

The Beis Chabad

**A PERMANENT HOME
FOR JEWISH LIFE**

לע"נ
ר' יהודה ע"ה
בן ר' משה יעקב ע"ה
גלב"ע ר"ח כסלו התשנ"ט
תנ"צ'בה'

נדפס ע"י בנו
הרה"ת השליח ר' יוסף יצחק
וזוגתו מרת ביילא רחל
ומשפחתם שיחיו
ביסטאן





RABBI SHLOMO CUNIN BRINGS THE REBBE THE KEY TO THE NEW CHABAD HOUSE IN BERKLEY.

The First of Many

“Feeling quite proud and accomplished,” Rabbi Shlomo Cunin recalls, “we prepared to present the Rebbe with the key to the first Chabad House. To record the occasion for posterity, Rabbi Hodakov instructed us to bring along a photographer.

“We were ushered into the Rebbe’s room; the donor approached the Rebbe and handed him the key in a special case.

“This is the key to the Chabad House.’

“The Rebbe looked up and asked, ‘To which one?’

“Surprised, the donor replied, ‘Rebbe, there *is* only one.’

“Don’t be so humble,’ the Rebbe answered, ‘from here it will spread north, south, east, and west.’”

PART I SPIRITUAL FOUNDATIONS

A Campaign of a Different Genre

The year 5746 was a difficult one on the Chabad calendar. The ownership of the Rebbe's library was in court, and Chassidim felt as if the very validity of the Rebbe's *nesius* was being put on trial.¹

The Rebbe did not attempt to downplay the severity of the issue. During *sichos* at the start of the battle and during the trial itself, the Rebbe spoke in pained tones about how this was a battle against the very concept of a Rebbe, referring back to the arrest and liberation of the Alter Rebbe, when the whole of Chassidus was put on trial.

The response to a spiritual *kitrug*, the Rebbe said, is through a spiritual reawakening. As he had often done during hard times in the past, the Rebbe announced a new initiative, which would serve as an antidote to the dark gloom of the *kitrug*.

This initiative, however, was different from all others. In the past, the Rebbe's *mitzvoim* had focused on specific fields; there was the tefillin campaign, usually accomplished as a "mitzvah on the go."² There were initiatives that focused on transforming the Jewish home, such as mezuzah, Shabbos candles,³ and *bayis malei sefarim*.⁴ And there were campaigns to unite the whole Jewish nation, such as Rambam⁵ and the *sifrei Torah hakloli'im*.⁶

This new campaign didn't focus on one specific mitzvah or another; it went back to the core of the mission of *dor hashvii*, of the Rebbe's call to make this world a place where the *Aibershter* can dwell.

This was the campaign of *Batei Chabad*.⁷

22—B'NAI B'RITH MESSENGER Friday, August 15, 1969



LUBAVITCH CLOSES ESCROW PROCEEDINGS—From left are Hal Weisler, Allan Lazaroff, president of Friends of Lubavitch; Marvin Goldsmith, secretary; I. M. Zeman, treasurer, and Rabbi Shlomo Cunin, executive vice president as they closed Escrow proceedings for the "Chabad House", the Lubavitch Center at UCLA. This Center, first of its kind, will serve college students on a 24 hour a day basis.



What Did Shluchim Do Until Then?

Today, the word "shliach" is synonymous with Chabad House. The first objective of every shliach moving to a new town is to establish a Chabad House that will serve as the nerve center of his activities, and all other institutions are an outgrowth of this base.

However, this was not always the case.

The first shluchim sent by the Rebbe were sent on a mission of a broad and general nature. In fact,

unlike the shluchim of today who go out armed with the experiences and advice of thousands of their older peers, some of the early shluchim had a much more ambiguous idea of the specifics of their mission.

When Rabbi Nachman Sudak, *a"h*, left for England in 5719, the Rebbe instructed him to establish a branch of Merkos. When he asked which activities his Merkos branch should do, the Rebbe replied,

"What should I tell you? There are thousands of things to do."

