

# eight facts YECHIDUS

When Reb Berel Junik, who was a *bochur* at the time, went into *yechidus* and put his *tzetel* on the table, the Rebbe pointed out that, “It is better to put a *pan* directly into the hand...”

It is important to remember that although a *yechidus* was an opportunity to talk to the Rebbe directly; nevertheless, it was customary to write a note—a *tzetel*—before going in. The discussion would generally be focused around the written note and *brachos* were given accordingly.

# 1

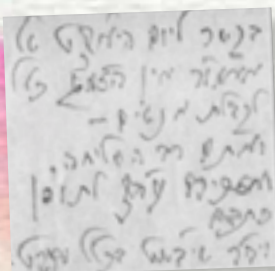
# 2

Throughout the earlier years of the *nesius*, the Rebbe would generally receive people for *yechidus* three nights a week. Later this was changed to two nights a week.

However, there were some exceptions.

On the days leading up to Yud Shevat, the entire month of Elul, and a period of time preceding a *yahrtzeit*, the Rebbe refrained from holding *yechidus*.

This “rule” can be seen in a number of letters from the Rebbe to people who requested *yechidus* during those times. In a response sent by the Rebbe to an individual requesting a *yechidus* for Chof Av, the Rebbe writes, “It is not an appropriate time [for *yechidus*] and I extend my apologies. I will remember them at the Ohel regarding what has been asked...”



בקשר ליום היאצ"ט של אאמו"ר אין הזמ"ג כלל לקבלת אנשים - ואתם רב הסליחה. ואזכירם עה"צ לתוכן כתבם ויה"ר שיבש"ט בכלל ובפרט.

Privacy and confidentiality is a key component in the correspondence between Rebbe and Chossid. As an iron clad rule, the Rebbe writes, “I never divulge information that is discussed in this room...”

On occasion, contents of a discussion were made public, but the Rebbe made it clear that this was because the other individual had already made his or her opinion widely known.

# 3

At the conclusion of a *yechidus*, the Rebbe would typically give money as *shliach*

*mitzvah gelt* to be used

for *tzedaka* by the recipient. This would often be in the currency of the country to which the individual was traveling; English pound, Israeli shekel, etc.

Rabbi Binyomin Klein, a member of the Rebbe's secretariat described the system:

“The Rebbe had two drawers in his desk; one was big and the other was smaller. In the big one there was a box with four pairs of tefillin and in the other one were coins and bills of currencies from around the world. When someone would come for *yechidus* and give the Rebbe foreign money, he would keep some of it in the drawer and give it out to others when necessary.”

# 4



CHASSIDIM WAIT IN GAN EDEN HATACHTON TO BE ADMITTED TO YECHIDUS.

לזכות  
 החייל בצבאות ה'  
 ישראל שיחי'  
 לרגל יום הולדתו  
 י"ז חשוון  
 נדפס ע"י הור"י  
 הרה"ת ר' יעקב זוזגתו מרת חי' מושקא  
 סטמבלר

# 5

Were children allowed into *yechidus*?

Of course children went into *yechidus*. There are many beautiful accounts of the many interactions

the Rebbe had with young boys and girls. However, they would always accompany their parents and not go in alone.

After a *bochur* reached bar mitzvah he would go in on his own.

When Rabbi Yitzchok Meir Gurary went into *yechidus* for his fourteenth birthday, his father accompanied him. When they came inside the Rebbe asked why he had come with his father and said that he should come in by himself.

# 6

Many of the practices by which Chassidim would conduct themselves before and during a *yechidus* were taught by the Rebbe himself.

During the years 5701-5710, after the Rebbe arrived in the United States, he educated the Chassidim on how to behave before and during a *yechidus* with the Friediker Rebbe.

Before going in for one of the last *yechidus* the Friediker Rebbe received, the Rebbe taught a group of newly arrived *bochurim* how to properly go into *yechidus*—practices followed by Chassidim for years to come.

# 8

Before formally accepting the *nesius*, both the Rebbe and the Rebbe Rashab refrained from doing certain things that were known to be done by a Rebbe.

The Rebbe Rashab said *maamarim* but didn't allow anyone to see him for *yechidus*. The Rebbe held *yechidus*, albeit reluctantly, but didn't say any *maamarim*.



When President Zalman Shazar made known his decision to personally visit

the Rebbe in 770, there were those in Israel who opposed this and claimed it belittled the dignity of his position. They felt it would be more appropriate for the Rebbe to visit Shazar in his Manhattan hotel and not vice-versa.

Despite this, he made the historic trip in person.

In recognition of this, the Rebbe offered him a tour of the ground floor of 770. When reaching his room, the Rebbe pointed to his desk and said, "In this room, so many tears were shed, and from this room the Jews of Russia are helped." Then the Rebbe concluded, "Could I have brought all this along with me to your hotel in Manhattan?"

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| 1   Yemei Bereishis, p. 159.  | 5   Interview with Rabbi Gurary, Derher Iyar 5775. |
| 2   Handwritten response by the Rebbe; Kovetz HaYechidus, Vaad Hatmimim 5771. | 6   Yemei Bereishis, p. 55.                        |
| 3   Interview with Rabbi Klein, <i>ibid</i> .                                 | 7   Sefer Beis Chayeinu, p. 186.                   |
| 4   Maaneh Melech, p. 58 .  | 8   See Likutei Diburim vol. 1, p. 287.            |