

ב"ה

B'derech Tomim

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לעבן מיט'ן רבי'ן

Overview of
the Rebbe's home

ציור של חסיד

Reb Berel
Yunik

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Selected Sichos
about Chof Beis Shevat

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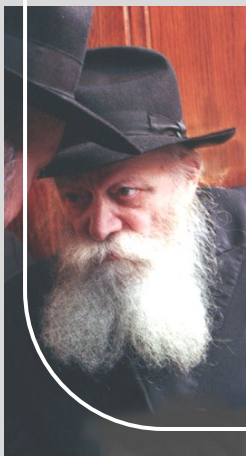
מלך ביפיו תחזינה עיניך

שבט תשנ"ב

These pictures were taken by Marc Asnin, a professional photographer who was commissioned by the new York times magazine to photograph the Rebbe. The experience brought him closer to his Jewish roots



The picture above was taken on 22 Shevat 5752. due to the large crowds, the elder Chassidim also stood behind the Rebbe.



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כ"א שבט, ה'תשע"ה

Behind the Cover

A recent picture of the Rebbe's Davening place at his home during the year of mourning after the Rebbein

B'derech Tomim is a weekly publication with a variety of Chassidic content; "living with the Rebbe", biographies of Chassidim, stories and Sichos, which are geared for strengthening Bochorim's Darchei Ha'chassidus

לעבנן מיט'ן רבי'ן



Overview of the Rebbe's home

*Very few people, mainly those who were invited by the Rebbetzin, had the privilege of entering the house...
Presented for Chof Beis Shevat*

THE ROYAL HOUSE

1304 President Street, Brooklyn, New York. How appropriate for the Nasi to live on a street called "President."

The three-story home looks like other houses on the street. The block consists of two and three-family attractive houses where many Chassidic families reside. Those who live on President Street between Brooklyn and New York Avenues, not only live in the king's neighborhood but on the Nasi's block.

The Rebbe and Rebbetzin bought this house in 5716/1956 after living in an apartment building on the corner of New York and President. Their house was their fortress which only few were privileged to enter and this, by special invitation. Most of the guests went to visit the Rebbetzin by appointment. If you wanted the Rebbe, the address was 770 Eastern Parkway.

Not only didn't Anash and Chassidim enter the house; for years they avoided standing near the house, like royal palaces where people are discouraged from loitering.

When Anash or the neighbors needed to walk by, they would do so quickly. The guests among them would steal

glances at the house, and that would be all.

THE HOUSE WAS SUDDENLY OPENED TO THE PUBLIC

The first time the doors were opened and the public was allowed to enter was after the passing of Rebbetzin Chaya Mushka a"h on the night of Chaf-Beis Shvat 5748/1988.

Towards morning they brought the Rebbetzin's holy body back from the hospital and the women from the Chevra Kadisha laid her on the floor of the living room. Shifts were arranged for bachurim to recite T'hilim.

This was the first time they were entering the inner sanctum, which had been closed to them until now. At first, these shifts were organized, but as more people wanted to participate the shifts shortened and a long line wound its way near the house.

When the news of the Rebbetzin's passing began to spread, Anash and the bachurim flocked to the house. This was the first time that Chassidim gathered outside the house, as they waited for developments and news. It was very cold outside, typical of February in New York but people remained there, eager

to hear reports about what was going on inside the Rebbe's house.

Those who went inside, into the inner sanctum, left in a state of shock. They were teary eyed and pale. Each one found a private spot to try and absorb the goings-on. Those who were able to muster the strength, said T'hillim. Every so often you could hear a Chassid sighing.

One of the bachurim who went inside the house, wrote up his impressions the next day:

"It's hard. Very hard to digest the reality. People are entering the Rebbe's private abode. Until today, nobody had access to the house. Except for the few who worked there, everybody knew the Rebbe and Rebbetzin's house was off-limits and people's awe kept them away to the extent that they were even afraid to walk on the pavement near the house when the Rebbe was in 770. And now... the situation arouses deep emotions in all of us."

"MY FATHER ALWAYS SAID TO LOOK FOR A MODESTLOOKING HOUSE"

Other than invited guests, those who worked in the Rebbe's house were so few as to be counted on one hand. They were on the premises throughout the day and some of them were even there at night.

The *mashbakim* (*mashbak* = *meshamesh b'kodesh*, lit. one who serves in the holy, i.e. personal aides to the Rebbe and / or the Rebbe's family) worked in the house, as opposed to the secretaries who worked in the offices of 770. After the passing of the Rebbetzin, most of the *mashbakim* agreed to talk about things on the "inside," sharing stories that revealed a little bit about the royal lives lived in the royal house, lives that were private for decades.

Shortly after the Rebbe and Rebbetzin moved to this house, the Rebbetzin told one of the trusted aides, R' Yaakov Holtzman, "My father [the Rebbe

Rayatz] always said to find a house that looks modest on the outside, even if you decorate it inside."

Mashbak R' Sholom Dovber Gansbourg said that one time, when he was talking to the Rebbetzin, she said, "My father told me that when a house is purchased, it should be simple and not one that 'puts out people's eyes.' So when we needed to buy a house, I tried to look for a simple one and we bought the house on President Street. However, when I sat on the porch, two bachurim passed by and I heard one comment to the other (about the house),

'What a nice house.' Nu, what do you say to that?"

Said R' Gansbourg, "The Rebbetzin did not change anything in the structure of the house but with her talents made this simple house into a house that radiated royalty."

The main entrance to the house is on President Street. The entrance opened into a narrow foyer through which you went directly into the large living room, which took up a large part of the first floor. It was this room which was turned into the place where the Rebbe davened and delivered his sichos in 5748.

Throughout the years there were two semi-circular couches in the center of the room where the Rebbetzin would receive her guests. Aside from these couches, there was hardly any other furniture.

Various visitors to the house say the house was very simply furnished and yet it was in good taste. There was barely an unnecessary item; just what was needed.

On the right was a breakfront with various commemorative items that the Rebbe received.

Only on rare occasions were guests invited further into the house, into the dining room where there was a large table with eight chairs. Here too, most of the space was devoid of furniture.

Mrs. Malka Wilschansky described the room:

"On my first visit to the Rebbetzin, I went with my maternal grandmother, Rebbetzin Leah Karasik. She would visit the Rebbetzin every year when she came from Eretz Yisroel for Tishrei.

"The Rebbetzin opened the door. My grandmother extended her hand to the Rebbetzin and then I did too. The Rebbetzin then led us through the living room to the dining room.

"Before our visit, they told me to pay attention to all the details of the Rebbe's house, including the breakfront in the living room which contains silver items from earlier Rebbeim, but I was so overwhelmed by emotion that I did not remember to look at anything. The visit took place in the dining room. We sat down at the table, which had an urn with hot water, cups, and refreshments. Before we went, they told me that the Rebbetzin would offer something to eat, but it wasn't customary to eat in the Rebbe's house. During the visit I thought to myself that I wasn't sure I knew which gave more honor to the Rebbetzin, to eat or not to eat from what she prepared."

Near the dining room was a small room with cabinets for the chametz and Pesach dishes and another corner cabinet (where spices were kept year round and where the Rebbe locked up the actual chametz that he had sold for Pesach), a bathroom and a sink as well as the elevator.

THE INSIDE OF THE HOUSE

There were two flights of stairs inside the house. The first was off the living room and led to the second floor, and the back stairs were off the large dining room with a door between it and the dining room. One of the Chassidim who frequented the Rebbe's house, would occasionally come to discuss matters with the Rebbetzin.

When they spoke about personal mat-

ters, the Rebbetzin would stop and say, "There are people in the house so it's not a good time to talk now."

One time, as he talked with the Rebbetzin, R' Gansbourg came down the back stairs. Since he didn't want to disturb their conversation, he closed the door between the stairs and the dining room.

Afterwards, the Chassid told him, "When I heard the door close, I told the Rebbetzin there was someone in the house. She said, 'It's Sholom. You can talk. Sholom is not in the house...'"

Further into the house was the dinette with another table where the Rebbe and Rebbetzin ate on weekdays, mainly in the evenings when the Rebbe returned home, sometimes for a short time before returning to 770 to continue his work, generally yechidus that started early in the evening and lasted until late at night, sometimes until dawn.