When Rabbi Avrohom Korf moved to Florida in 5721, he asked the Rebbe



LUBAVITCH HOUSE, LONDON.

what his mission was, and the Rebbe replied:

“*Vu es felt in Yiddishkeit*, if there is an area of Yiddishkeit that is lacking, it is your job to fill the void.”⁸

Armed with a broad outline of their mission, each shliach opened a branch of Merkos and represented the Rebbe in his city. In keeping with the Rebbe’s instructions, the shluchim each found their own way to contribute to the local Yiddishkeit. Some shluchim focused on Torah classes, some opened schools, while others held events on local college campuses, all obviously with the close attention and guidance of the Rebbe.

The concept of having a local center for Chabad activities hadn’t yet taken hold.

In 5725, this idea was discussed during a *yechidus* with Mr. Peter Kalms,⁹ an activist close to the shluchim in London. The “Lubavitch House” of London was in the early stages of construction, and the Rebbe told him that “the proposed new Lubavitch House should not only be a school, but a symbol and a center for as many activities as possible.”

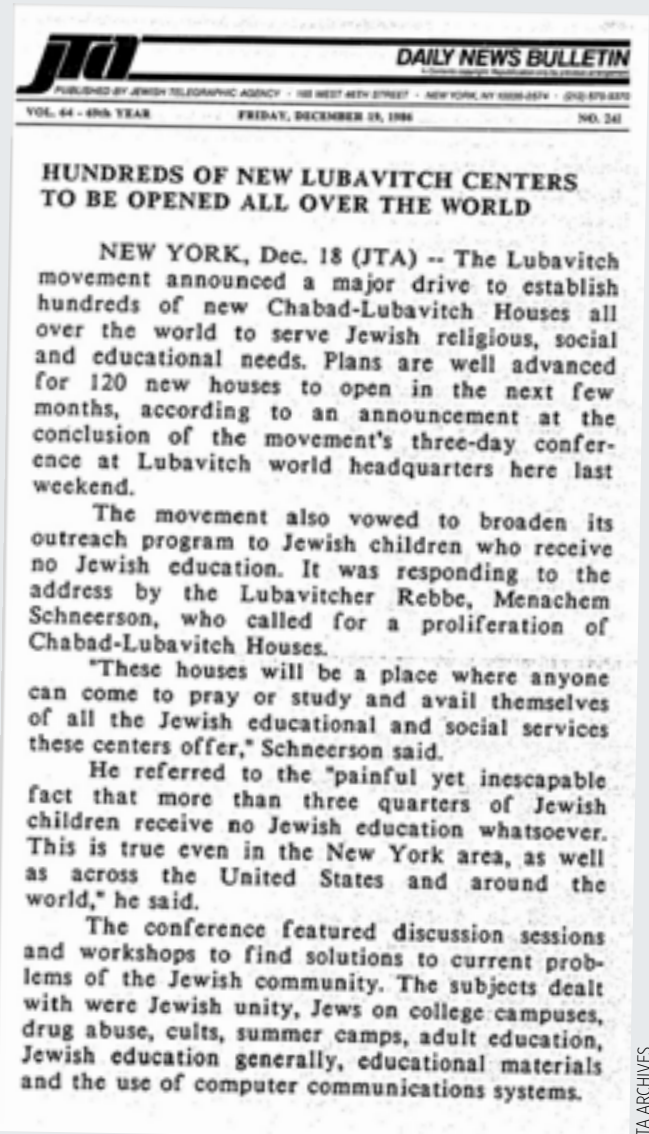
London’s permanent facility, which hosted a wide range of Chabad activities, was created with the step by step guidance of the Rebbe, and brought the Rebbe a lot of *nachas*. When speaking to young potential shluchim, Rabbi Hodakov would tell them to visit London to learn from the way things are run there.

Today, the word *shliach* is synonymous with Chabad House. However, this was not always the case.

A few years later, another milestone was marked in the establishment of Chabad Houses. Rabbi Shlomo Cunin, who had come to California in 5725, acquired a building to serve as a Jewish home for students at UCLA. Because it was a place for students to “come home” to, he decided to call it a “Chabad House.”

