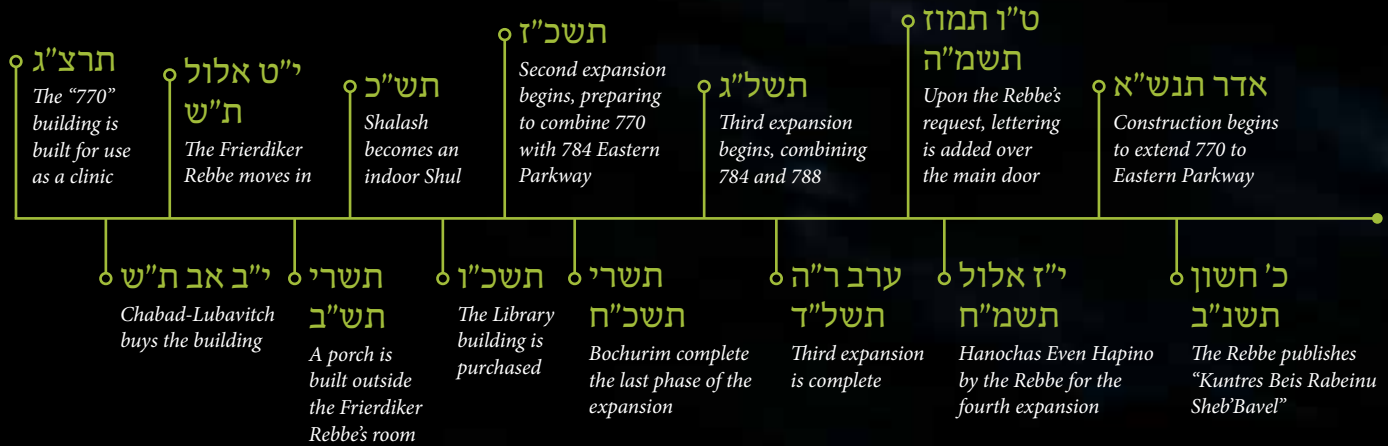


”...על אחת כמה וכמה בנוגע לד' הכתלים וקורות ביתו של הרבי, שבו התפלל שבו התפלל ולמד ועסק בענייניו וקיבל אנשים ל'יחידות' בהתייחדו עם בחי' היחידה שלהם, הרי בודאי שקורות בית זה - שבו נמצאים אנו - "האבן זיך אנגעזאפט" בכל העניינים הקשורים עם מהותו של הרבי!"

Special thanks to Rabbi Yossi Lew and Rabbi Shimmy Weinbaum.

In researching this article we were largely assisted by the "770" photo album published by Tzivos Hashem, and the book "בית חיינו" by Heichel Menachem, Yerushalayim.



770

Three numbers that say so much to the Chossid of *dor hashvi'i*.

From the time the Friediker Rebbe permanently came to the United States, this building has been part and parcel of all the occurrences of Chabad. The epicenter where hundreds of thousands of *Yiddishe kinder* flocked to for guidance in every area of life, for inspiration in *avodas Hashem*, for a comforting word in times of distress, and to share the most precious moments of their lives. It is a place towards which every single major issue facing the Jewish people at every corner of the globe was directed, and a charging station where true *giluy elokus* is generated throughout the world.

From here, the Rebbe directed Chabad's activities, reaching out to *Yiddishe neshamos* in the most distant locations, physically and spiritually.

Throughout the years, the Rebbe would extol the special qualities of 770 in many of his sichos, calling it "*Beis Rabeinu She'beBovel*", the *beis hamikdosh* of the time of *golus*. When plans for a major expansion of 770 were underway in 5752, the Rebbe was *magiha* a special *kuntres* about 770, collected from various *sichos*.¹

Spiritual Joy

In a letter written by Reb Avrohom Pariz at the end of the year 5700, shortly after the building was purchased and the Friediker Rebbe moved in, he described the feelings of *anash* that accompanied this milestone:

"I cannot express in words the light, the joy, and the satisfaction on the faces of each of the participants [in the *chanukas habayis* ceremony]; it was noticeable on everyone's faces that this is a spiritual and holy joy..."

One can sense in his words that the celebration was more than that of merely finding permanent residence for the Friediker Rebbe and a headquarters for his movement and *mosdos*. It was clear that this day marked a major milestone and was prelude to a whole new page in the history of Chabad.

The building itself was originally built as a private hospital that was later closed by the government due to illegal activity. Lubavitch bought the building later on, as it was the most suited in the area for the Friediker Rebbe's needs. It had an elevator, enabling the Friediker Rebbe easy access to the upper floors.

When the Rebbe and Rebbetzin arrived in the United States around one year later, they originally moved into 770 as well (residing in the room that would later be "The Rebbe's room"), before moving into an apartment on New York Avenue, corner President Street later on.

In those years, the Rebbe held a *farbrenge* every Shabbos *mevorchim* after davening. Interestingly, in one such *farbrenge*, the Rebbe expounded on the significance of the building of 770, the three floors symbolizing *chochma*, *bina*, and *daas*, and explaining why the Friediker Rebbe chose specifically the second floor to reside on.

Throughout the years, the Rebbe showed tremendous affection for the building of 770, the place he rarely left for more than 50 years.

Reb Yoel Kahn records in a letter during Tishrei 5712, that the Rebbe was asked if a larger hall could be rented elsewhere for the *yomim tovim*, to hold the growing crowds during davening and *farbrenge*s of the *yomim nora'im*. The Rebbe responded: “The [Friediker] Rebbe ‘soaked’ these walls for the last ten years with tears and with his last remaining strength. Can I leave here?!”

But perhaps above all stands the Rebbe’s response to Israeli President Zalman Shazar, when asked if the Rebbe would go visit him in his hotel room in Manhattan, or if he would have to come to 770 to see the Rebbe. The Rebbe was adamant about not leaving 770, and when Shazar finally came, the Rebbe took him for a “tour” of 770’s first floor. The Rebbe showed him where the Friediker Rebbe davened in the small *zal*, and then showed him into his room, saying, “In this room, so many tears were shed, and from this room the Jews of Russia were saved.” Then the



PHOTO: JEM/THE LIVING ARCHIVE / 45042

Rebbe concluded: “Could I have brought all this along with me to your hotel in Manhattan?”

