא דורנו ומתוך בריאות

הנכונה בגו"ר לנח"ר הוריו ומשפחתו הי"ו

# NOW, *MORE THAN EVER*

Our connection to  
the Rebbe today



## THE SEVENTH IS BELOVED

In the first *maamar* that the Rebbe said, on Yud Shvat 5710, the Rebbe explained that we are the seventh generation since the Alter Rebbe, and—quoting a *midrash*—the Rebbe said that “כל השביעיין—חביבין—all sevenths are beloved.”

The fact that we are beloved comes along with a special privilege and responsibility: we are tasked with bringing the *Shechina* down into the world. So long that Moshiach has not come, we are still in the midst of *dor hashvi'i*, the Rebbe's generation; as long as the *Shechinah* has not come down into this world, our task has not been fulfilled and we remain in the midst of *dor hashvi'i*, under the Rebbe's leadership.

When the Baal Shem Tov ascended to the chamber of Moshiach and asked him when he will arrive, Moshiach answered “לכשיפוצו מעיינותיך חוצה”—when your wellsprings will spread forth to the furthestmost corners.

It is for this reason that we see an additional expansion of Chassidus in every passing generation<sup>1</sup>; and since our generation, *dor hashvi'i*, is the last generation preceding the *geula*, and it is our role to bring the *Shechina* down here, we see a fundamental change in the breadth of the *hafatza*.

In regards to the *hafatza* outwards, the breadth and spread of Chassidus is unprecedented. The Rebbe worked to bring the wellsprings of the Baal Shem Tov to reaches that were previously unheard of and not even dreamed about.

In regards to the *hafatza* “inwards,” we find that the Rebbe endeavored to explain and clarify the deepest concepts of Chassidus in the simplest of words.

We too have an obligation in this regard. We each have the duty, on the one hand, to learn and study these

concepts in depth, bringing them to the furthest “*chutza*” in ourselves; and on the other hand, to take the Chassidus that we learn and to spread it to as many places as we can.



## DER ROV IZ AROIS

A story is told about Reb Shalom Shachne, the father of Reb Yisrael Ruzhiner. When the Alter Rebbe was in prison, Reb Shalom Shachne was deeply affected, constantly davening for his safety and speedy release. One day, out of the blue, his countenance changed dramatically, and he happily declared “*Der Rov iz arois.*”

His *talmidim* asked him how he knew that was the case, and he explained that the Zohar states that a special rainbow will be revealed when Moshiach will arrive. Today he saw that rainbow, but Moshiach has clearly not yet been revealed! He thought to himself, what other momentous occasion could have taken place, that would bring about the revelation of this rainbow. And he concluded that the Alter Rebbe must have been released. Reb Shalom Shachne understood

that the Alter Rebbe's release, being another stage in *hafatzas hamaayanos* of the Baal Shem Tov, is clearly associated with the ultimate *geulah*.

Similarly, the Frierdiker Rebbe once related that during the year תק”ה, prior to the birth of the Alter Rebbe, the Baal Shem Tov was in very good spirits, and he attributed it to the fact that a *neshama chadasha* is descending into the world. The meaning of a *neshama chadasha*, as the Alter Rebbe explains in *Lekutei Torah*<sup>2</sup>, is a *neshama* that is not included in the ‘general *neshama*’ of Adam Harishon, rather it is associated with the *gilui Elokus* that will take place during the *geula*.

From all of this we can understand that the connection between Chassidus and Moshiach isn't simply an external one; *hafatzas hamaayanos* isn't simply a *segulah* or preparation for the advent of Moshiach, but it is the beginning of the actual revelation that Moshiach will bring about.

The task of Moshiach is to reveal *achdus Hashem* in everything in the world; that all physicality should feel and express “*ein od milvado*,” and that this *achdus* should be revealed in a way that every person will feel and see it.

Chassidus is in essence the beginning of this revelation; to bring us to an understanding of *achdus Hashem* by explaining it and bringing it to our human understanding.

The revelation of Chassidus is part of the process of the *Shechinah's* descent to our world. As the Rebbe mentioned many times, just as on every Erev Shabbos after *chatzos* we taste the food that has been prepared for Shabbos, so to in our time—when we find ourselves in the “Erev Shabbos after *chatzos*” of the six thousand years that the world existed—we merit to a taste of the ‘foods’ of Shabbos, the revelation of the time of Moshiach.

