


משמש בקודש

SERVICING
ROYALTY



A Conversation with
Reb Mendel Notik



Chassidim who were privileged to interact with the Rebbetzin were few and far between. One such individual, Reb Mendel Notik, was fortunate to serve as a Mashba"k (Meshamesh Bakodesh) at the Rebbe and Rebbetzin's home from the year 5737 until 5739. This relatively short time period, for him seemed as an eternity in time. The stories and experiences etched in his memory are virtually endless.

As we approach the 26th Yom Hilulo of the Rebbetzin we are delighted to present a collection of these precious encounters, learned through a rare interview with Reb Mendel Notik.

לזכרון הרבנית הצדקנית מרת ח' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י משפחת האגער שי' לונדון, אנגלי'

BECOMING A MASHBA"K

Mendel Notik came to Crown Heights from France as a young Bochur of about fifteen. He was known as a hard-working, honest and responsible Bochur. After a number of years, he was offered the zechus of working in the home of the Rebbe and the Rebbetzin on President Street.

Understandably, he was unsure whether it was proper to accept such a job, but after long deliberation he concluded that since Pesach was drawing near, the Rebbetzin would surely require much help around the house, so he accepted the job.

Mendel relates:

"I dialed the house number of the Rebbe and Rebbetzin and told the Rebbetzin that I was the Bochur who would now be working in the house. The Rebbetzin replied that I should come over to the house whenever I was ready and she would leave the back door open for me. With much trepidation, I made my way to 1304 President St. (the Rebbe and Rebbetzin's home address) for my first day of work.

"I entered the house through the back door as I had been told and was greeted by the Rebbetzin. I asked her what I could do to help. She told me that the walls of the kitchen needed to be washed and handed me a pail of water with a cloth. The Rebbetzin added that she would now go upstairs and that if I should need anything I could simply call for her.

"I was taken by surprise. Me, a young Bochur should call for the Rebbetzin? Surely that couldn't be fitting. Despite my thoughts, however, I didn't object.

"Before leaving the kitchen, the Rebbetzin turned to the fridge and asked me if I would like some orange juice or seltzer. I immediately replied to both in the affirmative.

"The Rebbetzin then told me to keep count of the hours I worked, so that she could pay me. I was shocked; I couldn't imagine being paid for such a zechus. I gathered enough courage to tell the Rebbetzin that by no means did I want to be paid.



MENDEL NOTIK AS A YOUNG BOCHUR IN 770.
CREDITS: JEM/MY ENCOUNTER WITH THE REBBE

"The Rebbetzin insisted that I should be paid, and concluded that a cheshbon will be kept, and if I were to change my mind, the money would be waiting for me."

The most common job he was given was to pick up orders from various stores and leave them at the back door of the Rebbe's home. But as time went on, it became apparent that the Rebbetzin was trying to minimize the work she gave him. Mostly, he would come to spend time with the Rebbetzin in the afternoons, and either he would call the house to ask if the Rebbetzin wanted him to

come over, or the Rebbetzin would call and invite him over for tea.

Often, upon the Rebbetzin's request, he would accompany the Rebbetzin to various places she needed to visit. On such occasions, the Rebbetzin would discreetly pick up Mendel on Union Street behind 770 or by the kollel.

Mendel did not necessarily have a set time during the day when he would help the Rebbetzin. Rather, whenever the Rebbetzin needed him for anything, she would call him on the phone he kept in his room in 770. Reb Mendel recalls that the Rebbetzin would always accompany these requests with apologies and remarks such as, "only if it's not too hard," and the like.

It astounded Mendel that the Rebbetzin seemed to know his general daily schedule. In fact, she would only call Mendel once he had woken up, and never even a minute earlier.

On that note, he recounts the following story:

"The Rebbetzin called and asked if I could accompany her somewhere. I said I would come over immediately. Then the Rebbetzin added that if I had not yet davened she would find someone else. I replied that there are times when I would daven a bit later than usual, so it wasn't a problem. The Rebbetzin told me, "I was taught that the first thing one does in his day is daven," and said she would go herself."