In a corner of the dinette, between it and the dining room, was a telephone stand that had a pushka on it. When the Rebbe came home to eat supper, he first took the pushka and put it on the table and then put a nickel in. He also gave a nickel to the Rebbetzin for her to put in the pushka. Mashbak R' Chessed (acronym for Chananya Sinai Dovid) Halberstam related that "In later years, when my son Aharon, Hy"d, was there, the Rebbe would also give him a coin to put in the pushka."

There was also a Chumash on this stand with a Siddur at the back (Rostover Siddur), which the Rebbe used for bentching.

Friday night, after the meal, the Rebbe would say the *Shnayim Mikra V'Echad Targum* in this Chumash.

The Rebbe would light the menorah in the opposite corner, in the doorway between the dining room and the dinette.

On the side of the dinette was a tiny kitchen, which was astonishingly old-

fashioned. It didn't look as though anything had been changed in decades.

There were marble counter tops and cabinets on both sides of the kitchen. There was an old, plain refrigerator in the corner. In the center there was an oven and nearby a dairy table. Opposite the refrigerator was the sink where the Rebbe washed his hands for the Shabbos meals.

On the kitchen porch was an ancient icebox, which served as a storage closet. During the year of mourning, chassanim (grooms) and their families would receive the Rebbe's Siddur to daven Mincha over here.

From the kitchen there was another exit to the back yard. The porch, which led to the outside, also served as a sukka for the Rebbe and Rebbetzin from 5738 and on (in earlier years they would put up a sukka on the third floor). Starting in 5742 the Rebbe and Rebbetzin spent Shabbos and Yom Tov in the library building adjacent to 770.

Nevertheless, the Rebbe told R' Gansbourg to continue building the sukka at home.

DACHA IN THE REBBE'S YARD

The back door led from the kitchen to a small porch that had a few steps that led into the back yard that was green and well-tended. R' Halberstam related:

"One summer the Rebbetzin said we would go buy porch chairs for the porch overlooking the backyard. We went to Long Island and bought the chairs and when we returned, the Rebbetzin asked me to open the chairs and put them on the porch. We sat and waited for the Rebbe to come home for supper.

"As we spoke, I suddenly saw the Reb-

be standing in the doorway of the porch. I immediately stood up and moved to the side. The Rebbe came out on the porch and I quickly headed for the kitchen. From the kitchen window I could see the Rebbe sitting down, opening his sirtuk and speaking with the Rebbetzin about the *dacha* (summer home) that the Rebbe Rashab bought from the squire of a town in Russia, which was very nice. After two or three



minutes, the Rebbe got up and said to the Rebbetzin, 'Nu, for this year we have fulfilled our obligation of *dacha*. Let's go eat supper.'

Shem (Shemi) Rokeach related that he visited the Rebbetzin many times when he was a boy, thanks to his grandmother:

"We once visited the Rebbetzin on Chol HaMoed Sukkos and the Rebbetzin gave us ice cream. We went to the sukka behind the house and I sat on a chair

and my brother sat on a chair. Then R' Gansbourg appeared and when he saw where my brother was sitting he exclaimed, 'Get up! That's the Rebbe's chair,' and my brother jumped up."

The house is similar in size to others in that row of houses on this street and nearby streets but to little Yosef Yitzchok Holtzman (today a rabbi at SUNY Downstate hospital) who visited the house many times thanks to his father, R' Yaakov Tzvi Holtzman, the house seemed huge. With a child's innocence he asked the Rebbetzin, "Why do the Rebbe and Rebbetzin need such a big house? There are no children

was with my brother Mendel and Dr. Moshe Feldman near the Rebbe's house, Dr. Feldman called the Rebbe and told him the terrible news since I couldn't do it. The Rebbe asked to speak to me. I took the phone as I held the Rebbetzin's clothes, her coat, and her handbag. The Rebbe said nobody should enter the house before they brought the Rebbetzin. Since I naively thought the Rebbe meant to include me too, I asked, 'Where should I put the Rebbetzin's things?' referring to the items I was holding. After some silence on the other end of the line the Rebbe said, 'What do you mean? You can go in.'



here." And without waiting for an answer he said, "Aha, there probably used to be children here and they grew up and got married and now the house is for you alone."

The Rebbetzin smilingly replied, "Right, right, all the Chassidim are the Rebbe's children."

"THE SIMPLICITY AND LACK OF SPLENDOR AND MODERNITY STAND OUT"

The night the Rebbetzin passed away, all the Rebbe and Rebbetzin's personal possessions that were on the first floor were removed as R' Gansbourg relates: "When I returned from the hospital and

"One of the mashbakim tried to go in but amazingly, all his attempts to open the door with the house keys failed. The same thing happened when he tried to enter through the back door.

"After I entered the house, the Rebbe intimated that I should clear out the first floor so that when they came to daven there, it would be empty of the Rebbe and Rebbetzin's things. I took everything that was

there but with some items I wasn't sure whether the Rebbe wanted them to be in a certain spot. When I asked, the Rebbe told me to do as I saw fit."

The ambulance came with the Rebbetzin at 5:30 in the morning. The Rebbe walked out slowly. With his head bent a little and his eyes opened wide, he looked at the casket and the Chevra Kadisha who carried it.

The Rebbe followed them into the house. After they lit candles the Rebbe went up to the second floor.

At this point, Anash and the bachurim began reciting T'hilim near the Rebbetzin. This was the first time the house

was opened to the public. At first they entered by lottery with each group having ten minutes, but when the crowd grew, a line formed with thousands of people who wanted to enter and say T'hillim.

The way it worked was, a group of several dozen went in from the front door for about five minutes and then left via the back door and a new group entered. The following was written by one of the bachurim in his diary:

"It was hard to take in details but the simplicity and lack of splendor and modernity stand out and the house looks very simple. The floor, for example, had no carpet and the walls had no tapestries and the like. You finally reach the kitchen which is at the end of the house. Before the kitchen are wooden stairs that lead to the next floor. You enter the kitchen and there, on the right side of the small room lies the Rebbetzin wrapped in a white sheet with plant stalks under her head. Her head was to the south and two large candles were lit near it. It was heart-breaking. You stand in line and say T'hillim as you slowly move towards the exit.

The tears keep coming. Within a few minutes you are out the back door to a small porch, which has a few steps leading to the backyard.

"The T'hillim was said until morning when the women of the Chevra Kadisha came in to do the tahara. Throughout all these hours the Rebbe stayed in his office on the second floor. About ten minutes before the funeral, the Rebbe came downstairs and spent some time alone in the room with the Rebbetzin.

"At 12:00 the Rebbetzin was taken out the front door where thousands of people waited to escort her to 770 and then to Montefiore cemetery in Queens. "President Street, which had always been a quiet street, was full of people who came to pay their last respects to this exceptional and modest woman."

THE HOUSE WAS OPEN TO THOUSANDS

After the funeral the Rebbe returned to his house from where he continued to lead the Chassidim. This was the first time since he became Nasi that he did so, because until this point he worked in his room, *Gan Eden HaElyon* in 770. From that day and for the entire year of mourning, the house was open to thousands of Chassidim who came to daven with the Rebbe and to attend farbrengens.

For the first Mincha, only a few dozen shluchim who had come to the funeral from around the world and were returning home that same day, were allowed in. This was because of the relatively small quarters which could not contain anywhere near the size of the crowd that usually davened with the Rebbe in 770.

At Maariv that same day, things were organized alphabetically as to who would daven in the Rebbe's minyan at each t'filla. After the davening the house was open to more people who wanted to enter and console the Rebbe. The big living room, which is where the Rebbetzin hosted her guests, turned into the central beis midrash of Lubavitch for a year. The couches were moved and a chazzan's lectern was set up for the Rebbe who davened for the *amud* all year, as well as an Aron Kodesh. The Rebbe sat in a corner of the room for the Shiva and received consolation.

Over the coming months, the secretaries' work moved to the house and was overseen by R' Leibel Groner who sat in the dinette.

