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לעבן מיטן רבי'ן

MICHTAV KLOLI

Every year before Rosh Hashanah the Rebbe would send out a Michtav Kloli to all of the Jewish people everywhere. It was usually dated on Chai Elul or Motzoei Shabbos Slichos. The Letter would be sent out to many people through the Mazkirus. It was also published in Yiddish, Hebrew, and English in as many newspapers as possible. The Rebbe always insisted that the letter be printed even in the most assimilated newspapers with all of the footnotes. One will notice that the Rebbe made a point of quoting all of the Rabbeim there and the Arizal, and in the later years, his father as well.

In the early Years the Rebbe would send out one Michtav Kloli, later it became two, one on Chai Elul and one in Yemei Haslichos (25 Elul). In 5734 there was an additional letter on Vov Tishrei, and from then on there were letters quite often on Vov Tishrei (or Aseres Yemei Teshuvah if Vov Tishrei was Shabbos). The Letter was usually written in Yiddish and translated into Hebrew, English and other languages.

In addition, the Rebbe sent a telegram to all of Anash containing a short blessing in honor of the new year.

SLICHOS

Many of the guests who would come to spend the month of Tishrei with the Rebbe would arrive to be there for Slichos (although many did come earlier, for Chai Elul).



HATORAS NEDORIM, EREV ROSH HASHANAH 5727

R' Zusia Wiliamovsky, the Partisan, was always sure to be there for Chai Elul, and the Hachnosas Orchim would begin then.

The Rebbe always said the first Slichos on Motzoei Shabbos with the Minyan at 1:00. This always took place in the big Shul downstairs. From 5734 and on, when the Rebbe Davened throughout the entire Tishrei on a raised Bima, it would not be erected until Erev Rosh Hashanah, so during Slichos the Rebbe always stood on the floor, until the later years when the Bima would be assembled earlier.

Following the conclusion of the last Kaddish after Slichos, the Chassidim sang the Rebbe's grandfather's (Reb Meir Shlomo Yanovsky) Nigun, "Rachamona," and the Rebbe always encouraged their singing on his out of the Shul. Until 5741 the Rebbe would

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הנה מהענינים
המסייעים בעבודה
בכלל ובעבודת
התקשרות ראש
השנה עם שאר
ימות השנה בפרט
היא ההתקשרות
עם ראש אלפי
ישראל שנשמרת
היא בחי' ראש
ומוחין לגבי שאר
הנשמות שבדורו,
ממנו הוא יניקתם
וחיות שלהם ועל
ידו קשורות הן
ומויחדות במהותן
הראשון ושרשם.

(ממכתב א' דסליחות תש"י)

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stand by his place and encourage the singing of Rachamono both on the first night and on Erev Rosh Hashanah. After 5742, the Rebbe only encouraged it on his way out.

During the days of Slichos in 5738, the Vaad Hamesader of the Shul wrote to the Rebbe, asking if they may cordon off the area around the Chazzan so that there wouldn't be so much pushing near the his place, thereby allowing a cross of fresh air (this was one of the many cautions taken to guard the Rebbe's health during that Tishrei, as the Rebbe had suffered a heart attack on Shemini Atzeres of the previous year). The Rebbe answered that they should ask a Rav, since it may be Halachicly problematic for the Chazzan to be in a separate area then the congregation.

On Motzoei Shabbos Parshas Nitzavim 5738, the second Shabbos during the Slichos days of that year, the Rebbe held a special Farbrengen in honor of Erev Rosh Hashanah, in which he washed and distributed Kos Shel Brocha afterwards. The Rebbe explained that the motive for this is, being that it is the last one of the nineteen year cycle; it would be an appropriate time to fill in and complete anything that was missing during the past year. Chassidim understood that the Rebbe most likely was referring to the omission of Kos Shel Brocha on Motzoei Simchas Torah of the previous year. It seems that the Rebbe chose this time to make up for it, being that many of the guests who had been there and missed out during the previous



year had now come back again (although during 5738, there were many Farbrengens on Motzoei Shabbos that the Rebbe washed and gave out Kos Shel Brocha).

During this Farbrengen the Rebbe also said that everyone was to be allowed into the Shul for Rosh Hashanah (for Tekios that is, but for Davening they can support the various Shuls of the neighborhood), and no one was to push or shove since it is not an appropriate conduct and is, in any case, not necessary, for there will be plenty of room for everyone.