To us as Chassidim as well, every corner of 770 is layered with meaning. Every room has a story to tell, and every doorway has volumes to recount.

Presented here is the first of a two-part series telling a picture-based story of

some of the goings-on in 770, relating some of the fondest moments Chassidim enjoyed in the Rebbe’s presence. The first installment will cover the main building of 770 and the library building next-door. The second installment will include the big shul “downstairs” and the surrounding areas.

Due to length constraints, the information here is based on what usually happened or what happened for a long time period; obviously, there may have been changes and differences throughout the years.

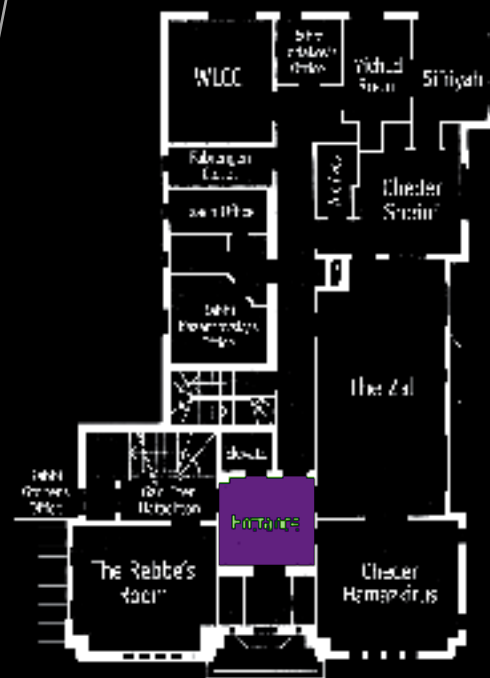
The pictures and captions are for illustration purposes, hence the captions may not describe precisely what is happening in the pictures.

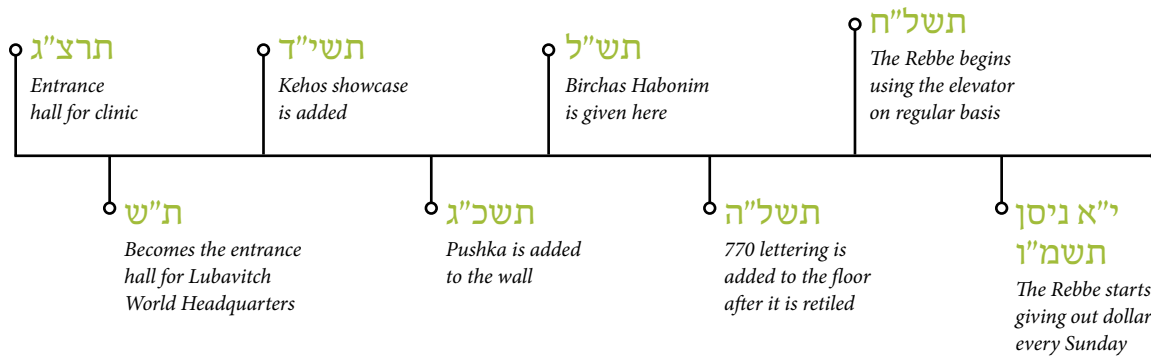


PHOTO: BARUCH EZAGUI

1) Hallway 2) Elevator 3) Door to gan eden hatachton 4) Kehos showcase

The Entrance





The Entrance

Gan Eden
Hatachton

The
Rebbe's Room

The
Small Zal

The
Offices

The
Second Floor

The
Basement

The
Library



The entryway itself served as a central and important location. The famed distribution of dollars, during which thousands of people passed by the Rebbe every Sunday, receiving the Rebbe's *brocha*, and experiencing miracles and salvation in their lives, occurred at this "entrance." The Rebbe would stand with his back to the elevator as Yidden of all walks of life would pass before him.

The first time the distribution of dollars took place in this foyer was Tuesday, 11 Shevat 5746. Beginning 11 Nissan 5746, the Rebbe began distributing dollar-bills for *tzedaka* every Sunday.

Many a time, here, on the way to davening, the Rebbe would distribute coins to children to give to *tzedaka*. This came with the Rebbe's initiation of *mitvta tzedaka* in 5734.

The *pushka* was installed in 5723, "Shnak HaKan" - 150 years since the Alter Rebbe's *histalkus*, and was designated for "Keren Schneur" - a fund to print the Alter Rebbe's *seforim*.

Often, this entranceway was a most opportune place to approach the Rebbe and ask for a *brocha*; either on the Rebbe's way to and from shul or when the Rebbe arrived at 770. Guests would also stand here before leaving for home to receive the Rebbe's blessing for a safe trip.

As you enter the room, you can see an elevator. This elevator was used by the Frierdiker Rebbe to go up and down between his apartment on the second floor and the shul on the main floor. Up until the year 5738, the Rebbe almost never used the elevator except on rare occasions. One such time was on *purim* 5731, during the visit of President Shazar, when the Rebbe went down with him to the big shul to hear the *megilla*.

Following the Rebbe's heart attack on Shmini Atzeres 5738, the Rebbe began using the elevator on a regular basis on weekdays so going downstairs should be less strenuous.



Entrance The Rebbe enters 770 through the main door.



Elevator The Rebbe exits the elevator into the entryway, returning from the main shul downstairs.

PHOTO: JEM/THE LIVING ARCHIVE / 108464

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



Dollars The Rebbe giving dollars to young students of Bais Rivkah. We can see here the general setup of the Sunday dollars. Where the Rebbe stood; where the line would enter and exit from; where the Rebbe's secretaries (Rabbi Klein and Rabbi Groner) would stand, as well as the videographer, Reb Chaim Boruch Halbertsam.

PHOTO: JEM/THE LIVING ARCHIVE / 21778



Tzedaka for Children The Rebbe distributes coins for tzedaka to children standing in the entryway (on his way to daven).

On the eastern wall of the entrance—between the door that leads to *gan eden hatachton* and the northern wall—sits a handsome wooden frame for the purpose of showcasing *seforim* published by Kehos. This occupied the space of a window originally used by a receptionist to greet patients. This showcase was built at the Rebbe's instruction in year 5714, to encourage the purchase of Kehos's *seforim*.