This has come down in stages, generation after generation, until we have merited to *dor hashvi'i*,





THE REBBE'S FIRST MAAMAR, BASI LEGANI 5711.

## I SAW THAT RAINBOW, BUT MOSHIACH HAS NOT YET BEEN REVEALED; OBVIOUSLY “DER ROV IZ AROIS”!

whose task is to finish the work, and to bring down the *Shechinah* down to the world. This task which will be finished with the coming of Moshiach, speedily in our days.

### THE REBBE'S HASHPA'A AFTER GIMMEL TAMMUZ

In *Igeres Hakodesh Siman 27*, the Alter Rebbe writes that “a *tzaddik* that has passed on, is found in all worlds, more than during his lifetime.” The reasoning for this is that the essence of the *tzaddik's* life—even during his physical lifetime—is *emunah*, *ahavah*, and *yir'ah*. His life therefore, is not at all affected by his physical passing.

The Alter Rebbe emphasizes that the words “in all worlds” include our universe as well; while the *tzaddik* is physically alive in this world, his soul is confined to his body, and is therefore subjected somewhat to its limitations. However, when the *neschama* is liberated from its body, it has no boundaries; it is

specifically then that the effect of the *tzaddik* can encompass all realms, including in this world among his students and followers.

When speaking about a *ro'eh Yisrael*, this concept is ever more true. After the *histalkus* of the Rebbe Rashab, the Frieddiker Rebbe said that “the shepherds of Israel will not separate from their flock,” and “מה כאן עומד”—just as he cared for us here, he cares for us over there.” In other words, with reference to *nesi'ei Yisroel*, whose main focus is to guide and lead their Chassidim, it is obvious that even after their passing they continue to do so as before.

Nevertheless, looking at the previous Chabad *nesi'im*, we see that the reality was that after the passing of a Rebbe there always was a *memaleh makom*. While certainly the Frieddiker Rebbe continued to care for his Chassidim even after his passing in 5710, nevertheless the leadership—at least in a revealed sense—passed on to the Rebbe.

However, when discussing the occurrence of Gimmel Tammuz, the situation is entirely different. The Rebbe did not leave a *memaleh makom*, and he clearly continues to lead and guide the *chassidim* and *mekusharim* just as he did before Gimmel Tammuz.

### SHIMSHON'S LEADERSHIP

Our situation today is one where we do not truly understand what is happening. We do not claim to comprehend the way Hashem runs his world. That, however, does not change the fact that the Rebbe continues to lead us and guide us even today after Gimmel Tammuz, just as he did before.

In a *sicha*<sup>3</sup> the Rebbe once spoke about Shimshon HaGibor, who was the leader of the Yidden in Eretz Yisrael for a period of twenty years, until he was murdered in the hands of the Pelishtim. In one *possuk* however, it says that he ruled for forty years! The Yalkut Shimoni<sup>4</sup> explains that this is no contradiction; it simply means that the Pelishtim were afraid of him even after he had passed on, and they did not start up with the Yidden for

a full twenty years afterwards. We see here an example of leadership both before and after the *histalkus*; in fact, the *Navi* finds the two periods of leadership so similar that they are both included in one *possuk*: “And he judged Yisrael for forty years”!

In regards to all *tzaddikim*, although they continue to lead their flock, there is nevertheless a change in the style of leadership. From this Yalkut Shimoni we see that there are unique cases where the leadership continues in the exact way as it was while the *tzaddik* was in a physical body. The fact that today there is no *memale makom* is because the Rebbe continues to lead us today, after the *histalkus*, just as he did before, and our *hiskashrus* to the Rebbe is the same as well.

## NO RETREAT

Once we understand that Chassidus is the beginning of the revelation of the time of the *geulah*, it is self-understood that it is impossible to say that this is something that has stopped or that has receded. The world

is constantly moving towards the *geulah*, and therefore the revelation of Chassidus is also something that is constantly moving forward.

The purpose and task of our generation is to finish the job and bring down the ultimate redemption. As long as that has not been accomplished, we continue to be in the midst of *dor hashvi'i*, with the leadership of the *Nassi Hashvi'i*, and it is imperative that we continue to stick to the mission that has been entrusted to us, without losing our sense of direction. We surely have the power to do so, as the Rebbe mentioned in the *maamar* of Yud Shvat, that we do not receive instructions that are beyond our capabilities.

