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**Sichos in English Classics 19**

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**Yud Shvat, 5711 [1951]**



**Proceeding Together**



**Sichos In English**  
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## IN PLACE OF AN INTRODUCTION

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At the Shloshim of R' Yonah Avtzon A"H, Director of Sichos in English, a resolution was taken to reprint the original weekly Sichos in English publications.

To fulfill this, a weekly booklet including a translation of a *farbrengen* as it was first published will be distributed. Our intention is to reprint the entire set in the near future.

Following the Sichos we will include an addendum with pictures, notes, and insights into the process of its publication.

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# INTRO

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As we stand during the weeks leading up to Gimmel Tammuz we felt it appropriate to bring Sichos from the SIE set “Proceeding Together” which documents the Sichos of the early years, soon after the Histalkus of the Previous Rebbe.

This set was published by SIE soon after Gimmel Tammuz 5754, and offered strength and guidance to Chassidim at that difficult time.

This week we bring excerpts from the Rebbe’s Farbrengen on the 10th of Shevat 5711, the first Yom Hilula of the previous Rebbe and the day the Rebbe officially assumed leadership.

Like the last few weeks, we include below excerpts from the overview to the “Proceeding Together” series:

## SPIRITUALITY AND MATERIALITY

At frequent intervals in these talks the Rebbe speaks of the spiritual life of a *tzaddik* both during his physical lifetime and thereafter. A well-known episode in the spiritual life of R. Shneur Zalman of Liadi, the founder of the *Chabad*-Lubavitch dynasty, throws penetrating light on these terms.

One day in 1812, the Alter Rebbe was about to breathe his last, a barely-embodied soul from *Atzilus* hovering between this world and the next. Looking up at the ceiling, he asked his grandson: “What do you see?”

“I see a beam,” came the reply.

The Alter Rebbe differed: “And *I* see the word of G-d and the spirit of His mouth that animates that beam and grants it ongoing existence....”<sup>1</sup>

When a *tzaddik* speaks of *gashmiyus*, of materiality, he conceives of a state of being which is far, far removed from

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1. Cf. *Shaar HaYichud VebaEmunah*, ch. 1, in *Lessons In Tanya*, Vol. III, p. 836ff.

anything that our relatively coarse perceptions can relate to. Likewise, though even a *tzaddik* himself has a physical body, that body's *gashmiyus* is so ethereal, so translucent, that it cannot be sensed by even the most highly-sensitized antennae of our *ruchniyus*.

By the same token, when the Rebbe describes spiritual truths as he perceives them, we should be wary of concretizing those spiritual truths through the insensitive gaze of our fleshly eyes. We should humbly bear in mind that the Rebbe is not seeing a beam: he is attuned to the word of G-d and the spirit of His mouth that animates that beam and grants it ongoing existence.

It is in this spirit that one should read the *himmel-verter*, the whispers from another world, which the Rebbe shared with the circle of chassidim who surrounded him in the early weeks after the passing of the Rebbe Rayatz.

Another point: In order to maintain a correct and reverent perspective, it will be noted that in the very same sentences in which the Rebbe, using a variety of figures of speech, repeatedly reassured us of the ongoing spiritual presence in this world of the Rebbe Rayatz, who had just passed away, he himself referred to the Rebbe Rayatz as כ"ק מו"ח אדמו"ר זצוקללה"ה נבג"מ זייע הכ"מ. Spelled out in full, this would literally mean: "His holy honor, my mentor and father-in-law; our master, mentor and Rebbe; may the memory of a holy *tzaddik* be a blessing, for the life of the World to Come; his soul is in the hidden realms on high; may his merit protect us; and may I serve as an atonement for his resting place."

It is in this spirit, too, that in one of these talks the Rebbe quotes *Tanya*,<sup>2</sup> the basic work of the *Chabad*-Lubavitch school of thought, as follows: "In the case of a mortal king, one's awe [of him] relates mainly to his inner essence and vitality, and not to his body." To this the Rebbe adds the reminder that "as far as the Rebbe [Rayatz]'s inner essence and vitality are concerned, nothing has changed."

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2. End of ch. 42.

