



לזכות הרה"ת ר' אהרן שיחי' בן חנה  
לרפואה שלימה וקרובה  
בכל רמ"ח אבריו ושס"ה גידיו  
נדפס ע"י גיסו  
הרה"ת ר' ברוך יודא וזוגתו מרת  
איטא ומשפחתם שיחיו  
גאנץ



## MINCHA AND MAARIV

On most days, the Rebbe davened *mincha* and *maariv* with the *bochurim's* minyan in the small *zal*. *Mincha* was at 3:15 and *maariv* was 6:45 in the winter, and 9:30 in the summer. From after Chof-Beis Shevat 5748, as well as on special occasions when a larger crowd was in attendance, the Rebbe davened downstairs in the large shul.

Presented here are a selection of various *hanhagos* and anecdotes regarding the *tefillos* of *mincha* and *maariv* with the Rebbe.





ELUL 5741, LEVI FREDIN VIA JEM

1. Leaving his room with *siddur* and *gartel* in hand, the Rebbe would enter the *zal* from the door in the lobby, directly across *Gan Eden Hatachton*. The Rebbe's place was at the table immediately to the left upon entering, to the left of the *aron kodesh* (when facing *mizrach*). The Rebbe would sit at the bench against the wall, facing west.

The Rebbe once explained<sup>1</sup> that he chose this spot as it is the closest to the door, and would cause the least disturbance to the *bochurim* in the *zal*.

2. Upon reaching his place, the Rebbe would put on his *gartel* as he began davening (finishing *korbanos* at *mincha*, and “והוא רחום...” at *maariv*). The Rebbe would start wrapping the *gartel* from the front, placing it in between the two rows of buttons on his *sirtuk*.

From approximately 5743 and on the Rebbe would arrive already wearing the *gartel*.







3. While saying the *ketores* in *korbanos*, the Rebbe would count with his fingers. This *minhag* is mentioned in *Shaar Hakolel*<sup>2</sup>, written by the Rebbe's grandfather Harav Avraham Dovid Lavut.<sup>3</sup>

This was noticed by Chassidim before the Rebbe accepted the *nesius*.

4. Following *shmoneh esreh*, the Rebbe would wait before taking the steps back to his place. At *mincha* (and *shacharis*), the Rebbe would wait until after *kedusha*,<sup>4</sup> and at *maariv*—after תתקבל in the *kaddish* after *shmoneh esreh*.



13 TISHREI 5748; LEVI FREIDIN VIA JEW 209274



ELUL 5740, LEVI FREIDIN VIA JEM 188325

5. While saying *tachnun*, the Rebbe was careful to face *mizrach*. This was a *hanhaga* noticeable only during *mincha* when the Rebbe would mostly not be facing that direction.





6. In addition to tapping the heart during each part of "אשמנו, בגדנו...", the Rebbe would also do so at the words "סרנו" and "הרשענו".









7. In עלינו, while saying the words "להבל ולריק", the Rebbe would turn away from the crowd (in the upstairs *zal* the Rebbe would turn to the left, and downstairs to the right), cover his mouth with his hand, and spit a little on the ground.<sup>5</sup>



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8. Before saying *kaddish derabbanan* at the end of davening, the Rebbe would first run his hand over his forehead while quietly reciting something. In the first *sicha* after the Frierdiker Rebbe's *histalkus*, on 13 Shevat 5710,<sup>6</sup> the Rebbe attributed this *minhag* to the Frierdiker Rebbe, explaining that he would say a line of Tanya.

It is assumed that the Rebbe said the first line of Perek Beis, "ונפש השנית... ממש."



TISHREI 5749, LEVI FREIDIN VIA JEM 261230





9. In the later years (after Chof-Beis Shevat 5748), the Rebbe would periodically deliver a *sicha* following *tefillos* (usually after *maariv*). The Rebbe referred to these *sichos* as a “*hisvaadus*.”<sup>7</sup>

These *sichos* would be followed by a distribution of dollars to men, women, and children.

If the *mazkirus* weren't notified in advance about the *chaluka*, the Rebbe would motion to them, signalling how many dollars would be distributed to each person.



1. Shabbos Parshas Lech Lecha 5742, *Hivaaduyos* 5742, vol. 1 p. 393.
2. P. 14.
3. More about Harav Avraham David Lavut, see “Beis Harav”, *Derher* magazine Elul 5776, p. 20.
4. *Shulchan Aruch - Admur Hazaken* 123:3.
5. As brought in *Hayom Yom*, 9 Teves.
6. *Toras Menachem* vol. 1, p. 6.
7. For example, see the *sichos* of the 4th night of Sukkos 5749; 17 Elul 5751; et al.