



לזכות  
הת' מנחם מענדל שיחי'  
לרגל הגיעו לעול מצוות  
כ"ב אייר ה'תשע"ח

נדפס ע"י הוריהם  
הרה"ת ר' שניאור זלמן  
וזוגתו ומשפחתם שיחי'  
דוכמאן

# SHACHARIS

Until the Rebbetzin's *histalkus* in 5748, the Rebbe usually davened *Shacharis* on weekdays privately in his room. There were a few times a year when the Rebbe joined the minyan, such as the times when he lead the davening at the amud, and a few other days (Chol Hamoed, Erev Rosh Hashanah, Erev Yom Kippur, Purim, and Tishah B'Av). After the Rebbetzin's *histalkus*, the Rebbe began davening every day with the minyan.

Many distinct *hanhagos* were done by the Rebbe during davening. The Rebbe once noted when a Rebbe does something publicly, this is an indication that it is pertinent to all.<sup>1</sup>

The following is in no way a comprehensive description or explanation of the Rebbe's conduct during davening. This is merely a short collection of some of the Rebbe's *hanhagos*, especially as seen in these photographs.





1. Leaving his room while wearing *talis* and *tefillin*, the Rebbe would use a staircase from Gan Eden Hatachton to the main *shul* downstairs. Interestingly, upon returning to his room after davening, the Rebbe would use a different staircase—the one in the back of *shul* with which we are more familiar.<sup>2</sup>

From 5738 and on, the Rebbe would use the elevator on weekdays.



20 AV 5735, JEM

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2. On his way to his place at the front of the *shul*, the Rebbe would give coins to children for tzedakah, and if a *pushka* was in sight the Rebbe would put a few coins in himself.



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3. The Rebbe would touch the *paroches* when entering and exiting the *shul*.
4. The Rebbe would come into the *shul* with the *retzua* of the *tefillin shel yad* still undone on the hand, and would finish wrapping it while saying איזהו מקומן. From 5748, the Rebbe would arrive with the *shel yad* fully wrapped and would begin with וכן שני כתובים. When reaching *Sheyibone*, the Rebbe would often signal to begin singing.



5. The Rebbe used a Siddur Torah-Ohr, printed in 5701, gifted to him by the Friediker Rebbe. Despite the noticeable wear-and-tear of the *siddur*, the Rebbe insisted on only using that *siddur*. As a result, it was sent to binders for repair multiple times over the years. In the back of the *siddur* the Rebbe kept various recently published papers and *kovtzim*, held in place by a rubber band.

6. The Rebbe would noticeably say every word while looking inside the *siddur*. The Rebbe once commented, “My father-in-law [the Friediker Rebbe] would always daven from the *siddur*, and this is my *minhag* as well.”<sup>37</sup>





7. There were four time during davening when the Rebbe would touch his tefillin:

1. פותח את ידך ומשביע לכל  
touching the *shel yad* when saying את פותח את ידך, and the *shel rosh* when saying ומשביע לכל חי רצון.
2. יוצר אור ובורא חשך:  
touching the *shel yad* when saying יוצר אור, and the *shel rosh* when saying ובורא חשך.<sup>4</sup>
3. קריאת שמע:  
touching the *shel yad* when saying וקשרתם לאות, and the *shel rosh* when saying והיו לטוטפות. And touching the *shel yad* when saying וקשרתם אתם, and the *shel rosh* when saying והיו לטוטפת.
4. At the end of לציין: touching the *shel yad* at ונזכה, touching the *shel rosh* at ונחיה, and kissing at ונראה.

The Rebbe would touch his eyes after touching the tefillin *shel rosh*, before kissing his fingers.



8. The Rebbe began gathering the four corners of his tallis for Shema immediately upon beginning<sup>5</sup> אהבת עולם, and was not meticulous about finishing before reaching the words “מארבע כנפות הארץ.”

