



Your Personal Connection

*Prepare for Gimmel Tammuz by Studying the Rebbe's Letters
from Igros Kodesh on the topic of Hiskashrus.*



Connecting to a Rebbe After His Passing

Igros Kodesh Vol. 3 p. 404 - 406

תשג

This letter was sent to the kabbalist and sage, R. Meir Abuchatzzeira, who was one of the leading Rabbis in Morocco where the Rebbe had sent shluchim.

B"H, 3 Elul, 5710

After inquiring of your welfare:

With satisfaction, I heard from our representative — [who is involved in] many activities for

ב"ה, ג' אָלוּל, הַשִּׁי"ת

יִשְׂאוּ הַרִים שְׁלוֹם וּבְרָכָה לְהַרְבֵּה
הַגָּאוֹן הַוְּתִיק וְחֹסֵיד אִישׁ יִרְאֵה
אֲלֵקִים יוֹשֵׁב עַל מְדִינָה, אִישׁ חֵי רַב
פְּעָלִים, מְנַהֵל עֲדָתוֹ בְּמִישְׁרִים,
מְאִיר וּמְזַהֵר, עֹפֵייה וְאֲנֻבִּיה
שְׁפִיר, בְּנֵן שֶׁל קְדוּשִׁים וְכוּ' מוֹרְנוּ
הַרְבֵּה מְאִיר שְׁלִיט"א אֲבִיחֻצֵרָא,
מְדַבְּרָא דְקַהְלָא קְדִישָׁא מִיְדַלְתָּ,
יע"א

the sake of the Torah and its mitzvos, who is involved in communal affairs with great faithfulness, and who has many accomplishments in strengthening the Torah and Judaism — R. Benjamin Gorodetzky, about you and your activities to spread the Torah and strengthen Judaism in your community and its surroundings where your influence is felt. As per your request [which R. Benjamin] conveyed, I remembered your name and your household for blessing while visiting the gravesite of the tzaddik, our Nasi, my revered father-in-law, the Rebbe, ה"כ"מ, for a kesivah vachasimah tovah in all that is necessary, each one according to his situation. Certainly, the tzaddik who, as the Zohar (III, p. 71b) states, is now found in this world more prominently than during his lifetime will bless you and G-d will fulfill his blessings in both material and spiritual matters, in a complete sense.

In the well-known Epistle 27 in Iggeres HaKodesh, written to offer redoubled consolation to “the smitten, who are sighing and groaning” — ([on the connection between the Hebrew words ne’enakim and] naakah, see Or HaTorah, by the Tzemach Tzedek, Parshas Shmos, p. 64) — the Alter Rebbe writes that a tzaddik “leaves over life... to every living being, that is, to the soul of every living being who is bound to [the tzaddik’s] soul..., in each and every individu-

אחר דרישת שלומו הטוב:

בנעם שמעתי מאת בא כחנו הרב החסיד והרב הגאון איש רב פעלים בתורה ומצוה פרכא דכולא ביה, עוסק בצרכי צבור באמונה רבה אשר ידיו רב לו בחזוק התורה והיהדות וכו' מורנו הרב ר' בנימין שיחיה גארדצקי, על אדות כבוד תורתו ופעולותיו בהפצת התורה וחזוק היהדות בקהלתו קדישא וסביבותיה אשר מצודתו פרוסה שם. וכבבשת כבוד תורתו אשר מסר לי הנ"ל הזכרתי את שמו הוא ובני ביתו שיחיו בטוב בהיותי על ציון צדיק נשיאנו הוא כבוד קדשת מורי וחמי אדמו"ר הכ"מ, ולכתובה וחתמה טובה בכל המצטרף לכל אחד ואחת לפי עניניהם. ונבטח יברכם צדיק אשר כפי מאמר הזהר (ח"ג עא, ב) בתר דאתפטר אשתכח בהאי עלמא יתיר מבחיהו, והשם יתברך ימלא ברכות צדיק על מלואן בגשמיות וברוחניות.

ידוע מה שכתוב באגרת הקדש לבעל התניא (סימן כ"ז) לנחם בכפלים לתושיה את הנדכאים הנאנחים והנאנקים" (ראה באור התורה להצמח צדק פרשת שמות ע' סד בענין נאקה). אשר הצדיק "שבק חי... לכל חי היא נפש כל חי הקשורה בנפשו... בכל אחד ואחד כפי בחינת התקשרותו

al, corresponding to the degree of his genuine bond [with the tzaddik] and his true and pure love of him.”

It is explained in Inyan Ha-Hishtat'chus that “even with those who did not know or recognize [the tzaddik] during his actual lifetime but only studied the holy books that he left over as a blessing, and who bask in the radiance of his Torah teachings and are thereby invigorated in their service of G-d,... it is certain that they, too, are called his disciples,... for they believe in that tzaddik and from him they receive the light of his Torah teachings;... the branches are drawn back to their roots.”

