

והחי יתן אל לבו  
**TAKE *to* HEART**  
*Learning from Our Rebbetzin*

**Five Stories of  
Rebbetzin Chaya Mushka נ"ע זי"ע  
with Suggested Lessons and "Family Talk"**

**"Family Farbrengen Curriculum"**

**– Parents' Guide –**

V. 1  
כ"א שבט תשע"ח

יוצא לאור לקראת  
יום ההסתלקות-הילולא השלושים של  
הרבנית הצדקנית מרת חיה מושקא נ"ע זי"ע שניאורסאהן  
מליובאוויטש



## Table of Contents

Letter to Parents.....	3
<b>Part One: The relevance of the day.....</b>	<b>5</b>
<b>Part Two: Five Stories of the Rebbetzin with Suggested Lessons.....</b>	<b>7</b>
<b>Part Three: Practical Suggestions for Chof Beis Shevat.....</b>	<b>14</b>
Sources/further reading are published separately	

### **Note to parents:**

These 5 stories are selected from a curriculum taught in schools across the world. Some of your children may have learned some of the stories already.

We are sure this will enhance the discussion with your family, and you can focus on what your family can learn from the Rebbetzin via these stories.

We hope these stories, their lessons and the family talking points will foster great *chasidische* conversations on Chof Beis Shevat, this coming Shabbos and beyond.

# Introduction to Parents

Dear Parent,

Chof Beis Shevat marks the *yahrzeit* of our Rebbetzin, who passed away in תשמ"ח - 1988, at 87 years old.

Belying her petite stature, the Rebbetzin was, by all accounts, a towering personality. Most *chasidim* never the *zchus* to know the Rebbetzin in person, and she did not appear in public. For the majority of *chasidim*, information about her – her personality, her partnership with the Rebbe, and her legendary sensitivity to others – was hard to come by.

But following the Rebbetzin's הסתלקות, the Rebbe spoke about the Rebbetzin many times.<sup>1</sup> It was clear to anyone who observed the Rebbe during this period that he was heartbroken over her loss. On one occasion, the Rebbe expressed himself, in simple words, that the Rebbetzin's loss left – כלל יש תמורה חוץ מאשת נעורים<sup>2</sup> – him with an irreplaceable void.

Time and again in the months after her passing, and many times in the years that followed, the Rebbe evoked the words והחי יתן אל לבו,<sup>3</sup> and spoke about learning from the Rebbetzin's life and following in her ways.

The Rebbe applies to the Rebbetzin many of the terms that are usually reserved for the Rebbeim themselves, for example – to name a few: גופא דילהון קדישא;<sup>4</sup> that she is even more alive now than before – יתיר מבחיורה;<sup>5</sup> how through observing her *yahrzeit* properly she evokes material and spiritual blessings for each of us,<sup>6</sup> even comparing her vital spiritual role as part of the נשיאות of the Rebbe to the role the Matriarchs of the Jewish people played in the service of our Patriarchs -- אבות.<sup>7</sup> (See Kuntres "Or V'chaom Hahishashrus--22 Shevat" for a compilation of some of these Sichos)

While JEM has produced a video of stories about the Rebbetzin – *The Rebbetzin*, as well as *Take to Heart*, which presents the events surrounding the Rebbetzin's *histalkus*, many educators have requested materials to bring the Rebbetzin to children in a simple, classroom format, on a child's level.

This curriculum is an attempt to fulfill Rebbe's instruction to learn from the Rebbetzin, and it focuses on that directive. It is by no means a comprehensive treatment of the Rebbetzin's life, and it does not capture her towering personality. We set out simply to present sixteen interactions with the Rebbetzin as shared by the individuals who experienced them, alongside the life-lessons that we might learn from them. It is our hope that this will enable every child to walk away with a tangible, practical lesson from the Rebbetzin's life. The suggested lessons are merely suggestions, and every person is invited to derive their own lessons.

A special thank you to Mrs. Devora Krasnianski who, through her expertise, helped develop this material into a classroom-friendly curriculum. Mendel Shemtov (ben R' Kasriel WB) served as the researcher and project manager. Rabbi Elkanah Shmotkin was the editor-in-chief.

