



The Heartbeat of Lubavitch ^{Part II} בית חיינו

We continue the story of Beis Chayeinu, 770, shifting our focus to the Rebbe's shul and its surrounding areas, and all the heavenly events that transpired within its confines. Discover the various stages of expansion this iconic building underwent, and enjoy the depiction of these various events in the beautiful pictures below.

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.



תרצ"ג
The "770"
building is
built for use
as a clinic

**י"ט אלול
ת"ש**
The Friediker
Rebbe moves in

תש"כ
Shalash
becomes an
indoor Shul

תשכ"ז
Second expansion
begins, preparing
to combine 770
with 784 Eastern
Parkway

תשל"ג
Third expansion
begins, combining
784 and 788

**ט"ו תמוז
תשמ"ה**
Upon the Rebbe's
request, lettering
is added over
the main door

אדר תנש"א
Construction begins
to extend 770 to
Eastern Parkway

י"ב אב ת"ש
Chabad-Lubavitch
buys the building

**תשרי
תשי"ב**
A porch is
built outside
the Friediker
Rebbe's room

תשכ"ו
The Library
building is
purchased

**תשרי
תשכ"ח**
Bochurim complete
the last phase of the
expansion

**ערב ר"ה
תשל"ד**
Third expansion
is complete

**י"ז אלול
תשמ"ח**
Hanochas Even Hapino
by the Rebbe for the
fourth expansion

**כ' חשוון
תשנ"ב**
The Rebbe
publishes
"Kuntres
Beis Rabeinu
Sheb'Bavel"

...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!"



PHOTO: JEM/THE LIVING ARCHIVE / 110872

The Shawash

At the time that 770 was purchased, there was a large courtyard situated to the left of the basement, at the same level. A sloping pathway (the same ramp used for the Rebbe's car in the later years) led from the ground-level sidewalk on Eastern Parkway, opening up to the courtyard below. At the base of the pathway was a small parking lot large enough for three vehicles. The courtyard itself measured about 240 square feet.

The courtyard served a number of functions. On Sukkos, the main sukka was built here, along with the Rebbe's private sukka in front of it. Various gatherings for children, Lag B'omer parades and *mesibos Shabbos* groups were organized there as well. The Rebbe participated in a number of these gatherings, addressing the children while standing on a chair.

From the year 5714, the small *zal* did not have enough capacity to hold the chassidim during farbrengens, so the courtyard was used instead. But it was not until 5720 that the courtyard—nicknamed the “*shalash*” (“tent” in Yiddish) because of its temporary walls and roof—was turned into a permanent structure, with real walls and a roof. This the first stage of the “big shul.”

Until then, between the years 5714 and 5720, some fifty chuppahs took place in the courtyard, with the Rebbe serving as *mesader kiddushin*. The stories and pictures depicting these chuppahs can be found in the album *Mekadesh Yisroel*.

Prior to the expansion of 770, there was an additional side entrance on the left, facing the courtyard. A short staircase from Eastern Parkway led to a small balcony, from which one could access “*gan eden hatachaton*.” On occasion, during gatherings for children taking place in the courtyard, the Rebbe would address them while standing on this balcony.

Sitting next to the door of this balcony (on the inside), were a number of mailboxes. One mailbox had the Frierdiker Rebbe's name written on it, while on the others were written *Igud Yeshivos Lubavitch* and *Hakriah V'hakdusha*. Later on, the names on the mailboxes were changed to the Rebbe's name, as well as *Merkos L'inyonei Chinuch* and *Machne Yisroel*.

A stone, bearing the year in which the building was constructed - 1933, was set in on one of the walls of this side entrance.



PHOTO: JEM/THE LIVING ARCHIVE / 112593

A rally in the shalash. The podium stands where the Rebbe sat at farbrengens held in the shalash. The homes in the background are on Union Street. The far left corner served as the Rebbe's davening place when crowds were too big for the small zal.



PHOTO: JEM/THE LIVING ARCHIVE / 105541

Children at a rally in the front half of the shalash. Behind them is the ramp leading to Eastern Parkway (later transformed into the driveway for the Rebbe's car).





Farbrengens

When 770 was purchased, it was assumed that this structure would suffice for all the needs of the Rebbe, *bais harav*, and the chassidim (with some minor changes possible along the way).

However, already during the early years of the Rebbe's *nesius*, with the crowd of chassidim growing, 770 became increasingly unaccommodating during *tefillos*, and especially during farbrengens. Because of this, starting 5714, large farbrengens—such as on Yud-Tes Kislev, Yud Shevat, and Purim—were held in various rented halls in the surrounding area, while smaller farbrengens were still held in 770.

During a farbrengen on Shabbos, 12 Shevat 5714, the Rebbe referenced that situation.

“I would like to add to a number of subjects discussed during the previous farbrengen, on Yud Shevat.

“These subjects,” continued the Rebbe, “were left unfinished due to the conditions of the place used for the farbrengen. The hall where the farbrengen was organized was spacious; all who attended sat comfortably, to the point that there were those who even fell asleep... However here (in 770), even if someone falls asleep, at least he is sitting cramped and uncomfortable.”

At times, the shalash next to 770 was used. Farbrengens would be held there, as well as some *tefillos*, as necessary. To set up a farbrengen, chassidim would remove benches from the *zal* and transfer them to the courtyard; returning them when the farbrengen concluded. In addition, a canvas would be spread above, serving as a roof; it would also be taken down at the conclusion. As its use became more frequent, the canvas remained in place permanently.

Although the courtyard not especially large, it was still considerably larger than the *zal*. Surrounding it were three walls, while on the northern side—facing Eastern Parkway—a fence was constructed. At first, only a small portion of the courtyard was used. Over time, the entire area was needed; from Eastern Parkway all the way until Union Street.

During farbrengens, the women would gather on a balcony of the adjacent building, 784. There was also an area for women near Union Street, behind the courtyard. The residents of 784 would at times

participate in the *tefillos* or farbrengens from the windows of their apartments.

Large farbrengens during the weekdays continued to be held in rented halls, but the *shalash* had officially become an onsite, non confined, multi-purpose area for the Rebbe and chassidim to use. The summer farbrengens – yomim tovim of Pesach and Shavuos, Tishrei, of course, as well as Yud Beis Tammuz and Chof Av farbrengens, all took place here.

It goes without saying, that the conditions of the *shalash* were not very exquisite and did not afford much protection from the elements. During the winter months—essentially sitting outdoors—chassidim suffered from the immense cold; a small heater positioned under the table offered minimal heating to those gathered. The Rebbe would sit at the farbrengen with a coat draped on his shoulders. At the beginning a *maamar* though, the Rebbe would remove it, and at the conclusion, one of the elder chassidim would replace the coat back on the Rebbe's shoulders.

Due to the *shalash* being below street level, when it would rain, the courtyard would flood, sometimes up to a few feet high! At times, when the water hadn't dried up yet, chassidim would set up a walkway consisting of benches for the Rebbe to cross to reach his place in the tent! Reb Meir Harlig relates that it happened once that after it had rained, there were still puddles of water. One of the chassidim turned the Rebbe's attention to the puddles, commenting on how they had not dried up yet. The Rebbe turned with a smile and said “I'm also capable of walking through the water...”

Needless to say, the cramped state of 770, the difficult conditions of the *shalash*, as well as the need to rent other locations a few times a year, were not at all ideal for the Lubavitch movement's world headquarters.



The Rebbe assists the Frierdiker Rebbe into a car parked in the shalash.

Mesibos Shabbos

On the afternoon of Rosh Hashana 5702, Reb Yaakov Yehudah Hecht went out to the street and gathered a group of children together. He brought them to the “shalash” (courtyard) of 770 where he began speaking to them and daven and sing with them.

The Friediker Rebbe was watching from his window while the Rebbe looked from the porch overlooking the courtyard. After the rally ended, the Rebbe called Reb Yaakov Yehudah and brought him upstairs where the Friediker Rebbe blessed him for his efforts.

