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Sincerely,

Rabbi Yehoshua Werde  
Director

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ב"ה



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# A Rebbe

## There Always Was A Concept of a Rebbe

For as long as Jews existed as a people, they always had a Rebbe. Starting with Moshe Rabeinu, who led the Yidden out of Mitzrayim to receive the Torah and throughout the 40 years that they travelled in the wilderness, through Yehoshua, who led the people in battle to conquer Eretz Yisroel, the Shoftim, the Nevi'im, and kings that followed until the destruction of the first Beis Hamikdash. During golus there was Daniel, Mordechai, Ezra, and Nechemiah. Once the Sanhedrin was established, there was the Nasi of the Sanhedrin, and in the diaspora, there was the Reish Galusa.

## Why do we need a Rebbe?

*Kesubos 111b*

ואתם הדבקים בה' אלהיכם חיים כולכם היום - וכי אפשר לדבוקי בשכינה? והכתיב: (דברים ד') כי ה' אלהיך אש אוכלת! אלא, כל המשיא בתו לתלמיד חכם, והעושה פרקמטיא לתלמידי חכמים, והמהנה תלמידי חכמים מנכסיו, מעלה עליו הכתוב כאילו מדבק בשכינה.

*“But you, who cling to Hashem your G-d—you are all alive today” Now, is it possible to cling to the Divine Presence? But it is written: “He is a consuming fire!” Rather, whoever marries his daughter to a Torah scholar, or engages in business on behalf of Torah scholars, or benefits Torah scholars with his possessions, the Posuk considers it as if he were clinging to the Divine Presence.*

The Gemara implies that an ordinary person cannot cling to Hashem directly, for Hashem is infinite and without anything tangible to cling to. Only by clinging to a Talmid Chacham are we able to connect directly to Hashem.

### **On Account of the Tzaddik**

The concept of a person connecting to Hashem by way of a Tzaddik is not an uncommon phenomenon. The midrash tells us that Lot was saved on account of his association with Avraham Avinu, and the all of the animals that were saved in the Mabul were on account of Noach's righteousness:

*Tanchuma Vayeira 9*

אפילו בחמתו של הקב"ה יש רחמים לפניו שנזכר ללוט והצילו בזכות אברהם שנאמר ויהי בשחת אלקים את ערי הכנר וזיכור אלקים את אברהם וישלח את לוט, התם תניא מצילין תיק הספר עם הספר ותיק התפילין עם התפילין, ללמדך אשריהן הצדיקים ואשרי דבקהם וכן הוא אומר וזיכור אלקים את נח ואת כל החיה ואת כל הבהמה אשר אתו בתבה (בראשית ח) כולן בזכות נח

*Even in Hashem's anger there is mercy before him, for He remembered Lot and saved him in the merit of Avraham, as the posuk says: And it was when Hashem destroyed the cities of the plain and Hashem remembered Avraham and sent out Lot, regarding that it was taught: One may save the bag that holds the book with the book, and the tefillin bag with the tefillin, to teach you that praised be the righteous and praised be those who cling to them. Similarly it says: And Hashem remembered*

*Noach and all the beasts and all animals that were with him in the ark. They were all saved in Noach's merit.*

The Gemarah even advises that if someone is sick, you should go to a tzaddik to daven on your behalf:

*Bava Basra 116a*

כל שיש לו חולה בתוך ביתו, ילך אצל חכם ויבקש עליו רחמים

*Anyone who has an ill person in his household should go to a wise man and request mercy on their behalf.*

### **An Intermediary?**

Seemingly, it is one of the basic foundations of Yiddishkeit that we should daven directly to Hashem and not seek an intermediary:

*Rambam, 13 Principles of Faith #5*

אני מאמין באמונה שלמה. שהבורא יתברך שמו לו לבדו ראוי להתפלל.  
ואין ראוי להתפלל לזולתו:

*I believe in perfect faith that the Creator, may His Name be blessed, He alone is worthy of our prayers, and it is not fitting to pray to any other entity.*

The Chasam Sofer addresses this question, pointing out that  
1) Since all Jews are considered as one entity—as one body so to speak—when one prays on another Jew's behalf, it is not considered as if one is acting as an intermediary on another's

behalf. 2) Moreover, the tzaddik, because he is another Jew, and not just any being, feels the pain of his fellow Jew and davens for his own pain (i.e., he is not considered as if he is acting as an intermediary on someone else's behalf). 3) Furthermore, since a tzaddik, who is like the head, also feels the pain of the simple Jew (the foot) it is better for the head to go into the king and beseech His mercy than the foot itself:

*Responsa Chasam Sofer, Vol. 1 (Orach Chaim) 166*

דרך להעמיד מליץ בין מלך להדיוט כשאין ההדיוט חשוב וספון לפני המלך או אינו יכול להטעים דבריו כראוי, ויען ישראל לפני מלאכי השרת ואינם צריכים מליץ לפני אוהבם ית"ש והוא מקבל בסבר פנים יפות אפילו בלשון עלגים וגמגום, אם כן המליץ הלז אינו אלא קטנות אמונה חלילה, אך כל ישראל שותפים וגוף אחד ונפש א' וכשאחד מצטער גם חבירו מרגיש ועמו מצער, ועד"ו המתפלל על חבירו צריך שיחלה עצמו עליו [ברכות י"ב ע"ב] פי' שיראה שגם הוא חולה וכיון ששניהם בצער טוב יותר שיכנס הראש משיכנס הרגל, ע"ד משל התלמיד חכם הוא הראש, והמצטער שהוא עתה שרוי בדין הוא בבחינת רגל וקצת נזוף, טוב להכניס הראש כיון ששניהם בעלי דברים ולא כמליץ בעד אחר

*It is customary to place an advocate between a peasant and the king when the peasant is not important or worthy in the king's eyes, or if he is unable to arrange his words as is befitting. And since the Yidden find themselves in closer chambers than even the ministering angels, and they do not need an advocate before Hashem Who loves them, and He receives them with a pleasant countenance, even when they speak with a broken and stuttering*

tongue, If so, this advocate only stems from a lack of faith, Heaven forbid. However, all Jews are partners with one body and one soul, and when one is in distress he friend feels it and is pained by it. Similarly, one who prays for his friend should make himself sick for him [Berachos 12b] i.e., he should see himself as if he too is sick, and when both are in pain, it is better that the head enters, than if the foot were to enter. For example, a Torah scholar is the head, and the one in distress, who is currently experiencing judgement, is considered like a foot and is somewhat rebuked, it is better that the head should enter, since they are both considered the plaintiff, unlike an advocate on another's behalf.