When they presented the Rebbe with the key, as mentioned at the beginning of this article, the Rebbe said that it would spread far and wide. The Rebbe told Rabbi Cunin to call all similar institutions with the name Chabad House, so that it would become like Gimbels—a famous department store chain at the time. Just as when someone arrives in a new city he knows he can find Gimbels in the phone book, a Jew should know that the same holds true with Chabad Houses.

As the years went by, Chabad Houses began to spring up in cities and countries around the world. As



THE JTA REPORTS ON HUNDREDS OF NEW CHABAD HOUSES TO BE OPENED. 17 KISLEV 5747.

many more shluchim took up posts over the 5730s and 40s, the idea of a Chabad House was no longer an anomaly; nevertheless, it wasn’t a major focus either.

The Mitzva

The campaign for new Chabad Houses, as mentioned earlier, began



TWO LETTERS FROM THE REBBE TO THE FRIENDS OF LUBAVITCH IN CALIFORNIA, ACKNOWLEDGING THE RECEIPT OF THE KEYS TO THE TWO CHABAD HOUSES IN UCLA (19 ADAR 5729), AND BERKLEY (14 TAMMUZ 5732).

during the *sefarim* trial, and the Rebbe continued speaking about it on a regular basis.

A strong boost to the campaign came in the beginning of 5747. On Simchas Torah, the Rebbe dedicated an entire *sicha* to the importance of Chabad Houses, and declared the mission of the year to be to establish them all over the world. The Rebbe pointed out the success of the existing ones, and in powerful and energetic tones, exhorted every single person to take part.

Thirty years earlier, the Rebbe noted, one could have debated a Chabad House's potential for success. But now, after so many years of *hafatzas hamaayanos* with unbelievable growth and expansion, it is clear that every place could and *must* have a Chabad House.

"All that is left," the Rebbe continued, "is the decision for every

single person to join the Rebbe's shlichim. Shlichus in these days is a *derech slula*, a clear and open path, *which is within the ability of every single person, without exception!*

"*Uv'chanuni na b'zos*—test me on this:

"Test me on this: Whoever will dedicate themselves wholeheartedly to avodas hashlichus, will see this success for themselves!"

"Whoever will dedicate themselves wholeheartedly to the *avodas hashlichus* of spreading Torah, Yiddishkeit, and Chassidus through founding Chabad Houses *will see this success for themselves!*"¹⁰

Throughout the following years, the topic of Chabad Houses—and shlichus—was never far from the Rebbe's lips. A clear shift was noticeable during the Rebbe's farbrengens. From the 5730s, when the Rebbe announced many of the *mitvzoim*, the Rebbe had often dedicated the last *sicha* of farbrengens to the campaigns. The Rebbe would list each one of the *mitvzoim*, and often focus on the most recent one, or the one most relevant to that time of year. Listening to those *sichos*, Chassidim would be kept abreast of the Rebbe's latest *koch*, and knew to plan their activities accordingly.

From 5746-47 onward, many Chassidim noticed that the topic of *Batei Chabad* had taken the place of the usual *mitvzoim*. The Rebbe, again and again, spoke about going on shlichus and opening Chabad Houses in every city in the world, in any place where Jews might find themselves. On Chamisha Asar Bishvat, the Rebbe called this campaign the *zahir tfei*, the special mitzvah of the year, and the *shaar*, the gateway through which all other Torah and mitzvos enter heaven.¹¹ This was the new *tzav hashà'ah*—call of the hour.

Permanence

The Rebbe often explained the advantage of maintaining a permanent Chabad House.

While a shliach could always approach individual Jews and encourage them to strengthen their Yiddishkeit, a Chabad House can accomplish much more. The Chabad House serves as a beacon of light for the entire locale; instead of reaching

out to one individual Jew at a time, it automatically attracts many Jews.

A Chossid is a *lamternchik*, a lamplighter, the Rebbe said, and the lamp is the Chabad House; people will gather around it just as people gather around a torch during a dark and cold night.¹²

The Rebbe explained that each Chabad House includes all three parts of *avodas Hashem*—Torah, *avoda*, and *gemilus chassadim*. Thus, when a Jew might enter to take part in just one element, to give tzedakah, for example, we will have the ability to entice him into something he wasn't planning on doing, such as attending a *shiur* in Torah.

