

# An Anticipated Bris

The Rebbe Maharash was born on Beis Iyar 5694. An incredible series of events is told regarding his birth and *Bris*:

In the year 5692, a fire broke out in the city of Lubavitch. Although the fire did not affect the Tzemach Tzedek's house, he nevertheless decided to purchase a plot of land and build a new, larger house and *Beis Hamedrash*.

Originally, the Tzemach Tzedek planned to dedicate the house during the Yom Tov of Shavuot 5694, but the Rebbe's wife wanted to give birth in their new home, and so, when her labor began, she was taken to the new house. Being that the rooms of the house had not yet been used, the Pesach utensils were stored there. Among them was a wooden bed-frame upon which the flour for the *Shmurah* Matzah was sifted, called a "sift-bed." The bed was covered with straw and the Rebbe's wife lay down on it.

When the Tzemach Tzedek was notified, he came quickly and stood in the room, facing the wall, during the entire labor. He instructed his three eldest sons—Reb Baruch Shalom, Reb Yehudah Leib and Reb Chayim Schneur Zalman—to go to one of the rooms in the house and recite *Tehillim*: chapters 1-4, 20-24, 33, 47, 72, 86, 90-93, 104, 112, and 113 until the end. He instructed the midwife to immerse in a mikvah before re-

ceiving the child, and to receive the child in a special strip of white linen he had brought with him.

On the second day of Iyar, the *sefirah* of *Tiferes She-biTiferes*, exactly one hundred years after the Baal Shem Tov had revealed himself to the world, the Rebbe Maharash was born. On the eighth day, the Tzemach Tzedek issued instructions that *shacharis* should be *davened* very early, and by ten o'clock all the family members had gathered, including the infant's great-uncle, Reb Chaim Avraham, son of the Alter Rebbe.

## REB CHAIM AVRAHAM

The holy Reb Chaim Avraham would speak very little. His appearance was striking: he was quite tall, and he resembled his father, the Alter Rebbe. His face always carried a gracious expression. Rebbe's wife related: "When you looked at Uncle Chaim Avraham, you felt good inside." He possessed outstanding faculties, was very diligent in To-

rah study, and he would *daven* at length. He never took interest in any subject other than Torah and *avodah*. He had a generous nature and he received everyone with a smile.

He was especially beloved by his father the Alter Rebbe. It once happened that he was late in arriving for the Alter Rebbe's maamor, and being that he would always stand among the rest of the chassidim, no one realized that he was absent. As is known, before the Alter Rebbe would begin delivering his maamor, he would sit in great *deveikus* for some time. At times, this lasted as long as a half hour or more, and only afterwards would he begin.

On that occasion, before he began the maamor, he said in the tone of a question: "Where is my son, Reb Chaim Avraham?"

## THE BRIS

It was already two hours past noon and the Tzemach Tzedek was still secluded in

## A Natural Result

צו זיבען יאהר האט עם אמאל דער צ"צ פארהערט. דער זיידע האט געמאכט אזוי גוט, אז זיין מלמד איז זייער נתפעל געווארען, האט זיך ניט געקענט איינהאלטען און געזאגט דעם צ"צ: אה וואס זאגט איהר, ער מאכט גוט. דער צ"צ האט איהם געענטפערט: וואס איז די התפעלות, אז תפארת שבתפארת מאכט גוט.

(היום יום ב' אייר)



his holy chamber. The assembled guests were becoming anxious, but the holy Reb Chaim Avraham remarked, "He [the Tzemach Tzedek] is busy entertaining more distinguished guests than us," and he sighed.

A half-hour later, the Tzemach Tzedek emerged from his room. His face was radiant, his eyes were tearful, and he held a red handkerchief in his hand. "The Bris will take place today," he announced. He lingered for a short while, and then returned to his holy room.

Reb Chaim Avraham rose from his place, went over to the window, and leaned his head on his arms, deeply engrossed in his thoughts. The Tzemach Tzedek's sons discussed Torah subjects and Chassidus, but the other guests be-

came more and more nervous. The Rebbetzin sent someone to find out why the Bris was being delayed. She instructed the messenger to enter his room and ask her husband, the Tzemach Tzedek, directly, but Reb Chaim Avraham intercepted the messenger and instructed him otherwise.

