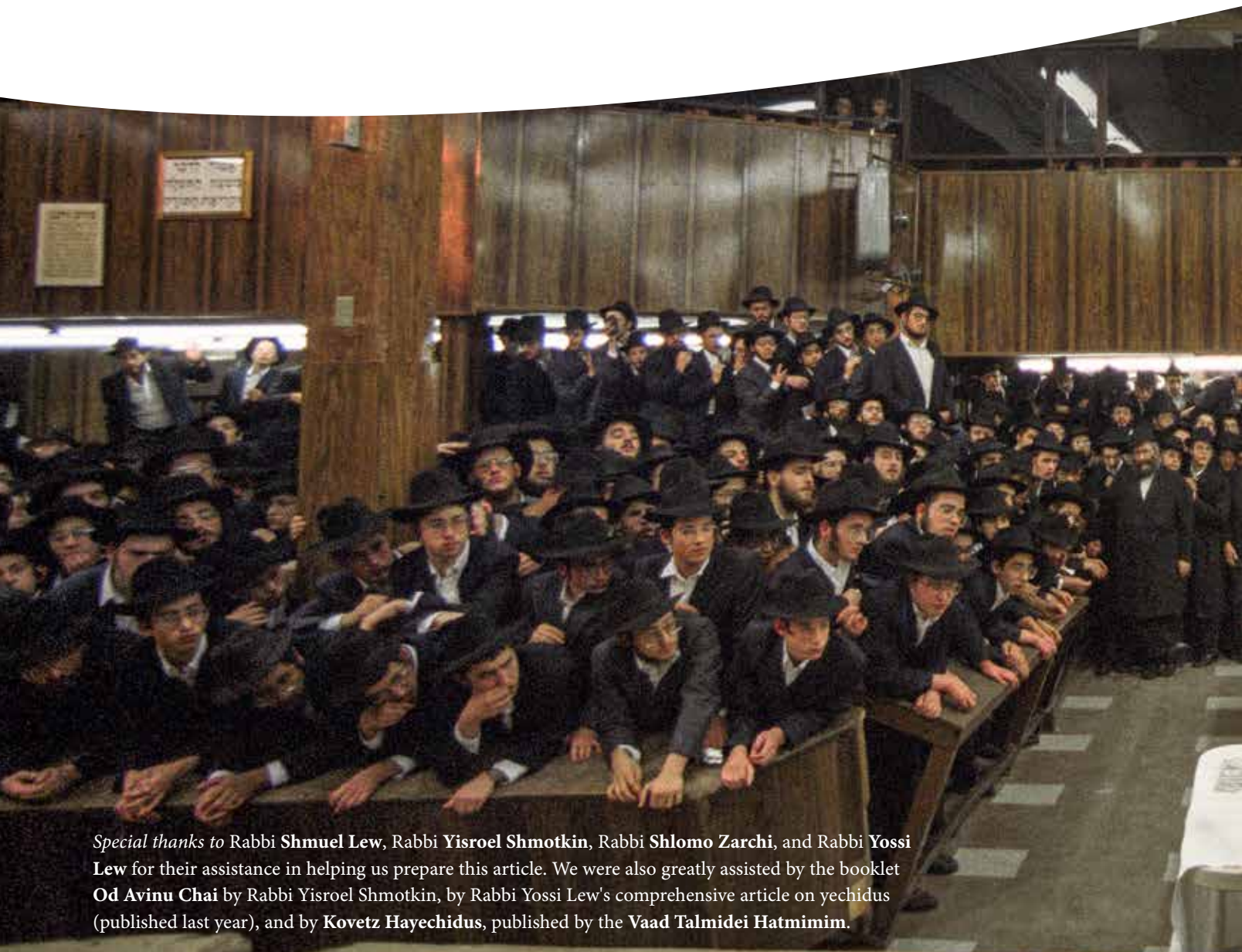


לע"נ

התמים יוסף בן יבלח"ט הרה"ת ר' נחמן בער שלי
נדפס ע"י משפחתו

Yechidus

THE ULTIMATE BOND



*Special thanks to Rabbi Shmuel Lew, Rabbi Yisroel Shmotkin, Rabbi Shlomo Zarchi, and Rabbi Yossi Lew for their assistance in helping us prepare this article. We were also greatly assisted by the booklet **Od Avinu Chai** by Rabbi Yisroel Shmotkin, by Rabbi Yossi Lew's comprehensive article on yechidus (published last year), and by **Kovetz Hayechidus**, published by the **Vaad Talmidei Hatmimim**.*

YECHIDUS. THE MOST INTENSE TIME IN THE LIFE OF A CHOSSID. MOMENTS THAT DEFINE A CHOSSID'S ENTIRE LIFE. MUCH MORE THAN JUST HANDING THE REBBE A PAN AND RECEIVING A BROCHA, YECHIDUS IS AN EXPERIENCE THAT DEFIES DESCRIPTION. THE FEELING OF YECHIDUS IS SEARED INTO THE MINDS AND HEARTS OF EVERY CHOSSID.

“When one *yechida* speaks with the *yechida* of the other”—that is one way the Rebbe describes *yechidus*. It is the deepest connection possible with the Rebbe, at the deepest level of the *neshama*. “We are speaking about *tzadikim* who are in the level of *אנכי עומד בין ה' וביניכם*,” the Rebbe says in a *sicha*¹. A “*memuzta hamichaber*”. When going into *yechidus*, one receives the answer that Hashem places in the *neshama* of the *tzadik*. As the [Friediker] Rebbe once said, the answer in *yechidus* comes from the *yechida shebinesh*, which is why it is called *yechidus*, because the answer comes from the *yechida*.”

Far from it being a simple meeting between Rebbe and chossid, the Rebbe would place his entire essence into *yechidus*, and into the *neshama* of each chossid that came into *yechidus*. The Friediker Rebbe explained in a letter, quoted in Hayom Yom,

that *yechidus* includes three parts, (1) gaining clarity about the situation of the person, (2) establishing his type of *avoda*, and (3) *hiskashrus* with total devotion.

Yechidus was a deep *avoda*, which required immense efforts on the Rebbe's part. In the summer before the *histalkus*, the Friediker Rebbe remarked to the Rebbe that *yechidus* “takes away from my health, though it's not noticeable.”

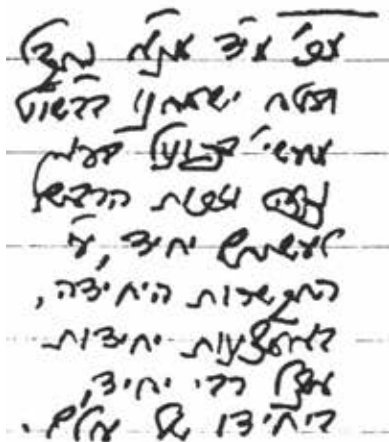
A *yechidus* was never to be forgotten; many chassidim would live their entire lives with just one word of *yechidus*. Someone once came to the Rebbe during dollars and said that he was the last person to enter *yechidus* by the Friediker Rebbe. The Rebbe responded, “Hashem should help that you will remember it forever. And the main thing is that it should be expressed in action; *המעשה הוא העיקר*.” Then the Rebbe gave him another dollar, “For your memory.”

Chassidim and *bochurim* would spend much time and great effort preparing themselves for *yechidus*. Rabbi Sholom Feldman said that when the Rebbe visited Paris before the *nesius*, he spoke about the amazing phenomenon, that the [Friediker] Rebbe—notwithstanding his unimaginable greatness—lowers himself and is *mashpia* upon each person who comes in for *yechidus*. The Rebbe added that this is all on the Rebbe's end; but it is incumbent on the chossid to prepare himself with deep, intense *hachanos* before going in for *yechidus*. “*אריינגיין צום רבי'ן*!—*ווי א קעלב קען מען דאך פארט ניט*—Going to the Rebbe *completely* like a calf, that can't be done!”