Every Sunday the house was opened to the public who came for "dollars," a practice which did not stop during the year of mourning. The Rebbe opened his home to tens of thousands of people who wanted his bracha and to meet him face to face.

The first time the Rebbe gave out dol-

lars from his house was at the end of Shiva, after Mincha.

All were tense with anticipation as they waited to see what would happen henceforth. When word got out that dollars would be given from the Rebbe's house, people were very excited.

"What happened that day on quiet President Street is indescribable!" wrote one of the bachurim in his diary. "The crowd grew from moment to moment. The long line extended the length of President Street, turned at the corner of New York and from there to Carroll! The Rebbe stood where he had sat Shiva all week and people passed by steadily for four hours!"

The Rebbe davened the three t'fillos before the amud in the corner of the living room that had turned into a beis midrash.

Not all who wanted to could participate since the room was too small, so people were chosen by lottery. It was considered a great privilege to be able to enter and daven in the Rebbe's minyan. The scene was engraved in their hearts: a quarter of an hour before the davening began, the people entered. They put on t'fillin and waited for the Rebbe to come downstairs. The Rebbe's lectern was under the two branched wall sconce. The chair was on the side. In the center of the room was a small table with a portable *bima* on top for the Torah reading. Heightened emotion was apparent on the faces of all present as the hour of

10:00 approached.

When the time came, a small noise could be heard from upstairs. Everyone moved to create a wide circle around the staircase that connected the two floors. The Rebbe appeared wrapped in his tallis and crowned with t'fillin. His face was serious and the sight was very *malchusdig* (royal). When the Rebbe came down he went directly to the amud.

When the davening and the gabbai's

announcements were over, the Rebbe went back upstairs.

Usually, at the end of the t'fillos, the crowd left the house within a few minutes so that the house could revert to its original function as the Rebbe's private home. It once happened on a Friday night that R' Gansbourg waited until everybody had left so he could set the table. One of the people tarried.

"I didn't feel comfortable telling him to leave. However, I felt very uncomfortable about starting to set the table while someone was in the house. When I told the Rebbe how I felt he said, 'Why does it bother you? Let him be there.'"

"THE KING BROUGHT ME INTO HIS CHAMBERS"

At Maariv at the conclusion of Shiva, the Rebbe told the gabbaim to arrange a farbrengen l'ilui nishmasa as is customary, with great pomp and many people. The Rebbe gave \$100 as his participation in the farbrengen. When, at the end of davening, the gabbai announced the farbrengen, the Rebbe motioned to him, to his surprise, that the farbrengen would take place in the house.

Right after the announcement the Rebbe went upstairs to his room. A few minutes later, R' Groner relayed a message from the Rebbe that the Rebbe wanted the entire farbrengen to take place in the house. Two tables were set up with bottles of mashke and the Chassidim who were there sat down to this most unusual farbrengen.

The news spread quickly that by the Rebbe's instruction, a farbrengen was taking place in the Rebbe's house. Large numbers of Chassidim flocked to the Rebbe's house. Around the table sat the elder Chassidim and mashpiim led by the rabbanim of the Crown Heights Beis Din and other rabbis. Around them, in the living room, stood hundreds of Chassidim and bachurim. Every few minutes a group left and another group came in. Inside, the Chassidim

related stories about the Rebbetzin.

"The tremendous emotion that everybody felt cannot be described and there is no need to describe it," wrote one of the T'mimim. "Chassidim are sitting in the palace of the king and farbrenging. Those were a few hours of elevation above the earth."

On the first Shabbos following the Shiva, unlike the Shabbos of the Shiva, the Rebbe remained at home. "It is hard to express the feeling ... when we don't know how Shabbos in 770 will look without the Rebbe there." Only married men and chassanim went for the Shabbos t'fillos but many bachurim went near the house and listened to the Rebbe's Kaddish recitals from near the window.

One bachur sums it up like this: "Although the Rebbe has been working from his home on President Street, it seems that other than this nothing has changed, whether it's dollars every Sunday with thousands passing by, or the Rebbe's trips to the Ohel on Sundays and Thursday."

Mashbak, R' Gansbourg related: Every year as Yom Kippur approached, I would rush to put up the Rebbe's sukka on the porch of the house on President Street since right before Sukkos I was very busy [Mashbak R' Halberstam built the sukka boards which were very nice and this greatly pleased the Rebbetzin].

The Rebbetzin told me to cover the sukka with a lot of s'chach. Even after more than a year had passed since the Rebbetzin's passing (and the Rebbe ate and slept in his room in 770), he continued to visit this sukka on Sukkos. On his visits the Rebbe would eat in it, drink tea, and shake the Dalet minim he had in the house.

One year, he did not visit this sukka. Seeing this, I decided that since the

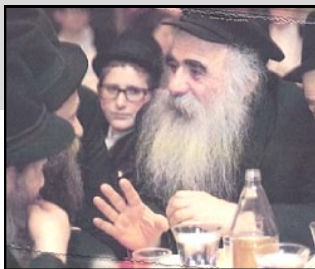
Rebbe hadn't used it, it was no longer needed and the following year I did not put it up before Yom Kippur. On Motzaei Yom Kippur, after Havdala, the Rebbe said to me, "On Motzaei Yom Kippur we need to talk about the sukka. You will probably make a sukka there and try and eat at least one meal there." Although there wasn't much time I managed to build the sukka and to have at least one meal in it. In 5753, as Suk-



kos approached, I asked the Rebbe whether to put up the sukka and the Rebbe nodded and smiled broadly. I put up the sukka that year and in 5754 and in the years following Gimmel Tammuz 5754. I also continued eating at least one meal in it, as the Rebbe told me to do.

BaKodesh P'nima

ציור של חסיד



Reb Berel Yunik

Over the decades, he merited countless kiruvim from the Rebbe and Rebbetzin. * His memoirs of the years he spent in Beis Rebbe could fill books, but R' Berel didn't talk much about his experiences; he was batul like a servant before his master.

R' Berel was born on 6 Av, 5687 (1927), in the town of Parloky in the Ukraine. His parents were Naftali and Golda Ita Junik a'h, descendants of Rabbi Levi Yitzchok of Berdichev, Rabbi Pinchas of Koretz, and Rabbi Menachem Nachum of Chernobyl.

Under the influence of the town rav, Rabbi Hillel Solotzovsky, who was a Chabad Chassid from the family of R' Hillel of Paritch, R' Naftali became acquainted with Chassidus Chabad. R' Naftali, who was a G-d fearing man, did not send his sons to public school. He educated his sons with mesirus nefesh and had them learn Torah secretly. He was forced to send his older daughter to public school, but each week she managed to have a broken finger or the like so she wouldn't have to desecrate the Shabbos.

With the outbreak of World War II, the family fled to Tashkent, where many Lubavitcher Chassidim went. For two years, R' Berel learned in Tashkent, and in 5704 (1944), when he was 17 years old, he went to Samarkand to yeshivas Tomchei Tmimim.

After the war, many Jews left Russia, including Chabad Chassidim, with

forged Polish passports. The Junik family took this rare opportunity and left the country too.

On the train that left Russia was Rebbetzin Chana Schneerson, wife of Rabbi Levi Yitzchok and mother of the Rebbe. Rebbetzin Chana's forged passport was for a woman and her son. R' Berel played the part of the Rebbetzin's son.

Later on, Rebbetzin Chana once asked the Rebbe how his younger brother was doing, referring to R' Berel, since he was listed in her papers as her son. Together with the Junik family on the train sat Mrs. Yurkowitz, R' Berel's older sister. She later related that she sat next to the Rebbetzin and helped her during the trip, though she didn't know her true identity.

"During the trip, Rebbetzin Chana did not speak even one word with me," R' Berel later related. "There was such fear that nobody dared utter the word 'Schneerson.'

Somehow I found out that she was Rebbetzin Chana, the mechutenes (relative by marriage, her son having married his daughter) of the Rebbe Rayatz."

Throughout the trip, R' Berel helped Rebbetzin Chana carry her suitcase. When they crossed the border, they had to get off the train and walk. Rebbetzin Chana told R' Berel to be careful because in her suitcase was the gartel belonging to the Tzemach Tzedek that belonged to R' Levik. When other Chasidim got wind of this, they asked permission to carry the suitcase but the Rebbetzin said, "The one who carried the suitcase until now will continue to do so."