The very first official “Mesibos Shabbos” group was brought together on Sukkos 5702. From then on, groups of children would gather together on Shabbosim where they would receive light refreshments and hear *divrei hisorerus* on the *parsha*, on the importance of keeping Torah and mitzvos in general and most especially, on attending Jewish schools.



PHOTO: JEW/THE LIVING ARCHIVE / 103274

The Rebbe walking into the shalash holding his siddur and gartel.



The Rebbe stands at his davening place while children pass by after returning from a summer in camp; 17 Elul, 5717.

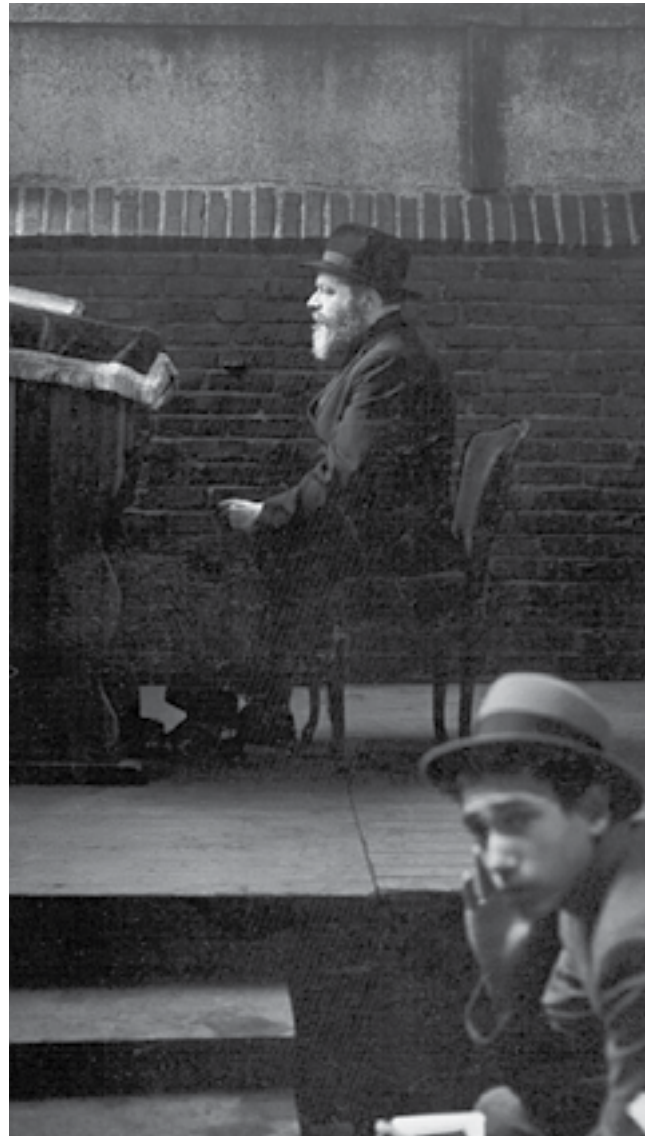


PHOTO: JEW/THE LIVING ARCHIVE / 104847

The Rebbe sits at his davening place in southeast corner of the shalash, facing *mizrach*. (The southeast corner would be the Rebbe's davening place throughout the years, through all the expansions of the shul).

The Shalash

The Expansions

The Shul

The Chozter



The Rebbe stands on the porch overlooking the shalash, waving down to the children at a parade.

Accompanying Watch

At times, the porch overlooking the shalash was used as a women's section, where the women were able to take part in the *tefillos* and *farbrengens* from above. Often times, especially on yom tov mornings, the Rebbe's mother, Rebbetzin Chana joined the *minyán* during *shacharis*. After davening, she would see the Rebbe in his room for a few minutes, after which the Rebbe would see her off as she left to return home on President Street. As she walked, the Rebbe stood in his *tallis* on the steps at the main entrance of 770, keeping his gaze on her until she turned the corner on Kingston Avenue and was no longer in sight.



This porch was also used as a women's section while davening took place in the shalash.

105495



Notice the canvas serving as a makeshift roof.

PHOTO: JEW/THE LIVING ARCHIVE / 105546



The Rebbe leaves 770 on his way to a chuppa from the door which led to the shalash.

PHOTO: JEW/THE LIVING ARCHIVE / 109648



PHOTO: JEM/THE LIVING ARCHIVE / 102964

A chol hamoed Sukkos farbrengen with the Rebbe in the shalash.

Why the Gold?

On Shabbos Bereishis 5718, the Rebbe asked that the davening should take place in the 'shalash.' During the farbrengen which followed, the Rebbe explained the reason for this request:

"Since Shabbos Berieshis has an effect on the entire year, the davening should therefore take place in an profuse manner and spacious area, so that the year should be one of abundance.

"In the end, when I was asked where the davening should take place, and I said that they should daven in the courtyard (*shalash*), I was told that it is 'cold and dirty' and the davening took place in the regular shul."

The Rebbe went on to derive the lesson to be learnt from this. Although the entire month of Tishrei had come and gone together with the *avoda* each moment and yom tov carried with it, it was still "cold and dirty..."

The Rebbe explained that coldness is the antithesis to *kedusha* for *kedusha* represents life and warmth. Even more so dirtiness, which certainly represents impurity and spiritual uncleanness.

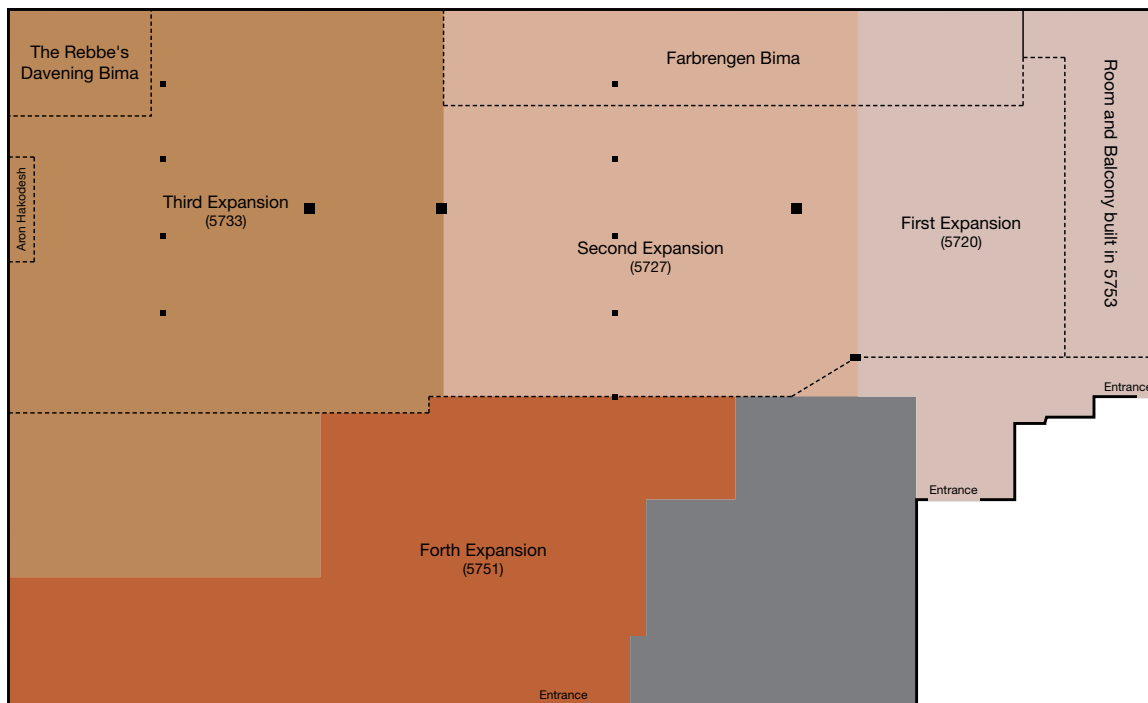
As the Rebbe spoke, he leaned his head on his hands and wept profusely.