As we find that Moshe Rabeinu is considered the head of the Jewish people:

*Melukatim Vol. 6 Purim Katan - Ve'atah Tetzaveh*

משה וישראל הם דוגמת ראש ורגל, כמ"ש שש מאות אלף רגלי העם אשר אנכי בקרבן, דכל ישראל הם הרגלים דמשה, ומשה הוא הראש שלהם

*Moshe and the Jewish people are like a head and feet, as the Posuk says "Six hundred thousand feed is the nation that I am in their midst," for all Jews are considered the feet of Moshe, and Moshe is their head.*

Similarly, the Rebbe writes with regards to a Rebbe, that he is completely nullified to and one with Hashem and connects

the Chossid directly to Hashem (and therefore does not serve as an intermediary). The Rebbe cites several examples of tzaddikim who were so connected to Hashem, that they were either called by Hashem's name or spoke about Hashem in the first person:

*Likkutei Sichos, Vol. II, p. 509ff*

יש מקשינן: מה שייך בכלל לבקש מהרבי, הרי זהו"ע של "ממוצע"?  
והמענה על זה:

כשם ש"ישראל באורייתא וקוב"ה כולא חד", היינו, לא רק שישראל מתקשרין באורייתא ואורייתא בקוב"ה, אלא "חד" ממש, כך גם ההתקשרות בין חסידים לרבי, שאינה כשני דברים המתאחדים, אלא נעשים "כולא חד" ממש. והרבי אינו "ממוצע מפסיק" כי אם "ממוצע מחבר". ובמילא, אצל חסיד, הוא והרבי והקב"ה - כולא חד.

- לא ראיתי שיאמר כך בפירוש בתורת החסידות, אלא זהו "הרגש", ובמילא, מי שרוצה להרגיש כך - ירגיש, ומי שאינו - איני רוצה להתווכח עמו, יהי לו אשר לו. -

ובמילא אין מקום לקושיא אודות "ממוצע" - מאחר שזהו עצמו"ה בעצמו, כפי שהעמיד עצמו ("ווי ער האַט זיך אַרײַנגעשטעלט") בגוף.

וע"ד מאמר הזהר "מאן פני האדון הוי" דא רשב"י, או כפי שמצינו שבעת השליחות נקרא אפילו מלאך בשם הוי", או כפי שאמר משה רבינו: "ונתתי עשב".

*How is it at all appropriate to address requests to the Rebbe? Is this not putting him in the position of an intermediary?*

*The answer to the question regarding intermediaries is as follows.*

*Just as “Israel and the Torah and the Holy One, blessed be He, are all one” — i.e., not only is Israel connected to the Torah and the Torah is connected to G-d, but they are all absolutely one — so, too, in the bond between chassidim and their Rebbe, these are not like two entities which unite, but they become absolutely “all one.” And the Rebbe is not an intermediary who intercepts, but an intermediary who connects. Accordingly, for the chassid, he and the Rebbe and the Holy One, blessed be He, are all one.*

*(I have not seen this written explicitly in the teachings of Chassidus: it is a hergesh, a matter of individual perception. Hence, whoever wants to perceive things this way, let him do so; whoever does not want to, I do not want to argue with him: let him abide by his own stance.)*

*Accordingly, the query regarding intermediaries ceases to be problematic, since we are speaking of the Essence and Being of G-d Himself, as He has garbed Himself in a body.*

*This accords with the statement in the Zohar: “Who is the face of the Master Havaye—it is Rabbi Shimon bar Yochai.” In the same spirit, for the duration of its mission even an angel is referred to by Hashem’s Name. So, too, Moshe Rabbeinu said, “I shall grant grass.”*

## Hashem and Moshe

Similarly, we find in the Mechilta that ones faith in Hashem and in Moshe are inseparable:

*Mechilta of Rabbi Yishmael, Beshalach, Masechta De'Vayehi 6*

וְיֵאֱמִינוּ בְה' וּבַמֹּשֶׁה עֶבְדוֹ אִם בַּמֹּשֶׁה הָאֱמִינוּ קֵל וְחֹמֶר בְּה'. בֵּא זֶה לְלַמֶּדֶךָ שְׂכַל מִי שֶׁמֵאֱמִין בְּרוּעָה נֶאֱמָן כְּאִלּוּ מֵאֱמִין בַּמֹּאֲמֵר מִי שֶׁאֱמֵר וְהִיָּה הָעוֹלָם. כִּיּוֹצֵא בְדַבֵּר אֶתְּהָ אֹמֵר וַיְדַבֵּר הָעָם בְּאַלְהִים וּבַמֹּשֶׁה (בְּמַדְבֵּר כֹּא ה) אִם בְּאַלְהִים דִּבְרוּ קֵל וְחֹמֶר בַּמֹּשֶׁה אֵלֶּא זֶה בֵּא לְלַמֶּדֶךָ שְׂכַל מִי שֶׁמֵדַבֵּר בְּרוּעָה נֶאֱמָן כְּאִלּוּ מֵדַבֵּר בְּמִי שֶׁאֱמֵר וְהִיָּה הָעוֹלָם

*And they believed in Hashem and in Moshe His servant. If they believed in Moshe certainly they believed in Hashem [why is it necessary for the posuk to say it]? This comes to teach you that anyone who believes in a faithful shepherd [i.e., a leader] is considered as if he believes in the saying of He who said and the world came to be. Similarly you can say [with regards to the posuk] “and the nation spoke against Hashem and Moshe” If they spoke against Hashem, certainly they spoke against Moshe?! Rather this comes to teach you that anyone who speaks against a faithful shepherd [i.e., a leader] is considered as if he speaks against He who said and the world came to be.*

## What is a Rebbe?

What a Rebbe is, is often not understood.

It is told that one of the chassidim of the Tzemach Tzedek said

about the Tzemach Tzedek that he was a hidden tzaddik. His colleagues were astonished at the statement as they knew the Rebbe well known as a revealed Tzaddik, miracle worker, and Torah scholar.

The Chossid explained that what you know about the Rebbe is very little compared to who the Rebbe is in reality which is completely hidden from us, because we have no idea what a Rebbe is about.

After the passing of the Alter Rebbe, some of the chassidim looked to Reb Aharon of Strashele as the new Rebbe. For a while Reb Moshe Vilenkin was one of these chassidim, however, after a while he left Reb Aharon, explaining that “indeed he is a tzaddik, and holy, and pure, however, he is not a Rebbe.”

### **Something Else Altogether**

The Mashpia, Rabbi Shlomo Chaim Kesselman, related that after the Rebbe Rashab's passing, he told his son, the Frierdiker Rebbe, “when they speak of father, and they say all of the praises that they say about him, they are not talking about father; they are talking about themselves as if they were wondrous, i.e, describing father as if he were ten times, one hundred times, two hundreds times greater than him, but the truth is that father is “something else altogether.”

In a letter to chassidim dated Gimel Tamuz, 5710 (the year of the Frierdiker Rebbe's passing), the Rebbe explains what a Rebbe is (and what he is not):

*Letter from the Rebbe, 3 Tammuz, 5710*

רבים המחפשים ומבארים מעלות וגדולת נשיאי חב"ד בכלל, ונשיא

דורנו, הוא כ"ק מו"ח אדמו"ר הכ"מ, בפרט בענינים שונים: איש המסירות-נפש, גאון, בעל מדות, צדיק, בעל רוח הקודש, מלומד בנסים ועוד ועוד.

וגדלו ביותר שבחים אלו, על פי ההגדרה בתורת החסידות, מהו מסירות נפש, מהו גאון וכו'.

