

Farbrengen

In connection with Gimmel Tammuz, we asked Rabbi Abrahams to share a few words of inspiration for the benefit of our readers. The following is a short synopsis of Rabbi Abrahams's farbrengen.

A connection to the Rebbe can be divided into two categories: *chitzoni* and *pnimius*. Sometimes people, especially *bochurim*, ask, "How can we have a connection to the Rebbe?"

This question is based on an assumption that by simply being in the Rebbe's presence, one had a real connection with him, but today, when we don't see the Rebbe physically, we can't be properly connected.

That assumption is inherently wrong.

A physical relationship with the Rebbe is also very important, but that is totally unrelated to whether a person can be called a *mekushar*, and—more specifically—whether he fulfills his purpose in the world.

From a perusal of *perek beis* in Tanya, we see that *hiskashrus* doesn't just mean "relationship." It means a *dveikus* of your *neschama* with the *neschama* of the *tzaddik*, which allows you to tap into your *shoresh u'makor*. In other words, one's connection to the Rebbe allows him to find his inner purpose, his true place and mission in the world.

In my years in 770, when we had *yechidus* each year and the Rebbe showered us with personal attention, one needed to *kuch* in Chassidus and the Rebbe's activities, and to work hard on oneself to be *mekushar*. Being in the Rebbe's presence was uplifting, but it wasn't automatically transformative; it had a long term effect if *you* chose to dedicate yourself to the Rebbe.

Today's generation has different types of *nisyonos*, to

a certain extent. What we once called "the street" has managed to infiltrate our pockets and homes. However, none of it is inherently new. The goal of a Chossid is to immerse himself totally in *avodas Hashem*, in learning and davening, *hafatza* and so on. It isn't beyond your reach; you just need the resolve to immerse yourself within it.

Being a *mekushar* means choosing to dedicate oneself to the Rebbe. That is then spelled out in every facet of your life; you learn Chassidus and *nigleh*, engage in *avodas hatefillah*, learn the Rebbe's *sichos* and *maamarim*, and involve yourself in the Rebbe's activities. That is how you create a true *hiskashrus* within yourself.

Ultimately, this genuine *hiskashrus* also brings with it the *chitzoni* trappings of a Chossid. I often see the *bochurim* arriving at 770 or coming to the Ohel with the same *chayus* and excitement that we had, when we were able to see the Rebbe; this feeling comes directly as a result of their true relationship, their *pnimiusdiker* connection to the Rebbe.

The same applies to the question people sometimes ask: It's been so long since we saw the Rebbe. Doesn't that affect the strength of our connection with him?

The answer is of course not!

If a Chossid was present by the Rebbe's farbrengens before Gimmel Tammuz but never made an effort to continue learning the Rebbe's *sichos* afterwards, his connection to the Rebbe will obviously become dulled with time.

But that is purely *his* decision. Our connection to the Rebbe is not a relic of the past which gets

rusty *chas v'shalom* as time goes on. *Hiskashrus* is totally in the present: It means being a Chossid at this very moment! That doesn't change whether it is five or 25 years after Gimmel Tammuz, or even before Gimmel Tammuz for that matter. We must constantly be developing and strengthening our *hiskashrus*.

A genuine connection to the Rebbe is a deed of the individual, not a deed of the Rebbe. The Rebbe doesn't make you a *mekushar*; it's something you need to bring out of yourself. Therefore, the numbers of years since Gimmel Tammuz is irrelevant; the question we need to ask ourselves is: *Currently*, am I fulfilling my *avoda*? Am I involved in doing the Rebbe's will?

There is actually a precedent to our situation. Chassidim in Russia had no contact with the Frierdiker Rebbe—and very little contact with the Rebbe—for close to 70 years. Nonetheless, it didn't impact the growth of generations of Chassidim who were dedicated to the Rebbe in the fullest sense of the word.

In our day, we have a major advantage over their situation. We have countless hours of videos and recordings of the Rebbe and thousands of pages of *hanachos*. There is no precedent in Jewish history of a Rebbe or leader who gave us the opportunity to be so accessible to him after his *histalkus*.

The Rebbe's *sichos* and *horaos* were said with each one of us in mind. The Rebbe spoke for us today equally as he spoke to those present at the *farbrengens*. Being proficient in the Rebbe's Torah, and hearing it directly from the Rebbe himself through videos and recordings, is the best *hiskashrus* that you could ever have.

Moreover:

We have the opportunity to visit the Ohel and write to the Rebbe today, receiving his *brachos* just

as we could then. We see the miracles and stories of *brachos* that Yidden of all walks of life are privy to each day at the Ohel. It is clearer than ever that the Rebbe is leading and guiding us.

Indeed, we don't have the opportunity that we once did, to correspond and receive direct instructions from the Rebbe. That will always be *me'orer* a yearning within the heart of a Chossid. We live in a dark *galus*, in an ארץ ציה וצלמות. Proclaiming “*Ad Mosai*” and awakening the yearning inside of us is also a part of our *avoda*. We await the imminent arrival of Moshiach every day.

Still, we need to keep our eyes on the goal. The longing to see the Rebbe isn't *hiskashrus* in itself. The Rebbe's demand of a Chossid wasn't to physically stand at *farbrengens*. It wasn't to physically receive direction from the Rebbe. The Rebbe gave us one singular purpose—to bring the *Shechinah* into the world, to bring about the גאולה האמיתית והשלימה.

That mission, my friends, is eternal.

May we merit to once again see the Rebbe very soon.



THE REBBE RETURNS TO HIS ROOM AFTER SHACHARIS AS CHILDREN FILL GAN EDEN HATACHTON.

YUD SHEVAT 5724