So, too, my late, revered father-in-law the Rebbe [Rayatz] explained in a letter that [a chassid] “is able to satisfy his strong desire for a bond [with his Rebbe] only by studying the maamarim of Chassidus that the Rebbe delivers or writes; merely beholding his face is not enough.”

Another letter states explicitly: “You ask, what does your bond with me consist of, since I do not know you by face.... True hiskashrus is attained by the study of the Torah. If you study my maamarim of Chassidus, read the sichos, associate with my friends (the members of the chassidic brotherhood and the temimim) in their studies and in their farbrengens, and fulfill my request concerning the daily recital of Tehillim and the observance of fixed

בְּאַמֶּת וְאַהֲבָתוֹ וְאַהֲבַת אֶמֶת
הַתְּהוֹרָה.”

וּבְאֵר בְּסֵפֶר עֲנִין הַהִשְׁתַּטְּחוֹת
ד’ אִף אוֹתָם שְׁלֵא יָדְעוּ וְלֹא
הִכִּירוּ בּוֹ בְּעוֹדוֹ בְּחַיִּים חַיּוֹתוֹ
רַק שְׁלֵמְדוֹ בְּסִפְרִים הַקְּדוּשִׁים
שֶׁהֵנִיחַ בְּרַכָּה אַחֲרָיו וְנִהְנֵם
מְאוּר זֵיו תּוֹרָתוֹ וּמִתְחַזְּקִים עַל
יְדֵי זֶה בְּעִבּוּדַת הַיְיָ... בְּוֹדָאֵי
גַם הִמָּה נִקְרָאוּ תַלְמִידָיו... כִּי
הִמָּה מְאַמְיָנִים בְּהַצְדִּיק הֵהוּא
וּמְקַבְּלִים מִמֶּנּוּ אוֹר תּוֹרָתוֹ...
הַעֲנֵפִים נִמְשָׁכִים לְשֵׁשׁוֹן.”

וּפְרֵשׁ כְּבוֹד קְדֻשַׁת מוֹרֵי וְחַמֵּי
אֲדַמּוֹר זְצוּקִלְלָה” הַ נִבְגֵּמ
זִי”ע הַכ”מ בְּמִכְתָּב, אֲשֶׁר “גְּדֵל
הַתְּשׁוּקָה לְהַתְקַשְׁרוֹת יְכוֹל
לְהַשְׁבִּיעַ רַק כְּאֲשֶׁר יִלְמוּד
מְאַמְרֵי הַחֲסִידוֹת שְׁאוּמֵר הַרֵב
וְכוֹתֵב, כִּי בְּרֵאִית פְּנִים לְבַד לֹא
סִגִּי.”

וּבְמִכְתָּב שְׁנֵי יְפֵרֵט “הַשּׁוֹאֵל
בְּמָה הִיא הַהִתְקַשְׁרוֹת שְׁלוֹ אֵלַי
מֵאַחַר שְׁאִין אֲנִי מִכִּירוֹ פְּנִים...
הַהִתְקַשְׁרוֹת הָאֲמִתִּית הִיא
עַל יְדֵי לְמוּד הַתּוֹרָה, כְּשֶׁהוּא
לוֹמֵד הַמְאַמְרֵי חֲסִידוֹת שְׁלֵי,
קוֹרָא אֶת הַשִּׁיחוֹת וּמִתְחַבֵּר
עִם יְדִידֵי אֲנִי”שׁ וְתַלְמִידֵי
הַתְּמִימִים יַחֲיוּ בְּלְמוּדָם
וְהַתְּעוּדוֹתָם, וּמְקִיָּם בְּקִשְׁתִּי
בְּאַמִּירַת תְּהִלִּים וּבְשִׁמְרַת
זְמַנֵּי הַלְמוּדִים, הִנֵּה בְּזֶה הִיא

times for Torah study – in this lies hiskashrus.”

When we will study the Torah teachings and the sichos [of the Rebbe Rayatz], and will walk in this “straight path which he has shown us,” then “as water [reflects] a face; so is the heart of man to man’], and ‘spirit rouses spirit and brings forth spirit.’ For his ruach remains truly in our midst...; that is, even in this world of action – [of which it is written], ‘This day: to do them’ – [the departed tzaddik] is found more [than in his lifetime].” And just as here he stood and dutifully served, there too he stands and dutifully serves....

Participating in the holy work of our Nasi represents a very great form of bonding. It is my strong hope that you will grant us your assistance in all possible ways in accordance with what was discussed with our representative, R. Benyamin Gorodetzky. May it be that from you, and others like you, the sublime holy Name will be magnified; Amen, so may it be His will.

Under separate cover, a Tanya and several kuntreisim of the teachings of my revered father-in-law, the Rebbe, ה"כ"מ, have been sent to you. Please acknowledge their receipt.

Closing with blessings for a kesivah vachasimah tovah; may your health and your Torah increase, enabling you to lead your community along peaceful waters on the path that ascends to

ההתקשרות.”