After crossing the border, they arrived in Poland where they stayed for one Shabbos, and from there they continued on to Poking, Germany where there was a refugee camp with thousands of refugees.

For various reasons, Rebbetzin Chana remained in Poking with all the refugees. In her refined way, she did not stand out and announce her lineage, but Anash, who knew who she was, tried to help her to the best of their ability. For example, each family was assigned one room (no matter how many children they had), but Rebbetzin Chana received her own room.

"Shortly thereafter she went to France where she stayed for a few months together with her son, the Rebbe, and I didn't see her again until I arrived in America," said R' Berel Junik. When the Junik family arrived in Poking, R' Berel learned in the Chabad yeshiva there, and when the yeshiva moved to Brunoy, France, he went there too. While in yeshiva, R' Berel received an instruction from the Rebbe Rayatz to study shechita. R' Berel start-

ed learning shechita under the supervision of Rabbi Zalman Shimon Dvorkin. R' Berel excelled particularly in the sharpening of knives. He traveled with a group of Anash to Dublin where they shechted and sent the meat to Eretz Yisroel. After finishing shechita in Ireland, they all returned to France, and a group of bachurim, including R' Berel, prepared for the trip to the Rebbe Rayatz.

On Rosh Chodesh Shvat, 5710 (1950),



R' Berel arrived in New York, where he was able to see the Rebbe Rayatz in his final days. A few days later, he had a yechidus with four other bachurim who had come with him to America.

"When we entered, Rabbi Rothstein introduced us to the Rebbe. The Rebbe looked at each one. I entered last and Rabbi Rothstein introduced me as 'Berel Junik,' but the Rebbe continued to stare at me. Rabbi Rothstein said,

‘Naftali’s,’ and then the Rebbe nodded to indicate that he knew who I was.”

At that yechidus, the Rebbe asked them about the structure of their day, and their answers pleased the Rebbe.

This was the first and last time they had a yechidus with the Rebbe Rayatz, who passed away less than a week later.

“I was one of the bachurim from Russia who was sent, by the Rebbe’s orders, on Sunday morning, to dig the grave.”

R’ Berel’s *hiskashrus* to the Rebbe was incredible. During the shiva for the Rebbe Rayatz, he heard the Rebbe say, “By me, there was nobody higher than my father-in-law.”

These words entered his heart and he immediately became *mekushar* to the RaMaSH (as the Rebbe was known at that time).

R’ Berel was one of the first to have a yechidus with the Rebbe. It was 7 Iyar, 5710, long before the Rebbe formally accepted the *nesius*, when R’ Berel knocked on the Rebbe’s door. When he was given permission to enter, he went in and said he wanted a yechidus. The Rebbe put on his gartel, closed the curtain, sat down in the place for yechidus and began to cry. R’ Berel put his p’n down on the table and the Rebbe told him that a p’n must be handed over.

R’ Berel asked a number of questions and the Rebbe answered him. A few days later, R’ Berel expressed his desire to have a written account of the yechidus. The Rebbe told him to write it himself and then give it in to him and he would check it. And that’s what happened. It was an extraordinary *kiruv*, which only very special people merited. After accepting the Chabad leadership, when the Rebbe stopped wearing a short jacket and began wearing a *sirtuk*, Rebbetzin Chaya Mushka gave R’ Berel the Rebbe’s suit as a gift!

Rebbetzin Chana arrived in the U.S. in 5707. When she heard that R’ Berel had finally arrived in America she invited him to visit her.

“Obviously, I fulfilled her request.

After the first visit, Rebbetzin Chana asked me to visit her often. When the Rebbe left the shul Yom Tov night, I would stand among the Chassidim, and the Rebbe always said to me that I should go to his mother and visit her. I would regularly visit her on Friday night.

On one of his visits, Rebbetzin Chana gave R’ Berel the picture of the Rebbe and the Rebbe Rayatz playing chess. The Rebbetzin told him that they played chess when the doctors told the Rebbe Rayatz not to exert himself in thinking.

R’ Berel was a *ben-bayis* by Rebbetzin Chana and the Rebbe. Even before the Rebbe accepted the *nesius*, R’ Berel was trusted by the Rebbe. The Rebbe said, “I know you are one of my men,” and R’ Berel was privileged to have the Rebbe select him to serve him.

R’ Berel was also trusted by Rebbetzin Chaya Mushka, and, as she said many years later, when R’ Berel’s sons served in the Rebbe’s house, she trusted them because of her trust in R’ Berel.

At the very beginning of the *nesius*, the Rebbetzin asked R’ Berel to be in charge of the table for the Rebbe’s *farbrengen*. From then on, for decades to come, R’ Berel prepared the table for the *farbrengen*.

Before every *farbrengen*, he went to the Rebbe’s room and the Rebbe gave him the cup that he used for *Kiddush* and to say *l’chaim* during a *farbrengen*.

“Before every *farbrengen*, I would enter the Rebbe’s room and take the cup (and in addition, a small bottle with the remains of the previous *kos shel bracha*), for the *farbrengen*. At one of the *farbrengens*, which took place on a weekday, the Rebbe asked me at the beginning of the *farbrengen* to go to his room and bring a bundle of hundreds of single dollar bills.

“The Rebbe told me precisely where it was, and I went to get it. In the mean-

time, the Rebbe was going to wash his hands and somebody else wanted to give the Rebbe the washing cup, but the Rebbe looked off to the side, to the entrance, and waited until I returned.”

At the beginning of the Rebbe’s nesius, R’ Berel was the Rebbe’s “Sar HaMashkim” (Minister of the Drinks). After a while, he gave over the job to R’ Mordechai Mentlik, and in 5748, after R’ Mentlik passed away, Rav Chadakov said (apparently as an order from the Rebbe) that R’ Berel should resume the job as Sar HaMashkim.

“Back in 5710, I was the Rebbe’s personal server. The Rebbe would farbreng on Shabbos Mevorchim and we, the bachurim, decided to take care of the gashmius end of things. I would prepare the table for the farbrengen.

“The way it worked was that the gabbai, R’ Yochanan Gordon would announce at the end of the farbrengen, in the Rebbe’s presence, that so-and-so donated the expenses of the kiddush. One Shabbos, I decided to donate towards the kiddush and I told the gabbai. Before Shabbos, I told Rebbetzin Chaya Mushka about this.

“When she heard that I was donating, she said that she too wished to participate and donate towards the kiddush. Before the farbrengen, the gabbai came over to me to make sure all was in order and that he could announce my name.

“I told him that Rebbetzin Chaya Mushka was also participating. In the end, the gabbai did not announce that she contributed and did not announce anything. From that point on, he stopped

announcing who donated towards the kiddush.”

Over the years, R’ Berel was privileged to unusual displays of closeness from the Rebbe. The Rebbe once told him: “My father-in-law took you on his shoulders and all the bachurim can be jealous of you.”

When the tmimim started the Vaad L’Hafotzas HaSichos in the summer of 5710, R’ Berel was one of the members of the Vaad. At the farbrengen on Shab-



bos Mevorchim Iyar 5712, the Rebbe took hold of R’

Berel’s beard and held on to it while he said a sicha.

In 5712, R’ Berel’s parents arrived in Montreal and the Rebbe called him and asked him whether he had met with his parents yet. R’ Berel said that he hadn’t since he did not have the proper documents. The Rebbe helped him arrange the paperwork

The Rebbe asked R’ Berel if he had prepared gifts for his parents and sisters. When R’ Berel said that he hadn’t, the Rebbe told him, “I didn’t count on such *batlanus*,” and gave him \$25 to buy presents.

Before Shavuot 5713, the Rebbe gave R' Berel money so he could buy a suit for Yom Tov. After he bought the suit, he showed it to the Rebbe.

The Rebbe asked him to turn around and then said, "I think the suit is short on you."

"Before Pesach 5711, the Rebbe asked me to be present at the sederim in the Rebbe Rayatz's home so I could serve him. This went on until I got married in 5714. When I was asked to serve the food, I served the Rebbe first. A member of the household wasn't pleased

and one for himself.