ובכל זה - העיקר חסר כאן. ונוסף על זה, שהוא עיקר בעצם, חשוב הוא ביחוד משום שנוגע ביותר, וביחוד לנו, קהל חסידיו ומקושריו. וזהו - מה שהוא הוא הנשיא, ונשיא חב"ד.

כי - נשיא בכלל, נקרא ראש אלפי ישראל, הוא בחינת ראש ומוח לגביהם, וממנו היא יניקה וחיות שלהם. ועל ידי הדביקה בו קשורים ומיוחדים הם בשרשם למעלה מעלה.

והנה כמה סוגים בנשיאים: אלו אשר השפעתם בבחינת פנימיות, ואלו אשר השפעתם בבחינת מקיף. ובוה גופא חילוקים: אם השפיעו בתורת הנגלה או הנסתר או בשניהם יחדיו, לימדו דרכי העבודה והחסידות, המשיכו השפעות גשמיות וכו' וכו'.

וישנם כאלו, שהי' בהם כמה מבחינות הנ"ל, או גם כולם.

וזה הי' מאז ועד עתה ענין הנהגת נשיאי חב"ד, מן כ"ק אדמו"ר הזקן ועד כ"ק מו"ח אדמו"ר הכ"מ ועד בכלל, אשר כללו כל הסוגים והחילוקים: השפיעו בפנימיות ובמקיף, בתורה עבודה וגמ"ח, ברוחניות ובגשמיות. ובמילא היתה התקשרותם עם השייכים אליהם בכל תרי"ג אברי נפש וגוף המקושרים.

ועל כל אחד ואחת מאתנו כולנו לדעת, היינו להעמיק דעתו ולתקוע מחשבתו בזה, אשר הוא הוא הנשיא והראש, ממנו ועל ידו הם כל ההשפעות בגשמיות וברוחניות, ועל ידי ההתקשרות אליו (וכבר הורה במכתביו איך ובמה מתקשרים) קשורים, ומיוחדים בשרש ושרש השרש עד למעלה מעלה כו'

*Many people seek to pinpoint and characterize the virtues and preeminence of each of the Rebbeim of Chabad, and in particular of the Nasi of our generation - my revered father-in-law, the Rebbe [Rayatz] - in various terms: a man of self-sacrifice, a gaon, a man of exemplary character traits, a tzaddik, an individual endowed with divine inspiration, an individual accustomed to miracles, and so on.*

*When one considers how the teachings of Chassidus define what self-sacrifice really means, what being a gaon really means, and so on, these are indeed extremely laudatory terms.*

*Nevertheless, the essential point is missing here. Apart from its being the essence per se, it is especially important because of the way it vitally affects us in particular, the community of those who are his chassidim and who are bound to him. That essential point is - the fact that he is the Nasi, and the Nasi of Chabad.*

*For a Nasi by definition is referred to as the head of the multitudes of Israel; in relation to them he is the “head” and “brain”; their nurture and life-force reach them through him; and by cleaving to him they are bound and united with their Source in the Supernal worlds.*

*Nesi'im vary: from some Nesi'im, the flow of energy is implanted within the spiritual psyche of the recipients; from others, the flow of energy is diffused indirectly and transcendently. These differences may be further subdivided: some Nesi'im endow their recipients with insights into the revealed plane of the Torah, some endow their recipients with insights into the mystical plane of the Torah, and some do both together; some instruct their followers in the paths of avodah and Chassidus; some direct material benefactions to their followers; and so on.*

*In addition, there are Nesi'im who comprise several of these attributes, or even all of them.*

*This quality has characterized the leadership of the Nesi'im of Chabad from the very beginning, from the Alter Rebbe, up to and including my revered father-in-law, the Rebbe [Rayatz]. Their benefactions incorporated all the above attributes: they were beamed both inwardly and transcendently; they included instruction in Torah, in avodah and in the practice of good deeds; and they comprised blessings both spiritual and material. Consequently, the Nesi'im of Chabad have been bound with all 613 organs of the soul and body of those who were connected with them.*

*Every single one of us must know - i.e., must think deeply and fix his thought on this - that the Rebbe*

*[Rayatz] is indeed the Nasi and the head; from him and through him are directed all material and spiritual benefactions; and by being bound to him (in his letters he has taught us how this is accomplished) we are bound and united with the spiritual root, with the ultimate Supernal spiritual root.*

In this letter, the Rebbe instructs us to think deeply about this analogy of the Rebbe as the head of our collective body, and of ourselves as one of the limbs, and realize that everything that we have, we only receive through our connection to the head.

In Tanya, the Alter Rebbe explains that every Neshamah, even the lowest of Neshamos, is rooted in Hashem's supernal wisdom, and remains connected to its first source in Hashem's wisdom. However, this connection to its source in Hashem's Divine wisdom happens by way of the tzaddik of the generation. Thus he explains the aforementioned statement that "How can we cling to Hashem?" by clinging to Torah scholars. Since the Torah scholar connects him with his soul's first source in Hashem's Divine wisdom.

*Tanya, Ch. 2*

בשרש כל הנפש רוח ונשמה של כללות ישראל למעלה בירידתו ממדרגה למדרגה על ידי השתלשלות העולמות אבי"ע מחכמתו ית' כדכתיב כולם בחכמה עשית נתהוו ממנו נפש רוח ונשמה של עמי הארץ ופחותי הערך ועם כל זה עודינה קשורות ומיוחדות ביחוד נפלא ועצום במהותן ועצמותן הראשון שהיא המשכת חכמה עילאה כי יניקת וחי' נפש רוח ונשמה של עמי הארץ הוא מנפש רוח ונשמה של

הצדיקים והחכמים ראשי בני ישראל שבדורם: וזוה יובן מאמר רז"ל על פסוק ולדבקה בו שכל הדבק בת"ח מעלה עליו הכתוב כאלו נדבק בשכינה ממש כי ע"י דביקה בתלמידי חכמים קשורות נפש רוח ונשמה של עמי הארץ ומיוחדות במהותן הראשון ושרשם שבחכמה עילאה

*With regard to the source of every Nefesh, Ruach, and Neshamah in the community of Israel on high: By [the soul's] descending degree by degree through the Hishtalshelus of the Worlds of Atzilus, Beriah, Yetzirah and Asiyah, from Hashem's wisdom, as it is written: "You have made them all with wisdom (Chochmah)" (i.e., everything emanates from Chochmah, which is the source of all Hishtalshelus),*

*[through this descent] the Nefesh, Ruach and Neshamah of the ignorant and least worthy come into being.*

*Nevertheless (notwithstanding the fact that they have already become souls of the lower levels — the souls of the ignorant and the least worthy), they (these lesser souls) remain bound and united with a wonderful and mighty unity with their original essence, namely, an extension of Chochmah Ila'ah (Supernal Wisdom), for the nurture and life of the Nefesh, Ruach and Neshamah of the ignorant are drawn from the Nefesh, Ruach, and Neshamah of the righteous and the sages, the "heads" of Israel in their generation.*

*By drawing their nurture and life from those who represent the levels of “head” and “brain”, all Jews are bound up with their source in Chochmah Ila’ah — Supernal Wisdom.*