PHOTO: JEM/THE LIVING ARCHIVE / 146997 / 25 TISHREI, 5750

A fascinating postscript written by the Rebbe to a number of Chassidim in 5709, still during the nesius of the Frierdiker Rebbe, explaining the nature of *yechidus* and what it accomplishes:



מכתבו מ"ד מנ"א נתקבל ובטח ישמחנו
בבשו"ט מעשי' בפועל, בענין נפנה וזכות
הרבים, לעשותם יחיד, ע"י התקשרות
היחידה, באמצעות יחידות אצל רבי יחיד,
ביחידו של עולם

A Deep Avoda

When chassidim came to the Rebbe with their spiritual ailments and the Rebbe helped them, it came at great cost. Once, a youngerman went in to the Mitteler Rebbe for *yechidus* and asked for a *tikkun* on a certain issue. The Rebbe pulled up his sleeve and showed him his arm, and said, “You see how my skin has shriveled on my arm? This is all from your *cha'n*.”²

If an outsider would watch as the Rebbe took *yechidus*, he would probably not be able to imagine how much effort it was really taking. How much effort *does* it take to talk to people, albeit about the loftiest of subjects? In reality though, the energy the Rabbeim invested in *yechidus* is unimaginable.

The Rebbe Maharash once asked his assistant—an hour after he had started taking *yechidus*—to bring him a clean undershirt, since the one he was wearing was soaked with sweat.

The assistant was surprised. He knew that the Rebbe Maharash had begun *yechidus* with a clean undershirt, so why would he need a new one only an hour later?! Later on, he mentioned this surprising phenomenon to one of the chassidim.

When it got back to the Rebbe Maharash that his assistant was revealing personal matters to other people, he immediately fired him (though adding that he would continue paying his salary in full).

The Rebbe Maharash then said, “What don’t you understand? When a Yid comes into *yechidus*, I have to ‘dress’ myself in his ‘clothing’ in order to understand his problems. Then, in order to give him a *bracha*, I have to change back in to my own ‘clothing,’ as a Rebbe. When thirty people come into *yechidus*, I get dressed and undressed sixty times! Is that not a good reason to sweat?”

Far from a casual conversation, *yechidus* was a spiritual toil that took the deepest type of energy; because when the Rabbeim spoke to people in *yechidus*, it was with the very essence of their being. As the Rebbe explained: “Every time the Rebbe answers in *yechidus*—whether it was in *ruchniyus* or *gashmiyus*—his words come from the depth of his *neschama*. And through hearing the Rebbe’s words, the person is connected to the *pnimiyus* of the Rebbe’s *neschama*.”

Furthermore, when the Rebbe gives a *tikkun* or advice in *yechidus*, the Rebbe is not just prescribing a spiritual medication; rather, he is reaching deep into himself to help the person.

One time, in the middle of a packed day of *yechidus* with hundreds of people waiting to see him, the Mitteler Rebbe suddenly said that the door should be shut, and he stopped receiving *yechidus*. A few of the great chassidim listening behind the door of the Rebbe’s room, heard the Rebbe saying Tehillim while sobbing profusely. Several of them fainted on the spot. What was going on? What could have occurred in the middle of a simple weekday could have caused the Rebbe such distress?

A few days later, Reb Pinchas Shklover (Reizes)—one of the respected chassidim in the times of the Alter Rebbe, and an elder chossid in the times of the Mitteler Rebbe—asked the Rebbe what had happened.

The Rebbe became very serious for a moment. Then he answered: when a chossid comes into the Rebbe and reveals his personal issues, the Rebbe must find in himself that same issue, even on the minutest level, in order to help him. It is impossible to help a chossid with his problem until the Rebbe fixes the same issue in himself.

That day, the Mitteler Rebbe continued, someone came to *yechidus*, and upon hearing his words, I was shocked. His issue was so terrible that I couldn’t find it in myself even on the smallest level.

Then I realized that maybe I did indeed have this problem, but on a deeper level, in the depth of ‘*ra*,’ which is at the deepest level of a person. This thought shook me to the deepest essence of my being.

Kodesh Hakodoshim

The Rabbeim clearly didn’t take *yechidus* lightly and the Rabbeim’s *avoda* in *yechidus* is one we can hardly begin to comprehend. Chassidim, too always viewed *yechidus* with unique veneration, as is evident from the following story, from the writings of the Frierdiker Rebbe:

The chossid Reb Avorhom Dovber from Bobroisk related how his father brought him to Lubavitch as a child. In rich detail, he describes the trip itself, the happiness of chassidim along the way, and their eventual arrival in Lubavitch.

He also relates how his father explained *yechidus* to him as a child, and from this we can see the attitude that chassidim had towards it, and the utter reverence with which it was approached. His father explained that from the day that the *Bais Hamikdash* was destroyed, Lubavitch is our Yerushalayim. The *shul* in Lubavitch is our *Bais Hamikdash*; the Rebbe’s room

YOU ARE CONNECTING WITH THE REBBE ON THE DEEPEST POSSIBLE LEVEL. THEREFORE, YOU HAVE TO ENSURE THAT NOTHING SEPARATES YOU FROM THE REBBE, AND YOU HAVE TO REVEAL EVERYTHING ABOUT YOURSELF TO THE REBBE

is our *Kodesh Hakodoshim*; and the Rebbe is the *aron*, with the *luchos* of *Toras Hashem*.

“The seriousness of my father’s face when he spoke to me,” Reb Avrohom Dovber says, “made a powerful impression on me. I thought, ‘Me and my father were just now in the *Kodesh Hakodoshim*, and right now we are in the *Bais Hamikdash*. How powerful this is!’

“As my mind is still churning with these thoughts about the *Bais Hamikdash* and *Kodesh Hakodoshim*, I hear the voice of my father speaking to me. ‘Do you know, my son, that when Moshe Rabbeinu went into the *Kodesh Hakodoshim*, he heard the voice of Hashem speaking to him from the *aron*, between the *kruvim*?’

“‘Yes,’ I answered.

“My father said, ‘The words that the Rebbe tells the chassidim that come into his room are the words of Hashem; and just like the *kohen gadol* would enter the *Kodesh Hakodoshim* alone, so too every

person that enters the Rebbe’s room goes in alone, and that is why it is called ‘*yechidus*.’”³

Avoda of Yechidus

But what does *yechidus* mean on a practical level? What is the *avoda* for a chossid? We asked a few *mashpi'im* for their thoughts on the matter.

Rabbi Shlomo Zarchi explains: “As *bochurim*, we would constantly ask our *mashpia*, Reb Yoel Kahan, this very question—‘What is Yechidus?’—but he always skirted around the issue and never gave us a straight answer. One time we finally caught him in a good moment, and when we asked him our usual question he quoted to us a *vort* from the Frierdiker Rebbe.

“The Frierdiker Rebbe writes in a fascinating letter to the Rebbe that *yechidus* is, “הודע לצדיק—let yourself be known to the *tzaddik*.” *Tzadik* means זכאי—clear. Make yourself clear to the *tzadik*, and reveal to him all your

inyonim; all the flaws and wounds of your soul.”⁴

“Why is this so important? *Yechidus* is when your *yechida* connects with the *yechida* of the Rebbe. You are connecting with the Rebbe on the deepest possible level. Therefore, you have to ensure that nothing separates you from the Rebbe, and you have to reveal everything about yourself to the Rebbe. The point in doing this is not necessarily in order to ask for a *tikkun*; the point is, rather, that you should completely bare your soul to the Rebbe.