It is important to note, that the Rebbe's leadership during our times is something that is visible and clearly felt. We often see how the Rebbe helps endless amounts of Yidden just as he did before Gimmel Tammuz, and the only difference is the fact that we cannot see him physically. While it seems that there

is a physical barrier between us, we nevertheless see clearly that the Rebbe leads and directs us just as before.

Many Yidden, elderly as well as youngsters born after Gimmel Tammuz, feel a personal connection and a deep bond with the Rebbe, even in our times. They study the Rebbe's Torah, which has an effect on their daily lives, and they dedicate themselves totally to the study of Chassidus and to walk in its ways, and work to the best of their abilities to bring this knowledge to others as well. This all takes place with the knowledge and conviction that physical space can never separate us from the Rebbe, and any changes that have taken place pertain only to our bodies, but our true *neshama* connection has not been altered one iota. The Rebbe continues to lead us and to answer those who turn to him by visiting the Ohel, etc. When someone seriously thinks about this concept, he has the capability to feel this connection.

We do not see our *neshama*, nevertheless we feel our *nefesh* and



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THE REBBE ADDRESSES THE SHLUCHIM AT A MACHNE ISRAEL DEVELOPMENT FUND MEETING.

completely believe in its existence as if we see it physically. The reason for this is that although we cannot see or touch a spiritual existence such as a *neshama*, we still feel its outcome and effect. We see a body that is very much alive, and with that in mind we come to the conclusion that there must be a *neshama* within it.

Similarly in our case; the *neshama klolis*, the Rebbe, we unfortunately cannot see today. However, we clearly do see how that *neshama* continues to give *chayus* and life to the Jewish nation. The Rebbe's effect is clearly evident on endless amounts of Yidden, chassidim and non-chassidim, old as well as those born after Gimmel Tammuz.

## SHLICHUS

There are many different ideologies and ideas that are spread throughout the world by various individuals; the effect of the Rebbe on a person, however, differs greatly. The Rebbe's influence on a person is in the fact that he brings him to completely go out of his regular personality, and to dedicate his life for the *Aibershter* and for other Yidden. This is an effect that directly contradicts the *nefesh habehamis* and

the physical part of an individual; it is not something that will come about on its own. An ideology that the *nefesh habehamis* appreciates is something that—unsurprisingly—many people will connect to. Here however, people are being told “*lech lecha meiartzicha*”, to go out and raise themselves higher than their materialistic selves.

## THE REBBE INFLUENCES A PERSON TO DEDICATE HIS LIFE FOR THE AIBERSHTER AND FOR OTHER YIDDEN, DIRECTLY CONTRADICTING THE NEFESH HABEHAMIS; THIS DOES NOT COME ABOUT ON ITS OWN.

When a *yungerman* goes out on shlichus, he isn't just taking a job offer for two or three years, after which he will be free to pursue his dreams; shlichus is a lifelong commitment!

The definition of shlichus means that a Yid completely and utterly commits himself to a lifetime of “לשמש את קונו”, which derives from his recognition that the entire existence and purpose of a Yid is associated with his connection with the *Aibershter*, and therefore he dedicates his life towards that goal.

This is an idea that does not naturally connect with a person. The feeling of complete dedication towards fulfilling Hashem's wishes without paying any attention to personal wills and pursuits, comes from the fact that the Rebbe, being the ‘head’ of the generation, ignites within the *nefesh elokis* the will to devote itself to *Elokus*.

When the Russians came to Liozna to arrest the Alter Rebbe, he initially hid, saying that it was to fulfill the *possuk* “חבי כמעט רגע עד יעבור זעם”. When they arrived a second time, he consulted with Reb Shmuel Munkes, who advised the Alter Rebbe to go with them, explaining, that “if you are a Rebbe, they will not be able to hurt you, and if not, why did you take away a *geshmak* in *gashmius* from thousands of Yidden?”

The task of a Rebbe is to reveal the truth of *Elokus* in the world, and to educate his Chassidim to have a complete *bittul* to *Elokus*; they should feel that the job of “לשמש את קונו” is their entire life and purpose. With that level of understanding there will be no power in the world that can stand in their way, and it will also eradicate all sorts of physical pleasures that they could have had, to one extent or another.

