



28 ELUL 5735, LEVI FREIDIN via JEM 140662

לזכות שלוחי כ"ק אדמו"ר בכל אתר
ואתר להצלחה רבה ומופלגה בגו"ר

נדפס ע"י

הרה"ת ר' משה זלמן
וזוגתו מרת רבקה מרים
ומשפחתם שיחיו
גרינולד



Everlasting Bond

During the entire year following the histalkus of the Frierdiker Rebbe on Yud Shevat 5710, the Rebbe used every opportunity to encourage the Chassidim and to infuse them with the knowledge that the Frierdiker Rebbe continues to lead the generation in an ever greater measure. It is therefore incumbent upon the Chassidim to deepen their hiskashrus and dedicate themselves to the Rebbe's shlichus even more than before.



TISHREI 5749, LEVI FREIDIN via JEM 252122

Chassidim Are Not Alone

Despite the concealment that occurs as a result of *histalkus* and ascension on high, we need to remember that the *hiskashrus* a Chossid has with the Rebbe remains. Whether he had the fortune of seeing the Rebbe [physically] many times, one time—or even if he did not merit to see the Rebbe but received a letter from him or heard and studied from the Rebbe by way of his *sichos* and *maamarim*—his connection is strong as ever and cannot be weakened by the present circumstances.

[The Rebbe wept and then continued:]

My father-in-law, the [Friediker] Rebbe said: “Chassidus accomplished that the Rebbe is not alone, nor are the Chassidim alone.” The Rebbe watches and cares for each detail in the lives of his Chassidim and certainly provides the strength and resources to continue with all that the Rebbe expects from us to achieve.

Motzoei Pesach Sheini 5710¹

The Rebbe will not forsake his flock!

The energy that the [Frierdiker] Rebbe has drawn forth through *Toras Hachassidus* is present today and provided to us now as well [after the *histalkus*] without any change on the [Frierdiker] Rebbe's part. Our perception also hasn't changed; we do not assume the Rebbe has left us *chas veshalom*...

Those who were familiar with the [Frierdiker] Rebbe throughout the thirty years of his *nesius* (5680-5710) know that he would never forsake his Chassidim and leave them (—for instance—) to fight Amalek alone on Parshas Zachor.

The only difference for us now is that in the past it was possible for one to [fool himself and] think that upon entering the Rebbe's room [for *yeichidus*], he can choose what to share with the Rebbe and what to withhold. Today [after the *histalkus*], it is clear to all that the Rebbe is aware of everything hidden within us for in the past the Rebbe seemed limited by a physical body but now, as the [Frierdiker] Rebbe is entirely unrestrained by material limitations, and purely spiritual, [so that previous perception is no longer applicable].

On the other hand, [although the Rebbe is entirely elevated above all physical and mundane limitations]—based on the passage in the Zohar which states that “a *tzaddik* who passes on from this world is present in all worlds even more than during his ‘lifetime’ [and as the Alter Rebbe explains that “*all worlds*” denotes that] “even in this physical world he is evermore present”—It is most certain that the Rebbe is leading the entire world, particularly *anash* (his Chassidim), and continues to rouse abounding mercy on their behalf as he has done until now and actually, with greater strength and enthusiasm [than previously].

Shabbos Parshas Teruma-Zachor 5710²



RABBI PINNY LEW



Especially the Children

Thank you for reporting on the improvement of his health. You will soon most certainly be able to continue conveying further improvements until he returns to his full strength.

Certainly he sleeps with a yarmulke and he is told—in words a child his age can comprehend— about the [Frierdiker] Rebbe. He should also be explained that a *tzaddik*, although he has passed on, retains an even greater presence in this world than before his *histalkus* and continues to shower *brachos* on his *mekusharim*, especially the young boys and girls (as elucidated in Chassidus on the *possuk* “כי נער ישראל ואוהבהו”).

Many thanks for urging so many Yidden to begin the daily recital of the [Frierdiker] Rebbe’s chapter of Tehillim; the merit of the community stands in your good stead (וזכות הרבים תלוי בו).

Letter, 21 Menachem Av, 5710³





11 SIVAN 5747, LEVI FREDIN via JEM 6652

The Rebbe's Shtender

When one learns a letter of the Rebbe, or any other part of his Torah, it must be studied in the manner the Gemara describes: “Anyone who repeats a statement in the name of its source must picture the author standing before him.”

The same is true regarding the Rebbe’s Torah: When you learn a *maamar*, *sicha*, *reshima*, or letter of the Rebbe, you must picture the Rebbe as if he is standing in front of you! Those who never met him in person can do this by looking at a photograph.

Once, the Alter Rebbe asked the Mittlerer Rebbe what concept [in Chassidus] he had contemplated while davening on Rosh Hashanah. He replied that he had thought about the idea that “all existence will bow before you [Hashem].”

“And you,” the Mittlerer Rebbe asked the Alter Rebbe, “what did you think about?”

“I davened with the *shtender*,” the Alter Rebbe replied.

[The Rebbe continued:] Such lofty *avodah* is far beyond us; but we can certainly look at the *shtender* which the Rebbe davened on!

Shavuot, 5710⁴

Mindfulness

There are specific times when one is meant to think about his personal standing [with regard to his *avodas Hashem*]. The rest of the time, it's better to think about the Rebbe and how he is constantly close by his *mekusharim*, guiding them every step of the way.

This very thought, even without deep reflection, should solidify your *kochos* so they can be used as per the [Frierdiker] Rebbe's wishes.

In the event that thoughts contrary to the above rise up in your mind, you should know they stem from the *yetzer hara* who does everything in his power to prevent and distract a Yid from learning Torah and *avodas Hashem*.

Letter, 11 Elul 5710⁵





TISHREI 5738, LEVI FREIDIN via JEM 27/30



Eliyahu Hanavi's Letter

Now as well, we must carry out the Rebbe's *shlichus* as before.

Some think there has been a change. Whereas prior to the *histalkus* he had to fulfill the Rebbe's *shlichus*, for if not, the Rebbe would call him into *yechidus* or send him a letter demanding: "I sent you on a specific *shlichus* and gave you the necessary *kochos*, so why are you not carrying it out?!"—now they are seemingly free to do as they please.

The Rebbe declares that true life is continuous and therefore the Rebbe's *shlichus* in its entirety, and all the *kochos* provided to fulfill it, are eternal! Now too the Rebbe continues to demand accountability in full measure from the *shluchim* he has sent until now and will continue to send in the future!

Some question such talk, but we find in Tanach that a letter arrived from Eliyahu Hanavi many years after he ascended to heaven in the fiery chariot. Therefore, it is no wonder that the Rebbe continues to send *shluchim*. One can be sure that the Rebbe has his ways of making the *shlichus* known; there is no need to worry!

...Each and every one of the *talmidim*, *mekusharim* and Chassidim must know that he is from "*anshei Moshe*" and this will remain forever with him and his future generations until the coming of Moshiach.

12 Tammuz 5710⁶

-
1. Toras Menachem vol. 1 p. 49
 2. Toras Menachem vol. 1 p. 16
 3. Igros Kodesh vol. 3 p. 397
 4. Toras Menachem vol. 1 p. 92
 5. Igros Kodesh vol. 3 p. 419
 6. Toras Menachem vol. 1 p. 130