# YUD SHVAT, 5711 [1951]: PROCEEDING TOGETHER<sup>3</sup>

1. **Keys in the Hands of a Tzaddik.** As<sup>4</sup> is well known, there are differences between the first year after a *histalkus* and the time that follows. Thus,<sup>5</sup> “Throughout the first twelve months..., the soul of the departed ascends and descends, whereas after twelve months... his soul ascends, but descends no more.” In other words, it is no longer to be found below as formerly.

This difference applies to all of Israel: to simple Jews, to prominent scholars, and to the *Nesi'im* of the Jewish people as well. Nevertheless, because of the exalted stature of *tzaddikim* — for<sup>6</sup> a *tzaddik* decrees and G-d fulfills; furthermore,<sup>7</sup> G-d decrees

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3. *Yud Shvat*, the tenth day of the month of Shvat, 5711 [1951], was the first *hillula* (anniversary of the passing) of the Rebbe's revered father-in-law and predecessor. This was R. Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe, who is commonly known by the acronym of his name as the Rebbe Rayatz ר"י. It was in the course of the *farbrengen* on that occasion that the Rebbe delivered his first *maamar*. (See sec. 11 on p. 18 below, and the translation of the *maamar* on p. 26 below.)

The delivery of that discourse was a moment of unique significance. To its listeners, steeped in the traditions of Lubavitch, the delivery of an original *maamar* was a sure sign that the Rebbe had finally consented to formally accept the *Nesius*, the mantle of leadership.

See *HaYom Yom: Tackling Life's Tasks* (S.I.E., N.Y., 5769/2009), pp. 284-285.

4. The Heb. text of the above *farbrengen* was checked and approved by the Rebbe, and published in the *Hosafos* (Addenda) to *Likkutei Sichos*, Vol. 2, p. 494ff.

When that text was reprinted in the Heb. volume entitled *Toras Menachem — Hisvaaduyos* (which the present Eng. text translates), its publisher inserted several source references.

The Heb. publisher also added to the footnotes a number of brief passages which had not been included in the text originally approved, but which were transcribed from a taped recording of the *farbrengen*. In the present Eng. translation, these additions — like the rest of the footnotes — appear in regular font, and are thus distinguishable from the **boldface** footnotes, which were either written or edited by the Rebbe.

Further footnotes newly added in the present Eng. translation of this *farbrengen* are enclosed by square brackets [].

5. **Shabbos 152b ff.**

6. **Cf. Taanis 23a; Zohar II, 15a.**

7. **Shabbos 63a, and see references there; Zohar I, 10a; and II, loc. cit.**

and a *tzaddik* annuls; indeed, *tzaddikim* can bring about changes in the works of creation,<sup>8</sup> — because of this exalted stature, *tzaddikim* are able to change this rule at will.

This rule (“after twelve months... his soul ascends, but descends no more”) applies to one who is not master of the world and of all it contains. *Tzaddikim*, however, have been entrusted with the keys to life, rain and resurrection. (No two of these keys are [normally] entrusted to one individual at one time;<sup>9</sup> we find nevertheless that even these keys are entrusted to *tzaddikim* at one time.<sup>10</sup>) *Tzaddikim* are masters over everything. How much more certain is it, therefore, that they are able to choose their place for themselves, and to be present wherever they consider to be most appropriate.

**2. Foregoing the Divine Presence for a Fellow Jew.** My revered father-in-law, the Rebbe [Rayatz], most certainly desires to be here with us at this time, too.

For him, three things — love of G-d, love of the Torah, and love of a fellow Jew — were intertwined into a veritable unity. (The Alter Rebbe<sup>11</sup> used to say that fulfilling the commandment to<sup>12</sup> “love your fellow man as yourself” is a vessel — i.e., a commentary — for fulfilling the commandment to<sup>13</sup> “love the L-rd your G-d.”) Accordingly, without pausing to draw up accounts, the Rebbe

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8. The above applies even more after *histalkus*. As the Sages teach (*Chullin* 7b, and sources there), גדולים צדיקים במיתתן יותר מבחייהן, — “*Tzaddikim* are greater after their passing than during their lifetime.”