## THE GREAT FIRE

After<sup>5</sup> the major fire in Lubavitch during the year 5593, a grand *hanachas even hapinah* was planned, and large amounts of chassidim poured into Lubavitch in honor of the occasion. The chassidim requested that the Tzemach Tzedek recite a *maamar*,



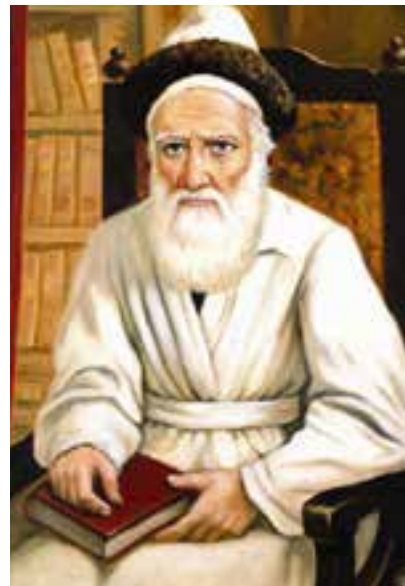


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## “AND WHAT DO YOU THINK?” THE TZEMACH TZEDEK ASKED, “IS HE ZAKAI?”

and he answered them by asking “what do you want, a Maamar or a story?”

The chassidim understood that the Tzemach Tzedek would like to tell a story, and therefore replied that they would rather hear the story.

The Tzemach Tzedek said as follows:

There was once a chossid of Reb Yisrael Ruzhiner, who rented a *kretchmeh* to another Yid. Time passed, and the renter was not able to cover the rent. After requesting the money time and time again, the chossid threatened the innkeeper that he will have no choice than to evict him from the premises.

Knowing that the owner was a Ruzhiner chossid, the renter traveled to Reb Yisrael, and requested that he intercede on his behalf, and to convince the owner to push off the payment deadline for another year. The Ruzhiner acceded to his request and convinced the owner to do so. A year passed, and the innkeeper still could not pay the

rent. Again he requested the help of Reb Yisrael Ruzhiner, but this time the chossid didn't listen and he evicted the renter from the inn.

### UNDERSTANDING MONEY

The Tzemach Tzedek continued:

When the chossid passed on and reached the *beis din shel maalah*, the prosecution demanded that he be judged unfavorably for not listening to his Rebbe and causing harm to another Yid. The defense countered, that the chossid generally acted favorably during his time in the world; regarding this specific story—they claimed—the *beis din shel maalah* do not understand the meaning of money, the hardships of obtaining it, and the amount one needs it. They are disconnected from physicality and do not have the power to judge someone who stood on the face of such a severe test.

The *malachim* said, that since this is the case, the chossid should stand

before a tribunal of individuals that had previously spent time in *Olam Hazei*, who understand the value of money. Agreeing, the chossid was brought before a *beis din* that included the Beis Yosef and the Bach, but between them an argument broke out; one felt that the chossid was wrong, and the other maintained that he should be acquitted.

The defense continued to say that the one that ruled against him had done so since he had not been in the world for a very long time, and he has since forgotten the value of money. It was therefore decided to judge the man with a *beis din* that was currently on earth.

The Tzemach Tzedek concluded the story, thought a bit, and then said:

I think he should be acquitted; the actions of the chossid and his refusal to listen to his Rebbe were because of the financial hardships he endured, and should therefore be judged meritoriously.

The Tzemach Tzedek turned to the Chassidim assembled, and asked them, “And what do you think? Is he *zakai*?”

The chassidim understood that the Tzemach Tzedek is acting as

the *dayan*, and they all immediately answered “*zakai, zakai!*”.

[One of the times that the Frierdiker Rebbe told over the story, he added, that the Tzemach Tzedek mentioned sometime after this occurrence, that “after I was ‘*mezakeh*’ another Yid, Hashem will grant me a ‘*ben zakai*.’ A short time later, the Rebbe Maharash was born.

## TRUE CONNECTION

We learn from this story that there is a significant difference between the way a *neshama* relates to physicality when it is present in the world, and when it leaves it. The fact that the *neshamos* in heaven cannot relate to money related cases wasn’t simply a ploy of the defense *malachim*; it is the truth. The *neshama*, the way it existed in the upper worlds truly cannot relate to physical ideas such as money etc.

Additionally: even a *neshama* that has already spent time in the world, which means that during that period of time it did have an understanding and knowledge in the ways of the world, nevertheless, after it has left and has been removed from its body, no more can it truly comprehend the need for money for example, and cannot understand the predicament of the Chossid who was impelled to evict the renter from his *kretchme*.