“Now, this doesn’t mean that you have to go into the sordid details of every wrong thing you did in your life... You don’t have to say everything מיטן גראבן פינגער. But you should hide nothing from the Rebbe.”

Rabbi Yisroel Shmotkin told us:

“Yechidus, like its name, is when the Chossid becomes *yochid*; one, bond with the Rebbe.

“On the Chossid’s part, it is the Chossid’s total opening or disclosure of himself, so that nothing stands between him and the Rebbe.

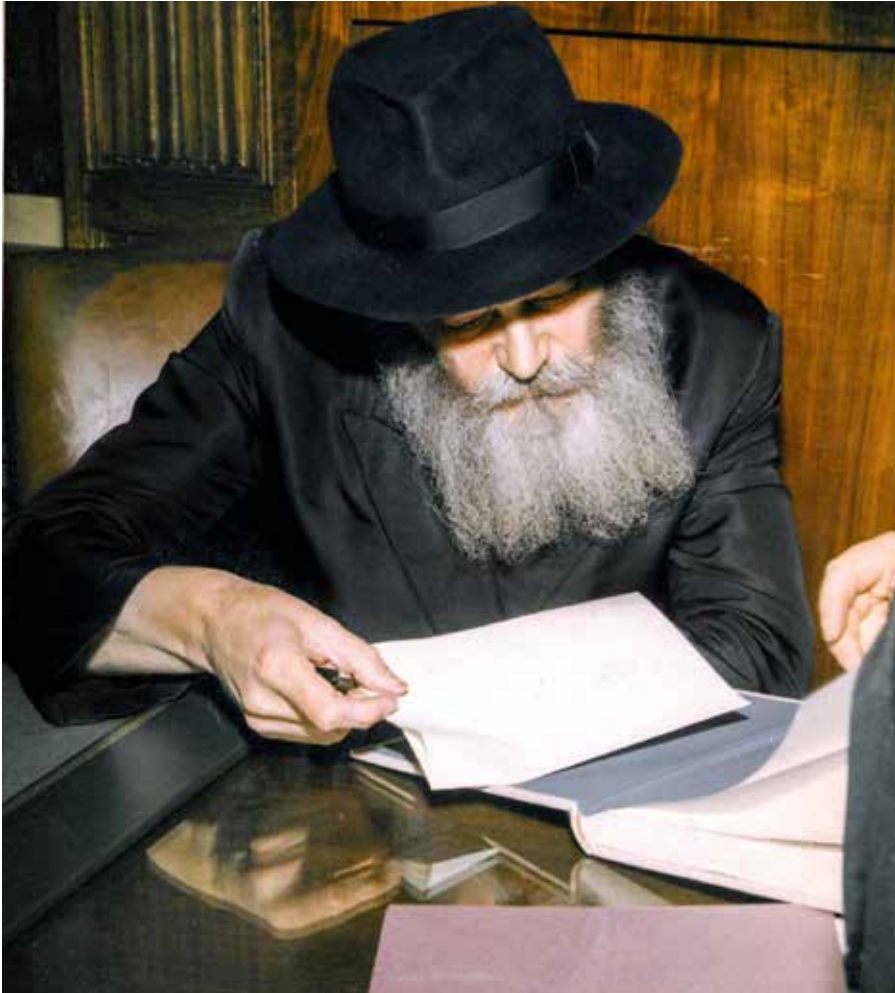
However, needless to say, once the chossid has done his part – trying on his own to be the best he can, and with the appropriate preparation is now seeking the Rebbe’s help – the Rebbe’s *hashpa’a* is the most important thing. Whether it is advice in *avodas Hashem* or the *brochos* and *kochos* to overcome the chossid’s challenges and limitations and to bring the advice into actuality.

“When going to the Rebbe, one is not just asking for advice. He asks for the Rebbe to lift him up; out of his current situation. To bring you to where you could not have reached on your own. The Rebbe pulls you out and gives you *kochos* that are completely beyond yourself.

“With this perspective, we may explain a perplexing issue. The Rebbe said that *yechidus kholis* is the same as – and more than – a one-on one private *yechidus*. Furthermore, the Rebbe said that, “Every



RABBI YAAKOV ALTER OF GER IN YECHIDUS IN GAN EDEN HATACHTON.



farbrengens is like yechidus - for those who wish.” (See ksav yad kodesh towards the end of the article).

“On a simple level, this is hard to relate to; how can you compare going in to the Rebbe privately for yechidus to being present by a *yechidus klolis* or a farbrengen?!

“But, in truth, ultimately yechidus is not about being in the same room with the Rebbe. Rather, it’s about the Rebbe giving you the *koach*. Whenever the Rebbe is *mashpia* these *koachs* - that is yechidus; whether in a private yechidus, during a *yechidus klolis*, or at a farbrengen.

Here as well, your *hashpaà* will be dependent on the way you prepare yourself. For instance, when the Rebbe gave out dollars, if one passed by with the proper *hachona*, and with the knowledge that he is now in the presence of the

heiliker Rebbe, who sees each person through and through, etc., the Rebbe’s response and *brocha*, and the impact will be far greater than if you just went through the motions and received the dollar.

True, the Rebbe can give the same *hashpaà* on his own, in his own way, without the receiver doing the necessary preparations, as he has done to all those who don’t know anything about preparations, etc. To them, the Rebbe is *mashpia b’chesed elyon*. But a chossid should know better. When seeking “yechidus” a preparation is needed. Perhaps this is included in, or the meaning of, the Rebbe’s statement the farbrengens are a yechidus “for those who want it.”

The aforementioned is true today too. When going to the Rebbe, one must

prepare himself properly (a subject that deserves an article entirely for itself). When one is *zoche*, he gets the response that can lift him up in all matters, physically, materially, and spiritually.

Vi Migeit Arain

Even though *yechidus* is dependent on the Rebbe, it is known by chassidim that “*vi migeit arain azoi entfert men.*” The Rebbe’s answer to you depends on how you go in; the way you prepare yourself for your *yechidus*. This is why chassidim throughout the generations put such an emphasis on this preparation.

If you go in after preparation, like a *mentch*, it will be obvious in the way the Rebbe answers you. And by the same token, if you go in casually without thinking about it, the same will apply. In several *sichos* the Rebbe explains that during *yechidus* a person must completely nullify himself before the Rebbe; and if not, it is in complete contradiction to the entire concept of *yechidus*. It is therefore crucial that a person goes in with the right mindset, following proper preparation.

Rabbi Shmuel Lew relates:

A little while after Gimmel Tamuz, a Litvisher Yid I met, who I knew from the 5720s, told me how he had seen the Rebbe’s *ruach hakodesh* with his very eyes. As a *bochur*, he would go to all types of different Rebbes and *gedolai Yisroel*, and he would also go into *yechidus* to the Rebbe once a year.

“My philosophy was,” he said, “to behave according to the *minhag* of the place I was visiting. When I came to the Rebbe, I asked the *bochurim* how to conduct myself in *yechidus*, and they instructed me on how a chassid goes into *yechidus*: not to sit; not to shake the Rebbe’s hand; and to give the Rebbe a *tzetel* without saying a word.

“That’s how I went into *yechidus*. Like a chossid. And that was how the Rebbe treated me. The Rebbe would answer the *pan*, give me a *bracha*, and that was it. The Rebbe treated me like a chossid.

“One year, I thought to myself, ‘Why should I have the disadvantages of being a Lubavitcher if I don’t have the advantages of a Lubavitcher?! When I go to other *gedolai Yisroel*, I have a conversation with them. But with the Rebbe I can’t talk unless he speaks to me, and I never have a chance to have a discussion.’ So I decided that this time I will act like a regular Jew, talking more freely and having more of a conversation.