Tzedaka to Children

During the later years of the *nesius*, the Rebbe would distribute coins for *tzedaka* to children standing around upstairs, encouraging them to place the coins in the pushka on the wall. It happened once² that a small child attempted to drop a coin in the pushka, but he could not reach the slot being that it was too high for him. The Rebbe approached the child and lifted him up so that he could reach it. After some time, a second slot was carved at a lower level, allowing for the small children to place their coins in the pushka as well.



Machne Yisrael The Rebbe greets members of the Machne Yisroel fund in the entryway.

PHOTO: JEM/THE LIVING ARCHIVE / 14917

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



תשי"א

The Rebbe starts accepting Panim and giving out Lekach

תשכ"ב

Bochurim receive Birchas Habonim here as the Rebbe stands in his room

כ"ו חשוון, תשנ"ב

The Rebbe davens Minchah here every Sunday before dollars

תשי"א

The Rebbe begins distributing Matzo

תשל"ח

The room is locked, and a mini-kitchen is added

Leading to the Rebbe's room—"gan eden haelyon"—is a corridor/antechamber that chassidim refer to as "gan eden hatchaton" (a term used by chassidim in the Alter Rebbe's times). This area itself carries much meaning, with many special events taking place there. It was here that the Rebbe received *panim* and the *pan kvoli* on erev Rosh Hashanah, distributed *lekach* on erev Yom Kippur, *arba minim* on erev Sukkos, *shmurah matzah* on erev Pesach, and more.

During the years in which the Rebbe received people for *yechidus* in his room, Chassidim would wait in the *gan eden hatachton* until it was their turn to enter for *yechidus*. On occasion, when the *yechidus* would finish in the wee hours of the morning, it was in this corridor, on *yimei kriah*, that a *minyan* would be arranged for the Rebbe to hear *krias haTorah*. The *brocha* to the bochurim on erev Yom Kippur also took place here in the earlier years.

At the conclusion of the *BaHa"b* fasts—which the Rebbe would fast unbeknownst to most people—a *minyan* for *maariv* would be arranged in *gan eden hatachton*, as the Rebbe did not want to disrupt the bochurim's *seder* taking place in the *zal* at that time. (The same applied when the Rebbe returned from the Ohel in the earlier years).

On some occasions, the Rebbe would receive distinguished guests for *yechidus* in *gan eden hatachton* itself, as well as some in groups. Many of the *talmidim-hashluchim* received a *brocha* from the Rebbe here before embarking on their *shlichus*.



PHOTO: JEM/THE LIVING ARCHIVE / 122771

Panim Every year on erev Rosh Hashanah (in the later years - it began a few days earlier), the Rebbe stood at the door of his room and received *panim* from thousands of Chassidim and guests, blessing each of them with a "Ksiva vachasima tova, le'shana tova umesuka."



PHOTO: JEM/THE LIVING ARCHIVE / 740958

Pan kvoli After receiving personal *panim*, the Rebbe would be presented with the *pan kvoli* by the elder Chassidim. The Rebbe would read it and afterwards give a short *brocho* for the new year.

PHOTO: JEM/THE LIVING ARCHIVE / 165061



Lekach The Rebbe would hand out *lekach* in the *gan eden hatachton* on erev Yom Kippur (in the later years - it began a few days earlier) to all those who requested, wishing them a *chasima ugmar chasima toiva*. For those guests who came later for Sukkos and Simchas Torah, the Rebbe would hand out *lekach* on Hoshana Rabba, as he stood outside at the door of the *sukka* wishing each a *shona tova umesuka*.



Daled Minim On erev Sukkos, the Rebbe would distribute sets or (partial sets) of *daled minim* to select rabbonim and shluchim, as well as to members of *mazkirus*.

PHOTO: JEM/THE LIVING ARCHIVE / 44273



Matzah With the approach of Pesach, *shmurah matzos* would be baked especially for the Rebbe. The Rebbe would personally separate *challah* from the matzos and hand them out to rabbonim, shluchim, and *askonim*, for them and their respective communities. On erev Pesach, after mincha, the Rebbe personally distributed *matzos* to all. Beginning from 5738 and on, the Rebbe distributed matzos through the members of the *Kolel*.



Preparation for yechidus As chasidim waited their turn for *yechidus*, they would utilize every moment to recite Tehillim or reflect silently.

PHOTO: JEM/THE LIVING ARCHIVE / 102886

PHOTO: JEM/THE LIVING ARCHIVE / 20642



Krias HaTorah Occasionally, the Rebbe would hear *kriah* in this room.



Mincha Beginning from the 26 Cheshvan 5752, the Rebbe would daven mincha here each Sunday before distributing dollars.³

PHOTO: JEM/THE LIVING ARCHIVE / 89577



The doctor of “*bais harav*”, Dr. Avrohom Aba Seligson, would keep his medical equipment in a closet in *gan eden hatachton*; at times he would even examine patients there.

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



PHOTO: JEM/THE LIVING ARCHIVE / 102889

Motzoei Yom Kippur Following the singing of “Napoleon’s March” and maariv, the Rebbe would return to his room, wishing “*gut yom tov*” to individuals on his way.

PHOTO: JEM/THE LIVING ARCHIVE / 91486



Kuntres On rare occasions, the Rebbe gave out dollars, *kuntreisim*, and even Chanuka gelt from the door of his room.



Yechidus As mentioned, on rare occasions, the rebbe would have *yechidus* in *gan eden hatachton* with important people. Pictured here is R' Yaakov Alter, then the son of the Gerer Rebbe, today the current Gerer Rebbe, Vov Adar II 5749.