9. See end of *Sanhedrin*: “They will say, ‘Two are in the hands of the disciple and one in the hands of the master!’”

10. As to resolving the resultant query, the *pilpul* in *nigleh* (i.e., on the revealed level of the Torah) is not relevant at the moment. (This subject is clarified at length in sec. 35-40 of the *farbrengen* of *Yud-Beis* Tammuz, 5711 [1951], scheduled to appear in Vol. 6 of the present series.)

11. See the *farbrengen* of *Yud-Tes* Kislev, 5689 [1928]. See also *Igros Kodesh* of the Rebbe Rayatz: letter #417, Heb. Vol. 2, p. 134ff.; letter #791, Heb. Vol. 3, p. 426; letter #1020, Heb. Vol. 4, p. 337 (reproduced in *HaYom Yom*, entry for 6 Tishrei).

12. [In the original, וְאָהַבְתָּ לְרֵעֵךְ כָּמוֹךָ;] *Vayikra* 19:18.

13. [In the original, וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ;] *Devarim* 6:5.

waived his material interests and even his spiritual interests<sup>14</sup> for the sake of loving a fellow Jew.<sup>15</sup>

It is self-evident that even after his passing, his conduct continues in the same spirit. (The Sages teach that<sup>16</sup> “once the majority of a man’s years have passed”<sup>17</sup> in upright conduct, he may be assured that his later years will continue likewise. And if this is true of every man, how much more certainly is it true of a *tzaddik*, a chassid,<sup>18</sup> who throughout all his days sacrificed his soul, his natural soul and even his Divine soul.) Since the Rebbe’s conduct continues in the same spirit as formerly, then even though the ways of this lowly world conceal and confuse [the capacity of *tzaddikim* to]<sup>19</sup> “bask in the radiance of the Divine Presence” — i.e., “the radiance of their Torah and *avodah*” and higher than that<sup>20</sup> — the Rebbe nevertheless foregoes this, and even now wishes to be down here, together with us.<sup>21</sup>

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14. [In the original, “his *gashmiyus* and even his *ruchniyus*.”]
  15. To observe this from a deeper perspective: When a person takes into account not only the claims of *ahavas HaShem* (loving G-d) and the claims of *ahavas haTorah* (loving the Torah), but also the claims of *ahavas Yisrael* (loving a fellow Jew), [he discovers that] not only do these three goals not clash, but fulfilling the commandment to “love your fellow man as yourself” *deepens* his bond with the commandment to “love the L-rd your G-d.”
  16. **Yoma 38b.**
  17. This is so much more applicable in our case, after the *histalkus*, when *all* the Rebbe’s years have passed in this way.
  18. To quote *Rashi* (on *Sukkah* 53a), “Every chassid was a chassid from the outset.”
  19. [In the original, מרנין מנין השכינה.] See **Rambam, Hilchos Teshuvah 8:2 and 8:8; cf. Likkutei Torah, Parshas Tzav, p. 15c; Tanya — Iggeres haKodesh, Epistle 7; and elsewhere.**
  20. See: **Zohar II, p. 210b; Tanya, ch. 39: “This [radiance that the *tzaddikim* enjoy is actually] a ray of the light of their own Torah and *avodah*.... This is not the case in *Atzilus*....”**
  21. This means: From the perspective of the Rebbe’s own benefit, when he ascends aloft he sees all the aspects of Divine irradiation in their Heavenly state, with neither obstruction nor concealment. It would thus appear (at first sight, at least) that it would not be in his interest to establish a connection with those who are in this material world, because it is inconceivable that a connection with this material world should not blur (for the duration of that connection, at least temporarily) his delight in the radiance of the Divine Presence. Nevertheless, the Rebbe foregoes his own good for the benefit of Jews at large — because the command to “love your fellow man as yourself” resonates powerfully within him.

