



Issue 2  
4 Tishrei 5775  
Tzom Gedalya

# בית חיינו

A publication of A Chassidisher Derher

## יומן | מוצאי ראש השנה וצום גדלי' תש"מ

### MOTZOEI ROSH HASHANAH

During the distribution of Kos Shel Brocha the Rebbe was very joyous. When the crowd sang a particular lively Nigun, the Rebbe turned to Rabbi Groner and said, "The words '*Uv'yom Simchaschem...*' should be fit to this tune." After the crowd sang it for a little while, the Rebbe told Chazzan Teleshevsky, "As it is customary by a *Pizmon*, there should be a course which is repeated over and over; for example, '*Ulai Yeracheim*'."

When a certain individual went by for Kos Shel Brocho, the Rebbe wished him success in all his endeavors and that he increase in Yiddishkeit, and told him to join the crowd in their singing.

All throughout the distribution, the Rebbe sang aloud together with the Chassidim.

At the conclusion, the crowd was singing "*Uv'yom Simchaschem*" and the Rebbe exclaimed, "Sing a Simchas Torah Nigun; you'll do better!" The Chassidim sang "*Zul Shoin Zein Di Geula*" (without the words) and the Rebbe turned toward the crowd and began to clap his hands very powerfully for a few minutes. The joy was fiery, so much so, that the scene



looked just like it would at Hakofos!

After making a Brocha Acharona, the Rebbe left the Shul while singing "*Zul Shoin*" again. This culminated the unique Rosh Hashanah, entitled by Chassidim, "*The Freilicher Rosh Hashanah!*"

### TZOM GEDALIYA

Chassidim started to dance on this afternoon in the Shul upon hearing the news that the Rebbe has begun to be Magiah the Maamar "*Uv'yom Simchaschem*" from the Farbrengen of Rosh Hashanah. ■

...ואכן "עושים גם

היום" - שכמה וכמה

עשריות ומאות

מישראל מטלטלים

את עצמם ("טלטולי

דגברא" וגם

"טלטולי דאיתתא")

מביתם ומקומם, כדי

לשהות במשך

מועדי חודש תשרי

בד' אמותיו של

נשיא דורנו, מעין

ודוגמת זכר לענין

דעלי לרגל בזמן

שביהמ"ק ה' קיים.

(משיחת ש"פ נח' התשמ"ז)



## לעבן מיטן רבי'ן | יחידות לגבירים

Every year in between Rosh Hashanah and Yom Kippur, the Rebbe would meet with the members of the "Machane Israel Development Fund," for a special Yechidus. These were Shluchim's Baalei Baatim who would give large donations in support of the Rebbe's affairs. This custom began in 5746, and continued every year, through 5754. In the first couple of years, the Yechidus would take place in the



small Zal upstairs, and later, due to the increasing amount of Baalei Baatim, it was relocated to the big Shul downstairs. The Seder was roughly as follows:

In the early afternoon, the Gvirim participated in a grand gathering, which was

usually held in the Oholei Torah ballroom. Each time, a Shliach from a different city would address the crowd, followed by a special guest speaker, such as a famous politician, etc. Rabbi Yehuda Krinsky also spoke then, as well as Mr. David Chase, chairman of the fund.

Before the Gvirim arrived, 770 would be cleared out, and special red carpets would be laid on the floor.

When the Yechidus would be downstairs, the Shul would be split in half by Mechitzos. The side closer to the Aron Kodosh would be set up with tables of refreshments and the other side is where the Yechidus would take place. The Gvirim were then transported by limousine to 770 where they waited

for the Rebbe's arrival.

At around 5:30 in the afternoon the Rebbe would leave his room and enter the Shul. On his way in, the Rebbe would give a very warm handshake and a big smile to Mr. Chase. The Rebbe would then say a Sichah to the Gvirim and Shluchim present. A simultaneous translation was available for everyone through small earphones. After the Sichah, the guests would have the privilege of approaching the Rebbe and conversing for a few minutes in privacy. Sometimes the Gvir would go by himself while others would go together with their Shliach in order that he should explain the Rebbe's words. The Rebbe would speak to each of them for a few minutes, after which the Shliach, if he wished, had the opportunity to approach the Rebbe as well. The area around the Rebbe's place would be surrounded and closed off by tables to ensure confidentiality during the personal Yechidus. During the Yechidus of Tishrei, the Rebbe would give each of the participants a piece of Lekach.

Before the Rebbe came out, each Gvir was given a card with an estimated time for his Yechidus. While waiting for their turn, the Shluchim would sit with their Baalei Baatim at the tables on the other side of the Mechitzah and eat together, talk and "Farbreng," and so on.