Again and again, the Rebbe pointed to the success of these institutions as the best proof that they are needed. The vast growth spurred by the Chabad Houses left little room for doubt that they could be instrumental, and even crucial for the Yiddishkeit of a city.

The Rebbe wanted these institutions to be ready to service

every Jew, anywhere, at any time, as Rabbi Shlomo Cunin relates:

“When we presented the Rebbe with the first key, the Rebbe asked, ‘Is this key mine?’

“The benefactor answered, ‘Yes, Rebbe.’

“If so,’ the Rebbe replied, ‘my hand will be on the door to keep it open 24 hours a day, seven days a week, for men, women, and children.’

“To this day, the Chabad House in UCLA is open for every Jew, at all hours. Initially we left the door unlocked, but since circumstances didn't allow it for safety reasons, we have a person constantly on scene, ready to welcome any Jew inside.”

One Shabbos, the Rebbe said an entire *sicha* explaining the meaning of the name “*Beis Chabad*.”¹³ The Rebbe said that the full term is, in reality, “*Beis Oholei Yosef Yitzchak Lubavitch*,” as written on the front of 770, which the Rebbe dubbed the “*Beis Chabad Hakloli*.” Every Chabad House is an extension of 770, and its job is to be an extension of the Rebbe's arm, spreading the Rebbe's word to its surroundings.¹⁴

Getting on Board

The Rebbe's new *koch* brought new levels of dedication out of the Chassidim of those years.

In earlier times, it wasn't too difficult to stay involved in the Rebbe's initiatives. One could easily grab a pair of tefillin, a few sets of Shabbos candles, and “voila!” you fulfilled the Rebbe's *hora'ah*. Suddenly the *bochurim* standing at the Rebbe's farbrengen realized that doing mitvzoim was not enough. The Rebbe wanted much more:

Go on shlichus, and open a *Beis Chabad*.

In previous years, the concept of shlichus was not so widely accepted. In fact, the earliest shluchim were handpicked by the Rebbe himself.



CHABAD OF CALIFORNIA

RABBI SHLOMO CUNIN POSES WITH MEMBERS OF MAZKIRUS HOLDING THE KEY TO THE NEW CHABAD HOUSE IN BERKELEY BEFORE PRESENTING IT TO THE REBBE.

Now, there was no mistaking it. Every person could and should go on shlichus, and take part in the Rebbe's mission.

Hundreds of young couples responded to the Rebbe's call. *Bochurim* learning in 770 at the time tell how 90 percent of their classmates moved on shlichus; numbers that were unprecedented in Lubavitch history.

During the Chassidim's grand Rosh Chodesh Kislev farbrengen in 5747, Rabbi Shlomo Cunin spoke about a new *hachlata* of the shluchim during the Kinus Hashluchim of the USA and Canada, which had just concluded.

"We know that the Rebbe has been *koching* in opening *Batei Chabad*; it is the Rebbe's *bakasha nafshis* (heartfelt request)¹⁵ that new *Batei Chabad* open all over the world. So we made an appeal. Every shliach received a piece of paper and wrote down how many new Chabad Houses he pledges to establish this year.

"The papers were passed up, and Rabbi Krinsky stood in front of the microphone and counted the pledges.

"*Rabbosai*, this is *tachlis*. Everything else is *bubbe maises*. Tonight, the Shluchim gave the Rebbe a gift of over one hundred and twenty Chabad Houses—*new ones!*"

A month later, the Rebbe announced that he would personally donate the sum of one thousand dollars towards each new Chabad House.

The Personal Beis Chabad (Children)

On Chanukah 5747, the Rebbe took the concept of a *Beis Chabad* a step further.

During a Tzivos Hashem rally,¹⁶ the Rebbe announced a new "command." Every child was to request *Chanukah-gelt* from his or her parents. What should the *Chanukah-gelt* be? It should be the parents' assistance in setting

up their home and the child's private room as a *Beis Chabad*.