*This explains the comment of our Sages on the verse, “And cleave unto Him” (concerning which the question arises: How can mortal man cleave to G-d? In answer, our Sages comment): “He who cleaves unto a [Torah] scholar is deemed by the Torah as if he had actually become attached to the Shechinah (the Divine Presence).”*

*This seems difficult to comprehend: How can one equate cleaving to a Torah scholar with cleaving to the Shechinah? However, in light of the above, this is readily understood.*

*For, through attachment to the scholars, the Nefesh, Ruach and Neshamah of the ignorant are bound up and united with their original essence and their root in Supernal Wisdom, (and thereby with G-d Himself, since) He and His wisdom are one, and “He is the Knowledge...” (As for those who willfully sin and rebel against the Torah sages: the nurture of their Nefesh, Ruach and Neshamah comes from the hind-part, as it were, of the Nefesh, Ruach and Neshamah of the scholars.)*

## Moshe and the Jewish People Are One

In his commentary on the Torah, Rashi points out (based on a midrash) that the leader of a generation is one with the entire generation, and that he is everything:

*Bamidbar 21:21*

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכָיִם אֶל סִיחֹן מֶלֶךְ הָאֱמֹרִי לֵאמֹר

*Israel sent messengers to Sichon the king of the Amorites, saying:*

*Rashi, Ibid*

וישלח ישראל מלאכים: ובמקום אחר תולה השליחות במשה, שנאמר (דברים ב, כו) ואשלח מלאכים ממדבר קדמות, וכן (במדבר כ, יד) וישלח משה מלאכים מקדש אל מלך אדום...הכתובים הללו צריכים זה לזה, זה נועל וזה פותח, שמשה הוא ישראל וישראל הם משה, לומר לך שנשיא הדור הוא ככל הדור, כי הנשיא הוא הכל:

*Israel sent messengers: Elsewhere, the sending [of messengers] is ascribed to Moshe, as it says, “So I sent messengers from the desert of Kedemos” (Devarim 2:26)... These pesukim supplement each other; one holds back [information by not informing us who authorized the sending of the messengers] and the other reveals [that Moshe sent them]. Moshe is the Yidden, and the Yidden are Moshe, to teach you that the leader of the generation is equal to the entire generation, because the leader is everything.*

## Feeling the Needs of His Flock Defines Who He Is

This connection that a Rebbe has with his people is essential to who he is, that it takes precedence over any other aspect of his life. The Rebbe explains in a maamar, why Moshe Rabeinu referred to the mitzvah of Parah Adumah as the Chok (mitzvah that has no reason that is understood to us) of the entire Torah, even though he himself understood the reasoning behind the mitzvah:

*Melukatim 5, D”H Zos Chukas*

כיון שמושה הוא רוען של ישראל, לכן, כשחסר איזה ענין בכנסת ישראל, הוא כמו שחסר הענין גם אצלו, דנוסף לזה שהצער שלו על זה שחסר לישראל ה' צער גדול ביותר כאילו שהוא עצמו ה' החסר, הנה גם החסרון דישראל ה' החסרון שלו. כי משה וישראל הם חד, ובלשון רש"י שמושה הוא ישראל וישראל הם משה.

*Since Moshe is the shepherd of the Yidden, therefore, when something is lacking with the Yidden, it is as if something is lacking in him, in addition to the fact that the pain that he experiences because another Jew is lacking, is an incredibly great pain, as if he himself was lacking, since the lack on the part of Yidden, is a lack for him as well—since Moshe and Yidden are one entity, and in the language of Rashi, “That Moshe is the Yidden, and the Yidden are Moshe.”*

Since for the Yidden the mitzvah of Parah Adumah was considered a chok (i.e., it was not given to understanding) even though Moshe himself understood the reason, nevertheless, since he feels the lack from the perspective of

Yidden more than he feels his own perspective, even from his perspective the reasoning behind the mitzvah is considered as if it is not understood, to the extent that it is “the chok of the entire Torah.”

The Rebbe explains that this idea, feeling the lack of Yidden as his own lack (and more than his own lack) is the defining characteristic of a Rebbe.

### **“Erase Me From Your Torah”**

The following incident with Moshe Rabbeinu highlights this feature of a Rebbe:

Moshe Rabbeinu’s name does not appear even once in the Parsha of Tetzaveh. The Baal Haturim explains why this is:

*Baal Haturim, Shemos 27:20*

ואתה תצוה. לא הזכיר משה בזה הסדר, מה שאין כן בכל החומש, שמשעה שנולד משה אין סדר שלא הזכר בה. והטעם משום שאמר מחני נא מספרך אשר כתבת (להלן לב לב) (זהר פנחס רמו א) וקללת חכם אפילו על תנאי באה (מכות יא א), ונתקיים בזה.

*“And you shall instruct.” Moshe is not mentioned in this entire Parsha, which is unique in comparison to the entire book, since from the time when Moshe was born there is no Parsha in which he is not mentioned. The reason is because he said “erase me from Your book which You have written” and the curse of a sage comes true even when made on condition, and this came true in this parsha (of Tetzaveh.)”*

The Torah is called “Toras Moshe” - “Moshe’s Torah” yet, Moshe pleaded to Hashem to erase his name from Torah if He was going to destroy the Jewish people for the sin fo the eigel hazahav.

The Rebbe explains why Moshe was willing to sacrifice Himself to such an extent:

*Lekutei Sichos Vol 21, Pg. 175*

אט די התאחדות פון משה מיט אידן איז נאך טיפער ווי זיין התאחדות מיט תורה.

ב״י נשיאי הדור – וואס (בלשון רש״י) ״נשיא הדור הוא ככל הדור״ – אז זײער התאחדות מיט די אידן פון זײער דור איז נאך העכער פון זײער התאחדות מיט תורה.

*The connection between Moshe and the Jewish people runs even deeper than his connection with Torah. The leaders of the generation—who are (to borrow Rashi’s language “the leader of the generation is like the entire generation”—their connection with the Jews of their generation is much higher than their connection with Torah.*

### **“You Are Not A Rebbe!”**

Even at a very young age, we find that the Rebbe Rashab understood that this was necessary in order to be considered a Rebbe:

*Lekutei Sichos Vol. 21 Pg. 375*

יש סיפור מעניין אודות אדמו״ר מוהרש״ב ואחיו הרז״א (רבי זלמן

אהרן), שבהיותם ילדים קטנים שיחקו ביניהם, והמשחק היה - רבי וחסיד. הרז"א היה הרבי ואדמו"ר מוהרש"ב היה החסיד. ה"חסיד", הרבי הרש"ב, נכנס ל"יחידות" אל "הרבי", אל אחיו הרז"א, כדרך החסידים, וביקש תיקון על כך שאכל אגוזים בשבת ולא ידע ממה שכתב רבינו הזקן בסידורו להיזהר מאכילת אגוזים בשבת מחשש שמא יבוא לידי איסור בורר. "הרבי" השיב לו שיתפלל מתוך הסידור וזה יהיה התיקון עבורו... אמר לו הרבי הרש"ב: "אתה לא רבי! אפילו לא נאנחת לפני שנתת לי דרך תיקון..." הרבי הרש"ב הרגיש כבר בילדותו, "בוצין בוצין מקטפיה ידיע", שהמושג "רבי" מבטא קשר נפשי עמוק לצאן מרעיתו. עצה ותיקון שהרבי נותן, כמו גם ברכה ותפילה שלו עבור המקושרים אליו, נובעים מתוך הרגשת הצער של הזולת כאילו זה צערו שלו.

