



Issue 5
11 Tishrei 5775
Besheim Hashem

בית חיינו

A publication of A Chassidisher Derher

לעבן מיטן רבי'ן

MOTZOEI YOM KIPPUR

After Ma'ariv and Havdala, the Rebbe would wish everyone a "Gut Yom Tov!" In many instances, the Rebbe continued with a Nigun Simcha: Uforatzto, Hoshia Es Amecha and the like.

In the later years, the Rebbe would call out "Gut Yom Tov" three times while waving his hand and the Chassidim repeated afterwards. The Rebbe would then begin to sing "V'samachta," and encourage the singing while leaving the Shul. In the last few years, the Rebbe began his father's Hakofos Nigun instead. In 5749, the Rebbe added a special blessing (from the text of a Possuk) after saying Gut Yom Tov, "Go and eat your bread joyfully!"

After Maariv and Havdala, if the weather permitted, the Rebbe came outside to say Kiddush L'vana. In 5750, the Rebbe said a short Sicha afterwards. (In the years that the Rebbe ate the meal in the Frierdiker Rebbe's apartment, Kiddush L'vana was done after the meal.)

Later on that night, the Rebbe would eat a special meal in the Frierdiker Rebbe's apartment, as he did on every Yom Tov. There are very few pictures from the meals in the Frierdiker Rebbe's



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apartment.

One of the photographers once related that in one instance, he attempted to use his camera during the meal and the Rebbe said, "Here too? Isn't downstairs enough?"

Upon returning downstairs, the Rebbe often gave money or food as a personal participation in the Chassidim's Farbrengens that night.

In 5724, something very extraordinary happened. After the meal, the Rebbe came downstairs, walked into the small Zal, and sat down near the table. There

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FARBRENGEN YUD GIMMEL TISHREI 5738

JEM/THE LIVING ARCHIVE 22251

... סיפר כ"ק מו"ח

אדמו"ר: פעם

למחרת יוה"פ

נכנסתי אל הוד כ"ק

אאמו"ר הרה"ק

ואשאל אותו: ומה

עתה?

ויענני: עתה ביחוד

צריך לעשות

תשובה (איצטער

ערשט דארפן

תשובה טאן).

(מכתב בשם השם, מחרת
יוה"פ. ה'תשי"ב.
אגרות-קודש כרך ה' אגרת
ארכיו)



were only around seven Bochorim present at the time, and the Rebbe began to recite a Ma'amar that lasted close to fifteen minutes. Of course, with time, the Zal filled up with Chassidim who had heard about what had happened.

Two years later, in 5726, Chassidim hoped that the same thing would happen again, so they waited in the Zal. The Rebbe walked by and asked what everyone was waiting for. Upon hearing that they were anticipating a Ma'amar once more, the Rebbe looked quite astonished and remarked, "Just because it happened one time?"

EREV SUKKOS

Every year on Erev Sukkos, the Rebbe would distribute Arba Minim to many people. The Rebbe would receive Hadassim from R' Leibel Bistritzky, who had them shipped in from Tzfas. (On the first day of Sukkos, while passing by R' Leibel on his way into Shul, the Rebbe would notify him, "I used your Hadassim!")

One year, the Rebbe wasn't happy with the Lulavim brought to him, so R' Leibel was asked to bring some of his. From that year and on, the Rebbe began to choose Lulavim from R' Leibel, as well. In the later

years, the Rebbe began to use Hadassim sent from other places around the world but the Rebbe always used Lulavim from R' Leibel. R' Sholom Hecht used to give the Rebbe an Esrog and R' Binyomin Goredetzky used to give the Rebbe three Esrogim from Italy.

CHALUKAS HAARBA MINIM

On the morning of Erev Sukkos after Shacharis, select dignitaries were invited into the Rebbe's room to receive Arba Minim from the Rebbe. This custom began, as it seems, in the middle of the 5720's. Until 5731, very few people would receive, namely, R' Shmuel Levitin, Rabbi Hadakov, R' Nissan Mindel, R' Shmuel Dovid Raichik, R' Bentzion Shemtov, and R' Mendel Futerfas. That year, the Rebbe requested that Rabbis Butrashvilli and Kanievsky, two of the newly immigrated Russian Chassidim who lived in Nachlas Har Chabad, together with the winners of the raffle from Israel and two representatives of Kfar Chabad, should come in to obtain Arba Minim on behalf of those whom they represented.

From then on, every year many people would receive Arba Minim (full sets or partial), as representatives of their communities. While giving them their sets, the Rebbe would say, "This is for the whole France," or "The whole Kfar Chabad," etc. One time, the Rebbe told R' Zalman Jaffe, who was taking a set as representative of the community in Manchester that

SEUDAH IN THE FRIERDIKER REBBE'S APARTMENT, MOTZEI YOM KIPPUR 5729

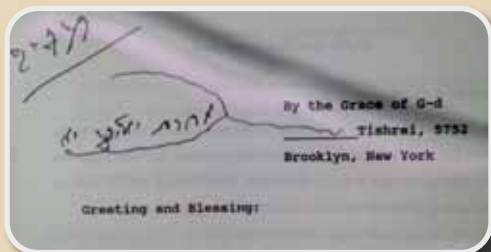


13 TISHREI

In the earlier years, the Rebbe would Farbreng on Yud Gimmel Tishrei only if it would fall out on Shabbos. From 5732 and on, the Rebbe held a Farbrengen in honor of the day during the week as well.