The Entrance

Gan Eden Hatachton

The Rebbe's Room

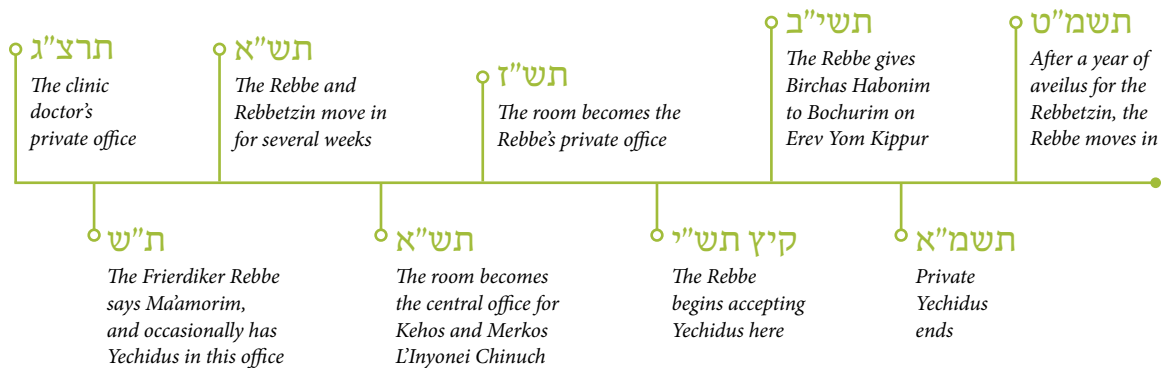
The Small Zal

The Offices

The Second Floor

The Basement

The Library



The front left corner of 770 is home to the Rebbe's holy room, referred to by chassidim as "gan eden haelyon." It was in this room that the Rebbe conducted his *avodas hakodesh* for more than 50 years. Thousands of letters, containing plea-requests, tidings, inquiries, and more, were sent here, each one responded to by the Rebbe, one by one. It was here, that the Rebbe received thousands of Yidden for *yechidus*. From this modest room, countless instructions and words of guidance were directed to individuals and communities, and to the Jewish people as a whole, and to non-Jews as well.

Prior to the Rebbe's arrival in the United States, the Rebbe's room was used as the Friediker Rebbe's *yechidus* room. For a period of time during the winter of 5701, the room was also used by the Friediker Rebbe to say *maamorim* while the Chassidim listened through the intercom in the small *zal*. The Friediker Rebbe would say these *maamorim* every Tuesday, being that many Chassidim lived in Brownsville and other neighborhoods, and were not able to attend on Shabbos.

Upon the Rebbe's arrival, the Rebbe and Rebbetzin temporarily used this room as living quarters for two weeks, until they moved to an apartment on New York Avenue.

After some time, the room became the office for Merkos L'Inyonei Chinuch. Working in the office, the Rebbe would sit at the middle of the table (the table is still there today), while Rabbi Hodakov sat on the left and Reb Nissan Mindel on the right. The Rebbe's *mazkir*, Reb Eliyahu Kwint, would work there as well. The office was also used by Reb Mordechai Shusterman and Reb Avrohom Pariz to type up the Friediker Rebbe's *sichos* and *maamorim*. The room was small, with too many people working there for its size; as a result, all who worked there were in close quarters with the Rebbe.

In 5707, it formally became the Rebbe's room, where he studied and worked for the next 47 years.

During the year of 5738, from Motzoei Simchas Torah (after the Rebbe had a heart attack on Shmini Atzeres) until Motzoei Shabbos *parshas* Mishpatim the Rebbe said a *maamor* and a *sicha* on occasion Motzoei Shabbos from his room. Members of *mazkirus* were there with the Rebbe and there would

קדושה לא זזה ממקומה

The Friediker Rebbe writes in his first *maamor*, *Reishis Goyim*, 5680:

"I once witnessed as my father [the Rebbe Rashab] entered his father's [the Rebbe Maharash] room. The setup of the room was exactly as it were during the lifetime [of his father]. This was approximately during the years of 5645 or 5656 [the Rebbe Maharash was *nistalek* in 5643]. He entered wearing his *gartel* and stood near the table opposite [his father's] holy chair; his lips moved as if he was speaking and he cried profusely..."

The Rebbe once expounded upon this story at the *farbrengen* of Shabbos *parshas* Vayikra, 5747. Those present recall how the Rebbe's voice choked with tears when repeating this story. (See the Rebbe's explanation in *Likutei Sichos* vol. 32 p. 24).



PHOTO: JEM/THE LIVING ARCHIVE / 103426

From the window of his room, the Rebbe looks on as Chassidim dance with one of the Rebbe's shluchim as he embarks on shlichus.

be a live hookup broadcasting downstairs to the main shul, and all over the world.

After the year following the Rebbetzin's *histalkus*, the Rebbe made this room his permanent living quarters.

During the early years of the Rebbe's *nesius*, on erev Yom Kippur, the *bochurim* would gather in the Rebbe's room where the Rebbe would bless them with the traditional "*Birkas Habonim*." For many years, *anash* would also be blessed by the Rebbe in his room. There were even times when the *bochurim* were invited into the Rebbe's room to receive Chanukah *gelt*. And of course, there are the multitudes of people who merited to have *yechidus* in this room with the Rebbe, illuminating their lives forever.



PHOTO: JEM/THE LIVING ARCHIVE / 22546

Daled-Minim For many years, the Rebbe distributed *daled minim* here, until this was moved to *gan eden hatachton*.

During the period of time after Yud Shevat 5710, Reb Avrohom Pariz was very much involved in campaigning that the Rebbe accept the *nesius*. It happened once, that Reb Avrohom was talking to a group of Chassidim, when he mentioned how he had worked in the Rebbe's room while it was still the Merkos office. Said Reb Avrohom: "My friends, I know the Rebbe; I worked together with him in one room for about ten years, my table next to his. I would never work; I would always be staring at him to see what he was doing. And I tell you: he is hiding himself! He wishes that we should not know his true greatness; but he really *is* our Rebbe!"



PHOTO: JEM/THE LIVING ARCHIVE / 23710

The Rebbe meets with the chief rabbis of Israel, Rabbi Mordechai Eliyahu and Rabbi Avrohom Shapiro; 1 Kislev 5749. Notice the brown paper cover (to the Rebbe's right) on top of piles of *seforim*.



The
Entrance

Gan Eden
Hatachton

The Rebbe's Room

The
Small Zal

The
Offices

The
Second Floor

The
Basement

The
Library



PHOTO: JEM/THE LIVING ARCHIVE / 103224

The Rebbe's many thousands of letters were penned in this room



The Rebbe meets with Israeli President Zalman Shazar; Yud-Beis Tammuz, 5733

Early Morning Maamor

During the 5710s and early 5720s, the Rebbe would occasionally arrive early at 770 on Shabbos morning, and say a *maamar* for the *bochurim* and *anash* who were learning in the small *zal* at the time. The last time this rare occurrence took place was In the year 5721, on Shabbos *parshas* Acharei-Kedoshim.