*There is an interesting story about the Rebbe Rashab and his bother the Raz" a (Reb Zalman Aharon), when they were young children they would play a game between themselves, and the game was "Rebbe and Chossid." The Razah played the Rebbe, and the Rebbe Rashab played the Chassid. "The Chossid," the Rebbe Rashab, entered into a private audience with "the Rebbe," his brother the Raza, as Chassidim would enter, and he requested a course of recitification for eating nuts on Shabbos, unaware of what the Alter Rebbe writes in his Siddur to be careful about eating nuts on Shabbos out of concern that it may lead to the melachah of borer (selecting).*

*The "Rebbe" answered that he should pray from a siddur and this will be his course of rectification.*

*The Rebbe Rashab told him: “You are not a Rebbe! You didn’t even sigh before giving me a course of rectification...”*

*The Rebbe Rashab sensed even in his youth “The [the quality of] pumpkins is known by testing the sap from which they are formed,” [i.e. future Talmidei Chachamim are recognizable at a young age]. That the concept of “Rebbe” conveys a deep soul connection to the sheep in his flock. Giving advice and a course of rectification, is also considered like a blessing and prayer for those who are connected to him [i.e. to the Rebbe] which stems from feeling the pain of another as if it were his own pain.*

### **Whispering the Rebbe’s Name**

The Rebbe related a story about how the mere whisper of the Rebbe’s name was enough to revive a person from a state of unconsciousness, since the Rebbe represents the general source of the soul’s vitality:

*Lekutei Sichos vol. 2 pg. 516-517*

מיט אייניקע יאר צוריק איז געווען איינע א פרוי שטארק קראנק. זי איז געווען אין א באוואוסטלאזן צושטאנד א לענגערע צייט. אז מען איז געקומען צום רבי'ן, האט דער רבי געזאגט מען זאל לוחש זיין באזנה, זיין (דעם רבי'נס) נאמען. מען האט עם געטאו און זי איז געקומען צו זיך. ובמשך הזמן האט זי זיך פאפראוועט. לכאורה, וואט פאר א שייכות האט דעם רבי'נס נאמען צו יענער פרוי, אז דורך דעם וואס

מ'וועט לוחש זיין באזנה דעם רבי'נס נאמען, וועט דאס איר העלפן?  
נאר דער ענין אין דעם איז, אז כשם ווי אז מ'רופט איינעם ביים נאמען  
בעת ההתעלפות, מינטערט מען אים אפ, וואס דער טעם אין דעם  
איז, ווייל התעלפות איז, אז עס איז אוועק דער חיות פרטי, אבער  
דער חיות כללי איז פאראן, און וויבאלד אז שם דערלאנגט אין חיות  
כללי – דערפאר איז דורך דעם וואס מ'רופט אים ביים נאמען, רופט  
דאס ארויס דעם חיות כללי, ער זאל קומען בגלוי. אזוי איז אויך, אויב  
עס פעלט אפילו אין זיין חיות כללי אויך, איז דורך דעם וואס מען איז  
לוחש באזנו דעם רבי'נס נאמען, וואס דער רבי איז די נשמה כללית,  
פון וועלכער זיין (דעם חולהים) נשמה מיט איר חיות כללי איז נאר א  
פרט, ווערט דורך דעם נמשך חיות אויך צו זיין חיות כללי.

*A few years ago, when my revered father-in-law was once asked to intercede on behalf of a woman in a serious state who had been unconscious for a long time, he directed that his name should be whispered in her ear. This was done. She regained consciousness, and in due course recovered fully.*

*Now, one might well ask: How is the Rebbe's name related to that woman, to the point that whispering it in her ear should help her?*

*The explanation is as follows. People are aroused from a faint when called by name because at such a time the “particular vitality” of their soul is absent, though the “comprehensive vitality” remains. Calling a person by name has the power to evoke his “comprehensive vitality,” arousing it and making it manifest. Hence, when even the “comprehensive*

*vitality” of an ailing individual is deficient, whispering the name of the Rebbe — whose soul is a comprehensive soul — draws vitality even into that individual’s “comprehensive vitality” which, relative to the Rebbe’s comprehensive soul, is only one particular component.*

We find a similar incident told about the Alter Rebbe:

The Alter Rebbe had a wealthy chossid by the name of Reb Zalman. It is told that he provided for the Alter Rebbe and the Chassidim when they travelled from Liozna fleeing from Napoleon. Reb Zalman’s wife used would carry the pouch with the money, and every time he needed funds, he would have to argue with her in order to get any money out of her. Once he grabbed the pouch from her and she fell to the ground, lifeless. When they mentioned this to the Alter Rebbe, he said they should instruct her to get up, but this did not help (as she was dead). The Alter Rebbe once again told them that they should tell her that the Rebbe says she should rise. She immediately arose, because when they told her that these were the Rebbe’s instructions, new life was drawn down to her. (Shmu’os Vesimpurim Vol. 1)

### **Includes All Neshamos of All Generations**

As mentioned, the ability of the mere mention of the Rebbe’s name can be enough to bring a person back to life, because every neshamah is rooted in the general neshamah of the Rebbe:

*The Rebbe - 3 Shevat, 5752*

“...נשיא” הוא ראשי-תיבות “ניצוצו של יעקב אבינו”, והיינו, שבדיוק

כמו שנשמת יעקב אבינו כללה את כל נשמות ישראל, כמו-כן הוא בנשיא הדור, שהוא כולל את נשמות כל הדורות כולם, הן הדורות שהיו בעבר, והן הדורות העתידים לבוא, ועל אחת כמה וכמה - את הנשמות שבדורו, הנשמות שנמצאות עתה באופן הנשמה חי ובריאה בגוף חי ובריא.

*Nasi is an acronym for “Nitzutzo Shel Yaakov Avinu” (a spark of Yaakov Avinu), which means that just as Yaakov Avinu’s neshamah incorporated all the neshamos of all of the Yidden, similarly, the Nasi Hador, incorporates all of the neshamos of all of the generations, both the generations that were in the past, and the generations that are to come in the future, and certainly the neshamos of his generation, the neshamos that are currently found as a live and healthy neshama in a body that is alive and healthy.*

### **Whatever You Have, You Have for Others**

In a yechidus with Freddy Hager, a descendent of a long line of Chassidic Rebbes, the Rebbe described what it means to be a rebbe:

Freddy Hager, came as a young man to see the Rebbe. He showed the Rebbe a picture of his grandfather, who had been a chassidic rebbe in Galicia.

The Rebbe asked him, “Do you know what it means to be a rebbe?” But Freddy didn’t respond. So the Rebbe answered.

“The Baal Shem Tov was the first rebbe. He would not go to sleep at night as long as he had anything of value left in his

house. Whatever he had, he gave away to those who needed it.”

“That’s what it means to be a rebbe,” concluded the Rebbe. “Whatever you have, you have for others.”