'EIGENE'

Numerous times, the Rebbetzin would often remark that for 'eigene' ("insiders"—a term usually reserved for Mashbakim, people who served in the houses of the Rebbeim) it wasn't befitting to do certain things.

After Mendel had been working for an extended period of time, she began to insist that Mendel was one of 'eigene', and thus it was not proper for him to do particular tasks.

On one occasion, the Rebbetzin commented that there were shirts upstairs waiting to be hanged and ironed, however the cleaning lady that usually came

”לא יכרע ולא ישתחוה”

around hadn't arrived. Mendel immediately offered to hang the shirts himself but the Rebbetzin repeatedly refused, saying that by no means was it a job for him to do.

A few minutes later the Rebbetzin received a phone call. Quietly, Mendel went upstairs, quickly hung the shirts and returned downstairs. The next day the Rebbetzin called Reb Mendel and expressed her displeasure at what he had done.

Once, a group of bochurim had come from 770 to clear the driveway of the house and Mendel joined them. He did not realize that the Rebbetzin was watching from the window the entire time and, when he met the Rebbetzin later that day, she told him that the work was not for him. He explained he was doing it for the Rebbe (and the Rebbetzin should not feel uncomfortable that he was doing this labor), but the Rebbetzin insisted that there are others who could be doing it, and there was no reason for him to join in.

Similarly, there was a period when the bochurim made a roster to watch the house during the night. They would sit in a car across the street and make sure nobody approached the house. One night, when it came Mendel's turn, they saw a woman, obviously in distress run up to the door and ring the bell.

They jumped out of the car and a small commotion ensued, until they heard the woman's story, after which they were relieved. Apparently she had gone through a series of troubling events, and being in desperate need of help, somebody had directed her to the Rebbe's house.

The Rebbetzin had seen the commotion and noticed Mendel among the bochurim. The next time the Rebbetzin saw Mendel she told him that he must take care of himself and sleep at night. There were others who could fill his place, she said.

Time after time, stories like this would take place, the Rebbetzin insisting that the “eigene” not over exert themselves.

The Rebbetzin made a point of show-

Mendel Notik heard many stories from the Rebbetzin regarding the escape of the Rebbe and Rebbetzin from war torn Europe.

The Rebbetzin recounted that as the Nazis were approaching Paris, no one was sure from which direction they would come. A neighbor living in the same building, who was a high ranking French general, offered the Rebbe and Rebbetzin to move to a chateau which he owned outside of the city. The Rebbe refused the offer, and subsequently it turned out that the Nazis invaded Paris from that very direction where the chateau was located.

The Rebbe and Rebbetzin fled to Vichy and from there they continued on to Nice. Under the circumstances of war, the government had issued an order that to be able to remain in the city one had to show that he had a place of dwelling. Being caught homeless in the street was very dangerous, so the first option for a refugee was to check into a hotel. In

order to register in a hotel, even to just sit on the floor of the lobby, one had to show he had the ability to pay and the only proof accepted was to show the clerk a hundred dollar bill. Understandably, the average person was not in possession of such high currency.

The Rebbe would go out to the street to find Jews without a place to stay, hand them a hundred dollar bill and send them to a hotel to register. The Rebbe would wait for them to come back to return the bill and then the Rebbe would go and seek out more Jews. In those days this meant saving a person's life in every sense of the word.

The Rebbetzin also related that in those days the Rebbe barely ate because it was very hard to come by food that satisfied the Rebbe's standards of kashrus. The managers of the hotel noticed this, and from time to time they would slip the Rebbetzin some extra sugar for the Rebbe. The Rebbetzin explained that during wartime sugar was very scarce because of the sustenance it provided. Nevertheless the management would put away extra sugar for the Rebbe and secretly pass it on to the Rebbetzin.

It happened once when the Rebbe and Rebbetzin were walking in the street together when they suddenly realized that a group of Nazi soldiers were approaching them from the opposite direction. The Rebbetzin urged the Rebbe to quickly enter one of the stores lining the street, so that they not chas veshalom hurt the Rebbe who looked obviously Jewish.