The Rebbe is *mesader kiddushin* at the chuppa of Rabbi Gershon Mendel Garelik. Notice the women standing behind the fence; one of the places where women could participate in farbrengens.



The Expansions



The Shalash

The Expansions

First Expansion (5720)

The Shul

The Chozer



First Expansion

The temporary use of the *shalash* continued until the year 5720, at which time it was decided to expand 770. The time had come for *tefillos* and *farbrengens* to take place in a proper venue.

In the *farbrengen* on Yud-Beis Tammuz that year, the Rebbe spoke about the need for 770 to be expanded so that it may hold larger crowds. Speaking of the *shluchim* that had initiated large centers, the Rebbe stated that he hoped the locals will follow suit. The fact that *farbrengens* occur in other locations, the Rebbe explained—not in the place in which the Frierdiker Rebbe spent 10 years with *mesiras nefesh*—causes more than “*tzaar*”! The Rebbe concluded with a wish that 770 should be built with enough space to hold 5,000 people, and ultimately even 10,000 people!

After that Yud-Beis Tammuz, the Rebbe announced that from then on, *farbrengens* would no longer be held in halls outside 770. This decision was the catalyst to begin transforming the *shalash* into a permanent structure.

And so it was, that at the end of that year, construction began in the *shalash*, soon to be permanent and protected against the wind, rain and cold. The entire area of the *shalash* was closed off and used for building. Construction was completed in time for Rosh Hashanah of 5721. Following the expansion, there was no longer a need to use other halls for *farbrengens*, and all subsequent *farbrengens*, including the larger ones, took place in the new *shalash*-turned-*beis-medrash*. The last *farbrengen* to take place in the small *zal* was on the second night of Pesach, 5721 (being that the crowd was smaller, as a result of the time and the day).

The Rebbe’s place at *farbrengens* in the new *beis-medrash* was, as usual, in the southeast corner. At first, the Rebbe *farbrenged* sitting at the same level as everyone present. Later on, a makeshift platform was built out of tables and planks of wood, creating a platform for the Rebbe to sit on.

Of the current form of 770, only the rear area was built during the first expansion; the area from the west wall of the main shul until the first pillar supporting the *ezras nashim*—less than a quarter of the size of the present main shul.

The
Shalash

The Expansions

First Expansion
(5720)

The
Shul

The
Chozter



The setup of the shul after it was built into a proper structure for the first time. To the far right are the chazan's shtender and the aron kodesh. The *bima* is in the center with benches and tables all around. The exit on the side leads to the driveway as it appears till today.



The Rebbe stands at his davening place.



The Rebbe davens at the amud.



The Rebbe reads the haftorah at the bima in the center of the shul.



A farbrengen in the newly constructed shul. Notice how construction endured for a while, and renovations are still underway. The farbrengen place was always on the south side of the shul while the Rebbe faced north. As 770 expanded, the Rebbe's place moved more towards the center of the shul and the farbrengen bima got wider.

Care

The cleanliness and orderliness of 770 was very important to the Rebbe. Sometimes the Rebbe would actually bend over to pick up scraps of garbage from the floor of the upstairs hallway or small *zal*.

One time, something in the electricity system had to be repaired and an electrician was called in. After finishing his work, the electrician forgot to return the cover to the electricity box in the upstairs hallway which he had removed. Nobody paid too much attention to the uncovered compartment and the cover was never replaced. A year (!) later the Rebbe mentioned this by a farbrengen, saying: "A full year I waited to see if anyone would notice, but until now, nobody bothered to put a cover on the box."



Tishrei guests participate in a shiur by Reb Michael Lipskier in the Shul.

The
Shalash

The Expansions

Second Expansion
(5727)

The
Shul

The
Chozter

Second Expansion

Several years following the expansion of 770 in 5720, the need arose for an additional expansion. In the year 5725, the Rebbe instructed his *mazkir* Rabbi Krinsky to make an effort in purchasing the buildings adjacent to 770. There were two buildings to the left of 770—784 and 788 Eastern Parkway, situated on the corner of Eastern Parkway and Kingston Avenue—that were of interest to be acquired. The owner of the two buildings was a Yid named Spiegel, who also lived in one of the apartments.

Involved in the purchase was a chosid by the name of Reb Aharon Moshe Klein, who had become close with Lubavitch in his youth, during the time of the Frierdiker Rebbe. Reb Aharon Moshe was a devoted chosid, and a confidant and diligent activist, who without an official position, accomplished a great deal on behalf of *beis chayenu*. He merited a special relationship with the Frierdiker Rebbe and the Rebbe.

When Reb Aharon presented the idea of purchasing the two buildings to the Rebbe, the Rebbe asked

him: “Are you sure that we will need such a large building?” Reb Aharon responded: “We will need one even larger than this.”

After all the occupants of the 784 building (closer to 770) had moved out, and following the renovation of its first floor, Reb Aharon began seeking contractors who would take upon themselves the project of expanding the shul. The plan for this stage of the expansion called for construction only under the building immediately next-door to 770 (784), while in the meantime, the building at 788 would be inhabited by *bochurim* learning in 770, as well as a few *anash* families.

The expansion process took place in a few stages. The first phase consisted of creating a large room with a tall ceiling. This was done by removing the first floor of 784, with the basement now becoming the ground floor. In the second stage, the brick wall dividing the *shalash* and 784 had to be demolished, connecting the two areas. The final stage called for renovating the abovementioned basement of 784, and making it into a suitable shul.

A partial removal of the brick wall between the *shalash* and 784 was completed in time for Rosh Hashanah, 5728. Access from one room to the other was via small passages of makeshift support-beams (parts of the wall still remained), allowing for *anash*



The Rebbe gives the brocha to *anash* on Erev Yom Kippur, 5728 while the expansion is still in its final phase.

to daven in both rooms. With the arrival of Sukkos, beams holding the ceiling were put in place and the temporary ones were removed.

All that was left to be done was the removal of the remainder of the brick wall. The head builder, a *frummer* Yid, determined that although the removal was not that great of a task, nevertheless it could not be completed before Simchas Torah.

To the *bochurim*, who understood that this delay meant that there would not be a large enough shul for Simchas Torah, this did not sit well. On the night of Hoshana Rabba, after completing *Tehillim*, a number of *bochurim* took the initiative and removed the remaining wall. Using iron rods, they struck at the wall with all their might until it was completely removed.

The next day, when the workers arrived, they could not believe their eyes. The brick wall that only yesterday stood strong, had simply disappeared. There was not much left for the workers to do. They built a ramp to allow passage between the shalash and 784, and cleared away any leftover building materials.

There is no doubt that had the *bochurim* not taken the initiative to break down the wall, the remaining preparation to transform the room into the new shul would have extended over a longer period of time. Rabbi Leibel Shapiro relates that when a picture of the *bochurim* breaking down the wall was shown to the Rebbetzin, she expressed great satisfaction.

As yom tov set in, the chassidim excitedly anticipated the Rebbe's arrival to the new *beis-medrash*; this was to be the first time the Rebbe would make an entrance. A few minutes before davening began, a hush fell upon the crowds gathered. The Rebbe descended from his room and entered into the new shul. The Rebbe hastily strode to his new place, all the while scanning the area from side to side, and a great joy could be seen on his holy face.

Large amounts of dust still remained from the construction, causing the clothing of all those present by *hakafo*s to be covered in it. On Simchas Torah day, the Rebbe came to 770 wearing a new hat; the hat from the night before had accumulated that much dust...

Two years later, in preparation for Yud Shevat 5730, known as Yud Shevat Hagadol, bleachers were installed by the western wall of the shul, creating standing space for many more people.



