



His Children are Alive

10 Shevat 5735

There is an apparent contradiction here: This gathering commemorates the passing of a Tzaddik, the leader of a generation. This is a negative occurrence: From a physical perspective the Tzaddik left this world.

We need to understand: It is expected of us that this gathering be alive – alive not only for those who are present, but so intensely alive, so inspiring, that when we leave this gathering we should inspire the people we will meet after the gathering. In the Talmud's words, "life-giving life" and "soaked enough to soak."

How then can we merge these two themes that are not only dissimilar, but also seem contradictory?

The explanation is as follows: Torah expects that a Tzaddik will not be content with personal righteousness but, is "good for Heaven and good for the world" – he strives to influence everyone around him to follow the right path, the path of justice and righteousness – hence the title "Tzaddik," righteous.

When can the Tzaddik see and know that he has fulfilled his mission, that he carried out the task for which he was sent into the world? Only after he leaves the world:

During his lifetime as a soul in a body, in Halachic words, "When he comes and goes;" when he can walk in at any moment, and they act as he expected and wished – this does not yet demonstrate that he succeeded.

After the Tzaddik passes on – the Rebbe writes in the Maamar published before his passing, that, in truth, a Tzaddik does not depart this world, only his limitations depart. His influence continues, albeit invisible to the eye. One need only create the vessel, the capability, to receive all that he continues to provide.

In the words of the Talmud, "Just as his children are alive, so is he alive:" When you observe the conduct of 'his descendants' – his students, who merited to study from him directly or through his books and discourses – and you find that "his children are alive," – his influence is still effective and alive, spreading life to its surroundings, "life-giving life," then "he too is alive."

– The Talmud needs no proof that Yaakov is alive in heaven; the Talmud is referring to life in this world. –

Then "he, too, is alive," in this world. In fact, he is even more alive.



פרשת חקת

When he sees those who, during his lifetime in this world, were his "children," continue to progress and represent his efforts to spread Judaism, Torah and Mitzvos, in an agreeable, peaceful manner, but with the appropriate determination and inner strength and with untiring patience, trying once, twice, as many times as necessary – until they certainly succeed; then he is very much alive.

Then he himself is here together with the those assembled and in return for the delight we cause his soul he blesses us and empowers us physically and spiritually in all their endeavors.

In particular, he empowers us in this mission to disseminate Judaism, Torah and Mitzvos, justice and morality in our respective spheres of influence, in one's own home, in one's entire city and in the entire country. And then "He is alive," and we are even more successful in the coming year.

When a Tzaddik transcends this world, he does not sever his ties with it. "The righteous resemble their Creator." Just as the Creator transcends, but is available to, the world every Jew, wherever they may be, and surely those participating in this gathering, receive increased strength to pursue the mission "to make this world a dwelling place for G-d," to make this world a place where it is obvious that it is G-d's dwelling, and G-d is its true Master.

And then we will be assured that, as Maimonides describes in the Laws of Kings concerning the days of Moshiach "There will be no jealousy, competition or war" rather, we will be devoted to the pursuit of wisdom in general, and particularly Divine wisdom, "the wellsprings of your teachings will disseminate to the outside." In these last days of exile each of us, and all of us together, must make the world brighter, through the "candle of Mitzvah and light of Torah."

Until we will merit the realization of the verse, "G-d will be your eternal light." G-dliness will illuminate the entire world through the imminent coming of our righteous Moshiach; may it be speedily in our days.