Chassidus explains<sup>6</sup> that the *nefesh* and its *kochos* the way they exist before they are ‘enclothed’ in a body, are *mufshatim* and removed from any association with *gashmius*. While then too, the *neshama* contains all of the *kochos* of intellect and emotions, nevertheless the essence is completely different than it is after it comes into the world.

This concept relates to our situation today, after Gimmel Tammuz:

As we mentioned before, the reality is that the Rebbe continues to lead the Chassidim and *mekusharim* just as he did before Gimmel Tammuz.



THOUSANDS OF YIDDEN WAIT ON LINE TO HAND A PAN TO THE REBBE AND BE BLESSED WITH A GOOD SWEET NEW YEAR.

PHOTO: JEW/THE LIVING ARCHIVE / 195788 / 29 ELUL 5751



We must keep in mind that we are not speaking of the *neshama* of a *tzaddik* which is located in *Gan Eden* and is looking down and caring for the yidden here in *Olam Hazeh*. We are referring to a *neshama* in a *guf*, *k'vayachol*. Obviously we are not referring to a *neshama* in a body in its regular form, where you can see it and feel it, rather in reference to the style and connection that this *neshama* has with our physical issues.

In simple words:

Just as before Gimmel Tammuz, if a Jew felt hardships in his physical life, he was able to go into the Rebbe and pour out his heart. The Rebbe felt his pain acutely and understood it in a physical way and davened for his wellbeing; that remains the same today as well. The Rebbe watches over and worries for every Yid; not in a way of a '*partzuf*' or '*sefirah*,' but in a very physical way.

When the heart of a Jew feels heavy with worry, whether due to a physical or a spiritual hardship, and he goes to the Ohel and pours out his heart to the Rebbe—the Rebbe relates to him, feels his pain, and davens to the

## “WHY ARE YOU SENDING THE REBBE TO SOLOVSKI.... TO GAN EDEN.... HE IS DOWN HERE WITH US!”

*Aibershter* that he should send him an immediate salvation for his problem.

### SOLOVSKI GAN EDEN

On Shabbos Parshas Shemini 5712, a very unique farbrengen took place. One of the occurrences that has remained with me until today is when a Chossid, Reb Mendel Cunin, went over to the Rebbe, and wanted to relate to him something about the Frierdiker Rebbe. He started off saying “the Rebbe *nishmaso eden*.” When the Rebbe heard these words, his face started turning colors, and an expression of fright seemed to be on the Rebbe’s countenance. The Rebbe interrupted him, and said: “Why are you sending the Rebbe to Solovki... to *Gan Eden*... he is down here with us! He can be found together with us!”

The Rebbe sobbed terribly when he spoke about it.

The Rebbe was very disturbed about ‘sending’ the Frierdiker Rebbe to *Gan Eden*; he equaled *Gan Eden* with Solovki—a remote village in Siberia—and emphasized that the Rebbe is here with us, since we, his flock, are here in this world.

This took place in 5712, a short while after Yud Shvat 5710. There was a *memaleh makom* for the Frierdiker Rebbe, and nevertheless that was the Rebbe’s response. It is obvious that today, after Gimmel Tammuz, these words take on even more significance.

We need to hold on to the Rebbe’s *kliamke* [doorknob], to learn the Rebbe’s Torah ourselves, and to teach it to others. To fulfill the Rebbe’s *horaos* on our own and to spread Yiddishkeit in our surroundings; and also, to go to the Ohel, to go into the Rebbe, to pour out our hearts, and to think about the fact that the Rebbe is listening to us, is interested in our situation, and feels and empathizes with the hardships that we face. We must also bring other Yiddiden there as well. When we will go in his ways, we strengthen our connection with him, as well as the *nachas ruach* that we bring him.

PAST, PRESENT, FUTURE. A CLANDESTINE FARBRENGEN IN THE U.S.S.R UNDER THE COMMUNIST REGIME.



## DEMUS DEYOKNO

An important point that we must pay attention to, especially during this painful period, is to think - again and again - before we do something, whether we would have done it before Gimmel Tammuz or not. As Rashi writes in parshas Vayeshev regarding Yosef Hatzaddik<sup>7</sup>, “he saw the figure of his father”. The point isn’t just to

envision the Rebbe’s countenance, rather to honestly try and imagine that we were entering the Rebbe’s room and telling him the exact thing that we want to do. What would be the Rebbe’s response? When we search for the truth, we often can come on our own to the correct conclusion as to what is the Rebbe’s *ratzon* and how we must proceed.