Bochurim tear down partition between the old and new shul on Hoshana Rabba, 5728, expanding the shul in time for Simchas Torah

Proper Referral

Once, the *gabbai* in 770 announced that the annual farbrengen marking the initiation of Tzach on Beis Iyar would take place downstairs, using the Yiddish term “*unten*”. Afterwards the Rebbe asked one of the *mazkirim* what the *gabbai* was referring to with “downstairs” to which the *mazkir* replied that he had meant the shul downstairs. The Rebbe said “*Oif a shul zogt men nit ‘unten’.*”



The Rebbe carries in a Sefer Torah sent by the shlichim in Tunisia, Erev Shabbos Slichos, 5729 (see Derher Magazine Teves-5774).

The
Shalash

The Expansions

Third Expansion
(5733)

The
Shul

The
Chozter



Third Expansion

The previous expansions (fully completed during Tishrei 5728) were in fact only the first stage of the planned grand enlargement of 770, stretching all the way until Kingston Avenue.

It wasn't until the summer of 5733 that the third expansion began. It included extending 770 through the area between 784 and 788, as well as renovating the basement of 788. As was the case with 784, the first floor of 788 was removed, creating a larger room from the basement, up to the second floor. The few stores in 788, facing Kingston Avenue, were removed as well.

On 2 Elul, those who were involved in the building process notified the Rebbe that as things stood, the current expansion will not be completed in time for Rosh Hashanah. The Rebbe responded that if this was the case, he would not daven in the main shul for Rosh Hashanah.

In the end, the expansion was completed on erev Rosh Hashanah of 5734. With the completion of this expansion, 770 was now in full form, as can be seen today.

Until the wee hours of the morning of Erev Rosh Hashanah, a few of the *gabboim* remained in the shul putting the finishing touches of the expansion. When the Rebbe entered the shul for *slichos* in the middle of the night (after *yechidus*)—not in the morning as usual—the work was still not complete, and *slichos* had to be said in the small *zal*.

As mentioned, this expansion marked the final format of 770. However, a few matters remained unfinished; the floor of the newly expanded shul sat on a slight curve - the building as a whole sloped (it was leveled out a number of years later), and the women's section on the side of Eastern Parkway was a mere concrete surface.

Responsibility

On a number of occasions, various methods to remove the support beams holding the ceiling of the newly renovated main shul were presented to the Rebbe. Rabbi Krinsky approached the Rebbe with a proper plan created by an engineer and an architect to remove the beams without risking the safety of the building. Reb Avraham Parshan presented this to the Rebbe as well, but the Rebbe adamantly refused any such idea.

The Rebbe addressed this issue at a farbrengen and said, "Who would accept responsibility of such an act upon themselves? It will surely fall on my shoulders, and I am not prepared to take upon myself such a responsibility."





PHOTO: JEN/THE LIVING ARCHIVE / 142056



Fourth Expansion

As the crowds of chassidim grew and more and more Yidden from around the world traveled to 770 to be with the Rebbe, there was again a need for more room. In 5748, members of Agudas Chabad, along with a few others, drew up plans for huge expansions and renovations that would cost a total of 10 million dollars. When the idea was brought to the Rebbe, he did not agree with it for several reasons. One of them being that this was an enormous amount of money and התורה חסה על ממונם של ישראל (this response was written in 5749). Hence, they took on a lesser

approach and decided to expand only to the north of 770.

On 17 Elul 5748 a unique and historic event took place outside 770, when the Rebbe came out and joined a groundbreaking ceremony for the new expansion. (See Derher Magazine, Elul 5774.)

The actual construction began on Yud-Aleph Nissan 5751, and a written response with a *brocha* came from the Rebbe "זיהא בשעטומ"צ בכל והזמן גרמא והענין".

A few times during the month of Iyar, when leaving 770 for the Ohel, the Rebbe turned to observe the workers and waved at them.

As it turned out, much of these plans did not materialize and only a small portion of the expansion was actually implemented.

Yom Tov

By the *hanochas even hapinah* on 17 Elul, 5748 the Rebbe wore a silk *kapote*, traditionally worn on Shabbos and yom tov. In a *sicha* two days later, the Rebbe explained that the Rabbeim would don a silk garment on *yom-tov'dike* occasions as well. In this way the Rebbe was telling the chassidim how important he regarded this event to be.



The Rebbe smiles as Mr. David Chase speaks at the *hanochas even hapina* ceremony.

PHOTO: JEW/THE LIVING ARCHIVE / 157572



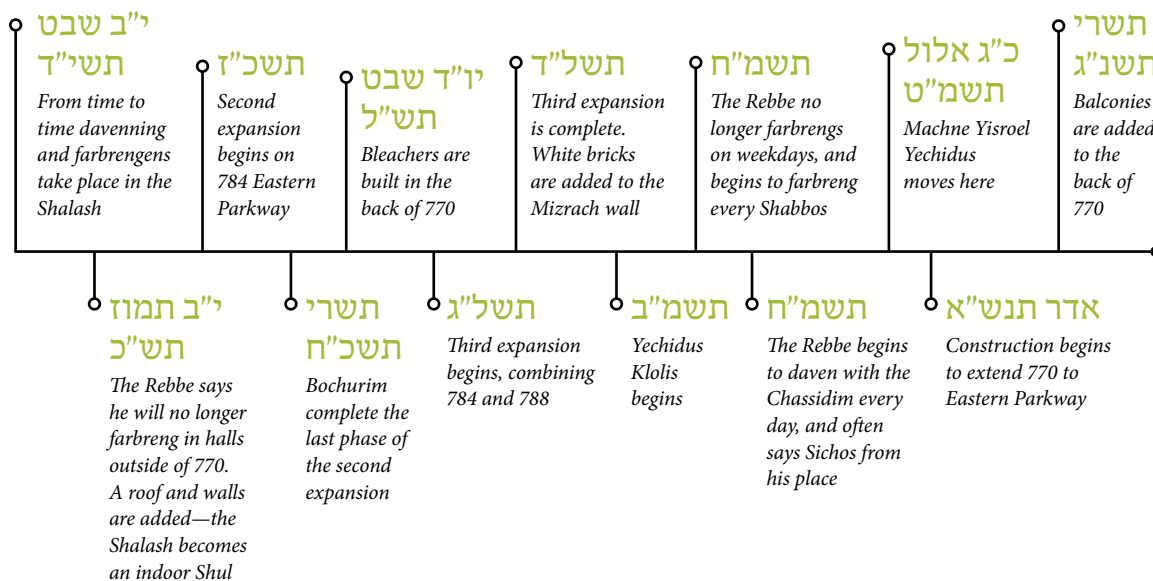
Chassidim wait on line to pass by the Rebbe while construction takes place, Elul, 5751.

PHOTO: JEW/THE LIVING ARCHIVE / 157923



PHOTO: JEMTHELIVING ARCHIVE / 146437

The Shawl



Davening

Shacharis: Until Chof-Beis Shevat 5748, the Rebbe davened shacharis with the *minyán* in the main shul only four times a year (in addition to the days he davened at the *amud*): Erev Rosh Hashanah, Erev Yom Kippur, Purim, and Tishah B'Av. Following the Rebbetzin's *histalkus*, the Rebbe davened shacharis every day at 10:00 a.m. with chassidim (for the first year in the Rebbe's home and then) downstairs in the main shul.

Mincha and Maariv: The Rebbe davened mincha with chassidim every day at 3:15 p.m., with the exception of days he went to the Ohel, in which case the Rebbe davened following his return. Until Chof-Beis Shevat, the Rebbe davened mincha and maariv upstairs, in the small *zal*. Following the year of *aveilus* (during which the Rebbe davened in his home on President Street), the Rebbe davened mincha and maariv in the main shul.

