

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר זי"ע

נדפס ע"י

הרה"ת ר' שמעון וזוגתו מרת חיענא שיחיו  
לזרוב

שלוחי הרבי לטקסס

לע"נ אמה מרת גוטא בת הרה"ח המשפיע

הנודע ר' פרץ ע"ה מאצקין

גלב"ע ב' ניסן ה'תש"פ

תנ"צ'ה'

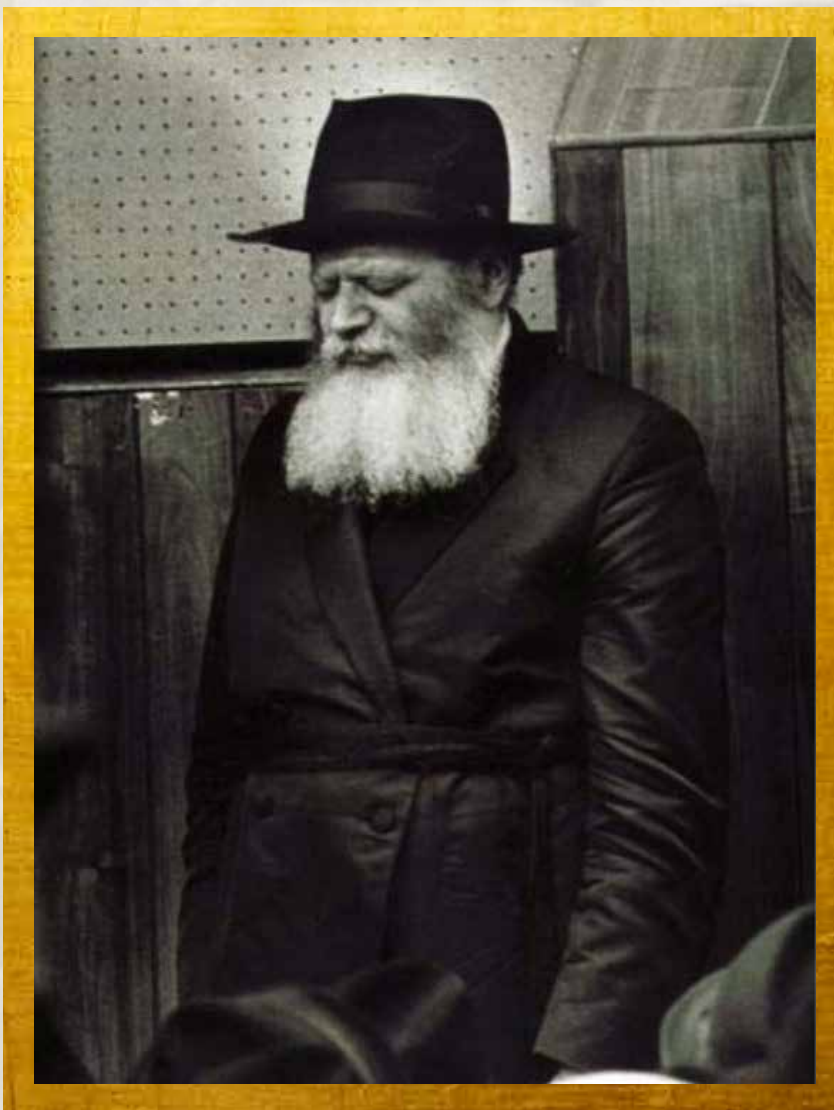


# We Are THE REBBE People

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A Selection of the Rebbe's Words on  
Connecting With the Rebbe Today

E'S



*"Each and every one of us must know—to think deeply and implant the awareness in our minds—that the Rebbe is our nossi and head; he is the source and channel for all our material and spiritual needs. It is through our bond with him (and he has already instructed us in his letters how and by what means this is achieved) that we are bound and united with our ultimate source on High..."*

*(Igros Kodesh, 3 Tammuz 5710)*

## EVERYONE MUST CONNECT WITH THE REBBE

*“One may argue that due to his lofty level, he has a direct connection with Hashem and has no need for Moshe Rabbeinu...*

*“Hashem is indeed our father, yet as the possuk in Koheles tells us: ‘Hashem is in Heaven and you are on the earth.’ It is the task of Moshe and Aharon to connect Heaven and earth.*

*“The Baal Shem Tov taught why one must travel to see a tzaddik and it’s not enough to study from sefarim. Hashem commanded Moshe, ‘Write this in the sefer, and place it in the ears of Yehoshua’—indicating that reading from the writings isn’t enough; most important is hearing from the tzaddik.*