## **A Chassid’s Birthday**

Recognizing that their connection with the Rebbe is the source of their neshama’s connection to Hashem and to their spiritual (and physical) vitality, chassidim commemorated the day they first came to the Rebbe as their birthday:

*Hayom Yom 30 Shevat*

כמה וכמה חסידים חשבו יום בואם לליובאוויטש ליום הולדת שלהם.

*Many Chassidim considered the day they first came to Lubavitch as their birthday.*

## **A Faithful Shepherd**

One of the primary functions of a rebbe, is to be the spiritual shephard to his flock. Just as a shepherd provides his flock with food and sustenance, a spiritual shepherd provides his flock with faith in Hashem. Not just that they should believe in Hashem (since every Jew naturally believes in Hashem), but that their faith in Hashem should appear immediate and real to them (not just something they believe in as a distant truth):

*Zohar Vol. 3 pg. 225b*

ההיא אמונה דלעילא יתון ויתפרנס מני“ על ירך (ע”י משה)

*This supernal faith is fed and [Yidden] derive*

*sustenance from it through you (through Moshe).*

*Melukatim 6 Purim Katan - Ve'atah Tetzaveh*

זה שמושה זן ומפרנס את האמונה הוא שממשיך אותה בפנימיות. וממשיך בהמאמר, דזה שמושה הוא רעיא מהימנא, הכוונה בזה היא גם לאתפשטותא דמושה שבכל דור, דראשי אלפי ישראל שבכל דור הם מחזקים את האמונה דישראל (שבדורם), שהאמונה שלהם תהי בפנימיות

*The fact that Moshe feeds and sustains faith means that he draws it inwardly. And the Maamar continues, that Moshe is the faithful shepherd, this is also said in reference to the extension of Moshe in every generation, for it is the heads of the Yidden in every generation who strengthen the faith of the Jewish people (of their generation), that their faith should be felt internally.*

The Rebbe achieves this because Elokus is very real to him and present in his reality, he is able to convey this to his chassidim.

### **The Rebbe Makes Hashem and Yiddishkeit Real**

*The Rebbe: Parshas Terumah, 5710*

מסופר על החסיד ר' אלחנן דוב מרוזוב, ששאלו אותו פעם אודות הרבי נ"ע ומשה רבינו, "ממי אתם מחזיקים יותר?", וענה: "מהרבי", כי לולי הרבי איך היתה נראית אמונתו במשה רבינו...

*The Chossid R' Elchonon Dov Morozov was once asked about the Rebbe and Moshe Rabeinu, "who*

*do you hold in higher esteem?” He answered: “The Rebbe, since without the Rebbe what would my faith in Moshe Rabeinu look like?”*

## **A Great Teacher**

In this sense, a Rebbe is a great teacher, like a father who teaches his son *Torah tzivah lanu Moshe*. His son could learn directly from Hashem; why does he need the father to teach him? Obviously, when he learns from his father, he will understand what it means with clarity. Similarly, a Rebbe helps clarify the words of Hashem so we can understand what they mean and are able to relate to them.

## **Empowerment:**

Part of the Rebbe's role as the general neshamah, is that he sees things from the perspective of the essence of the soul and is able to guide people to see things from the perspective of the essence of their soul. Thus, the Rebbe empowers people to realize their own potential (and not always by showing them what it is, sometimes the Rebbe guides people to discover it for themselves). The following story illustrates this point:

Rabbi Moshe Yitzchak Hecht had been the Rebbe's shliach in New Haven, Connecticut, since 1941. The demands on him grew year by year, with a shul, a school, a yeshiva and many other responsibilities that required a staff several times that which he could afford.

In 1974, he wrote to the Rebbe complaining that in 33 years of work he felt he was back at the same place as when he started and that he simply could not continue.

He signed off the letter with a heart-rending plea that “the

Rebbe should help and do all he can.”

The Rebbe responded—not with counsel, but with light:

*I've already followed your advice. I've sent there Rabbi Moshe Yitzchak Hecht. But it appears from your letter and from those preceding it that you still are not familiar with him and with the capabilities with which this person is endowed.*

*Whatever the case, you should get to know him now. Immediately, everything will change—your mood, your trust in G-d, everyday happiness, etc., etc.*

## **Yechidus**

This is the function of a Yechidus with the Rebbe, when one's Yechidah Sheb'Nefesh, the essence of one's neshama connects with the Rebbe's Yechidah. In this private audience, the Chassid is connected with the essence of his soul, and his true inner potential can be revealed.

The Chassidim of the Alter Rebbe described the function of a Yechidus as follows:

*Hayom Yom 10 Elul*

גדולי זקני חסידי אבינו הזקן היו אומרים, אשר "יחידות" פירוש: קלאר, אפגעשטעלט, פאראיינציגט - מקור ג' פירושים אלו הוא - בדרז"ל: שקלים פ"ו מ"ב, יבמות ס"ב. א, בראשית רבה פ"ד

זאת אומרת כי ענין היחידות הוא לברר את מצבו, ולקבוע אופן עבודתו בסוד מרע ולקרב את המדות הטובות, ולהתקשר בהתאחדות גמורה ולמסור עצמו, איבערגעבען זיך מיט אלע רצונות

*Great elders of the Alter Rebbe's chassidim used to say that yechidus (private audience with the Rebbe) means: "clear," "designated," "united." The sources of these three interpretations are in Shekalim 6:2, Yevamos 62a, and Bereishis Raba 20.*

*This means that the idea of yechidus is: To clarify one's own status; To designate a mode of avoda for him in "turn(ing) away from evil" and in the acquisition of fine character traits; And that he should bind himself in total oneness, and utterly dedicate himself and all of his desires.*

## **Hiskashrus**

The Rebbe feels an essential connection to every Jew, however, it is up to us to connect to the Rebbe (and by doing so, we connect with Hashem):

*Toras Menachem Vol. 1 Pg. 95*

סיפר לי משהו - בהתפעלות - שכ"ק מו"ח אדמו"ר אמר לו: תהי' מקושר אלי, ועל ידי תהי' מקושר אל מי שאני מקושר. - הלה חשב שבאמרו "אל מי שאני מקושר" התכוון הרבי לאביו אדמו"ר מהורש"ב נ"ע וכיו"ב, ומזה היתה התפעלותו כו', אבל, האמת היא, שכוונת הרבי היתה להתקשרות עם עצמות ומהות א"ס ב"ה!

*Someone once came and told me that the Friediker Rebbe had told him, 'Connect to me, and you will be connected to whom I am connected to.' This person was very excited, thinking that the Rebbe had meant his father, the Rebbe Rashab. I did not*

*want to disappoint him, but in truth, the Rebbe had meant that he would be connected to Hashem's Essence. In truth, that is what matters to us.*

The Rebbe once (on Rosh Chodesh Sivan 5710) explained that when the Rebbe gives hoar'os (instructions for Chassidim to fulfill), it is not because he needs this from the Chassidim, but rather, he does so in order to give the Chassidim an opportunity to connect to him (and thereby, to Hashem).