Just as in a typical *Beis Chabad*, the Rebbe explained that the personal Chabad Houses must comprise three things; *Torah*, *avoda*, and *gemilus chassadim*. By the child reciting *brachos* in the morning, learning and

reviewing Torah studies, and hosting a *tzedaka pushka*, each room becomes a *Beis Chabad*, a beacon of light to himself, his family, and the entire world, no less than a real *Beis Chabad*. The next day,¹⁷ the Rebbe reiterated the request in a *sicha* to adults, and

"Tonight, the shluchim gave the Rebbe a gift of over one hundred and twenty Chabad Houses—new ones!"

The Boundaries of Shulchan Aruch

On Rosh Chodesh Shevat 5747, the Rebbe spoke about the potential conflict that can arise from the proliferation of so many Chabad Houses. The Rebbe connected the campaign for *Batei Chabad* with that week's *haftarah*, "*Hashamayim Kisi*," focusing on the *possuk*, "אי זה בית אשר תבנו לי, ואי זה מקום מנוחתי—Which is the house that you will build for Me, and which is the place of My rest."

The Rebbe said:

Obviously, if building the home involves *hasagas gvul*—infringing on another's boundaries, it cannot become "My place of rest"—a home for Hashem.

In addition to the fact that Hashem does not rest within something created against Shulchan Aruch, it cannot be a place of rest because of the ruckus caused by the individual who was slighted.

...It was so obvious that I never thought, throughout the entire time encouraging *Batei Chabad*, that there was a need to address this as well—that this too must follow the laws of Shulchan Aruch, *Toras Moshe*, the eternal Torah.

However, since there have been a number of such cases, there is a need to address it; therefore, I hereby declare, that all of these activities must take place within the framework of Shulchan Aruch.

...At the same time, it's important to negate the opposite train of thought—the mistaken idea of fearing a new *Beis Chabad* close by, for "stealing" the merit of laying tefillin with a Jew, or because it will diminish your honor, etc.

There are cases so outrageous and absurd: not only will someone not allow new Chabad Houses to open—forget about that. He might even expel the prospective shluchim from the city, thinking that he is ruler over the entire area, even resorting to harassment and causing them distress...

In that case, he must do *teshuva*, seek to appease the person slighted, etc., and if his family was involved, they must do *teshuva* as well...

Shabbos Parshas Va'eira 5747 (Toras Menachem 5747 vol. 2, p. 338).

Shluchim and their supporters
bring presentations about their
Batei Chabad to the Rebbe.



9 NISSAN 5751, CB HALBERSTAM VIA JEM 70460



8 TEVES 5752, CB HALBERSTAM VIA JEM 92412



14 SHEVAT 5752, CB HALBERSTAM VIA JEM 95844

continued on this theme on many more occasions.

With time, a number of *hora'os* were issued connected to this initiative:

- On Chanukah, the Rebbe asked that children kindle their menorahs at the doorway of their private rooms, to emphasize the importance of their own *Beis Chabad*.¹⁸
- The Rebbe issued a letter directed to Jewish children around the world, asking each of them to place a *siddur*, Chumash, and *pushka* in a prominent place in their bedrooms.¹⁹
- The Rebbe also asked that these be personal belongings of the children, and that they inscribe their names and “*LaHashem haaretz umeloah*” on them, because they will hold these *sefarim* dearer and use them more often.²⁰

During the following weeks, the Rebbe would often ask children if they owned their own *siddur* or *pushka*. The Rebbe even held a special coin distribution where thousands of children filed by holding their *pushkas* to receive a nickel from the Rebbe.²¹

One Shabbos at the farbrengen, the Rebbe spoke about a letter he received from proud parents: Their child had responded excitedly to the Rebbe’s call, and had even affixed a large sign on his door in English, declaring the room his “*Beis Chabad*.”

“It’s easy to imagine the Jewish pride this gave the child; now, when his friends come over—even non-Jewish children—he can show them that his room is a *Beis Chabad*, connected with the main *Beis Chabad*, 770, and thereby connected with the Chabad Houses throughout the world as well.

“He no longer feels ‘lonely as a Jew among gentiles.’ On the contrary, his



LEVI FREIDIN VIA JEM 5289

THE REBBE ACKNOWLEDGES THE CENTERPIECE DISPLAYING THE THEME OF A PERSONAL BEIS CHABAD, KINUS OF N'SHEI CHABAD, 25 IYAR 5747.