Between all of the strange phenomena that take place today, there is one common denominator: they didn’t exist before Gimmel Tammuz. Today, when “darkness covers the land”, there has unfortunately been a weakening in the recognition that “אף להלן עומד ומשמש”, and therefore people have allowed themselves to act in strange and new ways.

This idea can be expressed in many areas. For example, in regards to the Rebbe’s mosdos, style of *hafatzas hamayanos* and so on, we must operate exactly as the Rebbe instructed and to follow his directives entirely.

## JUST AS BEFORE

Sometimes this idea is expressed in more subtle ways. An example is the recent trend amongst *Anash* to travel to the *Oholim* of the Baal Shem Tov and the Rabbeim in Russia and Ukraine. The concept of visiting *kivrei tzaddikim* is obviously a holy and exalted pursuit; *chas veshalom* to intimate that there is an issue with it. However, sometimes we need to check to see what this development expresses and where it comes from. It is well known that before Gimmel Tammuz this concept did not exist, and a very large part of the reason for its spread is Gimmel Tammuz itself.

The explanation is very simple: before Gimmel Tammuz, that natural feeling of every Chossid was that he wants to become ever more connected and *mekushar* to the Rebbe. Whenever he has the option, he travels to see the Rebbe again. When he experiences a *simcha*, he attempts to mark it by the Rebbe or at least to write to him about it. During a time of hardships, there is nothing better for him then to pour out his heart in a letter as a son would write to his father. There was no obligation to act this way; it was simply his natural *regesh*. Before Gimmel Tammuz



PHOTO: JEW/THE LIVING ARCHIVE / 143284 / 1 CHESHVAN, 5736

# HE SUDDENLY STOOD UP AND READ THE LETTER THAT HE HAD RECEIVED FROM THE FRIERDIKER REBBE AS HE WAS ON THE TRAIN LEAVING RUSSIA.

every Chossid knew that the address for everything in his life was in one place: 770 Eastern Parkway.

What has changed since then? In truth, nothing has changed! The fact that this is a trend that began since Gimmel Tammuz is an expression of the fact that the *helem v'hester* of our times has brought about a change in our *hargashah*. We have not internalized that everything has remained the same as it was before, without any differences. If we would truly feel and know that when we come to the Ohel the Rebbe truly listens to every single one of us, just as he did as a *neschama* in a *guf*, than this trend would not have developed.

## NO DIFFERENCE

A story is told, that on the *yom hilulah* of a certain *tzaddik*, his *talmidim* gathered to mark the day together. They said *mishnayos*, recalled his teachings, told stories of his holiness and exceptional character, sang his favorite *niggunim*, etc. Suddenly, one of the *talmidim* began to sing a *niggun* with the words “*atah echad v'shimcha echad*.” His friends didn't see a connection between the song and the occasion, and began to hush him.

Why did they hush him? He was singing a song with a very special meaning.

The reason is simple: while the *niggun* is very special, it had no connection to the moment. At that time the *talmidim* were sitting and trying to find a way to connect with their Rebbe, and to remember his holy ways, and “*atah echad*” is not associated with that activity. While it itself may be a good and exalted

concept, the time and association can sometimes be an interference. The actual concept of going to the *Oholim* obviously is not problematic *chas veshalom*; the question is what is its source and what does it imply.

It should be noted, that regarding this specific issue we have a *maaneh* from the Rebbe where he asks why one should travel there, while he has the Ohel of the Frierdiker Rebbe so close by; he writes as follows: “כמה פעמים הי' על ציון כ”ק נשיא דורנו, מה זה לפתע פתאום יסע להשתטח על האוהלים שם! אזכיר על הציון”

How many times was he by the *tziyun* of the Rebbe, the *nosi hador*? Why would he suddenly travel to visit the *Oholim* there?! I will mention it at the Ohel.

We need to internalize that to truth there can be no change, and that we must carefully remain close to the Rebbe's path; the path that the Rebbe paved for us—*נלכה באורחותיו*—without ever falling to the sides.

## PAST, PRESENT, FUTURE

On Isru Chag Sukkos 5688, the Frierdiker Rebbe was compelled to leave Russia. He traveled to Riga, then to Poland, and afterwards to the United States. With the situation in Russia at the time, the natural feeling was that it was impossible to know when they would be able to see the Rebbe again. According to the natural circumstances at the time, the chances of being able to leave the Soviet Union and see the Rebbe again were close to nil; and that is actually what happened with many of the Chassidim.