### **Hiskashrus Through The Rebbe's Torah**

How does one connect to the Rebbe? The Friediker Rebbe once explained that this is through studying the Rebbe's Torah:

*Hayom Yom 24 Sivan*

.. השואל במה היא ההתקשרות שלו אלי מאחר שאין אני מכיר פנים ..  
.. ההתקשרות האמיתית היא ע"י לימוד התורה, כשהוא לומד המאמרי  
הסידות שלי, קורא את השיחות ומתחבר עם ידידי אנ"ש ותלמידי  
התמימים יחיו בלימודם ובהתוועדותם, ומקיים בקשתי באמירת תהלים  
ובשמירת זמני הלימודים, הנה בזה היא ההתקשרות.

*You ask how can you be bound (m'kushar) to me  
when I do not know you personally...*

*...The true bond is created by studying Torah.  
When you study my maamarim, read the sichot  
and associate with those dear to me - the chassidic  
community and the tmimim - in their studies and  
farbrengegens, and you fulfill my request regarding*

*saying Tehillim and observing Torah-study times - in this is the bond.*

## **Hiskashrus Through The Rebbe's Hora'os**

The Rebbetzin Chaya Mushka related that once the Rebbe expressed to her his disappointment about Chassidim not following his directives: "Why is it that when I give out Kos Shel Brocho people wait hours on end and forgo all of their private affairs, eating, sleeping, etc. and stand until the late hours of the night in order to receive something as if they were big mekusharim; whereas, when I ask the chassidim to do something - why is there no line of Chassidim waiting on a line that begins at 770 and continues all the way to Brooklyn Avenue?" (Kovetz Hiskashrus pg. 215)

## **Sunrise, Sunset**

The Midrash teaches that there must always be a Nasi Hador in this physical world. Thus, before one Nasi departed this world, the next Nasi was born:

*Bereishis Rabbah, Parshas Noach 2*

קהלת א) וזרח השמש ובא השמש, א"ר אבא בר כהנא וכי אין אנו יודעין שזרח השמש ובא השמש אלא עד שלא ישקיע הקב"ה שמשו של צדיק הוא מזריח שמשו של צדיק חבירו, יום שמת ר"ע נולד רבינו וקראו עליו וזרח השמש ובא השמש, יום שמת רבינו נולד רב אדא בר אבהו וקראו עליו וזרח השמש ובא השמש...עד שלא השקיע שמשו של משה הזריח שמשו של יהושע שנאמר (במדבר כז) ויאמר ה' אל משה קח לך את יהושע בן נון, עד שלא שקעה שמשו של יהושע זרחה שמשו של עתניאל בן קנז שנאמר (שופטים א) וילכדה עתניאל בן קנז....

*“The sun rises and the sun sets” (Koheles 1), Rabbi Abba bar Kahana said: Don’t we know that the sun rose and the sun set? [Why must the posuk tell us this?] Rather [it means that] Hashem will never allow the sun of one tzaddik (of a generation) to set until raises the sun of his fellow tzaddik. On the day that Rabbi Akiva passed away, Rabeinu (Rabbi Yehudah Hanasi) was born and they said of it “The sun rises and the sun sets.” On the day that Rabeinu died, Rabbi Adda bar Ahava was born and they said of it “The sun rises and the sun sets,”...Before the sun of Moshe Rabeinu set, the sun of Yehoshua rose, as the posuk says: And Hashem said to Moshe, take unto yourself Yehoshua bin Nun.” Before the sun of Yehoshua set, the sun of Osniel ben Kenaz rose, as the posuk says “And Osniel ben Kenaz captured it....*

This teaches us that it is impossible for a generation to be without a Rebbe, and this generation is no exception.

## **A Chassid is Never Alone**

*Hayom Yom 22 Iyaar*

פעם אחת התוועדו חסידים מראשונים - בשנת תקמ"ד-ז - ותוכן שיחתם הי': דער רבי - רבינו הזקן - האט אויפגעטאן וואס מען איז ניט עלענט. אמאל, איז דער רבי - דער ר"מ און גאון - געווען עלענט, און די תלמידים זיינען געווען עלענט. דער דרך החסידות וואס דער רבי האט מייד געווען איז דער גרויסער ג-טליכער אויפטו, וואס דער רבי איז ניט עלענט און חסידים זיינען ניט עלענט.

*Several of the early chassidim had a farbrengen sometime between 5544-47 (1784-87) and the core of the discussion was this: The Rebbe (the Alter Rebbe) had accomplished something novel - that we are not alone. At one time, the Master - Rosh Yeshiva or Talmudic sage - was “alone” and his disciples were “alone.” The chassidic way instituted by the Rebbe is a tremendous Divine achievement, that the Rebbe is not alone, nor are the chassidim alone.*

How do we relate to the Rebbe nowadays?

### **Writing to the Rebbe**

Before the Rebbe accepted upon himself the nesius, there were chassidim who related to him that they would write to the Friediker Rebbe and did not merit to receive a response. The Rebbe responded to them that if they strengthen their hiskashrus to the Rebbe and do not stop writing to him, despite the challenges of the evil inclination’s temptations that tries to stop them from writing to the Rebbe—the Rebbe will find a way to answer them.

R’ Aizik Druk, the Mashpia in Tomchei Temimim in Otvotzk, was not accustomed to drafting his letters to the rebbe and then copying them onto a nicer paper. Instead, he would send the draft itself to the Rebbe. When they asked him why he is accustomed to doing so, since it is not respectful, he replied: “The Rebbe is in Riga and I would like to enter into a private audience (with the Rebbe), but I am not able. Therefore, when I send a letter to the Rebbe, I send it as I am, and not the “beautified” version.

## Picturing the Rebbe

Rabbi Yitzchok Dovid Groner related that in the year 5712 he entered into a private audience with the Rebbe. During the audience, the Rebbe gave me a specific directive: “Each morning—it makes no difference whether it is before the morning blessings or after the morning blessings—every young man who saw the Rebbe must go into a corner and picture to himself the Rebbe’s visage, this will give him the energy to do what he needs to do.”

In the early years of the Rebbe’s nesius, several bochurim sat in 770 to farbreng with R’ Shmuel Zalmanov. He remained silent the entire night, without emitting a peep from his mouth. When it became morning, and those present still pressed him to say a few words he responded and said with eyes spitting fire: “A bochur who opens his eyes in the morning, the first thought that must fall into his mind is about the Rebbe...if a bochur who learns in Tomchei Temimim wakes up in the morning and his first thought “from the first portion of your dough” is not about the rebbe—he is a “nifrad!” (disconnected)...”