The Arba Minim were brought to the Rebbe after he got back from the Ohel, by R' Yisrael Jacobson and Rabbi M. Altein. The Rebbe would check them for Kashrus in his room and in the later years, in Gan Eden Hatachton.

The Rebbe always went to the Ohel on this day, as it is the Yartzeit of the Rebbe Maharash.



On a Michtav-Kloli prepared for Tishrei 5752, the Rebbe added the date: **מחרת יוה"כ פ"א [תשרי]**

On the top of the letter the Rebbe wrote: **מהיר**

he should let all guests from Manchester use the set. As they would walk by with their sets the Rebbe would bless them to be "Mamshich all the Hamshochos for the whole year". One time, there were a few guests present from France, so the Rebbe said a special Brocha to them in French.

The Rebbe was displeased when things didn't run in order, i.e. when there weren't enough sets because people took extra, etc. In 5748, the Rebbe stood the entire time with a list of which people were to get what so as to keep the order.

After that, the Rebbe would receive Esrogim grown in

Kfar Chabad and the Rebbe would say a special Brocha to those who brought them. (Each morning of Sukkos, the Rebbe would Bentch on an Esrog from Italy, and after Davening, the Rebbe would shake the Lulav again with an Esrog from Kfar Chabad.)

The Rebbe would then go into the Sukka to put his Lulav together and would give R' Dovid Raskin sets to put together for the Rebbetzin and for the Rebbe's mother. (In a video of one of the later years you can hear the Rebbe telling R' Dovid Raskin to put twice Chai on one, and once Chai on the other and to cut the bottom of the Lulav).

During the day, the Rebbe would send out a telegram containing a special Brocha to all of Anash as well as two more telegrams to the participants in the Hakofos Shniyos in Yerushalayim and Kfar Chabad.

In the year 5736, the Rebbe had a beautiful Sukka built in the front of 770. Beginning from 5744, a second Sukka was built in the driveway in front of the door to the staircase that leads to Gan Eden Hatachton. This was the Sukka that the Rebbe used most of the day, aside from Bentching Lulav in the morning and distributing Lekach on Hoshaana Rabba, which were still done in the first Sukka. ■

THE REBBE JOINS THE MINYAN SHACHARIS FOR KRIAS HATORAH, 12 TISHREI 5748

JEM/THE LIVING ARCHIVE 14983



דעם רבי'נס אן ענטפער | אתרוגי קאלאבריא

קראתי ות"ח. להחזיר. הטעם - בקיצור עכ"פ: ממש אותו הטעם שממשלת ישראל משלמת במטבע זר (המוכר על אתר) ובסכומים מבהילים ומשתדלת בכל האמצעים שיקבלו הכסף ממנה - לקניית נשק בארצה"ב ובאשכנז וכו', ואינה מסתפקת בהרובים וכיו"ב שהיא מייצרת בארץ ישראל עצמה. ואין פוצה פה ומצפצף. ואדרבא. והטעם, כי כשרוצים להגן על עם ישראל - צ"ל נשק ומצות כדבעי. וא"א להחליף פענטים - ולהבדיל, אתרוג שיש בו מסורת אבות - ב"עוזי" ולהבדיל אתרוג בלי מסורה. והרוצה להחליף כו' וד"ל.

כנראה לא מסרו הסיום (במענה לא):
יתירה מהנ"ל: בכל צבא ישנן כמה מחלקות וסוגים: רגלי, אלה ברכב ואלה גוי, ולכאנ"ל נשק המיוחד לו ורק בנשק המיוחד לו יצלית, והרוצה להכריח שמחלקה שסוג אחד יהי מזוין בנשק השייך לסוג אחר (מצות הקשורות ותלויות במסורת אבות) - ה"ז מעמיד בסכנה כל ענין ההגנה וכו' וד"ל.

I read it and it is with much appreciation. To respond. The reason - at least in short: For the exact same reason that the Israeli Government pays with foreign currency (being that it is necessary in that location) and exorbitant sums and extends great pressure that their money should be accepted - for the purchase of arms from the United States and from Germany etc. and they don't suffice with the guns and other weapons which Eretz Yisroel manufactures themselves. no-one makes a sound. and on the contrary.

The reason is, when it comes to protecting Am Yisroel - we need to have quality weapons and Mitzvos. You can't switch a Phantom - or Lehavdil, an Esrog which has a tradition - For an Uzi and Lehavdil an Esrog without a tradition. Someone who wants to trade them etc, and it's self understood.

It seems they didn't give over the end (in response to someone): In addition to the above: In every army there are different ranks and divisions: Infantry, tanks etc. and each one has their own weaponry and only with their weapons will they succeed, someone who wants to cause that one rank in a division should be armed with the weaponry that belongs to a different rank or division (as the mitzvos that are connected and dependent on tradition) the entire defense can be jeopardized etc., and it's self understood.

עצמתי ומה. אהרן. זצ"ל.
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THE REBBE RETURNS TO HIS ROOM MOTZOEI YOM KIPPUR 5737 JEM/THE LIVING ARCHIVE 102889

Beis Chayenu - בית חיינו
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נדפס
לחיוזק ההתקשרות
לכ"ק אדמו"ר
זצוקלה"ה נבג"מ ז"ע