However, notwithstanding the hardships and the physical distance,

the Chassidim were successful in raising a generation of children who were Chassidim and dedicated to the Rebbe. Although many years passed before any of them were able to see the Frierdiker Rebbe, and many of them only merited to come out during the Rebbe's *nesius* (a period of at least 22 years), they nevertheless succeeded to raise children whose entire lives were centered around their *hiskashrus* to the Rebbe and the hope to see him soon. That is what they grew up with, that was their education, and they were therefore ready to give up their lives for Torah and mitzvos.

They succeeded in this since they lived their entire lives around the Rebbe and the hope to see him again; they thought about it and spoke about it nonstop.

In more detail, there were three points in this idea: The yearning for the past—they remembered the times that they were by the Rebbe, during *yechidus*, during *farbrengens*, etc. They knew that there is a present—that the Rebbe thinks about them and cares and davens for them. And in addition to the past and the present, they also had a strong hope and conviction about the future. They hoped and pined for the day that they would be once again reunited with the Rebbe.

They shared all of these thoughts and feelings with their children; during every possible occasion, they would mention a story or a *vort* that they had heard from the Rebbe, and when—somehow—a letter from the Rebbe arrived, they lived with its message and thought and spoke of it constantly.

Before the Frierdiker Rebbe left, he told the Chassidim that “physical space is not a separation.” The Rebbe once explained that this expression empowered the Chassidim, so that they should feel that the physical space does not separate. Regarding the Frierdiker Rebbe himself, space





obviously does not detach him from the Chassidim; the statement was in order to be *poel* on the Chassidim that they should feel it as well.

## THE REBBE MOVED A FEW BLOCKS

Growing up in Tel Aviv, we were also quite distant from the Rebbe. I remember one Purim farbrengen, where Reb Moshe Gourarie suddenly stood up and read the letter that he had received from the Frieddiker Rebbe as he was on the train leaving Russia. Everyone listened with much emotion; many of those present had tears in their eyes. Afterwards, they sat down and shared memories from the times they had merited to be by the Rebbe. This is what they lived with, and this is what occupied their entire lives.

Today as well, after Gimmel Tammuz, we should have a similar feeling; the Rebbe has travelled to a distant place, and at any moment he is meant to return. As the Rebbe himself once said, in answer to an inquiry as to whether it is permitted to visit the

Ohel on Chol Hamoed, it depends on the reason for the visit. If one is going to '*kivrei tzaddikim*,' then there is room for question. But if one is going to the Rebbe, and the Rebbe has simply moved a few blocks away, then there is no doubt that he is permitted to go.

Just as we did then, today we should be focusing on three points: Yearning for the past—whoever was by the Rebbe before Gimmel Tammuz has his own 'special moment,' whether a farbrengen, *yechidus*, dollars, and so on. Those who did not merit to be there, have the ability to see this image through videos, photographs and audio recordings.

Additionally, we must know that we have a 'present'—all of the Rebbe's *inyanim* continue just as they were before Gimmel Tammuz. This is a privilege that comes together with an obligation. A merit—since we know that the Rebbe thinks and is concerned for each and every one of us, and davens for our wellbeing. However this also is an obligation. We need to keep in mind that everyone of us has a task that the Rebbe gave

him, and the Rebbe pays attention as to whether he is fulfilling his duty and doing what is expected of him.

We need to write the Rebbe a *duch* from time to time, and to report in detail where we are 'holding'—how our learning was in the recent period of time, have we been doing the Rebbe's *mitzvot* and taking part in *hafotzas hamaayanot* and spreading Yiddishkeit, etc.

And the third point is to hope and await. We all await the day that we will once again have the merit to be with the Rebbe; to enter *yechidus* like once upon a time and to hear his *sichos* and *maamarim*. We need to strengthen our *emunah* that this abnormal situation that has existed since Gimmel Tammuz will soon change, and we will be able to see the Rebbe once again. T

1. ראה שיחת אחרון של פסח תש"ל
2. לקוטי תורה שיר השירים נ, א
3. לקו"ש חלק ו' ע' 32 הערה 57
4. שופטים סוף רמז עא
5. ראה ספר השיחות תש"ד [בלה"ק] עמ' נד
6. ראה ספר המאמרים תרנ"ז עמ' מו