

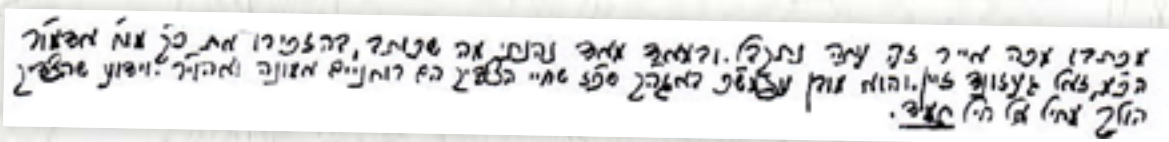


# כתב יד קודש

לזכות  
 נחייל בצבאות ה'  
 שלום שיחי'  
 לרגל הכנסו בבריתו של אאע"ה  
 ו' כסלו ה'תשע"ז  
 נדפס ע"י הוריו  
 הרה"ת ר' דובער זוגתו  
 מרת חנה רבקה שיחי  
 זאקליקובסקי

# The Rebbe's Life

The following is a postscript to a letter sent to Reb Avraham Paris, written a few months after the Friediker Rebbe's *histalkus*. Reb Avraham had written to the Rebbe asking that he agree to accept the *nesius*. In addition to responding to his main question (see full letter), the Rebbe took note of one point he had written and commented (Igros Kodesh vol. 3 p. 407):



I just received your letter from 25 Iyar. I was very pleased that you wrote, when mentioning the Rebbe, my father-in-law, the "זול געזונד זיין" [may he be well]. This can be understood based on the [Alter Rebbe's] writing in Iggeres Hakodesh *siman* 27: the life of a *tzaddik* is a spiritual one of *emunah*, *ahavah*, and *yirah*. It is also known that a *tzaddik* **constantly** progresses from one level to the next.

מכתבו מכ"ה אייר זה עתה נתקבל. ובמאד מאד נהנתי מה שכותב, בהזכירו את כ"ק מו"ח אדמו"ר הכ"מ, זאל געזונד זיין. והוא מובן ע"פ מ"ש באגה"ק סכ"ז שחיי הצדיק הם רוחניים אמונה ואהו"ר. וידוע שהצדיק הולך מחיל אל חיל תמיד.



In other words: being that a *tzaddik's* primary life is his spiritual *avoda*, when we wish him "well" we mean added strength in his *avoda*. This is certainly applicable even after his *histalkus*, for a *tzaddik* constantly progresses, even after his life here on earth.

In a *sicha* said around that time, on Rosh Chodesh Sivan 5710, the Rebbe mentioned "a letter I received from one of the Chassidim where he refers to the Rebbe, my father-in-law adding זאל געזונד זיין..." The Rebbe again offered this explanation, about the life of a *tzaddik* (Toras Menachem vol. 1 p. 83, see additional letter in Igros Kodesh *ibid.* with similar content addressed to Reb Zalman Duchman).