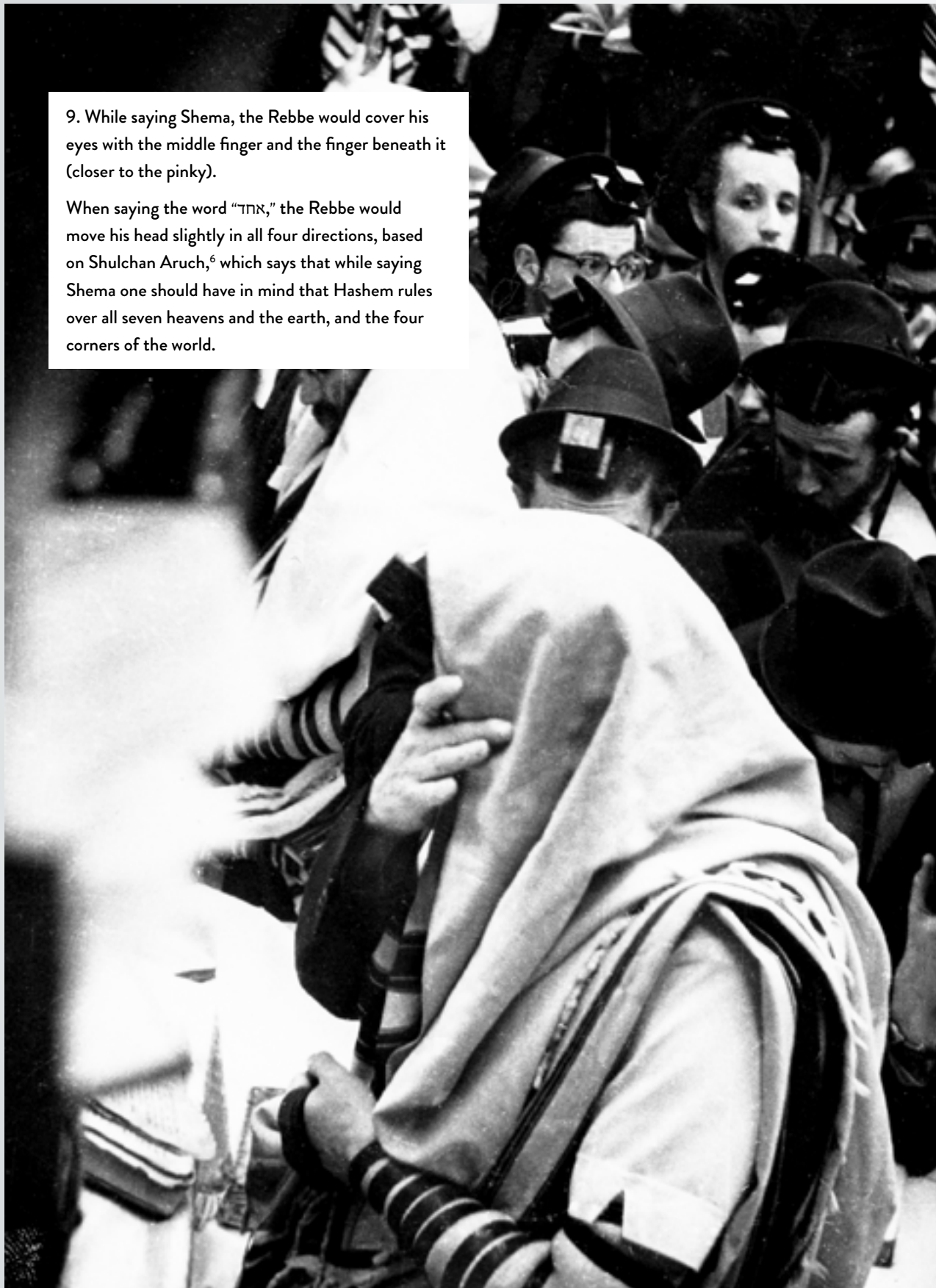


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9. While saying Shema, the Rebbe would cover his eyes with the middle finger and the finger beneath it (closer to the pinky).

When saying the word "אחד," the Rebbe would move his head slightly in all four directions, based on Shulchan Aruch,<sup>6</sup> which says that while saying Shema one should have in mind that Hashem rules over all seven heavens and the earth, and the four corners of the world.



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10. The Rebbe would fix the placement of his tefillin many times throughout davening. Usually after kissing them, and always after taking three steps back after Shmoneh Esrei or after Kaddish.





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1. For more on *minhagim*, see *A Way of Life, Derher* Nissan 5773.
2. See *Shulchan Aruch Admur Hazaken, Orach Chaim* 25:7.
3. 13 Tishrei 5743, *Toras Menachem* 5743 vol. 1, p. 145.
4. This *minhag* is mentioned in *Sefer Haminhagim*, where it says to only touch the tefillin (not mentioning to kiss them as well).
5. Contrary to *Sefer Haminhagim*, which says to begin gathering the *tzitzis* upon reaching the words "והביאו לשלום".
6. *Shulchan Aruch Admur Hazaken, Orach Chaim* 61:6.