When the Rebbetzin went to the airport, she traveled by taxi and the Rebbe accompanied her. R' Berel joined them in the taxi and helped out as needed. When they arrived at the airport, the Rebbe asked R' Berel to stand on line until it was the Rebbetzin's turn, and the Rebbe stood off to the side with the Rebbetzin.

When the Rebbetzin went to the plane, the Rebbe went upstairs to see the plane take off. R' Berel went up with the Rebbe and saw the Rebbe murmuring



with this, but I made it clear that if they wanted me to continue my job, I wouldn't do otherwise.

They wanted me to stay, and boruch Hashem, I remained at my post and continued doing my job as I saw fit."

In 5714, the Rebbetzin went to Switzerland for a few weeks. The Rebbetzin asked R' Berel to serve the Rebbe and be responsible for the food that she cooked especially for Mrs. Dubinsky. The Rebbetzin also instructed him to take two portions, one for the Rebbe

the entire time. When the plane was up in the air, R' Berel saw tears in the Rebbe's eyes.

R' Berel served the Rebbe. One time, after the food was served, the Rebbe gave him back the plate with the food and said: Eat it. It's not *shirayim* (food that a Rebbe leaves over for the Chassidim) since I didn't eat from it.

In 5714, R' Berel married his wife Fruma. When they needed to set a date for the wedding, the kalla and her mother went to the Rebbe and presented the

options and what they thought was the best date. The Rebbe said the wedding should take place on Thursday, on the eve of 10 Sivan. The Rebbe said that this week, the week after Shavuot, is a happy one, and a good time for a wedding. The Rebbe was the mesader kid-dushin.

At one of the yechiduyos before the wedding, the Rebbe gave R' Berel a closed box as a gift and said he was giving it to him by way of preparation for the wedding. When

R' Berel opened the box, he saw eight handkerchiefs. As the years went by, R' Berel had eight children, and each one received a handkerchief before they married, "as a preparation for the wedding."

"Rebbetzin Chana was present at our tenaim and sat next to the kalla, but this wasn't photographed. When Rebbetzin Chana came to our wedding, she asked the photographer to take a picture of her with the kalla and alone. This is the famous picture of Rebbetzin Chana.

"Some time after the wedding, I visited Rebbetzin Chana and left our wedding album with her. She asked for a copy of the pictures that had either her or the Rebbe in them.

When the Rebbe visited her, she showed him the pictures.

"After a few years, I put one of the wedding pictures in a frame and gave it as a gift to Rebbetzin Chaya Mushka. The picture is of the Rebbe standing under the chuppa as Rabbi Chadakov reads the kesuba. The Rebbetzin put the picture in the library in their home. In addition to this picture, the Rebbe's house had only two pictures of the Rebbe Rayatz that were out in the open in her bedroom."

After he married, R' Berel worked as a shochet for a year. Then he was offered a job as a shochet in another state, but he didn't want to leave the Rebbe. He changed jobs and became a diamond polisher.

For a period of time he had parnasa problems. He had three children and didn't know what to do.

"I asked the Rebbe if I should look for a new job, and the Rebbe told me to speak to R' Dovid Deitsch.

"The Rebbe asked me how much time had elapsed since I had last worked and I said it was three weeks.

The Rebbe asked how much I usually earned and then took out that amount of money from his pocket and gave it to me. The Rebbe said: If you need more money, go immediately to Rabbi Chadakov so you won't have to wait for this."

When R' Dovid heard that this request came from the Rebbe, he gave R' Berel unlimited merchandise, and within a short time, R' Berel's financial situation had stabilized and he was able to return the money to the Rebbe.

In 5716, R' Berel began teaching knife sharpening to a group of tmimim-shochtim, as per the Rebbe's instructions, and continued in this role for about forty years.

On 13 Iyar, 5712, R' Yisroel Aryeh Leib, the Rebbe's brother, passed away. Rebbetzin Chaya Mushka heard the news in the morning, after the Rebbe came home and returned to 770. That morning, the Rebbetzin called R' Berel and asked him to come to the house, where she told him, "If it isn't difficult for you, have Rabbi Shmuel Levitin come here." He came, and the Rebbetzin spoke to him for half an hour while R' Berel sat in the kitchen and ate what had been prepared for him.

Afterwards, it became apparent that their conversation dealt with how to inform the Rebbe about his brother passing on, but when he went to tell the Rebbe, the Rebbe already knew about it.

Rabbi Leibel Groner relates that when R' Shmuel went to the Rebbe to inform him about his brother's passing, the Rebbe asked him whether anybody else knew about it and the Rebbe asked that

his mother not be informed.

Rebbetzin Chaya Mushka later told R' Berel that that morning, she had gone to the store on the corner of Nostrand and President, and from there she had called the Rebbe's brother's home to find out how he was and she was told the news.

While she was out of the house (and calling from outside so the Rebbe wouldn't know) the Rebbe went to 770. R' Berel was involved in all the strata-gems that were done so that Rebbetzin Chana would not find out about her son's passing. For example, the Rebbe said that only a small minyan of men should come daven with him during the shiva.

The minyan took place in the Rebbe's room, and each time, different people made up the minyan. This was in order to prevent the spreading of the news that the Rebbe was sitting shiva.

During the shiva, the Rebbe visited his mother each day, as he always did. Beforehand, the Rebbe told R' Berel that he was afraid that his mother would notice that he wasn't wearing regular shoes. The Rebbe was already wearing non leather shoes and R' Berel used a brush to paint the white soles black so that they looked like ordinary shoes.

As far as the actual visit with his mother, the Rebbe asked R' Berel on the first day of the shiva, that when a minute or two had gone by, he should call up to speak to the Rebbetzin, which would enable the Rebbe to leave and return to 770.

At the predetermined time, R' Berel made the phone call. The Rebbe answered the phone and told his mother: "Someone wants to speak with you. I don't want to disturb your conversation. Good night."

And then the Rebbe left. The next day, another trick was devised to divert the Rebbetzin's attention. This was done throughout the shiva.

"The Rebbe made sure that nobody in

England would send his mother a letter that mentioned the passing of her son. The Rebbe told me that he arranged this and had informed one of the men in England to be vigilant about this. The Rebbe asked me to bring him all the mail that arrived for his mother so he could examine it before she did. In order to do this, I had to get a key for the mailbox. I myself fashioned a copy of the key.

"For the next three months, I would take all the mail that came for the Rebbetzin and bring it to the Rebbe. The Rebbe looked through it.

I then put the mail back in the mailbox, and, boruch Hashem, when the Rebbetzin opened her mail she didn't notice that someone had opened the letters before she did and she did not suspect anything.

"One day, the Rebbetzin said sadly: I don't know what happened with my son Leibel. He hasn't written to me in a long time and I'm upset about this (because R' Leib would write often). I told Rebbetzin Chaya Mushka about this and a few days later, the Rebbe gave me a letter to put in his mother's mailbox.

"When I visited the Rebbetzin, she told me happily: After a long break, I received a letter from Leibel, and my daughter-in-law and granddaughter also wrote.

"The truth is that the Rebbe made sure that the daughter-in-law and granddaughter would write and this letter was sent from England to some address in New York and was then given to the Rebbe who added a few lines of his own in his brother's handwriting. The envelope was changed and they put an English stamp on it. When the Rebbe visited his mother, she happily showed him this letter."

On Shabbos, 6 Tishrei, 5725, the Rebbe told R' Berel to go and see how his mother was doing, since the Rebbetzin did not feel well. In the afternoon, the

Rebbetzin had just had a stroke, and when R' Berel came, she thought he was the Rebbe and she said: Help me! Those were her last words. R' Berel realized that the situation was critical and he ran to 770 to tell the Rebbe. A few hours later, the Rebbetzin passed away.

On Motzoei Shabbos, the Rebbe asked that one of the Chassidim take charge of the belongings in the house and R' Berel did so. After the shiva, the Rebbe distributed some of the Rebbetzin's belongings, and he gave R' Berel the Rebbetzin's air conditioner. The Rebbe said that the one who had served her in her lifetime, deserved to enjoy her air conditioner.