*“Even for one who has a sharp mind and has many virtues, studying from the sefarim isn’t enough, for regardless of his virtues he can be stuck in the mud... Only Moshe can take him out!”<sup>1</sup>*

## EVERYTHING COMES THROUGH THE NOSSI

*“The main idea of a nossi, whether in regards to the Baal Shem Tov, the Alter Rebbe, or the other nesíei Yisroel, is just how it was with Moshe Rabbeinu, the ‘faithful shepherd’ through whom all hashpa’a, both in material aspects as well as spiritual, came through.*

*“Moshe Rabbeinu complained to Hashem, ‘From where do I have meat [to give the people].’ On a deeper level he was asking how can he lower himself into delivering meat, for he can only give spiritually—‘Moshe kibel Torah.’*

*“Hashem said to him: ‘Gather 70 of the elders of Yisroel, I will give from your spirit to them.’ Meaning, even though the elders would be the ones giving the hashpaah, it must ultimately come from the nossi, since ‘hanossi hu hakol,’ and every hashpaah comes through him.”<sup>2</sup>*

## THE NOSSI REMAINS BEHIND

*“The first nossi and leader of Yidden was Moshe Rabbeinu. For over 3,000 years, until the present day, he finds himself in the desert. Although he could have been granted permission to enter Eretz Yisroel, Moshe Rabbeinu remained behind together with his people, so that eventually he would be able to take his people to Eretz Yisroel at the ultimate geulah, but until then he remains with his people in the wilderness.*



*“A nossi of Yidden sets himself aside and gives his attention to his flock. In the event that his flock remains behind in galus, the nossi himself remains with them in order to serve his people and connect them with Hashem.”<sup>3</sup>*

## A REBBE FOR ALL

*“The head gives life to the whole body; to each limb, from the intelligence in the brain, the emotions in the heart, and even the growth in the fingernails. The same is with regards to the roeh ne’eman, who concerns himself with those on higher and lower levels equally.*

*“Just as the [Frierdiker] Rebbe was concerned for the study of Kabbalah and Chassidus, and for the study of nigleh (even in places where nigleh was studied without Chassidus), he was also concerned for those who are only capable of relating to something material. This is the sign of a true nossi, the head of the people.”<sup>4</sup>*

## TO EACH INDIVIDUAL

*“The Midrash relates how Moshe Rabbeinu fed each lamb according to its individual capabilities. Since nourishment is something one internalizes, the spiritual nourishment given by the nossi is done according to the personal needs of every individual.”<sup>5</sup>*

## ON HIS MIND

*“Our Rabbeim would regularly remind themselves of each of their mekusharim and contemplate on their hiskashrus to them. In return, this would arouse by the Chossid an awakening. Bringing someone to mind has the effect of arousing that person’s innermost powers. We see that when one looks deeply and intently at another he will turn around and return the glance, because the penetrating gaze awakens the core of the soul. Thought has the same effect.”<sup>6</sup>*

## ALWAYS PRESENT

*“Those who knew the [Frierdiker] Rebbe during the 30 years of his leadership, understand that the Rebbe would never leave his Chassidim...*

*“A tzaddik that passes away is present in all worlds even more than during his lifetime,’ including within our mundane world. Surely, the [Frierdiker] Rebbe is leading the world in general, and anash in particular, and davens*



on our behalf just as it was before his histalkus, and in an even greater measure.”<sup>7</sup>

## PLACES HIMSELF ON THE SIDE

“The focus of nesi'im is to think and do for other Yidden. By saying to Hashem, ‘remove me from your sefer,’ Moshe Rabbeinu gave himself up for his people. He not only sacrificed his material well-being, but his spiritual well-being too.”<sup>8</sup>

## OUT OF THE DEPTHS

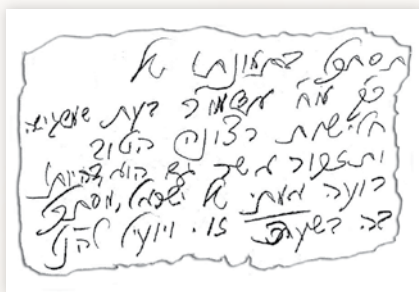
“The [Frierdiker] Rebbe shows us the way. When one is feeling down, the solution is to envision the Rebbe's holy image. Generally, one should do so from time to time and remind himself of what he heard from the Rebbe. We must know that we have an ‘אבא קדישא’ (a holy father), thus, there's no room for worry!”<sup>9</sup>