However the Rebbe insisted that he would not be affected by their evil tactics and persisted in walking forward as if nothing was facing him. Needless to say, the soldiers continued on without daring to lay a hand on the Rebbe.



ing Mendel special care even for his personal needs. On one such occasion, the Rebbetzin once told him that she had put money aside to buy him a new coat. She continued and offered to take Mendel to the store to choose one. However, not wanting to trouble the Rebbetzin, Mendel refused. He assured the Rebbetzin that he would go himself and the Rebbetzin should just tell him which coat she wants him to buy.

In a similar story, the Rebbetzin once gave him money to buy a suit and even specified what type of suit he should buy.

Mendel fondly remembers one occasion when the Rebbetzin had prepared watermelon for him. Upon examination, Mendel was astonished when he realized that the Rebbetzin had taken time to remove every seed from the watermelon.

Another time the Rebbetzin asked him if he likes pomegranates and he responded affirmatively. When he arrived the next day he saw that the Rebbetzin had prepared for him a bowl of pomegranate seeds. Apparently she had bought a pomegranate, extracted the seeds, and cleaned them so that not a speck of white was to be found among them.

The Rebbetzin sent a telegram to Mendel on the day of his chassuna. He points out that even though he was someone that the Rebbetzin saw so often and thus he had received wishes of Mazal Tov from the Rebbetzin in person, she still went out of her way to formally send her wishes in writing on the actual day of the chassuna.

Around the time of his wedding, the Rebbetzin returned the wedding return envelope, in which she included a monetary gift. The Rebbetzin said they should spend it on something for the house. With the money Mendel bought an air-conditioner. When he told the Rebbetzin what he had spent it on, she was pleased. She felt that it was money well spent.

ENCOUNTERS WITH THE REBBE

While Mendel was frequently in the Rebbe's home, the thought of encountering the Rebbe in such a personal setting filled him with trepidation. Therefore,

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THE REBBETZIN'S CANDELSTICKS.
CREDITS: LUBAVITCH ARCHIVES

Mendel always tried to leave the house before the Rebbe came back from 770. There were times when the Rebbe would enter the house while he was still there and usually he managed to slip out without being noticed by the Rebbe.

There were exceptions though.

Mendel recounts:

One time, I was in the kitchen eating something the Rebbetzin had offered me. Suddenly I heard the front door open and I froze. To throw it down and run out the back door would not be befitting. On the other hand, I didn't want the Rebbe to see me.

I listened with unease as I realized the Rebbe was carrying a delivery that had been left at the front door instead of the back. The Rebbetzin went out of the kitchen, saw the Rebbe and exclaimed, "You mustn't do it yourself; Notik is here, he can carry it." The Rebbe replied "Notik iz oich ah yid—Notik is also a Jew."

Another encounter which stands out in my mind, took place on the evening before Pesach. The Rebbetzin asked me to go pick up an order from Raskin's and I knew I had to hurry because the Rebbe would soon be back for bedikas chometz. My heart began to sink when I returned, only to see a light flickering in the basement window. I immediately realized that the Rebbe had arrived home and had already begun bedikas chometz.

I quickly calculated that the Rebbe had started the bedika from the basement and would be making his way up to the main floor in a few minutes. I rushed into the house, brought the order into the kitchen, and was about to leave. The Rebbetzin turned to me and suggested, that because the yeshiva kitchens have already closed and I had not yet eaten supper, she would prepare something for me to eat.

I was very nervous because I knew the Rebbe would come upstairs any second to continue bedikas chometz, but I had no choice. There was a tiny room in the back of the house and I hid myself there. Sure enough though, the Rebbe came into the kitchen and walked immediately

into the little room in the back where I stood.

The Rebbe stood in the doorway looking straight at me. I was petrified to say the least and couldn't find a way out of this predicament. The room was only big enough for one person and I couldn't leave to make room for the Rebbe to come in because the Rebbe was in the doorway.

Suddenly, the Rebbe asked, "Yungerman, hust du epes genumen—Did you take anything?" "No," I replied, shaking. The exchange repeated itself a second time and a third. By then I was quite distraught. The Rebbe then asked if something had been lying on the floor nearby. I finally said, "Yes, a little piece of garbage, it's nothing though." The Rebbe said "Ut dos zuch ich—This is what I am looking for."