## Those Who Never Saw the Rebbe

*The Rebbe, Pesach Sheni 5710*

ידוע פתגם כ”ק מו”ח אדמו”ר שפסח שני ענינו שאף פעם לא אבוד (“עם איז ניטאָ קיין פאַרפּאַלן”), יכולים תמיד לתקן, אפילו מי שהי טמא, מי שהי בדרך רחוקה, ואפילו “לכם”, שהי ברצונו, אעפ”כ יכולים לתקן. פתגם זה מהוה גם לימוד והוראה בנוגע להתקשרות לרבי: ישנם כאלה שאף פעם לא היו אצל הרבי. . וכיון שכן, יכולים לחשוב שעכשיו כבר אבוד. על זה באה ההוראה מפסח שני. . שגם אלה שעד עתה לא היתה אצלם הכרה והרגשה כו’ יכולים מכאן ולהבא להכיר

ולהרגיש, ועי"ז לתקן גם את העבר. ומעם הדבר - כאמור - שהרבי אינו מבודד וחסידים אינם מבודדים, ומצד הכח של הרבי שנמצא אצל החסידים, יכולים גם עתה להכיר ולהרגיש, ואפילו אם עד עתה לא הכירו והרגישו. . ובכל אופן, בין אם ישנה הכרה והרגשה ובין אם לאו, אין זה העסק שלנו, וצריכים אנו לעשות את המוטל עלינו. דבר ברור הוא שהכוונה של הרבי תבוא לידי פועל בכל אופן, אלא, כדי שענין זה יהי' בחסד וברחמים, צריכים אנו להשתדל ולעשות מה שהרבי דורש ותובע מאתנו, להתבונן ולחזור ולהתבונן, וברית כרותה לתעמולה - תעמולה גם בנוגע לעצמו - שאינה חוזרת ריקם, וסו"ס תפעל ההתבוננות פעולתה באופן של הכרה והרגשה.

*There is a well-known teaching of my revered father-in-law, the Rebbe [Rayatz], that the message of Pesach Sheni is that "there is no such thing as too late." One can always rectify things. Even if one was impure, or "on a distant road of yours" — even if a man was at a distance of his own choosing — he can still rectify things.*

*This teaching is also instructive in relation to our bond with the Rebbe [Rayatz].*

*There are people who were never in the presence of the Rebbe. There are others who technically saw the Rebbe, and not once but many times, yet since this had no effect on them, they never really were in the presence of the Rebbe. Since they sensed nothing, they only imagined that they saw the Rebbe.*

*This being so, such people might think that their*

*opportunity is forever lost.*

*At this point the message of Pesach Sheni reminds us: Even one who did not offer the sacrifice on the eve of the first Pesach, and even when the fault was his own (“on a distant road of yours”), he can correct the past by offering the sacrifice of the Second Pesach. Here, too: Even those who until now were lacking the above-mentioned awareness and sensitivity can experience it now, and in this way correct the past as well.*

*This is possible because, as explained above, “the Rebbe is not solitary, and chassidim are not solitary.” By virtue of the power of the Rebbe who is to be found among his chassidim, even those who in the past did not experience the above-mentioned sensitive awareness can experience it now...*

*At any rate, whether this finely-honed awareness is attained or not, this is not our primary concern. Our task is to do what is expected of us.*

*Be what may, it is clear and certain that the intent of the Rebbe [Rayatz] will be realized. However, in order that this should take place in a spirit of Divine lovingkindness and compassion, we should endeavor to do what the Rebbe seeks and demands of us, to meditate and to meditate again. For “there is a sworn promise that exerted endeavor... will*

*never be futile” — and this applies too to exerted endeavor that relates to oneself. Ultimately, then, this meditation will yield the sensitive awareness that had been lacking.*

## **The Power of Davening at Moshe’s Kever**

*Sotah 14a (Acc. to Haga’os Habach)*

ואמר ר' חמא בר חנינא מפני מה נסתתר קברו של משה מעיני בשר ודם מפני שגלוי וידוע לפני הקב"ה שעתידי ביהמ"ק ליחרב ולהגלות את ישראל מארצם שמא יבאו לקבורתו של משה באותה שעה ויעמדו בבכיה ויתחננו למשה ויאמרו לו משה רבינו עמוד בתפלה בעדנו ועומד משה ומבטל את הגזרה מפני שחביבים צדיקים במיתתם יומר מבחייהם שכן אתה מוצא בשעה שהיו ישראל במדבר וסרחו במעשיהם ועשו עגל קצף הקב"ה על ישראל ואמר למשה הרף ממני ואשמידם כמה צדיקים היו באותו הדור וכמה חסידים משה ואהרון ויהושע אלדד ומידד וע' זקנים ושאר חכמים ותלמידים ולא עשה בשבילם ולא ביטל הגזרה אלא בשביל משה

*Rabbi Chama bar Chanina said: Why was the gravesite of Moshe hidden from the eyes of flesh and blood? Because it was revealed and known before Hashem that the Beis Hamikdash is destined to be destroyed and Yidden to be exiled from their land; perhaps they will come to the gravesite of Moshe at that time and will stand in tears and in supplication to Moshe and will say to him “Moshe Rabeinu, stand in prayer on our behalf!” and Moshe will stand and cause the decree to be annulled because Tzaddikim are cherished in their deaths more so*

*that during their lifetimes as you find that when the Jews were in the wilderness and their actions were wayward, and they made a [golden] calf, Hashem became angry at the Yidden and said to Moshe “Leave Me alone, and I will destroy them,” how many Tzaddikim were present in that generation, and how many pious ones, Moshe, Aharon, Yehoshua, Eldad, Meidad, and the 70 elders, and the other sages and students and Hashem did do for their sake, He only annulled the decree for the sake of Moshe.*

Before the Rebbe accepted upon himself the nesius, there were Chassidim who related to him that they would write to the Frierdiker Rebbe and did not merit to receive a response. The Rebbe responded to them that if they strengthen their hiskashrus to the Rebbe and do not stop writing to him, despite the challenges of the evil inclinations temptations that tries to stop them from writing to the Rebbe—the Rebbe will already find a way to answer them. Before the Rebbe accepted upon himself the Nesius, there were Chassidim who related to him that they would write to the Frierdiker Rebbe and did not merit to receive a response. The Rebbe responded to them that if they strengthen their Hiskashrus to the Rebbe and do not stop writing to him, despite the challenges of the evil inclinations temptations that tries to stop them from writing to the Rebbe—the Rebbe will already find a way to answer them.

## Take-aways

- » The concept of a Rebbe did not begin with Chassidus, since the time of Moshe Rabeinu, every generation has had a Nasi Hador.
- » There is an obligation to cling to Hashem. This is impossible, since Hashem is infinite, however, by clinging to a Talmid Chacham who clings to Hashem, one is able to cling to Hashem.
- » Connecting to a tzaddik and asking him to pray on your behalf is not like going to an intermediary, because: 1) All Jews are like one entity 2) He feels your pain and prays for his own pain 3) It is better that he, the head, prays for the foot's discomfort than the foot itself (that is where the pain is felt most)
- » The concept of a Rebbe is beyond anything we can understand. A Nasi is the head of a generation, and like the head of a body, the energy source for the entire body. All physical and spiritual influx and connection to Hashem comes through the Nasi.
- » The defining feature of a Nasi is that he feels the lacking of the people more than he senses his own perspective.
- » As the general neshamah, he is able to connect people with the source of their neshamah, he can influence both physical and spiritual wellbeing as well as guide people to realize their potential.
- » We must connect to the Rebbe by learning his teachings and following his directives.
- » Nowadays, when we cannot see the Rebbe, it is important to know that the Rebbe has not abandoned us, we should have the picture of the Rebbe in our mind constantly, write to the Rebbe, and visit the Rebbe's ohel frequently.