## ALWAYS RELEVANT

“The material well-being of a Chossid is always relevant to the Rebbe. Once, on the night of Rosh Hashanah, a night on which every moment is sacred, the Rebbe Rashab was heard repeating in an undertone the name of a particular Chossid who was lacking materially.”<sup>10</sup>

## THE POWER OF A PICTURE

“Whenever you feel your willpower is weakened, take a look at a photograph of the [Frierdiker] Rebbe, and remember that as a true shepherd of Yidden, he is looking at you in the present moment.”<sup>11</sup>



THIS KSAV YAD IS THE REBBE'S RESPONSE TO A WOMAN WHO WROTE TO THE REBBE ABOUT THE CHALLENGES SHE IS FACING, AND THAT SHE AT TIMES LOSES HER DETERMINATION AND AMBITION.

תסתכל בתמונתו של כ"ק מו"ח אדמו"ר בעת שמרגישה חלישות רצונה הטוב ותזכור אשר גם הוא, בהיותו רועה אמת של ישראל, מסתכל בה בשעה זו. ויועיל להנ"ל







# OUR CONNECTION TODAY

*“One may mistakenly think that after the histalkus, the Rebbe no longer relates to us. The Gemara tells us that before Rebbi passed on, he proclaimed ‘It is my children I need.’ Rebbi was relaying a message: Regardless of the fact that he was ascending to the higher worlds where his avodah is on a much loftier level, he made it clear to his children—I will continue to remember you. Moreover, even in the highest of realms, he ‘needs’ his children, and their avodah is relevant to him, even more than his children needing him.*

*“...Everything remains the same after the histalkus, the Rebbe can and does answer just like before.”<sup>12</sup>*



THE REBBE'S EDITS ON THIS SICHA FROM ACHARON SHEL PESACH 5710.

VAAD HANACHOS BLAHAK

## DEBT FREE

*“The [Frierdiker] Rebbe once told me that he never remained in debt to anyone. Thus, surely his brachos will be fulfilled.*

*“From the [Frierdiker] Rebbe’s perspective, a bracha that he promised he is capable of fulfilling. Yet there is a required condition on our end—hiskashrus to the Rebbe, and the firm belief in the Rebbe’s capability to fulfill his brachos.”<sup>13</sup>*

## FOLLOW ORDERS!

*“A soldier doesn’t necessarily understand how the gun works, nor does he comprehend the strategy of his general. Nevertheless, he gives himself over to follow the instructions of his commander. That is how he can be victorious.*

*“The key here is the trust the soldier has in his commander, following his word. So, too, in regards to the spiritual war: The foundation is the trust in the nossi of the generation—the [Frierdiker] Rebbe, who instructed each one of us which positions to take in the battle against our spiritual*



*opposition. This belief needs to be strengthened at times, in order for it to guide us in our day to day life.”<sup>14</sup>*

## LIKE YAAKOV AVINU

*“Nossi’ is an acronym for ‘nitzutzo shel Yaakov Avinu.’ Just like Yaakov Avinu’s neshamah contained within it all neshamos of Yidden, so, too, with the nossi hador: his neshamah holds within it all neshamos of Yidden.”<sup>15</sup>*

## YECHIDAH REVEALED

*“The role of the Rebbe is to bring about the revelation of a Yid’s yechidah, allowing it to take effect and connect with Hashem. This is true even with regards to Yidden who have transgressed the most severe aveiros, for this is the role of a Rebbe.*

*“This mission has been given over to us. The Rebbe paved the path and allowed us the merit to follow in his ways, and directed us how this task must be done, with supernatural success.”<sup>16</sup>*

## YOU HAVE BEEN CHOSEN

*“Hashem granted you the great merit of being a Chossid, that your neshamah is a part of the tzaddik’s neshamah. If there is something you are lacking, through proper hiskashrus everything comes forth from the neshamah klolis... Since 5680\* (when the Frierdiker Rebbe assumed leadership) until the present day, the [Frierdiker] Rebbe has been serving his Chassidim, giving them strength in their service of Hashem.”<sup>17</sup>*

## COMPLETELY CONNECTED

*“The hiskashrus to our nossi must be with our entire soul. No part of us is to remain disconnected from him.*