[Apparently it was a piece of chometz the Rebbe had prepared. Earlier, I had noticed it lying on the floor next to the garbage and thought it was a piece of garbage. So I had put it in my pocket to later take to the large garbage cans outdoors.]

I handed it to the Rebbe and the Rebbe left the kitchen. I glanced out of my "hiding place" and saw the Rebbetzin, with a huge smile say to the Rebbe, "Every time Notik sees you he becomes so terrified."

This reminds me of another story which took place when the Rebbe entered the house while I was there. A while earlier, I had entered the house and saw that the Rebbetzin was hosting guests visiting from abroad. The Rebbetzin offered me to taste from the refreshments left on the table.

Also on the table was an expensive silver wind-up gadget that the guests had brought as a small gift for the Rebbetzin. The Rebbetzin called my name and said I should give the toy a try. I turned the lever as much as I could and it began to play a well-known Jewish song. Being so wound up, it played on and on when suddenly the Rebbe entered the house and walked into the dining room. I began turning colors. The Rebbetzin smiled and



THE REBBE WAVES TO A YOUNG BOY WHILE LEAVING TO 770 FROM THE FRONT DOOR OF THE REBBE'S HOUSE.

said to the Rebbe "Notik has prepared for you a kabolas panim."

PURIM

On Purim the house was always very busy so Mendel made sure to be there, to help at any opportunity. There was a steady flow of people coming to deliver special mishloach manos for the Rebbe and Rebbetzin, as well as constant phone calls from many well-wishers.

Purim was also when the Rebbe would often get a new hat. A delivery of various hats would come to the house, and the Rebbetzin, wanting to save the Rebbe's time, would carefully set them up on the corner knobs of the dining room chairs.

The Rebbe would come in and try on different hats and after choosing one, would sit down and have the seudas purim with the Rebbetzin. The Rebbe was always in a very big rush on Purim so the seudah would be hurried. Immediately

following the seuda, the Rebbe would leave back to 770 where the big Purim Farbrengen would take place.

One time, as the Rebbe was getting ready to leave, the Rebbetzin motioned for Reb Mendel to accompany the Rebbe to the door. Mendel shakily walked to the front door ahead of the Rebbe and readied to open it. When the Rebbe came to the door, he smiled at Mendel and said, "Ah freilichen Purim." The Rebbetzin said to the Rebbe, "Every time Notik sees you he becomes so terrified."

As Mendel opened the door for the Rebbe, a group of girls were standing at the door with a large basket containing mishloach manos. Not realizing that it was the Rebbe standing there, they thrust the basket at the Rebbe. The Rebbe smiled and pointed over his shoulder to Mendel. The girls nearly dropped the basket in shock as the Rebbe walked

swiftly down the stairs and disappeared into the car.

SHEMINI ATZERES 5738

Mendel tells over his recollections from that frightening night:

It was a few hours before Shemini Atzeres. I was talking with the Rebbetzin and was getting ready to make my way to 770 for Yom Tov when the Rebbetzin asked me abruptly, "Which Sefer Torah does my brother in law (the Rashag) use?" I replied that he uses a small one. The Rebbetzin quickly asked "Un mein mahn—and the Rebbe?" I said that the Rebbe also uses a small Sefer Torah. "Du bist zicher—Are you sure?" asked the Rebbetzin.

I assured the Rebbetzin that I had been in 770 for many years and the Rebbe always took the small Sefer Torah. The Rebbetzin replied: "Tell mazkirus to make sure that only the small one should be used."

The events that followed are well known. That night during Hakafof the Rebbe suffered a heart attack.

On Rosh Chodesh Kislev, close to six weeks after the heart attack, rumors be-

gan to circulate that the Rebbe might go home that night for the first time since Shemini Atzeres. Although no one was completely certain the rumors were true, a crowd of over 300 Chassidim gathered in front of 770. It was a very cold night, but the excitement and desire of Chassidim to see the Rebbe was at fever pitch.