<sup>1</sup> See, for example, conversation with Dov Hikind during *nichum aveilim* on Living Torah Disc 84, Program 333 Eye to Eye [chabad.org/1418737](http://chabad.org/1418737); 2 Adar 5748 (printed in *Kovetz Or V'chom Hahiskashrus* - 22 Shevat p.9); *Sefer Hasichos* 5749 vol. 1 p. 234.

<sup>2</sup> Talmud Sanhedrin 22 1. Conversation with Rabbis Leib and and Yitzchak Meir Cywiak during *nichum avelim*. Living Torah 136, program 544, Eye to Eye [chabad.org/2823586](http://chabad.org/2823586); *Sefer Hasichos* 5749 vol. 1 p. 235. (A similar idea was mentioned by the Tzemach Tzedek, who stated after his Rebbetzin passed away, "עולמי חשך בעדי", "My world has been darkened..." *Sefer Hasichos, Kayitz Tof Shin*, p. 95.)

<sup>3</sup> *Koheles* 7:2. The Rebbe mentioned this idea in almost every *sicha* throughout the year of *aveilus*.

<sup>4</sup> *Sefer Hasichos* 5748 vol. 1 p. 274 & 277

<sup>5</sup> Conversation with Rabbis Leib and and Yitzchak Meir Cywiak during *nichum avelim* cited in fn. 2.

<sup>6</sup> See a lengthy explanation in *Sefer Hasichos* 5748 vol. p. 273, *Sefer Hasichos* 5749 vol. 1 p. 235.

<sup>7</sup> See *Sefer Hasichos* 5749 pp. 83-87 for a lengthy explanation of this idea.

The research for the project was based on the above-mentioned JEM films, and also utilized the articles published by ["A Chassidisher Derher" for Chof Beis Shevat over the years, the compilation of sichos "Or V'chom Hahiskashrus – 22 Shevat"](#), and Shmuel Lubetzky's collection of stories.

Thank you to *Vaad Or V'chom Hahiskashrus* for shining a spotlight on this important date, which is so dear to the Rebbe personally. They deserve credit for inspiring us to this project.

We hope this tool will prove valuable to you, and look forward to your feedback and constructive criticism.

Hopefully this curriculum will help us achieve, in the Rebbe's words:

להראות ש"זרעה בחיים" (אשר אז הרי "היא בחיים"), ע"י שלומדים מהנהגתה ומתנהגים ברוחה..אשר כשהיתה כאן למטה עשתה עבודתה "כמצות רצונך" בעילוי אחר עילוי..מתוך מסירות נפש.. ואז פועלים שהיא מבקשת ומתפללת בעולם האמת על כל המצטרך, בגשמיות וברוחניות, ואריכות ימים ושנים טובות, מתוך בריאות הנכונה, בבני חיי ומזוני ריחי וכולם ריחי.<sup>8</sup>

To show that "her children are alive" (which causes "her to be alive") through learning from her behavior and behaving in her spirit... When she was alive in this world, she served Hashem... reaching higher and higher... with self-sacrifice...

And through this, she will request and pray on our behalf, for all our material and spiritual needs – a long and healthy life; children, life and material sustenance, and all in a plentiful manner.

Wishing you much success

***Jewish Educational Media***

Shevat, 5778

P.s. If you would like to inquire about further resources or have any questions about this curriculum please contact Mendel Shemtov @ [mendelwb@gmail.com](mailto:mendelwb@gmail.com) / 248-773-9185

---

<sup>8</sup> *Sefer Hasichos* 5749 vol. 1, pp. 235-236.

# Introduction: The relevance of the day

**What is an upcoming day that is very personally connected to the Rebbe and to each of us?** כ"ב שבט

**What happened on that day?** 30 years ago, in תשמ"ח-1988, our Rebbetzin, Rebbetzin Chaya Mushka passed away just before her 87<sup>th</sup> birthday.

**What happens on a *yahrzeit*?** Typically, a family marks a *yahrzeit* with many special *minhagim* such as *kaddish*, and the family will gather together and celebrate the person's life.

## ***The Rebbe's life = our lives***

**The Rebbe is a נשמה כללית, and whatever is important to him is important to every Jew, so this day is significant to the Rebbe's *chasidim* (men and women).**

*Chasidim* mark Rosh Chodeh Kislev, the day the Rebbe went home from 770 for the first time after his heart attack; Chof Ches Sivan, the day the Rebbe and Rebbetzin were saved from the Nazis; Hey Teves, the day the court ruled that the *seforim* belong to the Rebbe. In each case, the Rebbe acknowledged

*chasidim's* celebrations, and (in some cases) thanked them for the celebration and their good wishes for the day.