And since this is the Rebbe's wish, without a doubt he will be with us. As *Tosafos* writes,<sup>22</sup> "When [the soul] so desires, it descends."<sup>23</sup>

**3. Enough of Yahrzeits!** What is the practical outcome of the above thoughts?

We are now [this present evening] already after the first *yom hillula*,<sup>24</sup> the day celebrating the first anniversary. (I cannot say or write "the first *yahrzeit*," for we must hope that before the next anniversary we will see the fulfillment of the Divine promise,<sup>25</sup> "You who repose in the dust: Awaken and sing joyful praises!" Since he, too, will be among them, there will be no more *yahrzeit*.<sup>26</sup> This is why I make a point of saying "the first *yom hillula*," for ascents (which are the reason for the *hillula*-celebration) will continue to take place later, too.

At any rate, since the first *yom hillula* has already passed, there could conceivably be (*G-d forbid!*) a weakening in people's *hiskashrus*. The exact opposite should therefore be known: one's *hiskashrus* should grow even stronger. Just as the Rebbe is now ascending in one elevation after another, we, too, ought to gird ourselves with additional strength<sup>27</sup> so that we will be able to accompany him as he ascends.

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22. **Shabbos 153a.**

23. Therefore, side by side with all his successive ascents (including ascents that cannot be reached even through the recitation of *Kaddish*, as explained in sec. 2 of the *farbrengen* of 9 Teves [see Vol. 3 of the present work, p. 264]), he experiences his bond with us intensely, because of the command to "love your fellow man as yourself." Indeed, he experiences that bond so intensely that as he ascends, he takes with him all his disciples, all his chassidim, and all who are connected with him, including even those who had some kind of relationship with him. This means that so long as they are souls garbed in bodies in this world, they will be able to rise from level to level in all the tasks which occupy them, and in all those matters in which the Rebbe wanted them to be actively engaged.

24. [See the last footnote on p. 4 above.]

25. [In the original, רחמי שוכני עפר, **Yeshayahu 26:19.**

26. Enough of *yahrzeits!* [Rus./Yid.: *Daloi yahrzeitn!*] We have already discharged our obligations [Heb./Yid.: *yotzei-givehn*] by observing the first *yahrzeit*; from now on we shall celebrate *hillulas!*

27. All of us together, and each of us individually, are most certainly receiving additional strength from the Rebbe [Rayatz] (whose former powers are now also being

**4. Time and Growth Continue.** This is also the answer for those who ask about ch. 71 of *Tehillim* (which is the chapter that corresponds to the Rebbe's age<sup>28</sup>): Should they continue to recite it [as part of their reading of *Tehillim* after *davenen* every day], even after *Yud Shvat*?<sup>29</sup> The answer is that they should continue to recite it until *Yud-Beis Tammuz*.<sup>30</sup>

There is a well-known debate as to whether, after a person's *histalkus*, time and growth and aging continue. According to some scholars, this is the subject of a difference of opinion between *Rambam* and *Raavad*.<sup>31</sup>

Two reasons may be mentioned to support the view that these concepts continue to apply after *histalkus*:

(a) Throughout all the dispersed communities of Israel, Jews are accustomed to observe a *yahrzeit* every year. Since the whole point of a *yahrzeit* is the ascent that the soul experiences on that day, it is clear that an increase which is dependent on time applies to the soul, too, after *histalkus*.

(b) A note is extant which was written by my revered father-in-law, the Rebbe [Rayatz], on 20 MarCheshvan, 5705 [1944],<sup>32</sup> the

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increased), so that we will be able to tackle our tasks more easily than in the past, with fewer obscuring obstructions than in the past.

To translate this into action — for in every field the Rebbe used to demand practical action — from this evening or from tomorrow morning everyone should know that the mission that the Rebbe imposed on him *is in full force as it always was*. Indeed, it is even more intensely and powerfully in force. For since every individual has been fortified with upgraded power, this indicates that he is expected to increase and upgrade his activities. Once he has done this, he will find that his next task will come more easily, because he will have grown accustomed to his new level of activity and by then he will have broken through the screens and obstacles that obscured his path in the past.

28. [The Rebbe Rayatz would have turned 70 on the preceding *Yud-Beis Tammuz*.] See *Igros Kodesh of the Rebbe Rayatz: letter #16, Heb. Vol. 1, p. 31; letter #3355, Heb. Vol. 10, p. 53; and the references there*.

29. [See also Vol. 2 of the present work, pp. 81-82.]