Shliach Tzibbur: Chassidim had the *zechus* of hearing the Rebbe lead the *tefillos* as *shliach tzibbur* on four days each year: Vov Tishrei, yahrtzeit of Rebbetzin Chana, the Rebbe's mother; Chof Av, yahrtzeit of HoRav Levi Yitzchok, the Rebbe's father; Yud Shevat, yahrtzeit of the Frieddiker Rebbe; and Chof-Beis Shevat, following the Rebbetzin's *histalkus* in 5748.

Additionally, there were days when the Rebbe would say *kaddish*:

- Second day of Rosh Hashanah for Rebbetzin Sheina, the Rebbetzin's sister
- 24 Tishrei for the Rebbe's maternal grandmother, Rebbetzin Rochel Yanovsky
- 10 Kislev for the Rebbe's uncle HaRav Shmuel Schneerson (brother of HoRav Levi Yitzchok)
- 19 Kislev for the Rebbe's aunt, Rebbetzin Gittel Schneerson
- 13 Iyar for the Rebbes brother, Reb Yisroel Arye Leib
- 23 Elul for the Rebbe's maternal grandfather, HaRav Meir Shlomo Yanovsky
- 25 Elul, reason unknown. Some suggest it was for the Rebbe's middle brother, Reb Dovber

Kriah: The Rebbe displayed a particular reverence for *sifrei Torah*, even more than the *halacha* mandates. Each time the Rebbe passed the *aron kodesh*, going to and from davening, he would pause and gently grasp the *paroches* as a sign of respect. When the *sifrei Torah* were taken out for *kriah*, the Rebbe would follow them with his gaze until they were placed on the *bima* and the *mantel* was removed; only then would he turn to his *shtender* to look in the siddur or Chumash for *kriah*. Until 5738, the Rebbe would remain standing for the duration of *kriah*, even on Shabbos and Yom Tov. During the weekdays, Reb Dovid Raskin served as the *baal koreh*, while Reb Mordechai Shusterman leined on Shabbos and Yom Tov.





PHOTO: JEM/THE LIVING ARCHIVE / 166316

The Rebbe enters the shul for shacharis.



PHOTO: JEM/THE LIVING ARCHIVE / 4413

The Rebbe gives a coin to a child for tzedakka.



PHOTO: JEM/THE LIVING ARCHIVE / 9410

The Rebbe touches the *paroiches* upon entering and leaving the shul, as a sign of respect.



PHOTO: JEM/THE LIVING ARCHIVE / 166225

On his way in and out of davening, the Rebbe often encourages the singing.



The Rebbe straightens his *retzuos* during davening after finishing *shmone esreh*, waiting to return to his place for *kedusha*.

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PHOTO: JEW/THE LIVING ARCHIVE / 146427

The Rebbe davens at the amud.



PHOTO: JEW/THE LIVING ARCHIVE / 153046

The Rebbe walks through the Simchas Torah shvil to his aliya on Hoshana Rabba.



PHOTO: JEM/THE LIVING ARCHIVE / 165001

When a day on which the Rebbe was chazzan fell out on a day of *kriah*, the Torah taken out from the *aron* and handed to the Rebbe would be the Rebbe's sefer Torah.



PHOTO: JEM/THE LIVING ARCHIVE / 165880

Occasionally, the Rebbe was handed a different sefer Torah.



PHOTO: JEM/THE LIVING ARCHIVE / 12903

The Rebbe reads the haftarah on a *taanis tzibbur*.



The Rebbe receives an aliya.



PHOTO: JEM/THE LIVING ARCHIVE / 22333



Sichos

The Rebbe spoke many *sichos* from his place of davening. These *sichos* were usually delivered on special days; often spontaneously. The Rebbe would turn around, and facing the crowd, lean with his right arm on the *shtender* and begin to speak. From Adar 5746, a special *shtender* was erected on the opposite end of the Rebbe's *bima* (across the davening *shtender*), serving as the "*sicha shtender*." Additionally, there were two instances — Yud-Gimmel Nissan and Erev Shavuos 5749—when the Rebbe recited *maamorim* from the "*sicha shtender*." On 13 Nissan, the Rebbe even requested the crowd to sing the *niggun hachana* before the *maamor*. It took chassidim a few seconds to realize what the Rebbe meant, being that there hadn't been a *maamar* with a *niggun* since 5746! Incidentally, these were the last instances the Rebbe said a *maamar* using the traditional tune.



From 5746, another *shtender* was prepared on the other side for *sichos*, occasionally used for dollars distribution as well.



The Rebbe says a *sicha* from the davening *shtender*.



28 sivan 5751, 50 years since the Rebbe and Rebbetzin arrived in the US, Rabbi Zalman Gurary gives the Rebbe a brocha on behalf of all chassidim, and the Rebbe responds with a lengthy brocha, also expounding on the special qualities of 770. (Much of this *sicha* was later published in *kuntres beis rabeinu shebbovel*).



Chassidim dance after having the *zechus* of hearing a surprise *sicha* from the Rebbe, followed by dollars; 24 Shevat, 5752.

PHOTO: JEM/THE LIVING ARCHIVE / 164973

PHOTO: JEM/THE LIVING ARCHIVE / 168996

PHOTO: JEM/THE LIVING ARCHIVE / 165801

Tzivos Hashem Rallies

Occasionally throughout the year, Tzivos Hashem rallies for children were held in 770. During many of these rallies, no one else was allowed in the main shul other than the children and their *madrichim*.

The event would begin with the Rebbe davening *mincha* with the children; they would sing *Ashrei* and other songs, with the Rebbe often encouraging the singing along.

Following *mincha*, selected children would lead in the recital of the 12 *Pesukim* (the Rebbe had introduced these *pesukim* during the month of Iyar in “*shnas hachinuch*”—5736). The Rebbe would gaze attentively at each child as they recited a *possuk*, often repeating after them, word-for-word.

With the conclusion of the *pesukim*, the Rebbe would then deliver a few *sichos*, with breaks throughout, allowing Rabbi

Y. Y. Hecht to translate the Rebbe’s words into English for the children. (Many of these *sichos* have been published by Tzivos Hashem in דער רבי רעדט צו קינדער).

The *sichos* would be followed by singing *niggunim*, with the Rebbe encouraging strongly as the children sang. Overall, the Rebbe could be seen in high spirits when with the Tzivos Hashem children; it was a time of much *nachas-ruach* for the Rebbe.

At the conclusion of the event, the Rebbe would distribute coins to the *madrichim* to be handed out to all the children, encouraging them to give *tzedakka*.

Thus, the rally would include Torah—the *sichos* and the *pesukim*, *avoda*—davening *mincha* and the *tefillos* for the *geula*, and *tzedaka* (*gemilus chasodim*)—the coins distributed.



PHOTO: JEM/THE LIVING ARCHIVE / 146639

Children and *madrichim* listen attentively to the Rebbe’s *sicha* at a rally. Bochorim who didn’t serve as *madrichim* were not allowed in the shul during the rally, and many of them stood in the women’s section to see and hear the Rebbe.



PHOTO: JEM/THE LIVING ARCHIVE / 23236

As always, the Rebbe gave extra special attention to children, encouraging their singing very strongly.



PHOTO: JEM/THE LIVING ARCHIVE / 164931

The Rebbe gives coins to *madrachim* to distribute to the children. Typically, the Rebbe gave each child one coin for *tzedakka* and one for their personal use.

Chalukos

Dollars At every opportunity, the Rebbe would encourage the giving of *tzedakka* and speak of its importance; often stressing that “*Gedoila tzedaka shemkareves es ha’geula.*”

In addition to the famous Sunday dollars (see previous installment), the Rebbe would constantly look for opportunities to give *tzedaka*; on his way to davening, he would hand out coins to children, encouraging them to give *tzedakka*. At times, on the way to the *bima* the Rebbe himself would place a few coins into the pushkas he passed by.