Chassidim would say that the reason for the Rebbe 'surprising' the crowd on occasion with a *maamor* on Shabbos morning was in order to encourage them to consistently come to learn Chassidus on Shabbos morning.



Governor of New York W. Averell Harriman in *yechidus* with the Rebbe in the late 5710s



PHOTO: JEM/THE LIVING ARCHIVE / 108186

The Rebbe speaks with Rabbi Binyomin Gorodetzky, the Rebbe's representative to Europe and North Africa



PHOTO: JEM/THE LIVING ARCHIVE / 108522

Prime Minister of Israel Menachem Begin and dignitaries before his *yechidus* with the Rebbe; 2 Av, 5737



PHOTO: JEM/THE LIVING ARCHIVE / 108228

The Rebbe stands amongst the many piles of *seforim*, piled all the way from the floor, with which he learned on a regular basis



A delegation of Ethiopians (their Jewish status halachically undetermined) once came to the United States, visiting different Jewish organizations, leaders, and rabbis. They also paid a visit to the Friedliker Rebbe, who spoke some words of encouragement and blessing to them. He then told them to converse with his son-in-law (the Rebbe) as well. Following their encounter in the Rebbe's room, they requested a picture be taken. The Rebbe did not participate, but the secretaries, Rabbis Rodshtein and Hodakov, who had been present at the meeting, did join in the picture.



- The Entrance

- Gan Eden Hatachton

- The Rebbe's Room

The Small Zal

- The Offices

- The Second Floor

- The Basement

- The Library



Throughout the earlier years of the Rebbe's *nesius*, the small *zal* functioned as the central location of 770. It was in this very room in which the Rebbe officially accepted the *nesius*. Here, in close proximity to all those present, is where the Rebbe would daven and farbreng. The main purpose of the room was to serve as the *zal* for yeshivas Tomchei Tmimim, while at the same time many special events took place here. These events included:

When the Frierdiker Rebbe first established himself in 770, he would daven in this *zal* on the *yomim noraim* and hold farbrengens there. (After some time, the Frierdiker Rebbe davened and farbrenged upstairs.)

Starting in the summer of 5701, the Rebbe would farbreng every Shabbos *mevorchim*. Following *musaf*, the members of the shul would sit down to make *kiddush*. The Rebbe wouldn't make *kiddush*, but would sit in his *talis*, instructing the assembled to sing a *niggun*. He would then speak, usually for about 40 minutes.

As was mentioned, the historic farbrengen of Yud Shevat 5711, when the Rebbe said the first *maamor* and accepted the *nesius*, took place in this room. Up until the second night of Pesach of 5721, the Rebbe would farbreng here

on Shabbos, *yom tov* and *yomei depagra* (with the exception of the larger farbrengens on Yud-Tes Kislev, Yud Shevat, and Purim, which would take place in rented halls around Crown Heights - 5714-5720). When the farbrengens were relocated to the big shul downstairs, the Rebbe would still daven and listen to *krias haTorah* here during the week.

Also, often times the Rebbe would pass by in the morning, or another time of day, just to observe how the *bochurim* were learning.

Up until 5744, *yechidus klolis* for the guests was held here as well.



PHOTO: JEW/THE LIVING ARCHIVE / 143636

Machne Yisroel Development Fund Twice a year, the Rebbe would address the supporters of Machne Yisroel, speaking for a few minutes to each individual privately as well. Following this, the Rebbe would give a special blessing to the *shluchim* who had brought the supporters. Originally, this took place in the entrance room of 770, then it was moved for a few years to the small *zal* and then eventually when that space was insufficient, it was relocated to the big shul.

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



PHOTO: ARCHIVES OF MYENCOUNTER.COM



Entrance During the earlier years, this was where the Rebbe davened on Shabbos and *mincha-maariv* on the weekdays. Once the main shul downstairs was opened, the Rebbe would still continue davening here on weekdays, *mincha* of Shabbos, and *chol hamoed*.

PHOTO: JEM/THE LIVING ARCHIVE / 20560



Krias HaTorah In the later years a small half *shtender* would be placed on top of the table facing the *aron kodesh* for the Rebbe to stand at. While the *minyan* would be saying *ashrei* and *uva letzion*, the Rebbe would say his own and the Rebbetzin's *kapitel*. This presented an opportunity for one to place a personal *chumash* and *tehilim*, having the *zechus* of the Rebbe reading from them.



Farbrengen During the earlier years when the Rebbe farbrenged here, he would sit on a platform at his Shabbos place. The elder Chassidim would sit behind the Rebbe. There were a few tables set up in “ches” formation for older people to sit down while all the *bochurim* and *yungeleit* would stand in the back.

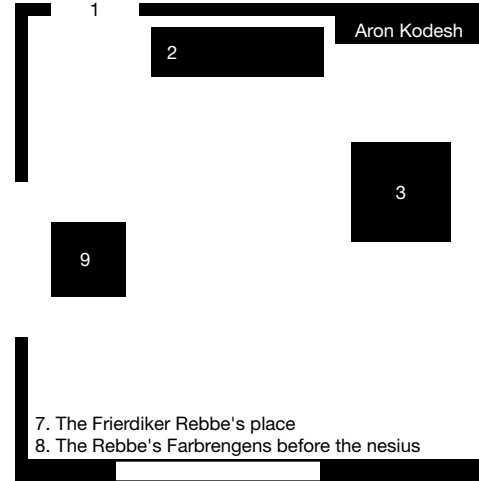


PHOTO: JEM/THE LIVING ARCHIVE / 110793



At the Amud For the duration of the year following Rebbetzin Chana's *histalkus*, the Rebbe davened at the *amud* for *shacharis*, *mincha*, and *maariv*. This is a rare picture of the Rebbe davening at the *amud* in the zal.