“I came into *yechidus*, and as I was walking into the room, the Rebbe stretched out his hand and greeted me with a hearty ‘*Sholom aleichem Reb ___!*’ and invited me to be seated.

“This had never happened to me before! The Rebbe had always treated me as a chossid. Yet this time, before I even had a chance to give my *pan*, the Rebbe treated me like everyone else. The Rebbe knew my thoughts.”

This person was amazed by the Rebbe’s

ruach hakodesh. But perhaps there is a deeper lesson here: the Rebbe treats you how you want to be dealt with. If you come in as a chossid the Rebbe deals with you as a chossid. If you come in as an *olomisher*, the Rebbe will deal with you as an *olomisher*.

Yechidus is an *avoda* with unbelievable depth, and the Rebbe wanted it to be treated as such.

“The Rebbe wanted,” Rabbi Zarchi says, “that *yechidus* should be taken seriously. That it should be used out for the right things. Some people would just ask the Rebbe for technical things: where to go for yeshiva next year, what to do in business, and so on. The Rebbe wanted people to really use it for their *avodas Hashem*. Once, a *bochur* wrote to the Rebbe saying, that although his birthday was coming up, and he was scheduled to have a *yechidus*, he hadn’t finished all the *horaos* the Rebbe had given him in his last *yechidus*. He was therefore asking the

Rebbe if he should postpone the *yechidus*. The Rebbe answered that he was right, and the *bochur* only went in a half a year later.”

Seder Hayechidus

Now that we have some understanding about the meaning and history of *yechidus*, let us turn to the more practical dimension. How did *yechidus* work?

A few months before your *yechidus*, you would contact *mazkirus*, and they would give you a date and an approximate time. (Due to the tremendous amount of people wishing to have a *yechidus* with the Rebbe, slots were booked months in advance.)

Rabbi Hodakov was in charge of *yechidus*. He would draw up a list of everyone entering *yechidus*, and right before *yechidus*, he would bring it to the Rebbe. Once it went in to the Rebbe, the list was final. Rabbi Binyomin Klein relates that a woman once arrived after the list was already submitted to the Rebbe, and Rabbi Hodakov told her that it was impossible for her to go in that night once the list was checked by the Rebbe.

The practical responsibilities of *yechidus*—telling people their place in line, and so forth—were usually the job of Rabbi Groner.

The Rebbe would begin taking *yechidus* at 8:00 p.m. In the winter months when the nights were long, the Rebbe would *daven maariv* after *yechidus*. During the summer, there would sometimes be a break at 9:30 for *maariv*.

“I CAME INTO YECHIDUS, AND AS I WAS WALKING INTO THE ROOM, THE REBBE STRETCHED OUT HIS HAND AND GREETED ME WITH A HEARTY ‘SHOLOM ALEICHEM REB ___!’ AND INVITED ME TO BE SEATED...”

Bittul to the Rebbe

In a letter, the Rebbe explains the importance of preparation for *yechidus*, giving several reasons for this:

- 1) One of the main points of *yechidus* (as the Friediker Rebbe explains it) is to give oneself over with total *hiskashrus* to the Rebbe. This takes intense preparation; it is not something that happens overnight.
- 2) A person must prepare himself to be a worthy vessel to receive the Rebbe’s *hashpaah*. The Rebbe gives tremendous *kochos* during *yechidus*, and it is critical that a person make a vessel to receive these *kochos*.
- 3) Preparation is important because the higher the level a person reaches on his own, the higher the level of *hashpaah* he can receive from the Rebbe. Now, one could explain that a person receives *hashpaah* based on his level in *avodas Hashem*, but the Rebbe gives the same *hashpaah* regardless of what the person does. Nevertheless, the Rebbe adds—in parentheses—that it seems, that the Rebbe also gives *hashpaah* according to a person’s level in *avodas Hashem*.

(Here the Rebbe delves into a fascinating side note. It seems, the Rebbe writes, that only in rare cases people were given *hashpaah* that was completely beyond their level. Usually, the *hashpaah* in *yechidus* is beyond—“*shelo b’rech*”—to the person himself, but not entirely beyond his level.)

The Rebbe ends off the letter saying, “How difficult it is for a *baal sechel* (a wise person) to completely give himself over [to the Rebbe], for logic cannot explain *mesiras nefesh* for so-and-so [the Rebbe]’s *horaos*! How difficult it is for a strong-willed person to utterly nullify his will before the Rebbe’s! Therefore, the greater a person is, the tougher his preparation will be.



A TYPICAL SCENE IN THE MAZKIRUS OFFICE. THE LEDGE THAT THE BOCHURIM ARE LEANING ON WAS BUILT AT THE REBBE'S DIRECTIVE TO GIVE PEOPLE A SPACE TO WRITE THEIR TZETEL'ACH.



CHASSIDIM AWAIT THEIR TURN FOR YECHIDUS IN GAN EDEN HATACHTON.

Since bochurim always fasted on the day of *yechidus*, the Rebbe instructed the *mazkirim* that they should go in first. After the *bochurim* went *anash* and then guests. People who typically had long *yechidusen*—usually *askonim* and public officials—were ordinarily left for last, so as not to keep everyone else waiting.

When someone stayed in the Rebbe's room longer than expected, Rabbi Groner would open the door to signal that time was up.

Yechidus would last for many hours, sometimes until 10:00 a.m.! If it would be

very late on a Sunday night—i.e Monday morning—the Rebbe would stay in 770 to hear *krias hatorah*. A small *minyán* was arranged in the upstairs *zal*, and Rabbi Krinsky would be the *baal koreh*.

After *yechidus* ended, Rabbi Hodakov would go home with the Rebbe.

Hachanos

The *hachanos* for the *yechidus* started days and weeks beforehand. You would begin concentrating a bit more on *davening*; learning more Chassidus; and giving extra *tzedaka*. As the time of the

yechidus came closer and going in to the Rebbe became more of a reality, your preparations would intensify.

The day of the *yechidus* itself, you would fast and go to *mikva*. Most of your time would be spent reciting Tehillim, learning a *maamar* of the Rebbe, and writing your *pan*.

Writing your *pan* was an *avoda* for itself, because you had to keep a delicate balance. On one hand, you wanted to include all the important information; but on the other hand, you tried keeping it as brief as possible so as not to waste the Rebbe's time.

Additionally, you tried to express yourself as clearly as possible, so you would continuously tweak the wording, adding a word here, taking out a word there. Also, many Chassidim would only give in a *pan* that was free of mistakes, so they would copy their *pan* over and over again until they got it right. Therefore, writing the *pan* often took up a large portion of the day.

A *bochur* also needed a sealed letter from the *hanhala*, detailing his progress in learning *nigleh* and Chassidus. A *bochur* could not go into *yechidus* without this envelope.

The *mazkir* would give you a three hour slot as the time of your *yechidus*, and you would have to arrive about an hour prior. When you got to 770, you would approach the *mazkir* who was in charge of *yechidus*, and he would put a check by your name on the list of people going in that night.

Bochurim stayed in 770 throughout the night of *yechidus*, so upstairs of 770 was full with people. You could usually find a spot in the *zal* or the *cheder sheini* to say Tehilim or review your *pan*.

“In 770 on the night of *yechidus*,” Rabbi Shmuel Lew related, “you would see a whole cross-section of Jewish life waiting to see the Rebbe: Chassidim, *misnagdim*, *roshei reshivos*, *askonim*, hippies, Israeli diplomats. Everyone was there to see the Rebbe.”