During the later years, after *mincha* or *maariv*, particularly when the *sichos* near the *shtender* became more common, the Rebbe would often give out 1, 2, or even 3 dollars to the crowd, for *tzedakka*. The Rebbe would signal to the *mazkirim* by placing one or more fingers (depending how many dollars the Rebbe wanted to give out) from his right hand across his left hand, indicating that dollars would be distributed. At first, the *gabboim* would take one of the *shtenders* on the Rebbe’s *bima* and place it next to the Rebbe to give the dollars from. Later on, an “L” shaped green *shtender* was built for the Rebbe to lean on while distributing dollars.

Kuntreisim During the later years, the Rebbe began—and over time, more often—distributing *kuntreisim*. The *kuntreisim* were usually recently published *maamorim*, primarily from the Rebbe Rashab, the Friediker Rebbe, and the Rebbe. To receive a *kuntres* from the Rebbe was considered a special *zechus*; usually included was a dollar or more (on Chof-Beis Shevat 5752 it included a \$5 bill). Chassidim would gather from all over to take part in these special occasions.

The Rebbe was very involved in the printing of these *kuntreisim*. For the *kuntres* of Chof-Beis Shevat 5752, the Rebbe even chose the color of the cover (pink). Chassidim cherish these *kuntreisim* and from time to time learn from them, strengthening their *hiskashrus* to the Rebbe.

Tanyas There were three times that the Rebbe personally distributed Tanyas to each and every chossid.

The first time was in honor of Yud-Aleph Nissan 5742, which marked the Rebbe’s eightieth birthday. Towards the end of the *farbrengen* the Rebbe announced that at the conclusion of the *farbrengen* he will personally distribute a Tanya to all those assembled. The Rebbe explained that in addition to





strengthening the learning of Tanya, it also serves as a token of appreciation for all those that had travelled from far and near to participate in this special occasion. (See Derher Magazine, Nissan-5774.)

The second time this took place was eight years later, in honor of Yud Shevat 5750, which marked forty years of the Rebbe's *nesius*.

On the day of Yud Shevat, the Rebbe visited the Ohel. After returning to 770 for *mincha*, *maariv*, and a *sicha*, the Rebbe descended the *bima* and began distributing the Tanyas, standing for over five hours!

The third time the Rebbe distributed Tanyas was in honor of Yud Tes Kislev 5751.

On Yud-Aleph Nissan, 5744, the Rebbe distributed Tanyas through the Kollel *yungeleit* to all the participants in the *farbrenge*.



Farbrengens

Perhaps the most notable occurrence in the big shul at 770 throughout the years was the Rebbe's farbrengens. The following is a description about the Rebbe's farbrengens in general, as told by the Rebbe's choizer, **Reb Yoel Kahn:**

To describe the atmosphere around the Rebbe, the best place to begin would be the Rebbe's farbrengens.

The farbrengen was the primary opportunity given to the broader public to see and hear the Rebbe, as he communicated with his chassidim; to listen to the Torah he taught in both *nigleh* and *nistar*, and to be elevated to higher realms, where these topics he spoke of were alive.

The Rebbe's farbrengens could be divided into several aspects:

Firstly, there is the Torah taught by the Rebbe during the farbrengen. The Rebbe would elucidate the deepest concepts in every area of Torah, connecting them each with one-another, and illuminating them with utmost clarity. One single farbrengen was able to contain a profound, innovative "*hadran*" on one of the *mesichtos* in *Shas*, a deep and lengthy *ma'amor*

Chassidus, an in-depth discussion on a few words of *Rashi* on *Chumash*, and much, much more.

But above the "academic" side of the farbrengens, there was something about them that went far beyond ordinary Torah-teaching and innovative "*lomdus*."

The farbrengen was not a *shiur*. It was an experience that emanated a sense of inspiration, elevating the participants to "live higher" for the moment.

In his words, the Rebbe used unique expressions in naming the special qualities of the Jewish people, the Torah, and their inseparable bond with Hashem.

The Rebbe's exceptional style, his tone of voice, his facial expressions, the *niggunim* in between the *sichos*, and everything else about the farbrengen simply brought us up to another world entirely.

This aspect of the farbrengen is much more difficult to properly describe. The prevailing feeling among the participants during those precious hours just cannot be put into words.

There were also times when we unmistakably witnessed the Rebbe conducting "heavenly affairs;"



Chassidim await the Rebbe's arrival for a farbrengen

PHOTO: JEW/THE LIVING ARCHIVE / 5718



where it was clear to us that supernatural events were unfolding before our eyes.

Another point, no less important, that stood out at the Rebbe's farbrengens, was the observable care and concern the Rebbe held for *Klal Yisroel* as a whole, and each and every *Yid* individually. The Rebbe dedicated many of his *sichos* to discuss current events relating to the global Jewish community, always voicing his strong stand on שלימות התורה, העם, והארץ. Additionally, it was at the farbrengens where the Rebbe relentlessly called upon his chassidim to go out into the world and take posts on *shlichus*, reaching their furthest fellow *Yidden*, in every corner of the world.

All of these incredible components and much, much more, made up the Rebbe's farbrengens.



PHOTO: JEM/THE LIVING ARCHIVE / 140825

Chassidim stand as the Rebbe recites a maamor in the special traditional tone. The Rebbe holds a handkerchief wrapped around his hand under the table as was the practice of the Rabbeim.



PHOTO: JEM/THE LIVING ARCHIVE / 20597

The Rebbe dances and vigorously encourages the Chassidim's singing at farbrengen, Chai Elul, 5737.



PHOTO: JEM/THE LIVING ARCHIVE / 14319

From 5735, the Rebbe often concluded many weekday farbrengens by distributing dollars for *tzedakka* to the assembled, through the "tankistin".

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PHOTO: JEM/THE LIVING ARCHIVE / 5696

On his way out of a farbrengen, the Rebbe carries the names and donations of Chassidim who participated in the “magbis” - appeal conducted for various causes at weekday farbrengens.



PHOTO: JEM/THE LIVING ARCHIVE / 14091

Chassidim gather around the Chozrim, led by Reb Yoel Kahan to review the most recent Farbrengen.

Desired Effect

A grandchild of a very distinguished rov spent Tishrei 5726 in 770. Following Simchas Torah, he wrote a letter to his grandfather describing his experience and also made mention of the tremendous pushing that was so common to 770. His grandfather would often write to the Rebbe and in one of his letters, he mentioned this detail.

The Rebbe answered: “*Yehi ratzon* that the pressing and pushing here on Simchas Torah should have the desired effect as the words of Reb Yochanan: ‘Just as an olive etc.’” The Rebbe was referring to the comparison made in the Medrash between the olive and the Jewish people. Just as when an olive is squeezed, the oil comes out, so too when they are pressured, it brings them to *teshuvah*.

Kos Shel Brocha

Every Motzoei Yom Tov—Rosh Hashanah, Simchas Torah, Acharon Shel Pesach and Shavuos (in the earlier years, after the second day of Sukkos as well)—the Rebbe would stand hours upon hours distributing wine from his very own cup to all those gathered. This special wine was leftover from *bentching* and *havdallah*, which the Rebbe would make himself after the Yom Tov farbrengen, before all the Chassidim.

A line consisting of people from all walks of life would pass in front of the Rebbe, who, with a glowing expression, would pour a little wine into their cup. In addition, shluchim and important dignitaries would receive a bottle of *mashke* (on Acharon Shel Pesach it was bottles of wine) from the Rebbe in order to distribute in their communities.

During the entire distribution, everyone present would sing lively *niggunim*, which were often strongly encouraged by the Rebbe.



Havdalah at the conclusion of a yom tov.

PHOTO: JEM/THE LIVING ARCHIVE / 140982



At the conclusion of the hours-long distribution, the Rebbe recites the brocha-acharona after havdalah.

PHOTO: JEM/THE LIVING ARCHIVE / 132155



Throughout the distribution, Chassidim sing joyous niggunim.

PHOTO: JEM/THE LIVING ARCHIVE / 142612



Notice the two lines on either side of the table; the Rebbe rotated from one to the other throughout the distribution.