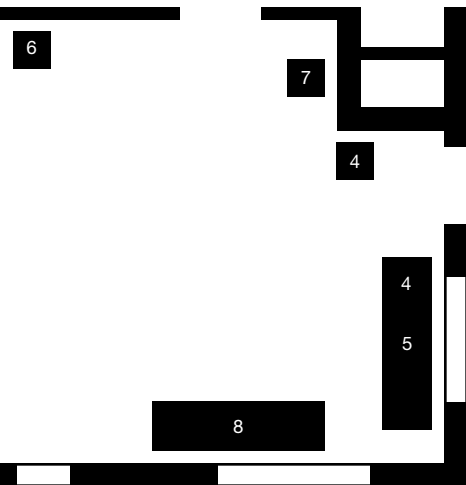




Aliyah Every Monday and Thursday the Rebbe received *shlishi*. On Shabbos, the Rebbe received *maftir* and read the *haftorah*. In many instances, the Rebbe cried while reading the *haftorah*. The Rebbe recited the *haftorah* softly. In order to better hear, there was always much pushing to be close to the Rebbe and observe this event well.



Mincha and Maariv A few minutes before *mincha* and *maariv*, the *bochurim* would quickly remove a plastic cover—which was on the table to protect it from getting ruined while they learned—in preparation for the Rebbe’s arrival. Until the mid 5740s the Rebbe would enter *holding* his gartel and while saying *korbonos*. He would then put on the *gartel*, carefully examining that both sides were equally placed.



Weekday Davening Following the *kedusha* of *mincha* and *borchu* of *maariv*, the Rebbe would sit on a cushioned bench with his back to *mizrach*, facing the crowd, usually with his hand on his forehead.

PHOTO: JEM/THE LIVING ARCHIVE / 164894

Shabbos and Yom Tov This was the Rebbe’s place on Shabbos. The Rebbe once explained that the reason why he does not sit there during the week was so as not to walk through the whole shul everyday and disturb the whole crowd—*tircha d’tzibura*, adding that his real *makom kavua* was his Shabbos place. The same table which was used for weekday with the zigzag-wooden design, was moved here for Shabbos. A red chair would sit facing the table on the far southern side; while a full size *shtender* would stand by the *mizrach* wall near the door to the “*cheder sheini*.” During later years, the Rebbe’s chair was placed by the *shtender* and a special board was attached, which could be pulled out for the Rebbe to rest his siddur.



Shmoneh Esrei While davening *shemoneh esreh*, the Rebbe would stand at the table, facing *mizrach*.

PHOTO: JEM/THE LIVING ARCHIVE / 108467

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



Birkas Hatmimim The Frierdiker Rebbe once said on Erev Yom Kippur that the time right before *kol nidrei* is a time for *mishpocha*.⁴ The Rebbe chose to spend these precious moments together with his children, the *bochurim*, giving them the *birkas habonim*. This custom originally started in the Rebbe's room with six *bochurim*. Gradually over the years, as the crowd of *bochurim* swelled, it was moved to *gan eden hatchton*, then to the lobby of 770, and ultimately taking place in the small *zal*.

Melech Boretz Beder

For the historic *farbrenge*n in which the Rebbe accepted the *nesius*, on Yud Shevat 5711, he entered using the main, middle door (to the right of the *aron kodesh*). There was already a great amount of tight squeeze taking place in the *zal*. The room was packed with *bochurim* and *yungeleit* who had climbed up onto the benches and tables; nevertheless the Rebbe preferred to use this door. It seems that this was the only time the Rebbe used this door throughout the *nesius*.

Earlier on, Reb Ephraim Eliezer Yolles was with the Rebbe in *yechidus*. As the Rebbe was leaving, he asked the Rebbe how he should enter the *farbrenge*n, considering the immense pushing going on. The Rebbe answered him: "*Ven ir vet zich onhalten in mayn gartel, vet ir adurchgein*"—"If you will hold on to my *gartel*, you will be able to get through."



During the year following the *histalkus* of the Rebbe's father, HoRav Levi Yitzchok, in addition to davening at the *amud*, the Rebbe also read *krias haTorah* in this room on Mondays and Thursdays for a short period.

Cheder Sheini

Adjacent to the *zal* is another room. The Frierdiker Rebbe requested that it be used as a *cheder sheini* where *bochurim* would be able to daven and learn. On Shabbos and yom tov, it was used as the *ezras noshim*.

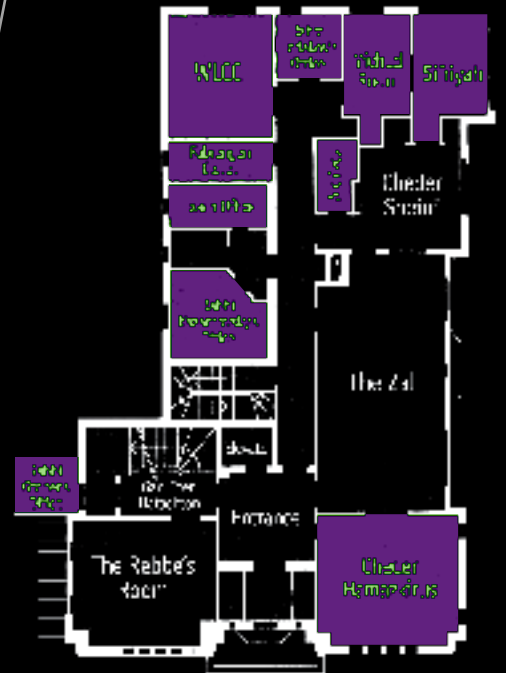


PHOTO: JEM/THE LIVING ARCHIVE / 143038



PHOTO: JEM/THE LIVING ARCHIVE / 141559

The Offices



The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



The Rebbe walks through the hallway on Motzoei Yom Kippur, returning from maariv in the main shul downstairs.

Bein Kodesh & Kodesh

During the 5710s a short wooden partition was built in the *mazkirus* office, its purpose was to separate between the secretaries and visitors. It happened once that the Rebbe entered the office and asked the secretary, Rabbi Kwint, what the reason for the partition was. Rabbi Kwint responded that the partition was designed “*l’havdil bein kodesh l’chol.*” The Rebbe smiled and corrected him: “*l’havdil bein kodesh l’kodesh hakodoshim.*”

This wooden partition was in fact built so that people visiting the office shouldn’t interrupt the secretaries’ work. Later on, the Rebbe instructed that a surface for writing be built on top of the partition, explaining: “When someone comes in, he should have a place to write a note.”