When three o'clock had passed, the Tzemach Tzedek finally emerged from his room with a joyful expression on his face and told the guests to cheer up, for the Bris would take place that day. He then returned to his room yet again. At four o'clock he emerged for the third time, and said that they should not *daven Minchah*, for the Bris Milah would take place shortly. A short while later he left his room and went to the Rebbetzin's

room to consult with her about what name to give the child. He also issued instructions to prepare the child. At last, the Tzemach Tzedek returned to the "minyan" and began the procedure for the Bris.

Reb Dov Ber, son of Reb Yosef the Mohel, related that he was present when his father performed the Bris. During the procedure the child cried loudly and held its breath. The Tzemach Tzedek took his left hand out from under the pillow upon which the child lay, and put it on the child's head. The child began to laugh and stopped crying. ■

## Cherished Ones

Two excerpts of sichos in which the Rebbe discusses the precious bond a Bochur has with the Rebbe.

### "גודל הזכות שבלימוד בישיבה של הרבי"

.. ועד"ז בנוגע להלימוד בהישיבה של הרבי:

ישנם כאלה שמקודם למדו בהישיבה של הרבי, ועכשיו, עשו שטות גדולה ויצאו משם [גם אלה שמלבישים זאת באיצול של מצות כיבוד או"א, ה"ז סתם שטות, כי, באותו שו"ע שבו נאמר החיוב דכיבוד או"א, נאמר גם שבנוגע לתלמוד תורה אין להתחשב בכיבוד או"א. וכן אמרו ש"אבדתו ואבדת אביו אבדתו קודמת", ועאכו"כ באבידה רוחנית, שנה"א עלולה להאבד בהגוף ונה"ב - במצב כזה אין להתחשב בכיבוד או"א].

צריכים לדעת גודל הזכות שבלימוד בישיבה של הרבי, ואלה שזכו לכך צריכים להודות ולשבח להשי"ת על גודל הזכות שנפלה בחלקם, ולהאחז בזה בכל התוקף. ואלה שעשו את השטות הגדולה ויצאו משם - מוטב שיחזרו ויבקשו אצל ההנהלה, וכולי האי ואולי יכניסו אותם לשם. כאו"א מהתלמידים, מהמקושרים ומהחסידים צריך לידע שהוא מ"אנשי משה", וענין זה הוא לעד ולעולמי עולמים, לו ולדורותיו, עד ביאת משיח צדקנו.

(משיחת י"ב תמוז ה'ש"ת - תו"מ ח"א עמ' 131)

### "הרבי דואג לכל אחד מהתלמידים"

צריך להבהיר איפוא שזהו שקר מוחלט. - איכפת ונוגע לי מצבו הגשמי של כל תלמיד ותלמיד, כיצד תהי' הסתדרות בחייו הגשמיים בכל הפרטים.

כ"ק מו"ח אדמו"ר הוא זה שהנהיג בעבר ומנהיג גם עתה את הישיבה, ובמילא, כאשר מדברים ("מרעדט איבער") בניגוד להמדובר בהתוועדות דשבת מברכים אודות השיטה של הרבי - הרי זה ח"ו "מהרהר אחר רבו", כ"ק מו"ח אדמו"ר!...

להרבי ה' איכפת בעבר ואיכפת לו גם עכשיו, כל פרט קטן של כל תלמיד. הרבי דואג לכל אחד מהתלמידים אודות שידוך, ואודות פרנסה, ופרנסה בהרחבה דוקא. הרבי ה' אומר שתוקפא דגופא הוא תוקפא דנשמתא, היינו, שצריך להיות תוקף הגוף בשביל תוקף הנשמה. - ואעפ"כ תבע הרבי שהתלמידים לא יחשבו אודות הסתדרותם בפרנסה כל זמן שנמצאים בין כתלי הישיבה.

(משיחת יו"ד שבט ה'תשי"ג - תו"מ ח"א עמ' 335)