True *hiskashrus* means we care about the Rebbe on a personal level. In fact, the part of Tanya that explains the connection between the Rebbe and *chasidim* after the Rebbe leaves this physical world, bases the connection on the love the *chasid* has for the Rebbe and the Rebbe has for the *chasid*.<sup>9</sup> Part of loving a person includes caring for what they care about.

## ***Who are the Rebbetzin's children?***

**On a number of occasions, the Rebbetzin expressed that the *chasidim* are her children, as the Rebbe himself did.**<sup>10</sup>

As children, it is only fair and considerate for us to reciprocate the motherly love and devotion she displayed through the years, by marking her *yahrzeit* as a child does for a parent.

Rabbi Uri Holtzman relates: When I was a young boy I would visit the Rebbetzin. I once

asked the Rebbetzin, "Where are your children?"

My parents, who were there with me, were embarrassed about my question.

The Rebbetzin responded, "Did you see the people in 770?"

"Yes," came my reply.

The Rebbetzin looked at me and said, "All *chasidim* are the Rebbe's children."

<sup>9</sup> *Biur on Igeres HaKodesh* 27.

<sup>10</sup> *Toras Menachem Hisvaaduyos* vol. 4 p. 19

## About the Rebbetzin

### A few brief points about the Rebbetzin:

- She was the granddaughter and daughter of the *nasi hador*, and was raised by him, and taught to have *mesiras nefesh*.<sup>11</sup>
- In her youth, she was active in helping her father in many areas.<sup>12</sup> Writing to the Rebbe, the Frierdiker Rebbe referred to the Rebbetzin as “a precious pearl.”<sup>13</sup>
- Most important to us, she was the wife of our Rebbe. She was instrumental in “convincing” the Rebbe to accept the *nesius*.<sup>14</sup>
- The Rebbetzin was a “spiritual partner” in everything the Rebbe did,<sup>15</sup> and in a physical sense enabled the Rebbe for 40 years to give us everything he did – his time, his energy, and his very self.
- She personified what it means to be a true *chasid* of the Rebbe.
- Although the Rebbetzin was very much private and “behind the scenes,” the way she conducted herself throughout her life can teach us many lessons in how we can behave.

## Learning from the Rebbetzin’s Life

**The Rebbe spoke with us about the Rebbetzin on many occasions and asked that we learn from her.**

During the year after her passing, the Rebbe spoke repeatedly about the Rebbetzin, and taught us that the Rebbetzin’s life continues through what we will do in her memory, and through us learning from her ways.

The Rebbe repeated again and again “והחי יתן – אל ליבו – The living must take to heart.”<sup>16</sup>

Aside from learning from the Rebbetzin’s passing, the Rebbe said, we must learn from her *life*. And when we learn from the Rebbetzin, we *continue* her life. He requested that we mark her *yahrzeit* in specific ways,<sup>17</sup> and added that when we do, she will *daven* and evoke blessings for us On High.

On each *yahrzeit*, the Rebbe spoke about the Rebbetzin, her life and education, and ways to continue her legacy.

<sup>11</sup> The Rebbe mentioned this idea numerous times. See, for example, *Sefer Hasichos* 5749 vol. 1 p. 234.

<sup>12</sup> See, for example, *Early years* p. 221; [chabad.org/630431](http://chabad.org/630431).

<sup>13</sup> *Igros Kodesh Rayatz* vol. p. 34

<sup>14</sup> *Yemei Bereishis* p. 310

<sup>15</sup> *Sefer Hasichos* 5749 vol. 1 pp. 83 - 85.

<sup>16</sup> *Koheles* 7:2

<sup>17</sup> See “lessons” section of this curriculum for a detailed list.

# The Bochurim from Satmar

As told by Mrs. Leah Kahan



## Background

Mrs. Leah Kahan is a relative of the Rebbetzin and would visit her often.