PHOTO: JEM/THE LIVING ARCHIVE / 140985



The Rebbe leaving the Farbrengen Bimah at the end of Kos Shel Brochoh on Motzei Ahcharon Shel Pesach holding the becher covered by the silver plate.

Yechidus Klolis

Beginning with the year of 5742, private *yechidus* was discontinued. Nevertheless, chassidim were able to speak with the Rebbe in groups. This was called “*yechidus klolis*.” At first, the *yechidus kloliyos* would take place in the Rebbe’s room. Over time, as the groups got larger, it was moved to the small *zal*, and eventually to the big shul downstairs. The Rebbe held *yechidus klolis* during and around the following seven times of the year: Tishrei, Yud-Tes Kislev, Yud Shevat, Purim, Nissan, Shavuos, and Yud-Beis/Yud-Gimmel Tammuz.

The Rebbe received three categorized groups for *yechidus klolis*. First were the guests that had come to the Rebbe for one of the abovementioned dates. Following them were boys and girls who were either about to celebrate or had recently celebrated their bar and bas mitzvahs, together with their parents and families. The third group were *chassanim* and *kallos* and their families. During the *yechidus*, the men would stand on the right and the women on the left, with two tables separating between them. The Rebbe would deliver a *sicha* (to each of the three groups), following which, every attendee would hand a letter to the Rebbe and the Rebbe would give them a dollar.

Although the format of the *yechidus klolis* may have resembled a farbrengen setting, the Rebbe would often explain that *yechidus klolis* was not inferior to

a one-on-one *yechidus*. On the contrary, being that it takes place in a *makom kadosh*, a *beis hakneses* and *beis hamedresh*, and with many more Yidden present, therefore the *brachos* are greater and more powerful. A strong similarity between the previous format of *yechidus* and *yechidus klolis*—illustrating the Rebbe’s abovementioned sentiment—was the fact that during *yechidus klolis* the Rebbe would rest his holy hands on the table as opposed to under the table. This was a practice the Rebbe specifically had done during *yechidus*, whereas by farbrengens, his hands were under the table. The Rebbe also sat below the regular farbrengen *bima*, closer to the crowd.



PHOTO: JEW/THE LIVING ARCHIVE / 155094



PHOTO: JEW/THE LIVING ARCHIVE / 163746

The Rebbe addresses the bochorim at *yechidus klolis*.



Kinus N'shei Chabad

Twice a year, in the weeks leading up to Rosh Hashanah and Shavuos, the Rebbe would address a gathering of the N'shei Chabad. (The Rebbe would also separately address the graduates of Beis Rivkah high school and counselors of camps). The Rebbe would sit at his regular farbrengen place, usually delivering a *sicha* pertaining to the importance of women and their role in Yiddishkeit in general, as well as their role in fulfilling our mission to make a *dira betachtonim*.

As the Rebbe sat down, he would request that the women be seated as well. The organizers would present the Rebbe with the program of the gathering, followed by the Rebbe's address to them. After the *sicha*, the Rebbe would hand stacks of dollars to the organizers for them to distribute to the assembled women. A small presentation of Jewish themes would be displayed, with the Rebbe paying special attention to them. (See "Behind the Picture" in this issue.) In the earlier years, many of the women and young ladies would have an opportunity to meet with the Rebbe personally while still seated, one on one.



The Rebbe addresses N'shei Chabad.



Women approach the Rebbe after the *sicha* for a brocha.



At the conclusion of a N'shei Chabad Convention.

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Machne Yisroel Development Fund

Twice a year, between Rosh Hashanah and Yom Kippur and before Yud-Aleph Nissan, a special event took place for the members of the Machne Yisroel Development Fund. The supporters had the discretion to choose on which of the two occasions they wanted to have their *yechidus*. During the first years of this program, the event took place in the entryway of 770. Over time it was moved to the small *zal*, and from Adar 5749, when it outgrew the *zal*, it was transferred to the big shul downstairs. The Rebbe would address the supporters, following which each of them had a few minutes to speak with the Rebbe in private. It was virtually considered to be a *yechidus*. The event concluded with the Rebbe giving a *brocha* to the shluchim who had brought the supporters.



PHOTO: JEM/THE LIVING ARCHIVE / 144970

The Rebbe greets Mr. David Chase, chairman of the Machne Yisroel Development Fund.



The Rebbe speaks to the donors of Machne Yisroel Development Fund.





PHOTO: JEM/THE LIVING ARCHIVE / 144754

The Rebbe greets each of the donors in a secluded area for a few words in private.



PHOTO: JEM/THE LIVING ARCHIVE / 144809

On the way out of a Machne Yisroel meeting, the Rebbe carries panim for brochos given by the donors.

In the Rebbe's Presence

Reb Meir Harlig relates a story about a *bochur* who spent some time in 770, but didn't learn much. At one point he left 770, and after some time he became engaged. He decided that he wanted to spend the time before his wedding in 770, but the *hanhala* of the yeshiva refused to accept him. The *bochur* promptly wrote a letter to the Rebbe, and the Rebbe turned to the *hanhala* and said that although he understands why they do not want to accept this *bochur* back to 770, nevertheless it would still be worthwhile to take him back, for "one can receive much from the walls of 770."



PHOTO: JEM/THE LIVING ARCHIVE / 159896

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PHOTO: JEW/THE LIVING ARCHIVE / 11500

Hatoras Nedarim: Erev Rosh Hashanah, elder chassidim sit in a semicircle while Rebbe recites *hatoras nedarim*.



PHOTO: JEW/THE LIVING ARCHIVE / 108994

Erev Yom Kippur: On Erev Yom Kippur, the Rebbe would proceed to the main shul, carrying a bag of coins for *tzedakka*. The Rebbe made a point to place at least one coin in every single *pushka*.



Sukkos: The Rebbe holds the lulav and esrog on chol hamoied Sukkos observing the crowd circling the bima during hoshaanos.





PHOTO: JEM/THE LIVING ARCHIVE / 147534

Chanukah: On each day of Chanukah after *mincha* the Rebbe would attentively observe the lighting of the menorah in the main shul.



Purim: The Rebbe with his *megillah* on Purim morning during shacharis.



Tisha B'Av: The Rebbe recites *Megillas Eicha* and *Kinos* on Tisha B'Av.



PHOTO: JEM/THE LIVING ARCHIVE / 705418

The Ghotzer

תשרי תש"כ

Sukkah moves from Shalash to Chotzer

סוכות תש"ל

The last farbrengen in the Sukkah

תשרי תשכ"ח

Tashlich begins at 770

סוכות תשל"ד

A new Sukkah is built for the Rebbe

Affixed on the outside wall, to the right of the main door, are the well-known numbers “770”. For many years, the Rebbe would primarily access to 770 via the main entrance.

On yomim tovim, when chassidim would set out on *tahalucha*—at the Rebbe’s behest to bring joy to the Jewish community at large—the Rebbe would stand on the threshold of the main entrance to 770, accompanying the multitudes of chassidim with his holy gaze, and encourage their singing with his holy hands.

Many a time, the Rebbe would stand near the main entrance as he bid farewell to the groups of guests who had come to spend the month of Tishrei with the Rebbe. In the earlier years, the Rebbe would also occasionally bid farewell from this threshold to a shliach embarking on his shlichus, as well as children leaving for camp.

Similarly, the Rebbe would use this entrance through which to accompany certain people who had visited for *yechidus*. Among those who were honored in such fashion: Various distinguished rabbonim and rebbes, such as the Rebbes of Gur, the “Lev Simcha”, the “P’nei Menachem,” as well as the current Gerrer Rebbe; the chief rabbis of Israel, Rabbi Mordechai Eliyahu and Rabbi Avraham Shapiro; as well as public figures such as President of Israel Zalman Shazar, Prime Minister Menachem Begin, and others.