Yiddishkeit is a source of pride and honor.”²²

The Personal Beis Chabad (Adults)

While a large emphasis was placed on the children’s *Batei Chabad*, the Rebbe applied the concept for adults as well.

The gist of the idea was that every space that a Jew occupies must be utilized to spread Torah and Chassidus. Every Jew is a shliach of the *Aibershter*, and every space one occupies must resemble the *Beis Hamikdash*; it must be a *mikdash me’at*. The *Beis Hamikdash* included all three elements: The *aron* represented *Torah*, the *mizbei’ach* represented *avoda*, and the *shulchan* represented *gemilus chassadim*; our homes must do the same. And just as the *Beis Hamikdash*

served as a beacon of light to the entire world—even gentiles—our homes must serve as a similar inspiration.²³

A number of specific *hora’os* were given by the Rebbe in this light. The Rebbe asked that every Jewish home have a collection of holy books, in addition to a *siddur* and Chumash, and that each kitchen have a *pushka* as well. On one occasion, the Rebbe said that just as the general *Batei Chabad* host *farbrengens* from time to time, the personal *Batei Chabad* should do so as well.

During the Kinus of N’shei Chabad, the Rebbe spoke about this theme once again, and connected it to the mission of Jewish women, who are the *akeres habayis*, the mainstay of a Jewish home.²⁴ At each of these conventions, a centerpiece would be set up on the Rebbe’s table before the

sicha, linked somehow to the theme of the Kinus. That year’s centerpiece was a cake shaped as a house, supported by three pillars, representing *Torah*, *avodah*, and *gemilus chassadim*. As the Rebbe left the room, he gazed at it, and began lifting it with a big smile. Immediately, Rabbi Groner came over and took it to the Rebbe’s room.

Every Jew is a shliach of the Eibershter, and every space he occupies must resemble the Beis Hamikdash.

PART II PHYSICAL FOUNDATIONS

A Year of Building

Erev Chai Elul 5748 was a historic day. Plans for expanding 770 were underway, and a groundbreaking ceremony was planned for that afternoon. In the Rebbe's house after *Mincha*, Mr. David Chase approached the Rebbe and asked the Rebbe to participate.

After making a deal that Mr. Chase would agree to address the crowd in Yiddish, the Rebbe agreed, and that evening a grand groundbreaking ceremony took place in front of 770.²⁵

Two days later, the Rebbe gave a new directive. It is an appropriate time, the Rebbe said, to build buildings. Not only public buildings; it is a *zman mesugal*, an auspicious time to build even private homes, which, as the Rebbe had explained countless times over the previous years, aren't really private at all.²⁶

That Shabbos, the Rebbe spoke at length on this topic once more, and encouraged everyone to begin building before the year comes to a close.²⁷

The directive applied to everyone. If a Chabad House was renting space, the Rebbe said they should begin to build (or purchase a building). If someone didn't yet own a private home, this was the time to get one. And if your *mosad* or home already stood, then add another story, or at least an additional room.

As part of the encouragement to build, the Rebbe announced a unique directive just minutes before Rosh Hashanah. Following *Mincha* after returning from the Ohel, the Rebbe said a *sicha* in which he requested that every person attach a *pushka* to the wall of his home, so that it will be a permanent fixture of his private *Beis Chabad*.²⁸

The Rebbe urged that this be done before Rosh Hashanah starts, so everyone rushed out of 770 to their homes to complete the Rebbe's *hora'ah* before *licht benchen*.

The Rebbe declared that year, 5749, as "*Shnas Habinyan*, a year of building."

In previous years, the Rebbe emphasized that Chabad Houses should be established all over, privately and publicly; now the Rebbe asked that these institutions be upgraded to a new level of stability—by owning the buildings that house them.

During the *Aseres Yemei Teshuva*, the Rebbe held a *yechidus* for shluchim and the philanthropists of the Machne Israel Development Fund, and, speaking directly to the lay-leaders, he encouraged them to get involved in helping their shluchim begin to build.