After all of the Gvirim had their Yechidus, the Rebbe would give out dollars to the Shluchim and the organizers of the event. By that time, most of the Baalei Baatim had already left and the Rebbe would say Sichah to the Shluchim. When the Rebbe would leave the Shul, it was very late, sometimes 12:30 at night.

This event would take place twice a year, once during Tishrei and again before Yud Alef Nissan. Each Gvir was only permitted to take part of this event once a year. Needless to say, the meeting with the Rebbe influenced the Baalei Baatims' enthusiasm to continue helping the Peulos of Chabad in an increasing manner.

Shortly after the Yechidus, each Gvir received a

personal letter from the Rebbe. They were also sent pictures of themselves together with the Rebbe, and after choosing the nicest one; they would receive an enlarged copy of it as a gift.

It's interesting to note that during one such Sichah, the Rebbe quoted the expression, "*Rebbi Mechabed Ashirim*," and explained that the reason being since Hashem has entrusted them with riches, it implies that He has chosen them to fulfill a unique mission that ordinary people cannot accomplish. ■



## "ניט דרייען זיך..." | סדרי הישיבה במשך החודש

Between Rosh Hashanah and Yom Kippur 5736, Rabbi Yitzchak Meir Gurary (Mashpia in Yeshivas Tomchei Tmimim, Montreal) received the following letter from a fellow Mashpia in the Yeshiva:

Before traveling back on Tzom Gedaliah, I gave in a note to Mazkirus, that being that there are Bochurim here from Eretz Yisroel, France, Montreal etc. and they are here without any Seder or order, maybe it would be appropriate that the Mazkirus should send out a message/order, that the bochurim should make arrangements to learn during Aseres Yemei Teshuvah and onwards - with a Seder Mesudar in Nigleh and Chassidus.

Today I received a phone call from Rabbi Chodakov in response to the above. He told me that this note was on the Rebbe's table and the Rebbe

wrote on it the following response:

"The role of the Mazkirus is not to be Menahel Yeshivos Tomchei Temimim at all, nor to be the replacements of those Hanholos. The negative connotation is understood but for the positive, the responsibility is on those who are on site [at the Yeshivos] to make known and inform the students that they should come and learn in a Seder Mesudar די צייט און רייבען זיך און ניט דרייען זיך..."



AN ORGANIZED SHIUR FOR THE TISHREI GUESTS

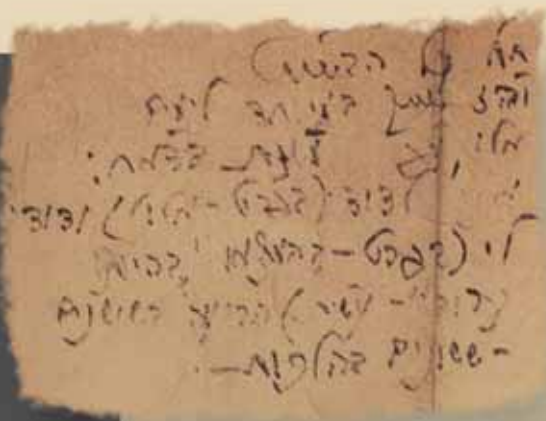


# דעם רבי'נס אן ענטפער | כתבי יד קודש בפרסום ראשון

ת"ח על הבשור"ט

וה"ז שייך במיוחד לימים אלו, ע"פ משנ"ת בדא"ח: אני לדודי (בפרט-אלול) ודודי לי (בפרט-בהמצאו "בהיותו קרוב" - עש"ת) הרועה בשושנים-ששונים בהלכות.

Many thanks for the good report. And this is specifically pertinent to the current days, as it is explained in Chassidus: Ani Ledodi (specifically [performed] in Elul) Vedodi Li (specifically [performed] when "he is found close" in the Aseres Yemei Teshuva) Haroeh Bashoshanim, [which Chazal teach refer to] those that review Halachos.



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כ"ק אדמו"ר שליט"א

מוסג"ם המכתב שנשלח לאנ"ש סי' בברוקלין  
ובערי השדה דארה"ב, וכן לסניפים במדינות אחרות.

פשה סטח בארמאן  
דוד ראסקין

והנה אנו  
כבוד אדמו"ר  
אשר יבדל בידות וכו'

On a Duch dated 4 Tishrei 5729, written by Reb Moshe Pesach Goldman and Reb Dovid Raskin, informing the Rebbe of a letter sent to Anash the world over by Tzach, the Rebbe responded in his holy handwriting:

ויה"ר שיהיו פירות טובות מהנ"ל ופירי פירות וכו'

May there be positive results from the above [efforts] and continued fruits [from this] etc.



THE REBBE RECITES HAFTORAH BY MINCHA ON TZOM GEDALYA

Beis Chayenu - בית חיינו

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