R' Berel's connection with Rebbetzin Chaya Mushka began when she saw him once at Rebbetzin Chana's house, and from then on, he visited Rebbetzin Chaya Mushka too.

Over the years, he visited the Rebbetzin hundreds of times. His family and children were also close with the Rebbetzin.

One year, when R' Berel was still a bachur, he ate for a few weeks during the summer at the home of Rebbetzin Chaya Mushka.

It was when the bachurim went on Merkos Shlichus and barely a minyan of bachurim remained in the yeshiva. The Rebbetzin suggested that he come to her house and eat, and he went nearly every day and she served him a cooked meal.

One day, the Rebbe was in the house when R' Berel came to eat. R' Berel heard the Rebbe say to the Rebbetzin, "I'll go to my room and you give him to eat. If he knows that I'm here, he won't want to eat."

After R' Berel married, he went to the Rebbetzin mostly on Shabbos. During

the week, he called often. The Rebbetzin always took an interest in how he was doing in parnasa and displayed a keen understanding of business and economics.

R' Berel's children visited many times and spoke with the Rebbetzin on the phone too. Shortly before she passed away, when she did not feel well, she only had special visitors like a new chasan and kalla in the family.

In R' Berel and his family's conversations with the Rebbetzin, it was clear



that on every issue, the Rebbetzin thought as the Rebbe did. She didn't have her own opinion.

The Rebbetzin took a great interest in whatever was important to the Rebbe. She took great pleasure in speaking about the shluchim.

R' Berel's final visit to the Rebbetzin was on the last Friday night of her life, and he came with his daughter. R' Berel related that it was very cold, and before he left, the Rebbetzin said that when she thought of his having to go outside, she began to feel cold.

The Rebbetzin passed away on Tues-

day night, 22 Shvat, 5748.

"Rabbi Groner called me at home at one in the morning and told me that the Rebbetzin had just passed away. He said, 'The news hasn't gotten out yet. I will come to you in a car and we will go to the Rebbe's house, because the Rebbe is alone and still wasn't told the news.'

"We waited outside and Dr. Feldman came and said he would call the Rebbe. He told the Rebbe that they had received news that wasn't good and they had to make new arrangements.

"Later on, the Rebbe asked whether there were items that belonged to the Rebbetzin that she especially liked. I knew that the Rebbetzin had a ring that she had received as a gift from her younger sister, and it was very dear to her. She always took it with her wherever she went or traveled. (One time it was lost and my sons searched for the ring until finally my son Shimshon found it in the garbage where it had been put by mistake).

"The Rebbe said that the ring should be placed in the Rebbetzin's grave. There was another thing, which I don't remember, and the Rebbe said that it too should be placed in the grave."

During the burial, R' Berel, being so close to the royal house, stood to the right of the Rebbe. You can see what a special relationship the Rebbe and Rebbetzin had with R' Berel from the fact that the Rebbetzin once told R' Berel that the Rebbe had told her: "If Berel Junik says something, you can rely on him."

Although R' Berel was close to the royal family for decades, his Chassidishkeit remained intact. R' Berel was outstanding in his bittul and never took advantage of his position. He made sure never to stand out from among the other Chassidim and T'mimim.

MOSHIACH WILL COME BY THEN

R' Berel once told a story that took place over a span of 50 years:

"In 5710, I had a yechidus with the Rebbe at the beginning of Iyar.

Ten years later, in 5720, I had a yechidus with the Rebbe with my wife and children. I told the Rebbe that it was ten years since my first yechidus. The Rebbe gave us all a bracha, and at the end of the yechidus he smiled and said, 'After you leave, make an appointment with Rabbi Chadakov for yechidus ten years from today.'

"I went to Rabbi Chadakov and asked for an appointment in ten years. He didn't understand what I wanted from him. In any case, in 5730 we had a yechidus, and then too, the Rebbe gave a bracha and again said at the end of the yechidus that we should make an appointment for ten years hence."

Among other things, the Rebbe said: 'About your writing regarding your birthday, you will surely conduct yourself according to the customs of a birthday.' R' Berel hadn't written anything on his *p'n* about a birthday (which didn't fall out any time near the yechidus!) and he immediately realized that the Rebbe was referring to the custom of Chassidim, who consider the day they came to Lubavitch, and their first yechidus, as their birthday.

"In 5740, I had a yechidus again, with the whole family, and the Rebbe gave me a bracha for my birthday and then said: 'Regarding your question about coming for a yechidus in ten years from now, may Hashem fulfill the requests of your heart and mine, and by then we will surely be in our holy land together with Moshiach.'

"In 5750, I wrote a note to the Rebbe that I wanted a yechidus as it was ten years since the previous yechidus. The Rebbe said that yechidus now took place when he gave out dollars.

"We passed the Rebbe for dollars and the Rebbe gave us a bracha.

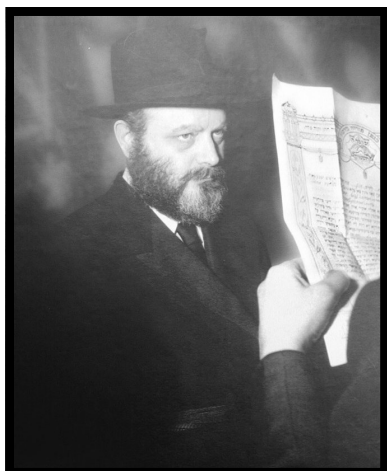
"...When Rebbetzin Chana came to our wedding, she asked the photographer to take a picture of her with the kalla and alone. This is the famous picture of Rebbetzin Chana.

"Some time after the wedding, I visited Rebbetzin Chana and left our wedding album with her. She asked for a copy of the pictures that had either her or the Rebbe in them.

When the Rebbe visited her, she showed him the pictures...



...After a few years, I put one of the wedding pictures in a frame and gave it as a gift to Rebbetzin Chaya Mushka. The picture is of the Rebbe standing under the chuppa as Rabbi Chadakov reads the kesuba. The Rebbetzin put the picture in the library in their home."



חסידישע אצרות



Stories of the Rabbeim in their youth

When I was a small boy, related the Alter Rebbe to his grandson, the Tzemach Tzedek, I was filled with the feeling of ahavas Yisroel and I took pleasure in being mekarev my fellow Jews...

COMMENTARY ON THE CHUMASH

At the age of eight, the Alter Rebbe wrote a commentary on Chumash incorporating the three commentaries of Rashi, Ibn Ezra, and Ramban. When he was ten, the Alter Rebbe had a frightening dream. In the dream, the Alter Rebbe was learning in the Liozna *shul's* second room, when R' Reuven Baal Shem appeared and told the Alter Rebbe that he was being called to judgment. The Alter Rebbe was then instructed to enter the *shul*.

Upon entering the *shul*, the Alter Rebbe saw the *beis din* sitting near the southern table with three elders standing at a distance. The middle one of those seated motioned for them to approach, and R' Reuven Baal Shem led him to the table. The judges of the *beis din* were wrapped in their *talleisim* and the elders were dressed in white.

When he approached the *beis din*, the judge in the center turned to the Alter Rebbe and said, "These three elders, Rashi, Ibn Ezra, and Ramban, are calling you to court because you would deprive them of being among

those who bring merit to the many through studying their commentaries, as your commentary encompasses their three commentaries."

The Alter Rebbe had nothing to say in his defense, and with sincerity and much sobbing he said he would burn his commentary. The elders placed their hands on his head and blessed him with success in his learning. They blessed him to be *mechadesh chiddushim* in Torah and *avodas Hashem*, which tens of thousands of Jews in all generations would follow, until the coming of the redeemer.

When the Alter Rebbe awoke from his dream, he was terribly distressed and concerned, and he took upon himself a fast.

After dreaming the same dream twice more, he burned his commentary.