In the 1970s and 80s, many Satmar Chasidim were very opposed to Lubavitch, to the extent that it was dangerous for a Satmar *chasid* to be caught coming to the Rebbe's *farbrengen* or learning Tanya. (Thank G-d, today, this animosity has largely died away, and increasing numbers of Satmar Chasidim learn Chasidus, visit the Ohel, and frequent and support Chabad Houses when they travel around the world on business.)

## Story

In the early 5740s – 1980s, a prominent Satmar Rosh Yeshiva and several Satmar

*bachurim* began learning Tanya and Chabad Chasidus and attending the Rebbe's *farbrengens*. All of this was done in complete secrecy, and slowly but surely, they became ever-more attracted to the Rebbe and Chasidus Chabad. After several years, they decided they wanted to stop hiding their "secret," and to become Lubavitcher on the outside as well.

When this became public, the Satmar community turned against these *bachurim* and all of Lubavitch, creating much trouble to the *bachurim*, their teachers and to Lubavitch as a whole. (In the end, everything was worked out, BH). The parents of these *bachurim* were also very much against their sons learning Chabad Chasidus.

My husband was involved with these *bachurim*, and I spoke with Rebbetzin about this. She had so many questions about the welfare of these young *bachurim*, but even how their parents and the yeshivos were faring in the wake of the controversy:

How were the parents of the bochurim taking this change in their children?

- How were the parents of the *bachurim* taking this change in their children?
- Are the families suffering because their children became close to Lubavitch?
- Are the children remaining respectful to the parents? Will they still be in contact?
- How are the *yeshivos* that these *bachurim* belong to handling it?
- How are the *bachurim* adjusting to this major change in their lives?
- If they are being shunned by their community, how will these *bachurim* get married?

## Suggested Lesson

The Rebbetzin knew what was happening in Lubavitch, and she knew about this, as well.

Although this was part of a much larger battle being waged by one group against the other, the Rebbetzin focused on **the few lonely individuals at the center of this**. She thought about the great personal sacrifice they were making to learn more Chasidus and to become Lubavitcher *chasidim*. She was concerned about how they were being cut off from their families and the community they grew up in.

She went further; **she thought of the next level too** – of their future and their relationship with their parents.

But much more – she also cared about the Satmar *yeshivas* and leadership – the very ones who were causing so much of the pain for Lubavitch, in general, and for those *bochurim*.

During this painful period, the Rebbe and Rebbetzin were deeply concerned about the situation and for the people involved, and for the fallout within Satmar. Interestingly, there's a very similar story of the Rebbe in this regard, in which we see the Rebbe's focus on the needs of the individuals, rather than getting caught up in the "larger disagreement," as most people would:

One prominent Satmar family, the Vechters, had become close to Lubavitch. Mrs. Vechter was the principal of a large girls' school.

It was the middle of the school year, but things were becoming dangerous for them due to their connection to Chabad, and they had to drop everything, immediately leave the Williamsburg community and move to Eretz Yisrael.

The Rebbe was told of their plans and of the urgent need for them to leave immediately.

The Rebbe sent a message back to Mrs. Vechter: She should leave detailed notes about each student, and how to address her challenges. The Rebbe wanted to make sure that the departure of the principal in middle of the year wouldn't negatively impact their learning and growth.

The Rebbe realized that Mrs. Vechter knew of the individual needs of many of her students, and of their specific scholastic and emotional needs. If she suddenly disappears one day, these girls would be left without the special attention and help that she had been providing!

In midst of this conflict, when this family would be leaving their community because of their connection to Lubavitch, what was the Rebbe thinking about? The children in *that* community!

BH, these *bochurim* are all married and have Lubavitch families. Several are on *shlichus* today.

## Family Discussion Points

- What is a situation where someone is doing something particularly upsetting to us? Is there a situation in our family where we might show concern for someone who is doing something that upsets us?
- Is there a challenge we're facing that we might look at from different angles, to make sure all aspects are addressed?
- What did those *bochurim* from Satmar recognize in Chabad Chasidus as something they really wanted to learn and incorporate in their lives, even though so many in their community opposed them?



# Respecting with Time and Money

As told by Rabbi Mendel Notik



## Background

When Mendel Notik came to NY from France as a *bachur* in the early 5730s – 1970s, he was asked to start helping in the Rebbe and Rebbetzin's home. Although at first he was hesitant, he took the job. In the beginning the insisted that he did not want to get paid. The Rebbetzin told him that money would be set aside for him and he could take it when he wished. For two years from תשל"ז – תשל"ט – 1977– 1979 he assisted the Rebbetzin.