"The shluchim themselves are busy with spreading Yiddishkeit, so they don't have time to deal with buying buildings; besides the fact that they are *yeshiva bochurim*—*batlanim*—who don't really know what they are doing."²⁹

Build Big And Build Now.

Although the Rebbe began this public campaign only during this year, the concept was something he always encouraged. Often, when shluchim and *askanim* asked the Rebbe's advice about building or purchasing buildings—as opposed to renting—the Rebbe was very encouraging (provided that the institution could reasonably afford to do so).

David Chase, who, as mentioned before, was involved in the expansion of 770, first met the Rebbe during a *yechidus* of lay-leaders involved with the *yeshiva* in Newark, led by Rabbi Moshe Herson. They told the Rebbe that the *yeshiva* was housed in a one-family unit, and they planned on moving it to a five or six family unit. The Rebbe responded by saying that

today, young people need more space to breath and move around, intimating that their plans were vastly inadequate.

Mr. Chase responded enthusiastically to the Rebbe's call, and became the chairman of the committee that ultimately brought the vast campus of Tomchei Temimim of Morristown into being. The scope of the property and its buildings were something that brought the Rebbe a lot of *nachas*, and the Rebbe said that its concept should become a blueprint for similar campuses around the world.³⁰

Similar stories took place with other shluchim. The Rebbe pushed them to buy and to build, and sometimes gave deadlines that seemed impossible to reach.

After Yud Shevat 5735, a few *baalei batim* told the Rebbe that they were thinking of acquiring a building for the Chabad House in Ann Arbor, Michigan. The Rebbe gave them a deadline: the groundbreaking—or *chanukas habayis*, if they bought an existing building—was to take place by Yud-Aleph Nissan of that year. With the Rebbe's *brachos*, they pulled through with only a few hours remaining to the day.³¹

This occurred once for the public as well. On Lag Baomer 5746, during the height of encouraging the establishment of *Batei Chabad*, the Rebbe asked that the building campaigns be concluded before Shavuos, and in honor of Yud-Beis Tammuz, they will be able to expand...³²

Head In The Sky But Feet On The Ground

In letters to shluchim and *askanim*, the Rebbe often instructed:³³

- Each institution should own its own building; moving from one rented space to another is an unnecessary strain and

The building campaigns should be concluded before Shavuos, and in honor of Yud Beis Tammuz, they will be able to expand...



THE REBBE SPEAKS TO THE MEMBERS OF THE MACHNE ISRAEL DEVELOPMENT FUND, ASKING THEM TO ASSIST THE SHLUCHIM IN BUILDING. 8 TISHREI 5749.

V. SCHILDKRAUT VIA JEM 148859

diminishes the impact the *mosad* could have.³⁴

- The buildings should be larger than the needs of the *mosad*. Empty rooms will encourage them to enlarge their scope and seek new ways to fill the empty space.³⁵
- Draw plans that leave space for expansion. The institution

will grow, with Hashem's help; keep that in mind from the beginning and leave space for potential expansions.³⁶

On the other hand, the Rebbe didn't allow bombastic plans of excessive spending if the shliach's finances weren't in good enough shape to handle it.

When Rabbi Shimon Lazaroff excitedly wrote to the Rebbe about his plan to build a building, he quickly received an answer from the Rebbe asking why he was jumping so far, where would he get the money, etc.

He was quite dejected, but on the advice of Rabbi Binyomin Klein, he wrote up a detailed plan, delineating all the costs, keeping track of donations and pledges, and this time, the Rebbe replied with a *bracha* and a five hundred dollar contribution.³⁷

When Rabbi Shlomo Cunin arrived in California, he wanted to buy a shul, and then a swimming pool, but the Rebbe rejected both ideas on financial grounds. It was only at his third project, the Chabad House at UCLA, that the Rebbe gave his approval.³⁸

[It should be noted that obviously, the Rebbe's *hora'os* were unique and tailored for specific people and situations. There were also instances when the Rebbe chose the more "all-out, *l'chatchila ariber*" type of approach.]

Get them involved.

...encourage the local Jews to desire their own *Beis Chabad*, so that they will assist in its establishment, both in spirit and in body, and in financial support, so that it will be built even quicker than planned.