After Yud-Beis Tammuz 5745—when the Rebbe spoke about the theft of seforim from the library for the first time—the Rebbe instructed that the words “Bais Agudas Chasidei Chabad Ohel Yosef Yitzchak Lubavitch” be displayed on the front of 770, above the main door. The exact wording, as well as the size of the words and the font, were all determined by the Rebbe himself.

As mentioned, the Rebbe would usually use the main entrance to access 770. From 25 Adar I 5746—when the Rebbe had difficulty walking—he would access 770 through the side entrance instead (to the left of the main entrance). This entrance provided a shorter distance of walking, as the Rebbe’s car would be pulled right up to the door.



PHOTO: JEM/THE LIVING ARCHIVE / 20744

The Rebbe leaves from the front door of 770.



The Rebbe coming out of the side entrance en route to kiddush levana.

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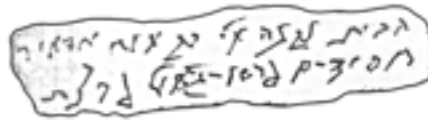




The Rebbe heading from the car to 770; mitzva tanks can be seen in the background.

Poratz'ta

The Rebbe wrote this note to the members of the committee involved in expanding 770, in 5749:



“הבית נקנה ע”י כ”ק מו”ח אדמו”ר, חסידים פרשו - גימט’ פרצת”

“The house [building] was bought by the [Frierdiker] Rebbe, Chassidim offered the explanation [allusion] – [the number 770] amounts to the *gematriya* of *poratz’ta*.”



The Rebbe walks to 770 from his home on President Street.



The Rebbe walks to the library through the courtyard on the right side of 770.

PHOTO: JEW/THE LIVING ARCHIVE / 2022



The Rebbe sees off guests who came to be in his presence.



Chassidim dance while the Rebbe encourages them as they embark on their journey.

PHOTO: JEM/THE LIVING ARCHIVE / 143272

Around the Year



PHOTO: JEM/THE LIVING ARCHIVE / 109109

Tashlich

In the earlier years, the Rebbe would walk on Rosh Hashanah about half-an-hour to the Brooklyn Botanic Gardens for *tashlich*. In 5728, the Rebbe suggested that in order to avoid the long trek to the Gardens, a source of water could be found right outside 770. Indeed, after digging some 150 feet underground, well water was found in the courtyard and used for *tashlich* each year since.

Initially, the *tashlich* structure was built behind the library. When the library building was expanded, it was relocated to the left, where it stands today.

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Kaporos

On Erev Yom Kippur, the Rebbe would perform *kaparos* in his room with no one present. At around 7:00-8:00 in the morning, the Rebbe would emerge from his room holding the chicken, and hand it to the *shochet*, Rabbi Yisroel Shimon Kalmenson, to *shecht*. Following the *shechitah*, the *shochet* would take a few feathers from the chicken's wing and hand them to the Rebbe to use for the mitzvah of *kisuy hadam*. The Rebbe would brush the sand (with the feathers) in a back and forth motion, ensuring that the blood was covered well. This took place, at first, under the porch in the Chotzer. In later years, it was moved to the front entrance.



PHOTO: JEM/THE LIVING ARCHIVE / 123961

Shaking the Rebbe's Lulav

Every year on Sukkos, chassidim had the *zechus* to *bentch* on the Rebbe's *lulav* and *esrog*. During the morning hours, the Rebbe would come to the *sukka* with his *lulav* and *esrog* and *bentch* with them. After that the Rebbe would open the *sukka's* door allowing all the chassidim to file by, say the *brocha* and shake the Rebbe's *daled-minim*. From around the year 5722, the Rebbe appointed Reb Meir Harlig as a shliach to give the chassidim his *lulav* and *esrog*. On the first day of Sukkos 5752, the Rebbe himself stood and watched as every chossid shook his *lulav* and *esrog*. It was not until 3:00 p.m., when all the chassidim had finished, that the Rebbe went in to 770 to daven *shacharis*.



PHOTO: JEM/THE LIVING ARCHIVE / 9897

The Rebbe carries his lulav and esrog into his sukka, chol hamoed Sukkos morning.



Chassidim wait on line to bentch on the Rebbe's lulav and esrog; Chol Hamoed Sukkos morning.

Lekach

For the guests who had arrived for Tishrei after Yom Kippur, the Rebbe distributed *lekach* on Hoshana Rabba (and in the later years, earlier on *chol hamoed* as well), from the entrance of the Rebbe's private sukka (in the later years, near the Rebbe's room).



PHOTO: JEM/THE LIVING ARCHIVE / 103086

The Sukkas



The Rebbe's sukka on the front lawn of 770.

The Shalash

The Expansions

The Shul

The Chozter



PHOTO: JEM/THE LIVING ARCHIVE / 108755

Main sukka of 770 after the shalash was transformed to the shul.



PHOTO: JEM/THE LIVING ARCHIVE / 110619

A farbrengen in the shalash, used as a sukka on Sukkos.



PHOTO: JEM/THE LIVING ARCHIVE / 151565

An additional sukka on the driveway, used by the Rebbe in the later years.

Mayim Shelanu

In the days leading up to Pesach, the Rebbe would come outside to the front of 770 to draw *mayim shelonu*. While the Rebbe cleaned the jugs and filled them up with water, the chassidim sang *Keili Atah*. (See Derher Magazine, Nissan-5774.)



PHOTO: JEM/THE LIVING ARCHIVE / 43645



Lag B'omer Parades

One of the most famous events to take place outside 770 were the Lag B'omer parades. The first parade was in 5703 and took place in the *shalash*. Parades took place in the *shalash* in 5713 and 5716, and then they were relocated to the front of 770 in 5717. For an extensive article on the Lag B'omer parades, see Derher Magazine, Iyar-5774.



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Kiddush Ledona

The first Motzoei Shabbos of each month, following the seventh day, the Rebbe would proceed outside after *maariv* to recite *kiddush levona*.



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Chupa

During the earlier years of the Rebbe's *nesius*, and occasionally before the *nesius* as well, the Rebbe served as *mesader kiddushin* at weddings. During the early 5710s, the Rebbe attended the *kabolas ponim* at times as well. The Rebbe would intone the *brocha* of *eirusin* in a special tune and then follow with the recital of the *sheva brochos*. Following the breaking of the glass cup by the *chossan*, the Rebbe would proceed to wish the *chossan* and *kalla* "mazel tov."

To have the Rebbe as *mesader kiddushin* at a wedding was obviously considered an exceptional *zechus*, and it was not merited by all. There were a number of conditions to be met by the couple for the Rebbe's agreement to attend: The *chossan* had to grow a beard, the *kalla* must wear a sheitel, and from 5720 on, the couple would agree to move out on *shlichus*. After the "shalash" was transformed to a permanent building, the chupas were moved to the courtyard on the right side of 770.



The Rebbe is mesader kiddushin at a chuppa in the shalash.

Birkas Hachama

"*Birkas hachama*" occurred twice during the Rebbe's *nesius*; after Pesach 5713 and on 4 Nissan 5741. For the *birkas hachama* of 5741, large crowds of chassidim gathered outside 770. A very lively atmosphere prevailed as *niggunim* were sung, while the Rebbe encouraged the singing with both his hands, turning to all four sides. The Rebbe said three *sichos* in honor of the occasion, and then requested to have children say the Twelve *Pessukim*.





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On 16 Sivan 5735, a unique event took place here, near the main entrance. The Rebbe stood on the threshold, a shtender and microphone placed before him, and he said a *sicha* in honor of the return of a group from England. They had come to New York for Shavuot and brought with them the newly printed bi-lingual Tanya. They were now travelling back. Following the *sicha*, the Rebbe distributed those Tanyas with English translation to these guests, as well as to anyone else who would be travelling out of town to English-speaking countries. To those from non-English speaking countries, and to the children, the Rebbe gave a pocket-size Tanya.



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