The Rebbetzin was watching the spectacle from the Frierdiker Rebbe's yechidus room on the second floor and the lights were off so that she couldn't be seen. I and another yurgerman were zoche to be there with the Rebbetzin. Tensions between those involved in the Rebbe's care were running high because the Rebbe going home meant that for the first time the Rebbe would be leaving the constant care of doctors.

It was close to nine o'clock. The crowd was singing almost in a murmur, waiting.

Suddenly, the Rebbe appeared in the doorway of 770 and an electric enthusiasm surged through the crowd. A joyous niggun burst forth like a mighty roar as people jumped and craned their necks to catch just one glimpse of the Rebbe.

From upstairs, where the Rebbetzin

stood, the love Chassidim expressed at that moment was quite palpable. Because the Rebbetzin was not involved in the day-to-day happenings in 770, this was a rare moment for her to witness the boundless love of Chassidim to the Rebbe.

I burst into tears and out of the corner of my eye I glanced at the Rebbetzin. Although it was dark in the room, it seemed to me that the Rebbetzin had tears in her eyes too. Emotionally, she exclaimed: "Ahzelche mala-dyetz'n!" (Roughly translated: What a great group!)

The Rebbetzin gazed on in amazement and repeated this a few times, her face glowing with pride.

We watched as the Rebbe walked down the steps and into the car. After the Rebbe had left and the Rebbetzin herself was getting ready to leave, I asked if I should come to the house later in case anything was needed.

The Rebbetzin declined, saying that I should go rest and that everything would be okay. The Rebbetzin assured me she

געלט האט ליב א חשבון

Mendel Notik relates:

One of my jobs was to go to the various stores in Crown Heights to pay off the Rebbetzin's accounts. When I would come to the house the cash would be laid out on the table together with the invoices, ready for me. Before I would take the money, the Rebbetzin would always insist that I count the money again.

The Rebbetzin said, "In my father's (the Frierdiker Rebbe's) home I was taught that 'Gelt hut lib ah cheshbon, un mit yenem's gelt, darf men zich zeier hitten—Money loves careful accounting and with someone else's money, one must be extra careful.'"

THESE NOTEBOOKS - PUBLICIZED HERE FOR THE FIRST TIME - CONTAIN THE REBBETZIN'S PERSONAL NOTES REGARDING VARIOUS DAY-TO-DAY AFFAIRS.



would call later from the house to say that everything is fine with the Rebbe.

After Simchas Torah, 5738, the Rebbe stopped walking to and from 770 and so on Shabbos the Rebbe and Rebbetzin would stay in 770. This continued until the month of Nissan, upon which the Rebbe resumed his practice of walking back home on Shabbos.

Seudas Shabbos was eaten in the Rebbe's room and I had the zechus of serving. I would hand the plates to the Rebbetzin by the door of the room and then wait nearby in Gan Eden Hatachton until I could take back the plates. Once, while

ing a few words with the doctor, I notified the Rebbetzin that Dr. Weiss was on the phone. After the Rebbetzin finished the conversation, she turned to me and said, "If I would have known it was Dr. Weiss I would have come to the phone immediately so as not to make him wait, but I thought it was Sholom Gansburg."

I replied that I always spoke to Sholom in yiddish (which would make it obvious that I was not talking to him, since I was talking in English). The Rebbetzin replied: "In my father's (the Frieddiker Rebbe's) home I was taught how one can be present and yet not hear."

envelope and upon entering 770, had handed it to a mazkir indicating that he had finished checking it over and it could be published.

Now, as mentioned before the first question that Doctor Weiss always asked was if, and how long the Rebbe had slept the night before. Today the Rebbetzin had answered "No, not at all." Apparently the Rebbe had been up the entire night to be magiah the sicha!

ABSOLUTE DEDICATION

The Rebbetzin would wait every day for Rebbe to come from 770. This included nights when the Rebbe received peo-

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THE TELEGRAM THE REBBETZIN SENT REB MENDEL ON HIS WEDDING DAY.

waiting, I decided to peel two tangerines and set the pieces on a plate in a circle, as I had seen done before and present it as dessert. One plate would be for the Rebbe and one for the Rebbetzin.