וכאשר נלמד תורתו ושיחותיו ונלך בדרך זו הישרה אשר הורנו, הנה “כמים הפנים וכו’ ורוח אייתי רוח ואמשיך רוח ורוחו עומדת בקרבנו ממש... שגם בזה העולם המעשה היום לעשותם אשתכח יתיר”. ומה עד כאן עומד ומשמש אף להלן עומד ומשמש.

גדולה ביותר ההתקשרות על ידי השתתפות בעבודתו הקדושה של נשיאנו אשר תקותי חזקה אשר כבוד תורתו יתן לנו עזרתו בכל האפשרי, ובהתאם לאשר דבר יחד עם בא כחנו הרב החסיד והרב הגאון מורנו הרב ר' בנימין שייחה גארדצקי, ומנייה ומננא יתרבא שמא קדישא עילאה אמן כן יהי רצון.

בחבילה בפני עצמה נשלח לו ספר התניא ואחדים מהקונטרסים של כבוד קדשת מורי וחמי אדמו"ר ה"כ"מ, ומטובו לאשר הקבלה.

החותם בכרפת כתיבה וחתימה טובה ושלמא דמור ותורתו יסגי שיזכה לנהל עדתו על מי מנוחות במסלה העולה בית אל, מתוך מנוחה ובהרחבת הדעת, והמחכה

the house of G-d amidst repose and the amplification of understanding. Awaiting good tidings, and there is no good other than the Torah and its mitzvos,

Menachem Schneerson

According to what R. Benyamin Gorodetzky told me, you are in possession of several texts in “the wisdom of truth,” [i.e., Kabbalah,] which were composed by your father and your paternal grandfather. Certainly, they contain “the light of our holy Torah,” which is “more precious than pearls.” It would be very fitting that they be included in our library. Our thanks are given in advance if you will give them as a gift to our collection of books.

לְבִשׁוֹרוֹת טוֹבוֹת וְאֵין טוֹב אֶלָּא
תּוֹרָה וּמִצְוָה

מִנְחָם שְׁנַיִאֹרְסָאָהן

כְּפִי אֲשֶׁר סִפֵּר לִי הָרַב הַגָּאוֹן
וְהָרַב הַחֲסִיד מוֹרְנוּ הָרַב ר'
בְּנֵימִין שִׁיחִיָּה גְאֹרְדֵצְקִי הֵנָּה
נִמְצְאִים אֲצֵלוֹ כְּמָה סִפְרִים
בְּתוֹרַת הָאֱמֶת אֲשֶׁר נִתְחַבְּרוּ עַל
יְדֵי אָבִיו וְאָבִיו זְקֵנוֹ שֶׁל כְּבוֹד
תּוֹרָתוֹ וּבּוֹדָאֵי יֵשׁ בָּהֶם מִמְּאוֹר
תּוֹרָתָנוּ הַקְּדוּשָׁה אֲשֶׁר יִקְרָה
הִיא מִפְּנִינִים גו', וּמֵאֵד אֶתְעַנֵּן
שִׁיחִי בְּהַסְפְּרָיָה שְׁלָנוּ וְאִם
יִתְּנֵם תְּשׁוּרָה לְאַסְףֵי הַסִּפְרִים
שְׁלָנוּ הֲרֵי תוֹדָתִי נִתּוֹנָה לוֹ בְּזֶה
מֵרֵאשׁ.

Letter #2

Nissan 10, 5710
(March 28, 1950)

Mr. Julius Stulman
171 West Street
Brooklyn, N.Y.

Dear Mr. Stulman:

Since the demise of my late father-in-law, our revered Rebbe of sainted memory, we have not heard from you, which rather surprises me. However, I trust that everything is well with you and yours.

No doubt, the Rebbe of sainted memory is very much in your thoughts, as is the case with all of us who were privileged to be associated with him and his work in a personal way.

It goes without saying that the Rebbe, having dedicated his life to the benefit of the generation and the individual, continues to do so in after life.

But it is no mere continuation, since the soul is free from the limitations of the corporeal body, the influences animating from it, both material and spiritual, are of a higher order.

If the "transmitter" has changed its emission to a higher grade, the "receiver" must be appropriately equipped to respond to the new vibrations."

In a like manner, all of us who have enjoyed the benevolent influences of the Rebbe of sainted memory in his lifetime, must now elevate ourselves in order to be able to receive the higher influences emanating from him after

the Histalkuth (the term applied to the demise of a saintly man, and its meaning is "elevation").

I trust your soul has experienced a corresponding change, and that it will find the proper outlet through your body in practical actions, in accordance with what the Rebbe expected and demanded of you.

I will conclude by repeating the last words which the Rebbe spoke to you personally, which should be regarded in the nature of a last will and testament to you: "(Since there is something that has to be done, and will be done), it is a pity to lose time before doing it."

With Passover ushering in a period of Counting the Days of the Omer, the time element between the liberation from Egypt and receiving the Torah is vividly brought to our attention.

I wish you and your family a very joyous and kosher Passover.

With kindest regards and best wishes,

Very sincerely yours,

Rabbi Mendel Schneerson