Mazkirus



PHOTO: JEM/THE LIVING ARCHIVE / 141559

This is where the Rebbe’s *mazkirim* answered phone calls and prepared letters for the Rebbe, as well as many other tasks.

Rabbi Hodakov’s office



PHOTO: JEM/THE LIVING ARCHIVE / 20699

At first it was used by Reb Eliyahu Simpson, the Frierdiker Rebbe’s *gabbai*, as well as the office for Gan Yisroel.

Rabbi Groner’s Office



This office was originally the porch overlooking the *shalash* (courtyard). For a short period—a year or two—the space was used for a *sukkah*. After the first expansion of 770 it became part of the *ezras noshim*. In the late 5740s it became Rabbi Groner’s office.

Rabbi Kazarnovsky's Office

He served as a *shadar* (*SHlucha DeRabonon*), raising funds for the Rebbe's *mosdos*.



It once happened that the Rebbe's room was being painted, and as such the Rebbe could not work there. In the meantime, the Rebbe used this room and a sign was posted on the wall with the words "please be quiet as the Rebbe is working nearby" written on it.

Farbrengein Closet

Here is where Reb Meir Harlig would store basic needs for farbrengein.

WLLC



PHOTO: JEM/THE LIVING ARCHIVE / 2566

Originally this room served as an office used by Reb Moshe Leib Rodshtein, who was the *mazkir* for both the Frierdiker Rebbe and the Rebbe. Later on, it was where all the hookups of the farbrengein, sichos, and tefilos were broadcast around the world.

Library/Yichud Room



PHOTOS: BARUCH EZAGUI

The inner room is used as a library for the yeshiva, while the outer room serves as a *yichud* room during weddings. In the early years, when Lubavitch first moved in, Reb Shmuel Levitin lived and worked in this room. It was thus called "Reb Shmuel's *tzimmer*."

From the time Moshiach's Sefer Torah was written and almost completed in 5708, it was held in this room as well. After it was completed in 5730, it was still held in this room, along with the Rebbe's sefer Torah, in a special *aron kodesh*.

Tzach Office



PHOTO: BARUCH EZAGUI

Originally, during the Frierdiker Rebbe's *nesius*, a bochur—who would attend to the Frierdiker Rebbe when necessary—would sleep in this room. Later on it served as an office for Tzach.

The Archive Room

Every time that the Rebbe signed a letter, it would subsequently be copied and Rabbi Sholom Mendel Simpson would store it in the archive room.

Aron Kodesh

Rabbi Aharon Blesofsky relates: In the early 5730s, Rabbi Eliyohu Simpson asked him to build an *aron kodesh* for "Moshiach's Sefer Torah" to be placed in this room. When the job was complete, the Rebbe said he would come have a look at it at a quiet time around *mincha* time on erev Shabbos (while the bochurim are out on *mitzvoim* and others are preparing for Shabbos). Before *mincha* instead of going to shul the Rebbe first went to the room to see the *aron* and then told Rabbi Simpson to give the key of the *aron* to *mazkirus*. When Rabbi Simpson told the Rebbe that the bochur Aharon hakohen built it, the Rebbe asked "Nit Reb Zalman Blesofsky's a zun?" When he told the Rebbe that Aharon doesn't wish to get paid, the Rebbe replied that since it's a *zechus derabim* he must be given something and he should be paid from the fund for Moshiach's Sefer Torah.



PHOTO: BARUCH EZAGUI

The Friediker Rebbe's dining room. This is where the meals on the yomim tovim and sederim on Pesach occurred until 5731.

The Second Floor



The second floor of 770 housed the Frierdiker Rebbe and his family. It includes his personal *yechidus* room, the dining room, and other rooms for his immediate family's needs.

The Yechidus Room

The first room on the right (on top of the *mazkirus* office) served as the Frierdiker Rebbe's *yechidus* room. It includes shelves full of *seforim* and a large table where the Frierdiker Rebbe learned and wrote. When the Frierdiker Rebbe observed *aveilus* for his mother, Rebbetzin Shterna Sara, in 5702, he davened at the *amud* in this room, and for *krias haTorah*, his table was used as a *bima*.

It was here that the Frierdiker Rebbe received many people for *yechidus*, blessing them with all they needed.

After Lubavitch purchased the building, a porch was added with access from this room, so that the Frierdiker Rebbe would be able to go out for fresh air. The Frierdiker Rebbe's *sukka* was also built on this porch, and until 5731 the Rebbe ate all the Yom Tov meals here on *Sukkos*.

After the Frierdiker Rebbe's *histalkus*, the Rebbe davened at the *amud* there throughout the ensuing year.

Many years later, the Rebbe told Rabbi Berel Levin of the Agudas Chabad Library that the room should be opened for recital of Tehillim and reading of a *pan* on special occasions.

Dining Room

In the middle of the Frierdiker Rebbe's apartment was the dining room where Shabbos and *yom tov* meals took place, as well as the Frierdiker Rebbe's

farbrengens. During the *farbrengens* only the elder Chassidim and select individuals were allowed to enter into the room, while the others would stand in the *zal* downstairs, listening to the *farbrengen* via a microphone placed on the Frierdiker Rebbe's table. Towards the end of the *farbrengen*, all those present had the opportunity to walk by the Frierdiker Rebbe, say *l'chaim*, and gaze at his holy face (which was rarely seen due to his state of health at the time).

Even after the Frierdiker Rebbe's *histalkus*, the Rebbe continued eating all the *yom tov* meals in this room, along with some of the elder Chassidim and distinguished guests. The Rebbe never sat at the head of the table, the Frierdiker Rebbe's seat; this place remained empty and the table set as if he was there. The Rebbe sat in the same place he would during the Frierdiker Rebbe's lifetime, to the left of the head.

These meals continued until after Tishrei, 5731.



PHOTO: JEM/THE LIVING ARCHIVE / 2753

Seuda A *seuda* takes place in the dining room of the Frierdiker Rebbe's apartment, with the Rebbe and a few older chassidim present. This picture was taken on motzoei Yom Kippur, when a festive *seuda* took place.

From the Walls

During one *farbrengen* the crowd of Chassidim was so immense, to the point that for hours, many people stood on the main staircase waiting to be allowed in to join the *farbrengen*. In the meantime, out of frustration, shouting could be heard from those waiting.