Some *hanhagos* for *yechidus* were passed down based on what the Rebbe told a group of *bochurim* who went into *yechidus* with the Frierdiker Rebbe. One of these *bochurim*, Reb Sholom Morozov asked the Rebbe:

1} Should they make the *bracha* ליריאו מחמתו ליריאו (as *halacha* mandates when seeing חכמי ישראל)? The Rebbe said that a Rebbe is higher than that, and instead, they should make the *bracha Shehecheyanu*. The Rebbe added that they should say it with a loud voice so the [Frierdiker] Rebbe can hear and answer *Amen*.

2} Should they wear a *gartel*? The Rebbe answered: “In my opinion, you should wear a *gartel*, but there is no reason for it to be over the clothing in an obvious way. It can be worn under the jacket.”

3} Should they go in before or after *maariv*? [On one hand, since the Rebbe sees everything that a person has done his entire life, it makes sense to go in after fulfilling a mitzvah; on the other hand, they would be completely preoccupied and confused before the *yechidus* and it would be difficult to concentrate on davening.]

The Rebbe answered that ideally they should go in after davening, but if they will be so preoccupied that they wouldn't be able to daven with *kavanah*, then they should daven afterwards.

The Rebbe also told Rabbi Dovid Raskin to ask the Frierdiker Rebbe for a *bracha* in *hiskashrus*. Rabbi Dovid Raskin would often farbreng that *bochurim* should ask for a *bracha* for *hiskashrus*, as the Rebbe instructed him.

Before going into *yechidus*, you would put on a *gartel* (see sidebar). Most people would don Shabbos clothes, and some wore all new clothes for the occasion. Some would also empty their pockets before going in.

As the time of your *yechidus* drew closer, you would stand in the entranceway outside of *gan eden hatachton*. Every once in a while, the *mazkir* would call the next few people into *gan eden hatachton*. Finally, it was your turn to enter *gan eden hatachton*.

There was a little bench inside for older people to sit, but most people would not sit at this point.

Right before it was your turn to go in, you would stand in a little line in *gan eden hatachton* leading to the Rebbe's room. “You cannot imagine,” says Rabbi Lew, “the way your heart would pound at that moment.”

Then the person before you walked out backwards from the Rebbe's room. It was

your turn now. You would knock on the door, and enter the Rebbe's presence.

The Yechidus Room

There were always two chairs facing the Rebbe's desk, used by regular people coming into *yechidus*, but Chassidim would never sit during *yechidus*.

On the left-hand side were several tables piled with *seforim*, usually covered with a cloth.

During *yechidus*, the window shade would be rolled up, so just by looking at the Rebbe's room from outside of 770 you could see if *yechidus* was happening.

In Yechidus

You would go up to the Rebbe's desk and hand your *pan* to the Rebbe. Many people said *Shehecheyanu* at this point (see sidebar). You would never say a word to the Rebbe unless the Rebbe asked you a question.

[In 5710, one of the *bochurim* put his *pan* on the table, and the Rebbe told him that “It's better to give a *pan* in the hand.”]

The Rebbe did not wear a visible *gartel* during *yechidus*.

The Rebbe would take your *pan* and begin reading it. While reading the *pan*, the Rebbe would hold it in between his thumb and fingers, and scroll down the page, in a way that only a few lines were visible at a time. With *bochurim*,

the Rebbe would open the envelope containing the letter from *hanhala*.

[Rabbi Shlomo Zarchi relates: “Chassidim say that the Frierdiker Rebbe said, ‘My grandfather [the Rebbe Maharash] would answer the *pan* as he was reading it. My father [the Rebbe Rashab] would read the *pan* first and would answer as he read it through a second time. I am like my grandfather, I answer as I read the *pan*.’ The Rebbe would sometimes answer as he read the *pan*, and sometimes he would read it again and again, backwards and forwards, and only then give answers.]

Sometimes the Rebbe would make marks on the *pan* with a pencil, and sometimes he would put on his glasses as he was reading. Most people say that the Rebbe read *panim* very quickly. “But that never happened with me,” Rabbi Shmotkin says, “in my case, the Rebbe always read my *pan* very slowly.”

When the Rebbe spoke to *bochurim* in *yechidus*, the Rebbe would usually answer while looking at the *tzetel*: “דאס וואס דו שרייבסט, Regarding what you write...” and then would proceed to answer the questions in the *pan*.

[“I remember having *yechidusin*,” Rabbi Lew says, “when most of the time all I could see was the Rebbe's hat, since he was so bent over the *tzetel*.”]

After the Rebbe answered the questions in the *pan*, he would give you a *bracha*.

THE NIGHT OF YECHIDUS, YOU WOULD SEE A WHOLE CROSS-SECTION OF JEWISH LIFE WAITING TO SEE THE REBBE: CHASSIDIM, MISNAG

Then, at the end of *yechidus*, the Rebbe would look up, and give you a deep, penetrating look. A *ruchniyusdiker* look. A look that shook you to your very core. [Almost everyone we interviewed for this article remembered this look. Reb Dovid Raskin would *farbrenge* that one has to live the entire year with this '*kuk*']

This was your sign that the *yechidus* was over. [Some people didn't know that this was the case, so they kept standing there after the *yechidus* was over. The Rebbe sometimes told them '*a gutte nacht*' or '*a gutten Shabbos*.']

You would walk backwards towards the door, and let yourself out.

The first thing you would do is write down your *yechidus*. Reb Shmuel Levitin would say that you have to remember every word that the Rebbe tells you in *yechidus*. If you don't see what it means now, at some point down the line you'll realize what it meant. It may take ten or even twenty years, but at some point, you'll understand everything the Rebbe told you.

Some *bochurim* would submit their *yechidus* in for *hagaha*.

Then you would usually have a *farbrenge*, to help process the *yechidus* and to think it over to yourself.

Types of Yechidus

Simchos

Chasanim and *kallos* would go in to receive the Rebbe's *bracha* before their marriage, giving the Rebbe a *pan* and an invitation for their wedding.

In the earlier years, a *chassan* and *kallah* would go in for *yechidus* to receive the Rebbe's *haskama* and *bracha* for their *shidduch*. They would first go in together with their parents. Then their parents would then exit the room, leaving the couple alone. Sometimes, the *chassan* would remain alone with the Rebbe after the *kallah* left the room.

A bar mitzvah boy would have a *yechidus* together with his family, and he would

present the Rebbe with an invitation to his celebration. The Rebbe would usually ask the boy whether he had prepared something to say at the bar mitzvah. When the boy answered that he had prepared a *maamar* and a *pilpul*, the Rebbe would instruct him to recite parts of each, and questioned him on them. At the end of the *yechidus* the Rebbe would give him a *bracha* for his bar mitzvah.

A woman in her ninth month of pregnancy would go in for a *yechidus*, sometimes with her family, and sometimes on her own.

If a boy was born, the father would have *yechidus* on the night before the *bris* (if *yechidus* was being held at that time).

Families

Every *chossid* was entitled to a *yechidus* at least once a year—on his birthday—and a person would usually bring his entire family with him for his *yechidus*.

When children went in for *yechidus*, the Rebbe would sometimes speak to them, testing them on their learning and knowledge of *minhagim*. For example,



PHOTO: JEM/THE LIVING ARCHIVE / 147171 / 25 TISHREI, 5750

YECHIDUS KLOLIS AT THE CONCLUSION OF THE MONTH OF TISHREI, 5750.

the Rebbe once asked a child how many times we cover our eyes every day.

Bochurim

Bochurim would also go in for *yechidus* on their birthdays. A bochur would usually only go in for only a minute or two, and many times wouldn't utter a word throughout the entire *yechidus*.

Additionally, bochurim going out on *shlichus* to yeshivos would go into *yechidus* with the Rebbe as a group. [In the earlier years, groups of students and bochurim from non-Lubavitcher yeshivos would also have *yechidus* as a group.]