There is an additional benefit to this:

By nature, when someone invests effort in something, in spirit, body, and funds, it becomes precious to him. If the local Jews will participate in erecting the *Beis Chabad*, then, even after it is built, they will want to enter it, and not only that, they will want to "live" with the *Beis Chabad*, and see to it that the *Beis Chabad's* activities be *b'rov am*, in large numbers, thereby causing *hadras melech*, the splendor of the king—that of the *nosi hador*, all the way to that of the King of Kings, *Hakadosh Baruch Hu*.

15 Tammuz 5747 (*Toras Menachem* 5747 vol. 4, p. 111).

THE GROUNDBREAKING CEREMONY FOR
THE EXPANSION OF 770, 17 ELUL 5748.



Bayis Na'eh

As mentioned, during *shnas habinyan*, the Rebbe greatly encouraged construction of any kind, including private homes. In fact, the Rebbe gave one hundred dollars to anyone who bought or built a home during that period. The Rebbe added that since women show more ability for *harchavah* in this field, they should be involved to ensure that the project includes the proper *harchavah*.³⁹

Rabbi Menachem Mendel Lieberman, the shliach to Ashkelon in Eretz Yisrael, relates that he searched high and low to buy a home during *shnas habinyan*, and he found a perfect option, but it had one drawback. The home was perfectly situated, close to his shul and to his community, but it was “too” nice. He wrote to the Rebbe that it was a *bayis na'eh*, a beautiful home, and he feared it would be inappropriate for a shliach to own it.

The Rebbe underlined the words *bayis na'eh*, crossed out the rest of the sentence, and added (based on the

words of Chazal in *Maseches Brachos*), “*Marchivin daito shel adam*—[a beautiful home] broadens the mind of a person.” **T**

1. For a comprehensive review of that year's events and much more, see Derher Supplement, Hei Teves 5777.
2. See *Reconnecting*, Derher, Iyar 5777.
3. See *A Candle of Her Own*, Derher, Tishrei 5775.
4. See *Redefining the Home*, Derher, Teves 5777.
5. See *Every Man. Every Halacha. Every Day*, Derher, Tishrei 5777.
6. The Rebbe initiated two campaigns: One for general *Sifrei Torah*, and another for children's *Sifrei Torah*. See *Letter by Letter*, Derher, Teves 5776.
7. The first time the Rebbe spoke about this new initiative was on Chanukah 5746—Toras Menachem 5746 vol. 2, p. 131—and again on Zos Chanukah—Toras Menachem 5746 vol. 2, p. 192.
8. See *Early Steps*, Derher, Iyar 5776.
9. See *Guidance from the Rebbe*, Derher, Elul 5777.
10. Toras Menachem 5747 vol. 1, p. 365.
11. Ibid. vol. 2, p. 447.
12. Ibid. vol. 1, p. 365.
13. Ibid., p. 154.
14. Ibid., p. 76.
15. Ibid., p. 76.
16. Ibid. 5747 vol. 2, p. 123.
17. Ibid., p. 130.
18. Ibid. 5748 vol. 2, p. 64.
19. Ibid., p. 424.
20. Ibid. 5747 vol. 2, p. 499.
21. Rosh Chodesh Adar 5747.
22. Toras Menachem 5747 vol. 2, p. 212.
23. Ibid., p. 498.
24. Ibid. vol. 3, p. 346.
25. See *Hanochas Even Hapinah*, Derher, Elul 5774.
26. Toras Menachem 5748 vol. 4, p. 301.
27. Ibid., p. 313.
28. Ibid., p. 388.
29. Ibid. 5749 vol. 1, p. 55.
30. See Derher, Iyar 5774, pp. 35-36.
31. See Derher, Shevat 5775, p. 20.
32. Toras Menachem 5746 vol. 3, p. 356.
33. See Shlichus K'hilchaso, p. 442 ff.
34. Toras Menachem 5749 vol. 1, p. 95.
35. Ibid., p. 54.
36. Igros Kodosh vol. 17, letter 6,466.
37. Derher, Iyar 5777, p. 59.
38. Derher, Av 5774, p. 39.
39. Toras Menachem 5748 vol. 4, p. 381.

