

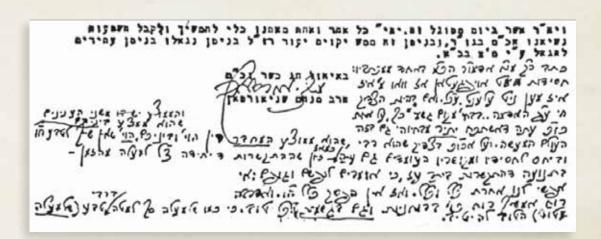


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לעילוי נשמת ישראל נח ע"ה בן מנחם מענדל ת'נ'צ'ב'ה'

ANY OTHER WAYS
UNTHINKABLE

Powerful words written by the Rebbe shortly after the histalkus of the Frierdiker Rebbe about the eternal bond between a Rebbe and his Chassidim transcending all possible limitations:



The [Frierdiker] Rebbe, my father-inlaw, writes in one of his letters:

Chassidus accomplished that wherever we are, we are not alone.

Now, if this is [true] when the *tzaddik* is alive [physically] upon the earth, occupying physical space, all the more so [is this applicable] nowadays, when he is found **even more** [than during his lifetime] in this physical world.

This is even more applicable to a tzaddik who is also a Rebbe, an intermediary between us and Hashem, the highest aspect of Hashem [Havaye] which is not involved at all in the guise of nature, chas veshalom. An intermediary [by definition] includes elements of both things between which he connects. So, when it comes to his Chassidim, the ones who are connected to him now just as they were before [his histalkus]—because hiskashrus, a bond of the innermost part of the soul, must transcend the constraints of time, and their connection with him is even stronger than before. They tell themselves: "We would never ever have it any differently" [i.e. wavering in our connection to him is completely unthinkable], then their connection is indeed not interrupted, chas veshalom. On the contrary, when they [the Chassidim down here arouse a deep spiritual connection from below, this causes an arousal of a connection from above etc. both spiritually, as well as materially, bringing them blessings for all good things.

For a Rebbe is similar to Hashem, Who has the nature of the good, to do good. And one's nature [by definition] is not subject to rational constraints.

(Letter 26 Adar 5710, Igros Kodesh vol. 3, p. 262)

כתב כ"ק מו"ח אדמו"ר הכ"מ באחד ממכתביו:

חסידות האט אויפגעטאן אז וואו מ'איז איז מען ניט עלענט, עכ"ל, ואם "בהיות הצדיק חי ע"פ האדמה... בבחי' מקום גשמי" כך, על אחת כו"כ עתה דאשתכח יתיר מבחיוהי גם בזה העולם המעשה. ועל אכו"כ בצדיק שהוא רבי שהוא ממוצע המחבר בין הוי' וביניכם, הוי' שאין שייך לטבע ח"ו, והממוצע יש בו משני הענינים שהוא ממוצע ביניהם, וביחס לחסידיו ומקושריו העומדים גם עתה כמאז - כיון שההתקשרות דיחידה צ"ל למעלה מהזמן ובתנועה דהתקשרות ביתר עז, כי אומרים לנפשם וגופם: אי אפשי לנו אחרת כלל וכלל, ואז אין הפסק כלל ח"ו, ואדרבה רוח אמשיך רוח כו' ברוחניות וגם בגשמיות ולכל טוב, כי כמו שלמעלה כך למטה ברבי - טבע (שלמעלה מטו"ד) הטוב להיטיב.