There were many other types of *yechidus*'in. However, they are beyond the scope of this article; the following is a very brief overview:

Public officials and Jewish leaders:

Throughout the years, dignitaries, public officials, and Jewish leaders had special *yechidus*'in with the Rebbe, and their discussions with the Rebbe are fascinating windows into the Rebbe's *shitos* on the whole plethora of issues affecting the Jewish people. Even after

private *yechidus* was discontinued overall, Rebbes of other chassidic circles and chief rabbis still occasionally went in for *yechidus*.

Machne Yisrael Development Fund:

Beginning in 5746, major supporters - and the *shluchim* who brought them - would have the opportunity to have a short private *yechidus* with the Rebbe.

Nishei Chabad: In the earlier years, women who participated in the Nishei Ubnos Chabad conventions would also have the opportunity to meet with the Rebbe personally.

Guests

Guests visiting from out of town would have *yechidus* during their stay in New York. During busy times like the month of Tishrei, the regular times of *yechidus* weren't enough, and the Rebbe would use every available moment for *yechidus*. Sometimes there would be *yechidus* during the day—and even on Friday afternoons—in order to accommodate everyone.

Certain times of the year there was no

yechidus at all: The month of Elul; from the beginning of Nissan until after Pesach (with the occasional exception of Yud-Alef Nissan); and the Nine Days.

Tzedaka

Very often, the Rebbe would give money as *shlichus mitzvah* to the people in *yechidus*; either American money (e.g a paper dollar or silver dollar) or foreign money for that person's destination.

Rabbi Binyomin Klein relates: "In the Rebbe's room there are two drawers, a large one and smaller one. The large one contains a box with four pairs of *tefillin*, and the smaller one contains money from all over the world. When a person came into *yechidus* and gave the Rebbe foreign currency, the Rebbe would put it in this drawer. Then if someone in *yechidus* was traveling to that country, the Rebbe would remove money from that drawer and give it to him for *shlichus mitzvah*."

Throughout the Years

The Rebbe began taking people into *yechidus* even before he officially took upon himself the *nesius*. Only a few



months after Yud Shevat 5710, the Rebbe already held *yechidus* for certain people, although the Rebbe's first *maamar* was a full year later. [Interesting fact: The Rebbe Rashab also didn't accept the *nesius* right away—it took 11 years—but the order was the exact opposite: he began saying *maamorim* almost immediately, but *yechidus* only started years later.]

In the beginning, the Rebbe only agreed to take the *bochurim* into *yechidus* (with a few exceptions).

The following is a description of one of the first *yechidusim*:

One of the *bochurim* knocked on the Rebbe's door. After receiving permission to enter, he went inside and said to the Rebbe that he wants to have a *yechidus*.

The Rebbe put on his *gartel*, went over to the window to close the shades, and sat down in his chair. Then he started crying.

The *bochur* proceeded to ask several questions, and the Rebbe answered them. Several days later, he asked the Rebbe to be *magiah* his write up of the *yechidus*, and the Rebbe agreed.

During those early days, there were no official rules for *yechidus*; anyone wanting

We Need a Rebbe!

Rabbi Meir Ashkenazi brought a *pan* to the Rebbe, and requested that the Rebbe answer his questions in the form of *yechidus*. The Rebbe refused. Rabbi Ashkenazi didn't give up and continued making his case, but the Rebbe continued to refuse, telling him that he should send all of his questions to the Ohel of the Frieddiker Rebbe.

Finally, Rabbi Ashkenazi said that he had been on *mesiras nefesh* in Russia for many years, then he had been in Shanghai, where he had terrible hardships, and now he had finally arrived to freedom. But if he doesn't have a Rebbe, what is it all worth?

At that point the Rebbe agreed to take him into *yechidus*.



PHOTO: JEM/THE LIVING ARCHIVE / 108713

NEW YORK CITY MAYOR JOHN LINDSAY IN YECHIDUS.

yechidus would knock on the Rebbe's door and would be allowed in. In Tishrei 5711, an official *seder* for *yechidus* was instituted. From then on, *yechidus* would be held three times a week; Sunday, Tuesday, and Thursday; the same nights that the Friediker Rebbe had held *yechidus*. (This was seen as a sign that the Rebbe was gradually accepting the *nesius*.) *Yechidus* began at 8:00 p.m. and lasted for many hours, sometimes until one or two in the morning.

From then on, the stream of people seeking to enter *yechidus* grew and grew. And as the crowds grew, so did the hours of *yechidus*. It would sometimes last until four or five in the morning, and there were some nights when *yechidus* lasted until 10:00 a.m.

Following the passing of Rebbetzin Chana in 5725, the Rebbe began taking *yechidus* two nights a week instead of three, on Sunday and Thursday. [In 5727, a group of elder Chassidim approached the Rebbe and begged him to take better care of his health. The Rebbe told them that his earlier custom of taking *yechidus* three times a week had indeed been putting a strain on him. It seems that this is one of the reasons that it was changed.]

In 5734, the Rebbe said that since the crowds were growing, and more and more people wanted to come into *yechidus*, it was becoming impossible to see everyone. Therefore, during the *yechidus* itself one should only ask for general *brachos*, and the more detailed and involved questions would be answered in letters.

Then, in 5735, the Rebbe addressed the *yechidus* for birthdays. The Rebbe said that the practice of every person going into *yechidus* for his birthday was something that had never happened before in the history of Lubavitch. He had only instituted this practice because of the great effect it could have had on those going in. However, it seems that it didn't have the desired effect, so the *yechidus* for birthdays will be discontinued.

From then on, *yechidus* was limited to



AT THE END OF THE YECHIDUS KLOLIS, THE REBBE LEAVES HOLDING BAGS OF PANIM.

guests who came in for various occasions throughout the year. Therefore, there was no need to have *yechidus* twice a week, and the Rebbe now began having *yechidus* in the times when there were many guests: Tishrei, Yud-Tes Kislev, Yud Shevat, Yud-Alef Nissan, Shavuos, and Yud-Beis Tammuz. All *yechidus*'in for bar mitzvas and weddings were now scheduled for these times of the year.

Yechidus Klolis

In Tishrei 5741, *shnas Hakhel*, 770 was packed with guests. As usual, the Rebbe began taking people into *yechidus* after Simchas Torah. Due to the overflow of people, the Rebbe took people into *yechidus* throughout the day in addition to *yechidus* at night. On Monday, 26 Tishrei, *Yechidus* began at 12:00 p.m., and at 5:30 p.m. the Rebbe took a break for *mincha*.

A group of guests from France realized that at this rate they will not have a chance to enter *yechidus* at all, and they asked if they could all go in together. The Rebbe agreed, adding that everyone else should learn from them, and other groups indeed followed their lead.

Many people still went into *yechidus* alone, but many people came in group form.

By the next year, 5742, private *yechidus* ended. Everyone now went in for *yechidus klolis*, which took place in the *shul* upstairs instead of in the Rebbe's room.

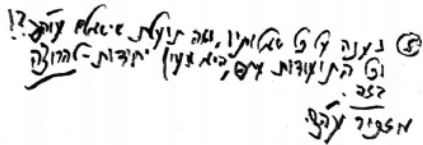
As *yechidus klolis* became more official, it was moved to the big *shul* downstairs, and split into several groups: guests; bar mitzvah boys and their families; and *chassanim* and *kallots*. For each group the Rebbe would say a short *sicha*. Then each person would go by the Rebbe to give a *pan*; and the Rebbe would give them a dollar for *tzedaka*.