*“Hiskashrus with our thought means to contemplate into the teachings of the Rebbe. Hiskashrus through speech, means to verbalize the teachings we learn. Hiskashrus through action means to carry out the Rebbe’s directives.*

*“In addition, we must connect our emotions and our intellect, as well as our willpower and pleasure. Thus, the entire person becomes connected with the Rebbe.”<sup>18</sup>*

## HOW TO RECEIVE THE BRACHOS

*“To receive the brachos from Moshe Rabbeinu—and from his extension in each generation—one must give himself over and connect with him, just as sheep go wherever the shepherd directs them. When one frees himself of personal desires, both material and spiritual, and completely gives himself over to Moshe Rabbeinu, he becomes a vessel for ‘Vezos habrachah asher beirach Moshe,’ both spiritually and materially.”<sup>19</sup>*

## DEM REBBEN’S A MENTCH

*“We must always remember that we are the Rebbe’s people, and regularly ask ourselves: Is the Rebbe happy with my conduct? Do I act with iskafia and is’hapcha as appropriate for dem Rebben’s a mentch?”<sup>20</sup>*

## IT MUST BE CLEAR

*“Each and every individual must strengthen his hiskashrus. One must firmly set in his heart and mind that the Rebbe has not forsaken his flock. Today too, from on high, the Rebbe is serving his people, looking after all of our needs both materially and spiritually.”<sup>21</sup>*

## A UNIQUE FARBRENGEN

*“...They should take along mashke, envision the Rebbe’s holy image, and say l’chaim to the Rebbe, asking, or even demanding the fulfillment of his brachos. Additionally, in order to be a proper vessel for the brachos, they should take upon themselves something additional to strengthen their hiskashrus (without being too hard on themselves).”<sup>22</sup>*

## WHAT IS HISKASHRUS?

*“You are asking how to connect although I have never met you...”*

*“True hiskashrus is through the study of Torah, when you will learn my maamarim or sichos, and connect with fellow anash, and fulfill my directives of Tehillim recitation and guarding the times of learning, this is hiskashrus.”<sup>23</sup>*





# SIMCHAH!

*"I have stressed many times that one must be joyous, especially nowadays.*

*"It is obvious that if those who are connected with me are joyous, this has a direct effect on me (and the same goes if one is in the opposite state of mind, etc.)"*<sup>24</sup>

## CONNECT WITH THE ESSENCE

*"'Tzaddikim emulate their creator.' Just as Hashem has placed his essence in his Torah, so too tzaddikim place their entire essence in their Torah...*

*"When one studies the Rebbe's Chassidus, and is fully committed to the study, his essence becomes connected with the essence of the Rebbe."*<sup>25</sup>

## REMEMBER!

*"When Chassidim farbreng, it must be clear to everyone that the Rebbe, of whom is being spoken, is present at the farbrengen. The temimim must dwell on this idea, and envision that our father, the Rebbe, is here at the farbrengen.*

*"Chassidim must contemplate on the idea that 'Tzaddikim are greater after their passing than during their terrestrial lifetime' and recount the things they heard from the Rebbe, and this will illuminate their homes both materially and spiritually."*<sup>26</sup> **T**

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- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Shabbos Parshas Behaaloscha 5726. | 14. Igros Kodesh vol. 3 pg. 265.   |
| 2. Shabbos Parshas Ki Savo 5745.     | 15. 3 Shevat 5752.                 |
| 3. Yud Shevat 5714.                  | 16. Maamar Basi Legani 5714.       |
| 4. 11 Shevat 5724.                   | 17. Igros Kodesh, 17 Elul 5710.    |
| 5. 12 Tammuz 5713.                   | 18. 12 Tammuz 5717.                |
| 6. Hayom Yom 14 Shevat.              | 19. Simchas Torah 5718.            |
| 7. Shabbos Parshas Teruma 5710.      | 20. Igros Kodesh, 7 Tammuz 5710.   |
| 8. Likkutei Sichos vol. 23, pg. 70.  | 21. Igros Kodesh 28 Adar 5710.     |
| 9. Lag B'omer 5710.                  | 22. Simchas Torah 5711.            |
| 10. 20 Av 5710.                      | 23. Hayom Yom, 24 Sivan.           |
| 11. Ksav Yad Kodesh.                 | 24. Ksav Yad Kodesh.               |
| 12. Acharon Shel Pesach 5710.        | 25. Shabbos Parshas Nitzavim 5714. |
| 13. 18 Elul 5710.                    | 26. Purim 5713.                    |