## Story

One of my many jobs was to go to shop at the various stores in Crown Heights. On occasion I'd take care of paying the Rebbetzin's accounts at the stores.

When I would come to the Rebbetzin's house, the cash would be laid out on the table together with the bills, ready for me to take. Before I would take the money, the Rebbetzin would always insist that I count the money again.

The Rebbetzin explained, "In my father's (the Frierdiker Rebbe's) home I was taught that געלט האט ליב א חשבון, און מיט יענעמ'ס געלט "Money loves careful accounting, and with someone else's money, one must be extra careful."

If she even thought she was going to get delayed, she would call and say, "Oh, I am so sorry" – apologizing profusely – "I've gotten a little delayed" or "I got a very important phone call" – from England or Israel – "It's going to take me another ten minutes to get there..." Other people's time is serious, it's valuable.

To put it in context, we need to understand: I was a fifteen, sixteen, seventeen-year-old, youngster in Yeshiva; and notwithstanding that, she was very careful and very proper and appropriate.

## Suggested Lesson

The Rebbetzin would make orders at various stores in Crown Heights for items to be delivered, introducing herself on the phone simply as "Mrs. Schneerson from President Street." Mr. Notik was a young *bachur* who was selected to help the Rebbetzin with her errands and other things. He has many stories about those times.

He spoke of the Rebbetzin's respect for time – her own, and other peoples'. If she would be even just a few minutes late, she would call ahead, explain and apologize. Mendel Notik concludes: "She was super-punctual, she was super-accurate with time and very clear in instructions, and in her entire being."

## Family Discussion Points

- What did the Rebbetzin's father (the Friedike Rebbe) mean when she said "געלט האט ליב א חשבון"? How might we incorporate that in our family?
- Rabbi Notik spoke of the Rebbetzin's respect of time, especially of other people's time. What might have been a reason that
- Why must be even more careful מיט "יענעם'ס געלט"?

# Mitzvah Tanks in Eretz Yisrael

As told by Mrs. Louise Hager



## Background

The Rebbe invented the idea of people going to every single place where Jews might be, and bringing the joy of Yiddishkeit to them.

The Rebbe had a special love for the soldiers who were protecting the Yidden in Eretz Yisrael, and always saw to it that the *chasidim* bring them as much Yiddishkeit and *simcha* as possible. Lubavitcher *chasidim* would travel throughout Eretz Yisrael before and during every Yom Tov, bringing the soldiers the joy and the *mitzvos* of that Yom Tov. So on Sukos, Chanukah, Purim, Pesach and other times it was very common to see *chasidim* in army bases all over Israel, even in the most dangerous areas, celebrating with the soldiers.

## Story

I visited and spoke with the Rebbetzin often. Every time I came or spoke with her, she was quick to tell me of what the Rebbe had been doing, about the new projects and the latest *mitvza*. She spoke of Tzivos Hashem, *Mitzvah Neshek*, and the many others. She spoke of the work of the *chasidim* in Eretz Yisrael and the work they are doing with the soldiers there.

Once when I was there, she asked somebody to bring in a film of the Mitzvah Tanks in Eretz Yisroel when they went out to the soldiers, to the far-flung areas. She was so excited to show it to me. She was so impressed with the *chasidim*, their dancing and singing with the soldiers, and distributing some good food to the soldiers on those lonely bases.

She had been so, so impressed with this film, and she wanted me to share the *nachas* of seeing what the Rebbe had done.

In the years when the Rebbe had just started Tzivos Hashem she said to me, "I know how it's working here in America, but how have the children reacted in London?"

Of course, I was able to tell her of the great excitement and how keen the kids were to go up in rank and what was happening.

And her eyes just shone. And this huge smile came on her face, and she said, it was almost shyly: “My husband had a good idea, didn’t he?”

## Suggested Lesson

Mrs. Hager continues: “It was just wonderful to hear how much *nachas* she felt, how much she shared the Rebbe’s life. I don’t think many people realize just how much she shared his life, and how important she was to him.”

The **Rebbetzin took such pride in the Rebbe’s life mission** of bringing Yiddishkeit to every Jew, no matter where they could be found. She was proud of his initiatives and programs.