On the second morning of Slichos in 5720, the first chartered airplane full of Chassidim arrived in New York to spend Tishrei with the Rebbe. That night, 28 Elul, "Gimmel D'slichos," the Rebbe came down to the big Shul to say a Maamar in honor of the guests that had come.

ויתברכו כאו"א - בתוככי כלל
ישראל - בחוגמו"ט [בחתימה
וגמר חתימה טובה] לשנת תורה
כו' - (כל הא"ב - ועד) לשנת אורה

And may each and every one of you be blessed, - amongst all of Klal Yisroel - to be signed and sealed for the good, for a year of Torah etc. - (all [the blessings corresponding to the letters] of the Alef Beis - up) to a year of Oirah [light].

Handwritten text in Hebrew, likely a signature or blessing, written on a piece of paper or parchment. The text includes the words "ויתברכו כאו"א" and "בתוככי כלל", which are part of the blessing mentioned in the adjacent text block.

יומן | ראש השנה תשי"ב

IN PREPARATION FOR ROSH HASHONAH

As Rosh Hashonah approaches, the atmosphere amongst *Anash* rises with much excitement, as this will be the first Rosh Hashonah since the Rebbe's acceptance of the *Nesius*. A bit before Rosh Hashana, the Rebbe was asked if a larger hall should be rented where the *Tefillos* and *Farbrengens* would take place, but the Rebbe declined the offer, saying, "The (*Friediker*) Rebbe has been 'soaked' into these walls for his last ten years with his tears and his final *Kochos*; will I then leave here?"

Since the Rebbe has officially accepted the *Nesius* on Yud Shevat, he has never recited a *Maamor* at any other time other than a *Farbrengen* (as opposed to the conduct of all the previous *Rabbeim*). With Rosh Hashonah approaching, Chassidim hoped to hear a *Maamor* from the Rebbe, albeit the fact that the previous *Rabbeim* never *farbrenged* on Rosh Hashonah, so on Thursday night, 27 Elul, a group of distinguished Chassidim entered the Rebbe's room and asked if he would agree to recite a *Maamor* on Rosh Hahonah.

The Rebbe promised that they would have an answer by Erev Rosh Hashonah.

SHABBOS PARSHAS NITZAVIM

As this is the Shabbos before Rosh Hashonah, the Rebbe held a *Farbrengen*.

During one of the *Sichos*, the Rebbe spoke of the fact that at times we drown so deeply in our worldly desires and still we are going to demand "*Malchiyos*".

Here the Rebbe began to shed heavy tears while motioning to the crowd as if to ask, "How? How can we demand *Malchiyos*?"

Leaning his head on the table, the Rebbe continued to cry for a long while.

In between the *Sichos*, the Rebbe asked Reb Shmuel Zalmanov to sing the Alter Rebbe's Rosh Hashanah *tenuah*, and everyone stood silent to listen as he did so, and the Rebbe cried quietly all the while. When Reb

Shmuel had finished, the Rebbe motioned with his handkerchief that he repeat the *tenuah* a few additional times.



EREV ROSH HASHONAH

After *Shacharis*, the Rebbe recited *Hatoras Nedorim* and the *Pruzbal*, and then thanked the participants in the *Minyan*, blessing them with a good new year.

At 12:00, the crowds of Chassidim passed by the Rebbe and handed over their *Paanim*. The Rebbe's face bore a very solemn look and it almost appeared to be pale; as if the Rebbe was about to break out into a bitter cry. A special request had been given by the Rebbe earlier that the only *Paanim* given to him at the *Ohel* should be one *Paan Kloli* from all of *Anash* and an additional one exclusively on behalf of the *Bochurim*. In the midst of receiving the *Paanim*, after a substantial amount of people had accumulated, the Rebbe blessed them in honor of the coming new year.

Later on, the Rebbe went to the *Ohel* remaining there for about two hours, returning to 770 at 3:30.

At one point during the day, the Rebbe summoned the group of Chassidim that had requested that he recite a *Maamor* on Rosh Hashonah and notified them that in addition to the *Maamor*, he would also hold a *Farbrengen* (which he referred to as "*Ah tish*").

והוא נקרא ספר אגדה שפירושו נאמרה הנה הוא קריא ונאמר
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