It seems that people complained that they wanted a personal *yechidus* for themselves instead of the *yechidus klolis* with everyone else, so the Rebbe addressed this in a *yechidus klolis* in 5744. The Rebbe said that there are those who believe that by switching to a *yechidus klolis* format, something was lost. In fact, the opposite is true. When everyone comes into *yechidus* together, we have the virtue of a *tzibur*, בְּרוּב עִם הַדָּרַת מֶלֶךְ, and also the benefit of having it in a *shul*—a

PHOTO: JEY/THE LIVING ARCHIVE / 156699 / 25 TISHREI, 5750

place where yidden come together to *daven*, learn, give *tzedaka*, and celebrate *simchos*. This brings *yeshuos*, *tzedakos*, and *hatzlachos* to them, their families, and all their surroundings.

Additionally, the Rebbe once noted: וכל התוועדות עתה, היא מעין יחידות - להרוצה בזה every farbrengen today is a miniature yechidus - for those who so want it. (See ksav yad kodesh).

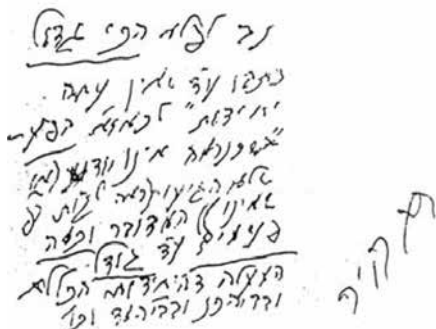


ענה על כל שאלותיו, ומה תועלת שישאלם ענה? וכל התוועדות עתה, היא מעין יחידות - להרוצה בזה. אזכיר עה"צ.

You were already answered on all your questions, and what is the purpose of asking them again? Every farbrengen today is a miniature yechidus - for those who so want it. I will mention it at the Ohel.

Sunday Dollars

A few years after personal yechidus discontinued, in 5746, the Rebbe began giving dollars every Sunday, and this was the new designated time when every person could personally approach the Rebbe. In fact, the Rebbe once mentioned to Rabbi Berel Junik that dollars is the yechidus of today.



מהיר

לפלא הכי גדול כתבו ע"ד שאין עתה "יחידות" לכאן"א בפ"ע - שכנראה אינו יודע (או שלא הגיעו (ראה לקו"ת ר"פ שמיני)) המדובר וכמה פעמים ע"ד גודל המעלה דהיחידות הכללית, ובביהכ"נ ובביהמ"ד וכו'

Urgent

It is utterly surprising that you write that now there is no "yechidus" for each person individually. It seems that you are not aware of (or it didn't "reach" you [i.e. truly touch you] (see Lekutei Torah in the beginning of Parshas Shemini)) what we spoke and several times about the great advantage of a *yechidus klolis* in a *beis hakneses* and *beis hamedrash*.

...EVERY FARBRENGEN TODAY IS A MINIATURE YECHIDUS - FOR THOSE WHO SO WANT IT."

Yechidus Today

In 5685, the Frierdiker Rebbe sent Rabbi Yisroel Jacobson to visit the *tziyon* of his father, the Rebbe Rashab, on his *yahrtzeit*, Bais Nissan. He gave him a package full of *panim*, including his own. The Frierdiker Rebbe told him: "You should put the rest of the *pidyonos* on the *tziyon* without reading them. However, I ask that you do read mine at the *tziyon hakadosh*. I warn you, though, not to read the *pan* beforehand, and not to copy it, or read it more than once."

Before Rabbi Jacobson left, the Frierdiker Rebbe asked him, "Yisroel, do you know how to speak to my father?" Stunned, he didn't know what to say.

The Frierdiker Rebbe said, "You must speak to my father like you are going in for *yechidus*..."

Yechidus today can be experienced by going in to the Ohel. As the Rebbe said in a *sicha* in 5710: "Just like in the past, a *chossid* knew that he was going in for *yechidus* by a *neshama klolis*... it has to be clear to a *chossid* that the same is true today."

In another *sicha* that year, the Rebbe said, "Hishtatchus means going to the *tziyon* with the knowledge that דא איז ער here he is... Imagine his face... And through

this you gain strength in your *hiskashrus*, in fulfilling his *shlichus* without any *cheshbonos*, and without changing anything."⁵

A person has to go the Ohel knowing that the Rebbe is there.

Rabbi Moshe Herson relates:

On Yud-Beis Tammuz 5710, a few months after the *histalkus* of the Frierdiker Rebbe, the Rebbe traveled to the Ohel on a bus together with many *chassdim*, including me. I was still young, and I didn't really understand what type of respect was warranted for the Rebbe. Since I didn't have a *Maaneh Lashon*, I stood next to the Rebbe and read along with him. When the Rebbe finished, he picked up his eyes, gazed strongly at the *tziyon*, and said quietly "Gut Yom Tov Rebbe!" He walked a few steps back, and started crying strongly.

Considering that Gimmel Tammuz is fast approaching, it seems appropriate to conclude with a *sicha* the Rebbe said on Shabbos Parshas Yisro 5740, thirty years after the *histalkus* of the Frierdiker Rebbe:

"It has been thirty years since the *histalkus* of the Rebbe, my father-in-law, and a person might think that since he is already thirty years old—בן שלשים לכה—and he is already grown up, he can stand on his own two feet!

[The truth is though, that] רועי ישראל לא יפרדו מעל צאן מרעייתם, the shepherds of the Yidden never separate from their flock, and we are connected with the Rebbe exactly the same way that we were connected with him the first hour of the first day after his *histalkus*!

Therefore, we must hold on to the קליאמקע [doorknob], until we're holding on to an open door! We must go to the *tziyon* with all questions and requests, and ask for *rachamim* and *brachos*. Up to the *bracha* of יכלכלך, that the Rebbe should also make the vessels with which to receive the *brachos*."

May we merit to be reunited together with the Rebbe, ובקרוב ממש.



Personal *Yechidusin*

in *Lashon Hakodesh*;
it's Aramaic.

“Torah was given from Hashem to every single Jewish person, big or small...A great person who has learned for ten years and has written several texts and *chiddushim* does not have a larger part in Torah than someone who learns Chumash with Rashi.

“Chazal say that a person should learn במקום שלבו חפץ, in a subject that his heart desires. The main thing is not to force yourself. If you do not enjoy one subject, you should switch to another.

“It may be worthwhile for you to learn שער היחוד or קונטרס ומעין והאמונה; whichever seems easier.

“Most importantly though is there is never room dejection.”

YECHIDUS FOR ASKANIM²

20 Adar Sheini 5725

Rabbi Aron Dov Sufirin was the Director of Education of Lubavitch Foundation, UK, for almost 40 years. The following selections of his *yechidus* were transcribed from his own personal notes, by his son, Rabbi Yisroel Boruch Sufirin.

Rabbi Sufirin:

Most of the children in our school speak English at home. However in each class at least half the parents would like their children to be taught in Yiddish, and one child has left the school because of this. There are one or two others who may leave because we do not teach in Yiddish. On the other hand

YECHIDUS FOR BOCHURIM⁶

Rabbi Reuven Dunin

Rabbi Reuven Dunin had a unique relationship with the Rebbe. In fact, he was of the very few who had an open door to the Rebbe, and this is evident in his fascinating *yechidusin* with the Rebbe.

The Rebbe spoke with him at length about friendship, explaining that one should look for the good qualities in the other, and only give of one's own good to the other person. The Rebbe added, “If you won't be friends one hundred percent with everyone, only fifty percent, that's fine.

The Rebbe said, “I spoke to the *hanhala* of the yeshiva several times that they should assist you in learning, and in finding friends. Rabbi Mentlik will tell you what to learn in Gemara, since he tested you when you arrived and knows your progress.

“In regards to learning: not one person, big or small, was born understanding the language of the gemara, since it isn't written

there are several who may take their children away to other schools if we do start teaching the children in Yiddish. It will also deter parents of the English and German type from sending their children to us. Yet there is a possibility that if we would go over to teaching in Yiddish, a small percentage of frum children may join our school.