(From Reshimos Lubavitch of the Rebbe Rayatz, printed in Bitaaon Chabad)

CHOSHEN MISHPAT AT AGE 11

The Chassid R' Eliyahu Reuven related, "When the Alter Rebbe was eleven years old, his father, R' Baruch, one of the great *gaonim* on *Seider Nezikin*, learned *Choshen Mishpat* with him. R' Baruch said that he had acquired his

knowledge of *Seider Nezikin* thanks to his father-in-law, the *gaon* R' Avrohom HaGaon, who was an expert in *Nezikin*." "When the Alter Rebbe learned that his grandfather, the *gaon* R' Avrohom, had learned with me in my youth for a number of years, he regarded me with respect. From time to time he would ask what his grandfather had said when he learned a particular topic with me. Many times, he was annoyed with me for not having asked his grandfather some question or another, when he asked me something for which I had no answer."

(*Seifer HaSichos summer 5700*, p. 57)

GREATER SUCCESS IN BEING MEKAREV THE SIMPLE JEWS

When I was a small boy, related the Alter Rebbe to his grandson, the Tzemach Tzedek, I was filled with the feeling of *ahavas Yisroel* and I took pleasure in being *mekarev* my fellow Jews – not only Torah scholars, but simple people, too. Often I would have greater success in being *mekarev* the simple Jews, because they observe the Torah with simple faith.

(*Seifer HaSichos summer 5700*; p. 127)

THEIR SADNESS – SILVER AND GOLD

Once when a group of Chassidim sat and *farbrenge*d, and were feeling very dispirited, they asked the Mittler Rebbe, who was a young boy at the time, why they were sad.

The Mittler Rebbe answered, "There is an explicit verse, "*Atzabeiheim kesef v'zahav*" (Their idols are of silver and gold). Their *atzvus* [i.e., a play on words, where "*atzabeiheim*" is translated as sadness rather than idols] stems from silver and gold, from the fact that they want more rubles, rather than *ahava* and *yira*.

(*Sichos Kodesh*; p. 102)

STORIES OF TZADDIKIM

The Alter Rebbe declared that the seven

-year-old Tzemach Tzedek should have a set time after he returned from school and ate supper to spend with the elder Chassidim. Three of them knew the Baal Shem Tov ever since he had revealed himself to the world, and they had received a great deal from the first great students of the Baal Shem Tov.

Years later, the Tzemach Tzedek had *yechidus* with his son, the Rebbe Maharash, a few times a week in secrecy (so as not to arouse jealousy among the brothers), relating various concepts to him.

(*Seifer HaMaamarim 5708*; p. 175)

WITHIN FOUR CUBITS

The relationship between the Tzemach Tzedek in his youth and his grandfather, the Alter Rebbe, was unique. The Alter Rebbe instructed that the boy's bed be brought into his room and ordered that he sleep near the bookcase, within four cubits of Torah.

Once, when lying in his grandfather's room, he awoke and began crying, "Mother, take me to you." His mother calmed him, saying, "No, no, sleep peacefully. Grandfather is here."

(*Likkutei Dibburim*, Vol. 1; pp. 85-86)

MY BRAIN IS ALREADY TIRED FROM LEARNING

When the Rebbe Maharash was twelve years old, he had a study class after which he did other activities, such as copying *maamarim*. One time after concluding his learning, he went to his father (the Tzemach Tzedek) to ask him for a *maamer* to copy. His father asked, "What sort of work is this for you? So and so [mentioning the name of a scribe] could do it."

Said the Rebbe Maharash: "My brain is already tired from my studies and I learned what I was supposed to learn."

The Tzemach Tzedek replied, "When I was nine years old I had a *shiur*, and my grandfather, the Alter Rebbe, would

test me. After the test, he gave me something to study. Once, I was tired from my earlier studies and I wanted some fresh air, so I postponed learning and went outside. When my grandfather looked out the window and saw me outside, he called me over and asked why I wasn't learning the topic he had given me. I said that my brain was tired from its earlier exertions. My grandfather took his stick and lowered it on my shoulders, saying, 'Here is *chochma*, here is *bina*, here is opening of the heart.'

(*Seifer HaToldos Admur Maharash*; p. 65)

CAKE BEFORE MODEH ANI!

The Rebbe Rayatz related:

Once, my mother served me a light breakfast. My father entered the room and asked my mother if she had said *Modeh Ani* with me. Hearing the question, I burst into tears. "The boy was hungry," my mother answered, "and I gave him a little milk and cake." "What about a *bracha* on the cake and milk? Did he say a *bracha* before saying *Modeh Ani*?"

My mother answered, "The boy is trembling in fear."

"When you eat before *Modeh Ani* without saying a *bracha*," said my father, "it's all right to tremble." Ignoring my tears, he took me to his room by the hand and said, "How could you eat before *Modeh Ani* and without saying a *bracha*!?"

I was heartbroken and could not answer. When I calmed down, my father said *Modeh Ani* with me. I had to stand straight, straighten my feet and my *tallis katan*, bend slightly and say the *Modeh Ani* word by word.

(*Seifer HaMaamarim* 5711; p. 62)

YOU WILL GROW UP AND BE REBBE

The Rebbe Rayatz cried at his *bris*, as children do. Said his grandfather, the

Rebbe Maharash, "Why are you crying? You will grow up and be ... and say Chassidus in a clear manner."

"From Chassidim I heard," said the Rebbe, "that he said, 'You will grow up and be Rebbe.'"

(*Likkutei Sichos*, Vol. 1; p. 138)

THE GREATNESS OF LULAV RINGS

The Rebbe Rayatz relates:

It was Erev Succos 5644 (1883). On the table was a box containing *esrogim* and *lulavim*. I thought they were apples and I wanted to play with them. My father said to me, "This is a *mitzva*," and he showed me which was the *lulav*, the *esrog*, and the *hadas*, until I could identify them myself.

I asked my father, "Where did they grow?"

He answered, "In the wilderness."

I asked again, "What is wilderness?"

He answered, "Similar to pasture land, like we have near Lubavitch."

I asked, "How did they get them?"

He answered, "They sent an emissary and he brought them."

Then my father went to the *succa* at my grandmother's house and I went along, too. I asked for something from the box. My father gave me the rings. I refused to accept this, saying that I wanted something bigger. My father said, "The rings are bigger than anything else, because they hold together and support everything."

On Succos, my father told me he would not allow me to eat until I said the *bracha* on the *esrog*. He gave me the *esrog*, held my hand, and recited the *bracha* with me. At that point, I already knew to fear Father's orders.

(*Seifer HaSichos* 5699; p. 294)

HE LEARNED IT FROM A DICTIONARY

In Yekaterinaslav there lived a Jewish boy who worked as a translator for a company that operated outside the country. He was once given the task of

translating an article from English to Russian, and since he didn't know English, he was afraid he would be fired.

Said Rebbetzin Chana, "My oldest son [the Rebbe] translated the article for him, and saved his job."

How did her son know English? The Rebbetzin said that he learned the language from a dictionary. That is also how he learned Italian, as well as other languages.

(Di Yiddishe Heim, Adar 5724; pp. 5-6)

HONORING HIS MOTHER

One time when Rebbetzin Chana had guests, she wanted to present her son, so she called him to come to her room. The Rebbe entered the room and asked her what she wanted. She handed the Rebbe a Russian daily newspaper, and asked him to read the leading article, which was two columns long, and to tell them what it said.

The Rebbe glanced at the article and then repeated it word for word for his mother's guests. Then he immediately returned to his room without saying another word.

(B'Reshes Chabad, Vol. 9, 5741; p. 4)

STRUCK WITH FEVER

Rebbetzin Chana related, "A typhus epidemic broke out in the city, which led to many deaths. My son decided that this was no time to be silent, and it was necessary to work quickly to save Jewish lives. He threw himself into his work in bringing succor to the sick.

"This was quite dangerous since the contagious disease could affect him too, but the energetic youth ignored the dangers and continued his labors until he came down with the dreaded illness. The Rebbe's body burned up with fe-

ver. Overcome with this illness, he did not cease to mumble about *Atzilus*, *B'ria*, and about man's mission on earth in this physical world."

(Toldos Levi Yitzchok; p. 344)

A CERTAIN PROMISE

Rebbetzin Chana related an incident that occurred at her son's *bar mitzva*: "After the *bar mitzva* boy's speech, which made a tremendous impression



on all who heard it, the boy burst into tears. Many of the guests, seeing his tears, began crying too.