She got **personal *nachas* to see the Rebbe’s ideas being implemented and enhancing Yiddishkeit.** She loved hearing that the children were enjoying to be involved in Tzivos Hashem. She loved hearing about the work and success of the Shluchim. She loved hearing about the work being done with the soldiers in Eretz Yisrael. She was excited to be able to *show* the

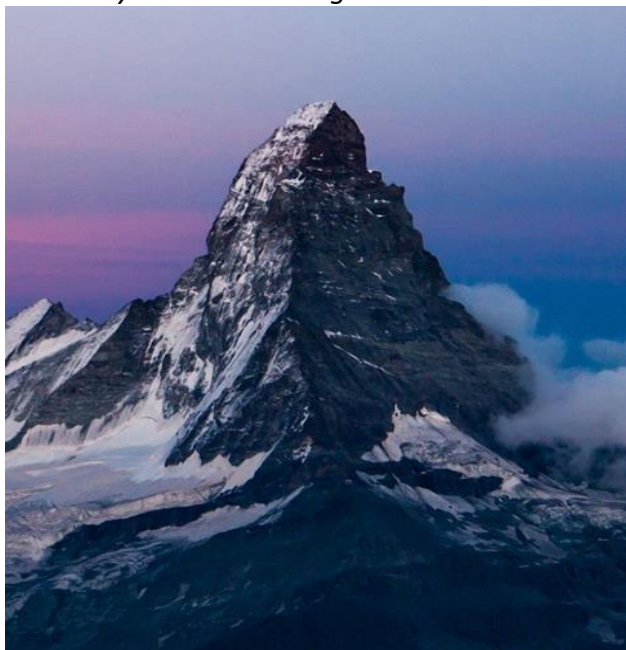
Rebbe’s work being carried out by the *chasidim*.

## Family Discussion Points

- The Rebbetzin was proud of the Rebbe’s accomplishments and the work of the Shluchim and Chasidim. She got such *nachas* from hearing and seeing their work. How are the Rebbe’s Shluchim making an impact on the world? What are some of the exciting things that Chabad is accomplishing around the world today? Let’s talk about the work of a particular Chabad House.
- Even if we are not Shluchim, as Rebbe’s *chasidim* we do our utmost live up to his instructions. (See above about going beyond comfort zone and taking small steps). What might our family do to further the Rebbe’s work?
- How can our family can support the work of a Shliach?

# Go for it!

As told by Mrs. Louise Hager



## Background

Mrs. Hager's father, Mr. Weingarten, was a businessman in London. He'd been very ill, and the doctors were suggested a new and complicated type of treatment. Through connections with Chabad *chasidim*, he had a *yeichidus* with the Rebbe. No one knows exactly what the Rebbe said to him during that meeting. On the strength of the *brachos* and encouragement the Rebbe gave him on that day, BH, he fully recovered. Filled with gratitude, he returned from London six months later to thank the Rebbe in person. Travel across the ocean at that time (about תשכ"ג - 1963) was expensive and difficult.

Unfortunately, most people did not inform the Rebbe when their hardship was over. So when the Rebbetzin heard that he had come from London to personally thank the Rebbe, she was very touched. Intrigued, she wanted to meet him. This was the start of a deep and loving friendship between the Rebbetzin and the family.

## Story

When I would come to the Rebbetzin's house, the cash would be laid out on the table together with the bills, ready for me to take. Before I would take the money, the Rebbetzin would always insist that I count the money again.

The Rebbetzin explained, "In my father's (the Frierdiker Rebbe's) home I was taught that געלט האט ליב א חשבון, און מיט יענעמ'ס געלט דארף מען זיך זיכער היטן" — Money loves careful accounting, and with someone else's money, one must be extra careful."

If she even thought she was going to get delayed, she would call and say, "Oh, I am so sorry" – apologizing profusely – "I've gotten a little delayed" or "I got a very important phone call" – from England or Israel – "It's going to take me another ten minutes to get there..." Other people's time is serious, it's valuable.

To put it in context, we need to understand: I was a fifteen, sixteen, seventeen-year-old, youngster in Yeshiva; and notwithstanding that, she was very careful and very proper and appropriate.

