

נדפס ע"י ולזכות
הרה"ת ר' לוי יצחק זווגתו מרת שיינא חי'
ומשפחתם שיחיו
גרינברג

PRACTICAL HORA'OS

A CLOSER
LOOK AT
SOME OF
THE REBBE'S
HORA'OS

NEW HOME

BY: RABBI TZEMACH FELLER

Moving into a new home is a monumental occasion, one that carries *ruchniyus'dike* significance as well. Over the years, the Rebbe provided numerous *horaos* regarding moving into a new home, as will be shared below.

WHEN TO MOVE IN

Certain days of the week, dates of the month, and times of the year are more auspicious than others. If possible, these should be preferred for move-in dates.

- **After 15 Av**
“It would be ideal to wait until after the 15th of Av, if you can wait that long.”¹
- **In Nissan — but before Pesach and Sefira**
“The idea of bringing some belongings into the new home before Pesach is a good one, as it is known that the month of Nissan is the month of freedom in everything — also freedom from worries and limitations.”²
- **On Tuesday (and not on Monday or Wednesday)**
“It’s ideal to move on [Tuesday], the day on which ‘It was good’ was said twice,³ if it’s not a bother; if it is a bother, you can move on other days of the week (besides for Monday and Wednesday).”⁴
- **In Elul**
“Based on the saying of our sages, if it’s possible, [you should schedule your move] not in this month [Av] but instead in the month of Elul — the Month of Mercy.”⁵

FIRST BRING IN A CHITAS

The Rebbe instructed that before the furniture and other household effects are brought into the home, we should bring in a Siddur, Chumash, Tehillim and Tanya. This is in addition to the *minhag* to bring in bread and salt as the first items into the home.

“You are certainly aware of the recent *minhag* of *anash* to bring into the new home first of all a Siddur, Chumash, Tehillim and Tanya.”⁶

“Before you bring in the furniture, bring in a Siddur, Chumash, Tehillim and Tanya.”⁷

“It is our *minhag* to bring in first of all a Siddur, Chumash, Tehillim and Tanya — in addition to the *minhag* (which I believe is commonly observed everywhere) of bringing in bread and salt.”⁸

HOST A FARBRENGEN

A *chassidische chanukas habayis* — housewarming — means hosting a farbrengen in the new home, as the Rebbe often instructed.

“Certainly you will dedicate the new house with a *chassidische farbrengen*. The way one starts off, that’s how Hashem guides things — that it should be a *chassidische*, warm home, with *ahavas Hashem*, *ahavas haTorah*, and *ahavas Yisroel*...”⁹

“Since you already moved into your new home, it is necessary to arrange for a proper *chassidische farbrengen*, to reminisce about old times, when we farbrenged without being concerned about what so-and-so would say, what the left side or the right side would say. We just knew that a *chassidische farbrengen* — to hear *chassidus*, a *chassidische vort*, and a story of our *rebbeim* — this brings in light, and a little bit of light pushes away much darkness.”¹⁰

“Regarding what you wrote about a housewarming: although in *sifrei nigleh* there is some discussion about this... since it is a *minhag Yisroel*, and what’s more — this is the main thing — the Alter Rebbe explains in a *maamar Chassidus*, “The Reason We Host A Joyous Feast When Dedicating a Home” (this *maamar* is now in print, and comes from the *bichel* written by Reb Pinchas from Shklov), you should do so. When you’ll farbreng at a *chassidische farbrengen*, and when you’ll hear words of Torah and Chassidus, there will be physical and spiritual benefits.”¹¹

PUT UP MEZUZOS IMMEDIATELY

“... And also to immediately put up mezuzos— without a *bracha*, of course¹² — and after 30 days, check one of the mezuzos, or you may change it for a nicer one ... and therefore you’ll be obligated to make a *bracha* [upon replacing it], and you’ll have in mind the other mezuzos [which are already up].”¹³

“Our *minhag in chutz la’aretz*¹⁴ is to put up the mezuzah without a *bracha* immediately upon moving in, and on the 30th day we remove a mezuzah to check it (or to exchange it for a more *mehudar* one) and we put it up with a *bracha*, having in mind the other mezuzos.”¹⁵

TAKE CARE OF YOUR SPIRITUAL HOME TOO!

The Rebbe often emphasized that when moving into a new home, one should focus on building up one’s *ruchniyusdike* home — the Torah and mitzvos that surround the person. The Rebbe often quoted Likkutei Torah and Siddur Im Dach, from the *maamar* beginning “*Mizmor Shir Chanukas Habayis*,” as well as the *hemshech* of Mayim Rabbim 5636, which discuss the *ruchniyusdike* home and how to acquire and build it.

“Chassidus explains the importance of a home in *ruchniyus* ... and as is known, *gashmiyus* is directly affected by the *ruchniyusdike* things that are called by the same name. Therefore, to a certain extent, *gashmiyusdike* things also inspire their *ruchniyusdike* equivalents. May this take place for you through buying this house — that the home should be complete in *gashmiyus* and *ruchniyus*.”¹⁶

“May your moving into a new home be ‘One who changes their place, changes their *mazal*’ — for good and *bracha*, *b’gashmiyus* and *b’ruchniyus*.

“Certainly, in connection to this, you’ll strengthen your spiritual dwelling, which is Torah study... which is Hashem’s home.”¹⁷ **T**

1. Igros Kodesh vol. 9 no. 2849.
2. Ibid. vol. 10 no. 3374.
3. See Bereishis 1, 10-12.
4. Igros Kodesh vol. 15 no. 5716.
5. Ibid. vol. 19 no. 7388.
6. Ibid. vol. 12 no. 3972.
7. Ibid. vol. 9 no. 2849.
8. Ibid. vol. 19, p. 389.
9. Ibid. vol. 4 no. 939.
10. Ibid. vol. 4 no. 1042.
11. Ibid. vol. 10 no. 3182.
12. A *bracha* is not said for putting up a mezuzah until one has lived in the home for 30 days.
13. Ibid. vol. 12 no. 3972.
14. See Shulchan Aruch Yoreh Deah siman 286 se’if 22: One who rents a home in *chutz la’aretz* or stays at an inn in Eretz Yisroel is exempt from *mezuzah* for 30 days. One who rents a home in Eretz Yisroel is immediately obligated to put up a *mezuzah* because of the obligation to dwell in Eretz Yisroel.
15. Igros Kodesh vol. 19, *ibid*.
16. Ibid. vol. 3 no. 608.
17. Ibid. vol 7 no. 2214.