I set it up and then waited with the plates in Gan Eden Hatachton.

Soon I heard the Rebbetzin's footsteps coming to the door. The door opened and the Rebbetzin handed me the empty plates. I then showed the Rebbetzin the two plates with the dessert. The Rebbetzin firmly said that one plate would be enough for her and the Rebbe, and insisted that I eat the other.

Following Shemini Atzeres of 5738, Dr. Ira Weiss called the Rebbetzin daily to inquire after the Rebbe's health. Once, I answered the phone and after exchanging

Dr. Weiss' calls were standard and he would always ask the same questions regarding the Rebbe's wellbeing. The first question was always about how long the Rebbe had slept.

On occasion when Dr. Weiss called, the Rebbetzin answered the phone. Once, I heard the Rebbetzin answering his standard questions "No, no, not at all," a number of times and immediately understood:

The night before the Rebbe left 770 for his home holding a manila envelope containing the Likuttei Sichos that was to be published that week, and this was the only thing the Rebbe took with him home that evening. This morning the Rebbe had left for 770 holding the same

ple for yechidus and when the Rebbe farbrenged. The Rebbetzin also never began her day until the Rebbe had left for 770.

On the days that the Rebbe went to the Ohel, the Rebbetzin would rarely leave the house. If she did leave, she would come back early in order to be near the phone, waiting to hear of news that the Rebbe had returned. The Rebbetzin would sit near the phone waiting for that call and if someone would call in the interim she would apologize quickly, saying that she could not talk since she was waiting to hear from the Rebbe, and that she would call him or her back later.

In mazkirus, Rabbi Klein would be



An Unbroken Chain!

בין פעולות' האחרונות (של הנפטרת) בחיים חיותה בעלמא דין, שנודעו ונתפרסמו באופן גלוי לעיני כל, גם ל"עמי הארץ" - המענה שלה אודות אבי, כ"ק מו"ח אדמו"ר נשיא דורנו" "אבי, הרי, הוא בעצמו, יחד עם ספריו, וכל עניניו, שייך לחסידים".

במענה זה ביטאה הנפטרת, והכריזה באופן גלוי לכל, שנשיאותו של נשיא דורנו - ממלא מקומם של רבותינו נשיאנו, עד לכ"ק אדמו"ר הזקן, מיסד תורת חסידות חב"ד, והבעש"ט, מייסד תורת החסידות הכללית - הו"ע נצחי (שלא שייך בו הפסק, ח"ו) עד ביאת גואל צדק...

...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 ונשיאי' לדורותיהם עד ביאת גואל צדק, באופן גלוי לעין כל, גם ל"עמי הארץ".

(משיחת מוצש"ק תרומה ב' אדר תשמ"ח)

Matriarch of Chassidus

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 ("יתפרנסו") בתורת חסידות חב"ד, ובאופן ד"פוצו 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 והשלמות ("קדושה לא זזה ממקומה"), ופעלים פעולתם כו'.

(משיחת ר"ח כסלו תשמ"ט)

sitting with phone in hand waiting to notify the Rebbetzin of the Rebbe's return. The first six digits of the phone number would already be dialed and the second the Rebbe's car arrived he would dial the last digit. Only after the Rebbetzin heard that the Rebbe had returned safely to 770 would she breathe a sigh of relief and leave her post.

NACHAS FROM THE SHLUCHIM

The Rebbetzin would often speak about the Shluchim with great pride. If a new couple had recently gone out on Shlichus, the Rebbetzin knew and spoke

about it. The Rebbetzin would especially speak with wonder about the day to day dedication and mesiras nefesh of the Shluchim. They had left the warmth and comfort of a yiddishe environment and had travelled to far off places where kosher meat and cholov yisrael was not attainable. Today it is well known that from the first horaos immediately following the Histalkus on Chof Beis Shvat was that the Shluchim be notified.

May we be zoche to live up to the ways the Rebbe and Rebbetzin expect from us, as ultimate Zarom Bachaim. ■