## Suggested Lesson

The Rebbetzin, of course, wanted *chasidim* to go on *mitzoyim*, but she also really "got" who Mrs. Hager was – that **she really did want to be more involved in *mitzoyim* and that she needed the right encouragement** and inspiration to pull herself beyond her comfort zone.

So, the Rebbetzin encouraged her, in small steps, to move forward, to try, to "go for it." It doesn't have start with speaking before large audiences or standing at a street corner. Just one conversation at a time, one colleague, one client, one person. And with confidence from that encounter, she kept moving on to something more challenging.

## Family Discussion Points

- What does “beyond one’s comfort zone” mean? What was the Rebbetzin’s message of “Go for it!” mean to you?
- Why does taking small steps at a time make it possible to go beyond our comfort zone?
- What is an area that we can each “go for it!”? What small steps might be helpful to pull ourselves out of our comfort zone?
- What type of support might you need to “go for it” – from Tatty, Mommy, siblings or someone else?
- What is one small area that the Rebbe has asked us to do – be it *mivtzoyim* or

something else – that is just beyond our comfort zone? What type of small steps might we take? What type of support might we give each other?

- Often, we ask for help or a *bracha*, but we don’t come back to say thank you. This is common; it’s human nature. Why do you think this happens? When we become aware of the importance of thanking and expressing gratitude, we may do it more often. What is an instance where we might show our gratitude to someone who we usually just don’t?



# The Overturned Becher

As told by Rabbi Menachem Junik



## Background

The Junik family had a close connection with the Rebbetzin. Reb Berel Junik a"h, (the father of Rabbi Menachem Junik) escaped from Russia together with the Rebbe's mother, Rebbetzin Chana. When he arrived in New York four years later, in תש"י - 1950 he merited to build a deep connection with the Rebbe and Rebbetzin Chaya Mushka, and he would often visit Rebbetzin Chana.

Over the years, the Rebbe gave a number of tasks to Reb Berel. Being the *chasid* that he was, he kept everything very quiet and meanwhile did all he could to be of assistance to the Rebbe and Rebbetzin. When his children grew up, they too took a part in assisting the Rebbe and the Rebbetzin. They were *zoche* to visit with the Rebbetzin through the years.

## Story

On the night of Simchas Torah תשמ"ו - 1985, the Rebbe held an extraordinarily lively *farbrengen* before *hakafos*. After the first *sicha*, the Rebbe stood up at his place and danced to the *nigun* vigorously.

Later in the *farbrengen*, the Rebbe finished the wine in his *becher* and then turned it over, and instructed everyone else to do the same. The Rebbe waved the *becher* from side to side during the singing, and afterwards he explained the source for his actions according to *nigleh*,

comparing this to the upside-down cups on the menorah in the Beis Hamikdash.

Later that evening, I came to the Rebbetzin, who was staying at the library, and told her about the *farbrengen*. I described to the Rebbetzin how the Rebbe had turned over his *becher* and had told everyone to do the same.

As she was listening to me, I noticed that the Rebbetzin had taken a small bottle of liqueur that was standing on the table and turned it over. She did it in a way that was almost entirely unnoticeable.

## Suggested Lesson

The Rebbetzin was a **real *chasid* of the Rebbe**. The Rebbe had asked that everyone turn over their *becher*, and she did so too, as soon as she heard about this directive.

As somebody who was on such a high level herself, and who had grown up in the home of the Frierdiker Rebbe and was the Rebbe's partner in life, the Rebbetzin could have easily seen the Rebbe's gesture and instruction as something for the *bachurim* in 770 to do, but not for her! Instead, she saw the Rebbe's action as something that she, too, should do, like every "simple" *chasid*.

## Family Discussion Points

- What does "being a *chasid*" mean? In what way was the Rebbetzin a *chasid* of the Rebbe?
- The Rebbetzin fulfilled the Rebbe's directive although the Rebbe wouldn't see, nor would anyone else (she didn't intend for Rabbi Junik to notice). She simply turned over the bottle because the Rebbe had asked his *chasidim* to. What might one area (one small step) that we can be the Rebbe's *chasid*, even when no one will see?