30. This being the Rebbe's birthday, when he will be one year older.

31. See: *Rambam, Hilchos Teshuvah* 8:4, and *Tzafnas Paaneiach* there; *Likkutei Sichos, Vol. 20, p. 400, and sources there*.

32. This is the wording of the note, as copied from the original manuscript of my revered father-in-law:

day which marked the completion of 84 years since the birth of his father, the Rebbe [Rashab].<sup>33</sup> This day thus marks the end of his particular connection with ch. 84 (as is reflected in the customary daily reading of *Tehillim*<sup>28</sup>). The above note concerns a nighttime vision in which the father of the Rebbe [Rayatz] informed him that discourses of *derush* would be delivered on ch. 84.

From this we may learn something that applies in our present case (for, as has been discussed before,<sup>29</sup> the Rebbe [Rayatz] clarified many subjects in anticipation).

When he wrote about his father's birthday many years after his father's *histalkus*, he was also making a statement concerning himself, namely:<sup>34</sup> Now, too, after the *histalkus*, birthdays are relevant; now, too, he experiences one ascent after another, and after each new level of elevation it becomes apparent that the *avodah* at the previous level served as a preparation for the situation that replaced it.

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**“Monday, 20 MarCheshvan. Today is the birthday of my revered father, the Rebbe [Rashab], who was born on Monday of the week of *Parshas Chayei Sarah*, on the twentieth of the month of MarCheshvan in the year 5621 [1860], at 9.00 a.m.**

**“In a dream I saw my revered father, the Rebbe [Rashab]. He was dressed in his *Shabbos* clothes and his face was radiant with joy. He said: ‘In the course of these twenty-four hours (i.e., 20 MarCheshvan, 5705 [1944]), at the completion of 84 years since my soul descended to the world below, I will be visited by worthy guests. According to the accustomed convention, each of our holy forefathers, the Rebbeim, will deliver a *derush* on ch. 84.’”**

**This is as much of the note as is relevant to our subject. See also *Igros Kodesh* of the Rebbe, letter #1237, Heb. Vol. 5, p. 16ff., and references there.**

33. The Rebbe Rashab passed away in the 60th year of his life, and the above-described incident took place many years later, after the Rebbe [Rayatz] had reached America. If at that time the Rebbe Rashab had been a soul garbed in a body in this world, he would have been in his 84th year.

34. See also *Sefer HaMaamarim — Melukat*, Vol. 6, p. 133, and footnote 40 there.

# ADDENDUM

## Behind the Scenes of Sichos in English

### Trusting a Jew

The following is an excerpt of the Rebbe's edit to a sicha to Machane Yisroel donors on 4 Tishrei 5750.

The sicha explains how giving Tzedaka evokes Hashem's trust, causing Him to bestow even more wealth on the donor. The Rebbe connects this dynamic to the trust that is at the heart of all business relationships. The way the editors submitted the sicha, it read:

“In the realm of worldly affairs, one of the cardinal principles of business is honesty and trust. We fulfill our promises and honor our commitments, assuming that doing so will evoke the trust and commitment of others. This trust leads to greater business opportunity.”

In the realm of worldly affairs, one of the cardinal principles of business is honesty and trust. We fulfill our promises and honor our commitments, ~~assuming~~ that doing so will evoke the trust and commitment of others. This trust leads to greater business opportunity.

The Rebbe crossed out the words “*assuming that*” and commented:

כי זהו רצון נפח"א שבכל בני"י

(Because this is the desire of the G-dly soul in every Jew) and changed “*will evoke*” to “**ממילא evokes**”.

*The original version implies that trust in business is a matter of calculated mutual interest, where each individual knows that his honesty will motivate others to do more business with him.*

*The Rebbe, however, by his comment, indicates that honesty in business is not a gimmick; rather, it is integral to a Jew's core and reflects his inner desire to do the right thing. By default, this trustworthiness also invites further trust on the part of one's business partners.*

The final version was adjusted accordingly and read:

“One of the cardinal principles in the world of business is honesty and trust, where promises are fulfilled and commitments are honored. This conduct, in turn, evokes the trust and commitment of others. This trust leads to greater business opportunity.

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