The Frierdiker Rebbe was in the midst of saying a *sicha*, and he heard the shouting and banging could be heard. Pausing, the Frierdiker Rebbe said: "*M'klapt mit an emes*"—the banging is genuine.

Hearing this, the Rebbe (our Rebbe) proceeded to open the door to allow for some to enter. Even so, the Chassidim, hearing what the Rebbe had said and realizing that their shouting and banging was assisting them in gaining entrance, increased the loud knocking and banging. Hearing this, the Frierdiker Rebbe turned to one of the Chassidim standing near him and said: "Tell them that the time has come that they may already 'receive' [i.e. be positively affected] from the walls."

The
Entrance

Gan Eden
Hatachton

The
Rebbe's Room

The
Small Zal

The
Offices

The Second Floor

The
Basement

The
Library



The
Entrance

Gan Eden
Hatachton

The
Rebbe's Room

The
Small Zal

The
Offices

The Second Floor

The
Basement

The
Library



Citizenship The famous event when the Frierdiker Rebbe received US citizenship in 5709 in his *yechidus* room, as the Rebbe stands at his side.



PHOTO: JEM/THE LIVING ARCHIVE / 2903

Office As he often would, the Frierdiker Rebbe writes a letter sitting at the desk in his *Yechidus* Room.



Balcony The Frierdiker Rebbe also had a small desk outside on the balcony of his apartment where he would sometimes work from.



The Basement

The
Entrance

Gan Eden
Hatachton

The
Rebbe's Room

The
Small Zal

The
Offices

The
Second Floor

The Basement

The
Library



At the time that 770 was purchased, the basement level contained only a few rooms, while the rest of the area underground served as a parking lot with several spaces. One of the rooms served as storage space for members of *mazkirus*, as well as storage, packaging, and shipping space for Kehos.

The room directly below the *mazkirus* office, functioned as the kitchen and dining room for the yeshiva bochurim. The parking lot was eventually transformed into the area that housed the large library of the Frieddiker Rebbe. Over time, the walls of the other rooms throughout the basement were removed, and the library was expanded. Today, the basement is connected to the official library building, next door.

The basement also contains the building's boiler room. A pilot fire would constantly be burning there, providing heat and hot water throughout 770. The Rebbe would use this fire to burn the *chometz* each year on erev Pesach. The Rebbe would descend together with *mazkirus*. They would throw "packages" (of what seemed to be of sensitive material—private letters and the like) into the fire, while the Rebbe would follow with a small bag—sometimes two—of *chometz*.

PHOTO: JEM/THE LIVING ARCHIVE / 44263



Biur Chometz The Rebbe tossing *chometz* into the fire.



Moshiach's Sefer Torah The Rebbe holding the crown of Moshiach's Sefer Torah in a box, following Rabbi Eliyahu Simpson, who is holding the Sefer Torah, on the steps leading downstairs on the way to the main shul; erev Yud Shevat, 5730.



Tefillah Entrance The Rebbe emerges from the elevator downstairs on the way to shul



Kol Chamira The Rebbe recites "*Kol chamira.*"

PHOTO: JEM/THE LIVING ARCHIVE / 44269



PHOTO: BARUCHEZAG

The Library

The Entrance

Gan Eden Hatachton

The Rebbe's Room

The Small Zal

The Offices

The Second Floor

The Basement

The Library



תשכ"ו

The building is bought. It houses the Library

תשמ"ג

The Rebbe and Rebbetzin move in for Shabbos and Yom Tov

תש"ו

A full floor is added to the building, and a bridge connects it to the 2nd and 3rd floor of 770. It is also connected to the basement of 770

תשל"ז

The Mazkirim move out. Only the Library remains

תשד"מ

An apartment is added at the back for the Rebbe and Rebbetzin

The *seforim* library was very dear to our Rabbeim and very much part of Chabad's heritage. When leaving Russia, the Frieddiker Rebbe insisted that as many *seforim* as possible be taken with him, despite the grave danger involved. The Rebbe himself worked tirelessly to ensure that the *seforim* remaining in Russia remain in the custody of Chabad.

The Rebbe spent many hours in the library perusing through the *seforim* kept there. From 5742 on Shabbos and *yom tov*, that the Rebbe, along with the Rebbetzin, would stay in the library in a special apartment which prepared for them. One Rosh Hashanah, the Rebbe became so engrossed in the *seforim*, that he made *kiddush* for the Rebbetzin much later than usual. The Rebbetzin later said that the Rebbe enjoys *seforim* as a child enjoys toys!

A day before the Rebbe was to go home following his heart attack, on Rosh Chodesh Kislev 5738, the Rebbe went to visit the library to see the *seforim* that had recently been brought from Poland.

From 5738 until 5745, the Rebbe sent matzos to anash communities overseas (particularly Eretz Yisroel) from the library, early on in Nissan. In 5741, the Rebbe held an interesting distribution ceremony and said a *sicha* on the steps of the library (see *Likutei Sichos* vol. 22 p. 184).

When the Rebbe stayed in the library for Shavuos, he would greet the chassidim on their way back from *tahalucha* on the second night of *yom tov* on the porch outside the library.



Library The Rebbe leaving from the front entrance of the library.

PHOTO: JEM/THE LIVING ARCHIVE / 2027



Seforim are returned to 770 after the trial; 2 Kislev, 5748



PHOTO: JEM/THE LIVING ARCHIVE / 165627

The dining room in the Rebbe's and Rebbetzin's apartment where they stayed for Shabbos during most of the 5740s. Pictured here, the Rebbe meets with Rabbi Mordechai Eliyahu, Sephardic chief rabbi of Israel; 6 Cheshvan, 5752. This was the only time this room was used for a purpose of this sort.



The Rebbe receives an *aliya* in the Rashag's apartment.

Third Floor

The third floor housed the apartment of Rashag, as well as the office of Tomchei Tmimim. Following Rashag's passing, the Rebbe davened in this apartment throughout the *shloshim*.

Later, it was transformed into the exhibition for the library which exists to this day.

1. Kuntres Beis Rabeinu She'beBovel, Sefer Hasichos 5752 vol. 2 p. 465
2. Taynis ester 5741 - Yoman Shnas Hakhel
3. See Derher magazine, Shevat-5775
4. Sefer Hasichos 5705 p. 20