# Practical Suggestions for Chof Beis Shevat

- During *shiva* the Rebbe founded *Keren Hachomesh*. It is a fund devoted to women's causes (such as girl's educational institutions), and the Rebbe spoke about it at length on the last day of *shiva*. On Chof Beis Shevat in the years that followed, the Rebbe also requested that *tzedaka* be given in the amount of 470, the numerical value of the Rebbetzin's name.<sup>18</sup>

**Practical suggestion: Give *tzedaka* in amounts of 470, especially to *Keren Hachomesh*. [Click here to donate: www.kerenhachomesh.com](http://www.kerenhachomesh.com).**

- On the Rebbetzin's first *yahrzeit*, the Rebbe requested that people set times for *shiurei Torah*, and set up new public *shiurim*, and to strengthen existing ones -- and to set them up in a particular time and place.<sup>19</sup>

**Practical suggestion: Set up a new Torah *shiur*.**

- On Chof Beis Shevat, the Rebbe suggested that we influence other people, especially in the three special *mitzvos* of women.<sup>20</sup>

**Practical suggestion: Influence a Jewish woman or girl to light Shabbos candles, and/or keep Kosher.**

- The Rebbe said that when organizations are made in her memory it connects the Rebbetzin with the building. Do you know of an organization or building with the Rebbetzin's name?<sup>21</sup>

**Practical suggestion: Visit an organization named after the Rebbetzin, and find a way to help that organization.**

- On Rebbetzin's birthday, the 25th of Adar, one month after the Rebbetzin's passing, the Rebbe began a new project in her memory and *l'iluy nishmasa*: That every individual mark their birthday with a series of special directives.

**Practical suggestion: Celebrate your Jewish birthday with the Rebbe's special directives for birthdays.**

- On many occasions in *sichos* and one-on-one conversations, the Rebbe requested that we learn from the Rebbetzin and follow in her ways. For example, during *nichum aveilim*, the Rebbe told Mr. Dov Hikind: "If everyone will try his or her best to emulate her and to fulfill her wishes, then this will be the best *nachas* for the [Rebbetzin's] *neshama*, and will also bring great benefit for all who follow in her ways."

The Rebbe said that when a girl is named after the Rebbetzin and raised in her spirit, this is the most real example of "her children are alive."<sup>22</sup> Do you have sisters, classmates named after the Rebbetzin? When we each learn from the Rebbetzin and carry on her life, as a child of the Rebbetzin, we each are a living proof that "her children are alive."

**Practical suggestion: Make a *hachlata* based on the lessons we learned from the Rebbetzin's life.**

- Many *chasidim* observe the *minhagei yahrzeit* for the Rebbetzin, including: Learning *mishnayos* with the letters of her name and lighting a *yahrzeit* candle, and conducting a *farbrengen* about ways to learn from her.

**Practical suggestion: Take a few minutes during supper on 22 Shevat to talk about the Rebbetzin, light a *yahrzeit* candle and learn Mishnayos.**

<sup>18</sup> *Sefer Hasichos* 5750 vol. 1 p. 298

<sup>19</sup> *Sefer Hasichos* 5749 vol. 1 p. 236

<sup>20</sup> *Sefer Hasichos* 5750 vol. 1 p. 297

<sup>21</sup> *Sefer Hasichos* 5749 vol. 1 p. 236

<sup>22</sup> *Ibid*

**מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר צוקללה"ה נבג"מ זי"ע**

**ולזכרון  
הרבנית הצדקנית מרת חיה מושקא נ"ע זי"ע שניאורסאהן  
מליובאוויטש**

**לרגל יום ההסתלקות-הילולא השלושים**

\*\*\*\*\*

**לזכות הרה"ת יוסף יצחק בן שרה וזוגתו צלחה חנה בת רבקה גיטל וב"ב שיחיו  
לאורך ימים ושנים טובות ובריאות מתוך אושר, שמחה והרחבה בגו"ר  
ולהצלחה רבה בעבודתם הק'**

\*\*\*\*\*

**לזכות הרה"ח הרה"ת משה מאיר הכהן וזוגתו פנינה שיחיו  
בניהם ובנותיהם מנחם מענדל הכהן, יאכא גאלדע, גיטל, לוי יצחק הכהן, ודבורה לאה ליפשיץ  
שלוחי כ"ק אדמו"ר נשיא דורנו בעיר פורט לודרדייל, פלורידא  
לברכה והצלחה רבה בכל אשר יפנו בגשמיות וברוחניות**