"I knew that my husband had insisted that our son make a certain promise. I had no idea what it was about, but I remember that on Friday night Yud-Alef Nissan came out on Friday in the year 5675 (1915). When the boy finally agreed to promise, there was great joy in the house, and the dancing continued until late at night."

(Di Yiddishe Heim; Kislev 5722)

המסירות נפש של הרבנית

דער טבע פון א מענטש א בר־שכל איז, אז ער טראכט אריין אין די זאכן וואס פאסירן מיט אים און ארום אים און לערנט דערפון, עאכו"כ בשעת עס פאסירט מיט אים אן איבעראשענדע זאך (בענינו – א הסתלקות פון א קרוב כו'), ריט דאס אים אן שטארקער און דאס איז אים מעורר עס זאל ביי אים זיין טיפער דער "יתן אל לבו" – און דאס זאל אים ברענגען צו מוסיף זיין אין עבודת ה', בכל עניני תורה ומצוות, א.ז.וו.....

המדובר בצדקנית, און דערצו – בתו של כ"ק מו"ח אדמו"ר נשיא דורנו, וכידוע אז א בת האט א שייכות מיוחדת, האט זי אויך זכות אבי' מיט דעם אב, (נוסף לזכות עצמה), און זייענדיק למטה האט זי געטאן עבודתה "כמצות רצונך" און באופן פון ילכו מחיל אל חיל בעילוי אחר עילוי, ובמיוחד – עבודה מתוך מסירת נפש.

....נוסף על כל זה – אז בא יעדערן זאל זיין דער "והחי יתן אל לבו", און באווייזן אז "זרעה בחיים" (וואס דעמולט איז "היא בחיים"), דורך זיך אפלערנען פון איר הנהגה און זיך אויפפירן ברוחה כו', מתוך מסירת נפש.

(משיחת כ"ב שבט תשמ"ט - מוה)

הג' תקופות בדורו של נשיא דורנו

אין דעם דור פון נשיא דורנו גופא זיינען פאראן עטלעכע שלבים ותקופות, ובכללות - דריי שלבים: (א) יום עשירי לחודש אחד עשר (י"ד שבט ת"ש יו"ד) - דער סיום התקופה פון עבודת כ"ק מו"ח אדמו"ר נשיא דורנו בחיים חיותו בעלמא דין. (ב) דער יום למחרתו - יום אחד עשר לחודש אחד עשר (דער ערשטער גאנצער טאג לאחר ההסתלקות, ובמיוחד בשנת עשתי עשר (תשי"א) ווען עס האט זיך אנגעהויבן דער המשך וחייו פון א נייער תקופה ו"נתלו המאורות" פון דעם דור השביעי פון אלטן רבי' (אדער דור התשיעי פון בעש"ט). (ג) די תקופה נאך דער הסתלקות פון בתו של כ"ק מו"ח אדמו"ר ביום כ"ב לחודש אחד עשר (כ"ב שבט תשמ"ח).

ויש לומר, אז די דריי תקופות באדייטן בכללות דריי דרגות אין דעם סיום העבודה פון לעשות לו יתברך דירה בתחתונים, המשכת בחי' אחד עשר אין בחי' עשר (ווארום בכדי אז דאס זאל זיין בגדרי התחתונים דארף די עבודה זיין דרגא אחר דרגא מלמטה למעלה):אז מ'האלט שוין נאך דעם סיום העבודה פון אלע בירורים, און מ'האט שוין אויך "צוגעפוצט די קנעפלעך" וכו', און מ'דארף נאר שטיין גרייט צו מקבל זיין משיח צדקנו - די שלימות פון אחד עשר (אינגאנצן שלא בערך צו עשר), וואס טוט אויך דעם חיבור ואיחוד פון עשר (מצד ענינו הוא) און אחד עשר (מצד ענינו הוא) - כמרוזא אין כ"ב שבט....

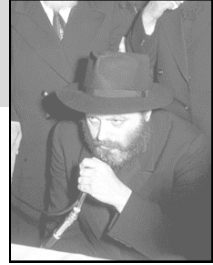
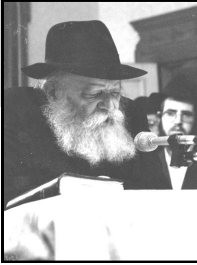
(משיחת כ' וכו"ב שבט - מוה)

המרגלית הטובה

באגרת מוכ"ה אדר תר"ץ, כותב כ"ק אדמו"ר הרי"ץ אל כ"ק אדמו"ר זי"ע: והמרגלית הטובה אשר נתן לך האלוקים, היא בתי רייעתך הכבודה תי' יקויים בה חכמת נשים בנתה ביתה על יסודי קדש הקדשים, ותהי' ביתכם פתוחה לרווחה לכל הטוב אשר בירכו אותנו כולנו הוד כ"ק אבותינו רבותינו הקדושים....

(אגרות קודש - אדמו"ר הרי"ץ, ע' פ"ב)

אשכילה בדרך תמים



כ"ב שבט - ליקוט משיחות

פעולתם של נשיאי חב"ד קשורה עם, ונפעלת ע"י הרבניות הצדקניות

מהחילוקים שבין האבות לאמהות – שאצל האמהות מודגשת יותר הירידה לברר עניני העולם, משא"כ האבות שמצד עצמם הם למעלה מהעולם, ופעולתם בעולם באופן המתאים נעשית ע"י האמהות דוקא...

...ומזה מובן גם בנוגע לגילוי תורת החסידות (בחודש כסלו) – שבזה מודגשת ביותר הירידה לברר העולם, כי, מצד התגברות החושך בעולם הוצרך להיות הגילוי דפנימיות התורה, עד לגילוי באופן של הבנה והשגה ("יתפרנסון") בתורת חסידות חב"ד, ובאופן ד"יפוצו מעינותיך חוצה" דוקא – שפעולתם של נשיאי החסידות קשורה עם (ונפעלת על ידי) הרבניות הצדקניות, ע"ד ודוגמת פעולת האבות ע"י האמהות.

וכאמור, ענין זה הוא בהדגשה יתירה בחודש כסלו ובפ' תולדות – שכל עניני האבות, אבות החסידות, וכן האמהות והרבניות הצדקניות, ישנם בכל התוקף והשלימות ("קדושה לא זזה ממקומה"), ופועלים פעולתם כו'.

(משיחת ר"ח כסלו וי"פ תולדות ה'תשמ"ט. מוגה)

נצחיות נשיאות ליובאוויטש

בין פעולותיה האחרונות (של הנפטרות) בחיים חיות בעלמא דין, שנודעו ונתפרסמו באופן גלוי לעיני כל, גם ל"עמי הארץ" – המענה שלה אודות אביה, כ"ק מו"ח אדמו"ר נשיא דורנו: "אבי, הרבי, הוא בעצמו, ביחד עם ספריו וכל עניניו, שייך לחסידים".

במענה זה ביטאה הנפטרות, והכריזה באופן גלוי לכל, שנשיאותו של נשיא דורנו – ממלא מקומם של רבותינו נשיאנו, עד לכ"ק אדמו"ר הזקן, מייסד תורת חסידות חב"ד, והבעש"ט, מייסד תורת החסידות הכללית – הו"ע נצחי (שלא שייך בו הפסק, ח"ו) עד ביאת גואל צדק. . ועד"ז בנדו"ד – שהכרזה הנ"ל (של הנפטרות) ע"ד ההמשך והנצחיות דתורת החסידות ונשיאי' עד ביאת גואל צדק – נתקבלה ופעלה "בעיני כל השרים וכל העמים".

ומזה מובן, שהענין ד"והחי יתן אל ליבו" צ"ל גם (ובעיקר) בהנ"ל – חיזוק והוספה ביתר שאת וביתר עוז בהדגשת הנצחיות דהמשך תורת החסידות הכללית ותורת חסידות חב"ד ונשיאיה לדורותיהם עד ביאת גואל צדק, באופן גלוי לעין כל, גם ל"עמי הארץ".

(משיחת ב' אדר תשמ"ח)

מוקדש

לחיזוק ההתקשרות
לכ"ק אדמו"ר

לזכות

התלמידים השלוחים שיזכו
לגרום נח"ר לכ"ק אדמו"ר במילוי
שליחותם