Under the present system that we have adopted, we are introducing Yiddish into each class (as the Rebbe may have noticed from the curriculum I handed in), but there is still dissatisfaction amongst some of the parents. We therefore wish to know what our policy should be for running the school; to teach in Yiddish or English.

The Rebbe:

Tell the parents who want everything taught in Yiddish that they most probably also want their children to grow up to be *shomrei Torah umitzvos*—Torah observant Jews. If their children will be taught in Yiddish, which is a strange language to them, they may develop distaste to everything they learn. This will affect them in the future development of their personal Yiddishkeit. It is appropriate to speak to them in Yiddish during their playtime, recess, breaks, or when telling them a story, as this will help expand their familiarity with the language. However not when teaching formal Yiddishkeit subjects.

Rabbi Sufrin:

The nervous strain and stress with tension that comes from working at Lubavitch House and in Jewish education.

The Rebbe:

Why should there be nervous strain and stress from the worries of this position? The worries are not on the person's shoulders; they belong to Hashem. They are His worries! He has given the person a *chelek*—share—in what is a tremendous *zechus*—merit—that is really a tremendous *zechus* for the person himself. *Halevei*—if only—others would also have the same *zechus*.

Rabbi Sufrin:

To what extent should the school curriculum be determined by the feelings and whims of parents? The school usually follows the curriculum issued by Merkos, but how much of it should be adapted according to the local situation including parent needs and demands?

The Rebbe:

The Merkos curriculum is prepared for the United States. It should be adapted or revised to suit local conditions. It should take into account children's needs and their inclinations etc.

Rabbi Sufrin:

On Friday evenings between *mincha* and *maariv*, I usually give a *shiur* on Kitzur Shulchan Aruch (Jewish law) to the younger members of the Tzach *minyana*. However, as most of the boys learn *dinim* in the Talmud Torah and some of the others learn at

other times, I have been wondering whether it would perhaps be an idea to learn Chassidus instead. If so what type of Chassidus should I choose for this purpose, as their knowledge is not good in this subject?

The Rebbe:

Continue to learn with them *dinim* and then include Chassidus. A possible model to use is: fifteen minutes of *dinim* as a *shiur* in lecture format; then tell them to do *chazarah*, review. This should then be followed by fifteen minutes of Chassidus. It is advisable to begin with excerpts from Likkutei Dibburim.

YECHIDUS TO A SHLUCHA⁸

The following is a transcript of a yechidus of Mrs. Tila Hecht, shlucha in Eilat, Eretz Yisroel, together with her children:

The Rebbe said to Mrs. Hecht: “Your husband was very successful in Eilat during Yom Tov. You probably know that the *Aibershter* will help and you will continue being successful. He who has one hundred wants two hundred, and you will help your husband in reaching two hundred and four hundred.

“I will give each of you a dollar. You should exchange it for Israeli currency and give it to tzedaka, and better if it's tzedaka for *chinuch*.”

When the Rebbe offered one of the children a dollar, he stuck out his left hand to take it. Mrs. Hecht tried having him change to his right hand, and the Rebbe told her, “It doesn't matter, he is still young.”

The Rebbe pointed at one of the other boys (Mendel) and said to Mrs. Hecht, “I gave him a bottle of *mashke* for his father, as you probably know. Make sure that he doesn't finish it on the way back.”

YECHIDUS FOR BAR MITZVA⁹

Avrohom Stone and his father, Reb Yosef:

The Rebbe offered them a seat, and turning to the father, asked when the actual birthday was.

Reb Yosef answered, “Shabbos.”

The Rebbe: Did he prepare something to say?

Avrohom: Yes.

The Rebbe: What will you speak about?

Avrohom: That it is prohibited to wear tefillin Shabbos.

The Rebbe: Why [is it prohibited]?

Avrohom: In case he will carry them on Shabbos.

The Rebbe: If so, why do we wear a hat on Shabbos?

Avrohom: Because it's a garment.

The Rebbe: And tefillin?

Avrohom: [Tefillin are] not made to wear on Shabbos.

The Rebbe: Which *maamar* [will you recite]?

Avrohom: [The *maamar* on the topic] that tefillin are connected to learning Torah.



YECHIDUS KLOIS FOR BAR MITZVAH.

The Rebbe: Which Gemara are you learning?
 Avrohom: Kiddushin.
 The Rebbe: What is the last *din* you have learned?
 Avrohom: To stand before a *zaken* (older person).
 The Rebbe: How old is a *zaken*?
 Avrohom: I don't know.
 The Rebbe [smiling]: Is it someone who has grey hair, or someone who is 65 years old?
 Avrohom: I don't know.
 The Rebbe: But it's written in Pirkei Avos!
 Avrohom still didn't know, and the Rebbe asked who teaches him Gemara.
 Avrohom: Rabbi Ushpal, and now Rabbi Garfinkel.
 The Rebbe: And they didn't tell you what a *zaken* is?
 Avrohom: No.
 [According to Avrohom's recollection,] the Rebbe said that he would look into why they didn't teach this. Then the Rebbe instructed him that on the day of his bar mitzva he should give tzedaka before *shacharis* and *mincha*; learn the portion of Chumash for Shabbos; and study his new chapter of Tehillim with Rashi and another *pirush*. The Rebbe added that he could begin studying it now, as long as he finished on Shabbos.
 The Rebbe: You should have much success, and you should grow up to be a Chossid, and to do *maasim tovim*.

YECHIDUS FOR CHILDREN¹⁰

13 Teves 5732

Rabbi Shmuel Lew, and his sons Yosef Yitzchak (age 7) and Menachem Mendel (age 6).

The Rebbe asked Yosef Yitzchok, What's your name? He answered that it's Yosef Yitzchak.

The Rebbe: What are you learning?

Yosef Yitzchak: Chumash.

The Rebbe: Which *sedra*?

Yosef Yitzchak: Parshas Miketz.

The Rebbe: What does 'Miketz' mean?

Yosef Yitzchak: The end of.

The Rebbe: The end of what?

Yosef Yitzchak: The end of two years.

The Rebbe: Two years of what?

Yosef Yitzchak: Of what happened to the *Sar Hamashkim* and *Sar Ha'ofim*.

The Rebbe: What happened?

Yosef Yitzchak: Pharaoh had a dream.

The Rebbe: Do you know what a dream is? Have you ever had a dream?

Yosef Yitzchak nodded.

The Rebbe: What did you dream about?

Yosef Yitzchak was overwhelmed and didn't answer, and the Rebbe said, in English, "You can tell the story in English also."

The Rebbe asked Reb Shmuel: How long do you plan on staying here?

Reb Shmuel: Probably until Monday.

The Rebbe: What is your wife's name?

Reb Shmuel: Hinda Malka.

The Rebbe: And her mother? Yacha?

Reb Shmuel: Yacha Raizel.

The Rebbe: I will mention all those who you have written for their needs. Hashem should give a *shnas hatzlacha*—*hatzlacha* and *shnas hatzlacha*—to you and your wife in the *inyonim haklalim* and *inyonim haprotiyim*. **D**

1. Sichas Yud-Gimmel Tammuz, 5711

2. Basi Legani 5711.

3. HaTomim vol. 1 p. 219

4. Frierdiker Rebbe's Igros vol. 2, page 362.

5. Shabbos parshas Shelach, 5710

6. Mikdash Menachem p. 412

7. Teshura Sufrin, 5763 p. 13-14

8. Kovetz Hayechidus, [Vaad Talmidei Hatmimim] p. 59

9. Teshura Stone, 5761

10. Teshura Vigler-Lew, 5763