

Kislev
5771/2010

SPECIAL DAYS IN KISLEV

Volume 21, Issue 9



Kislev 1/November 8/Monday Rosh Chodesh Kislev

Chasidim mark Rosh Chodesh Kislev with a Farbrengen in honor of the recovery of the **Rebbe**, in 5738 [1977].

Yartzeit of **R. Yosef Shmuel of Frankfort**, author of Mesoras HaShas, the Talmudic cross-reference index printed in the Gemara, 5464 [1703].

Yartzeit of **R. Sholom Shachne**, founder of the first Yeshiva in Poland, 5319 [1558].

R. Aharon HaLevi Hurevitz of Stroshele, primary student of the **Alter Rebbe**, released from imprisonment, 5587 [1826].

He was arrested around the same time as the **Mitteler Rebbe**. When his son, **R. Michael Dovid**, confronted the slanderer of the **Mitteler Rebbe**, the slanderer said, "You're also talking? I'll bring your father here, too." And so he did....

The **Stroshele** made Kiddush one Friday night with great Hishlahavus, as was his way; an officer who happened to see him told the governor he was a G-dly man who couldn't possibly be a criminal. His sentence was reduced and he was eventually released a few days before the **Mitteler Rebbe**. It was



the only time he and the **Mitteler Rebbe** saw each other since the **Alter Rebbe's** passing. (Beis Rebbe)

Birthday of **R' Shmaryahu Gurary**, the "**Rashag**," o.b.m., son in law of the Friediker Rebbe, brother in law of the Rebbe, 5658/1897.

Kislev 2/November 9/Tuesday

Day the Seforim and Writings of the Rebbeim were returned to the Library of Agudas Chasidei Chabad, 5748 (1987).

Yud Tes Kislev ~ The Rosh Hashanah of Chassidus Thursday Night/Friday November 25 & 26

The Nineteenth of Kislev is the Yahrzeit of our saintly master, **R. DovBer**, the Maggid of Mezritch, the mentor of the second generation of the Chassidic movement, from 5521 (1761) until his passing on Tuesday, of Parshas Vayeishev, Kislev 19, 5533 (1772).

(For a biography in English, see: **R. Jacob Immanuel Schochet**, the Great Maggid (Kehot, N.Y. 1974))

R. Shneur Zalman of Liadi, the **Alter Rebbe**, author of the Tanya, founder and first leader of the Chabad Chassidic movement from 5533 (1772) until his passing on Teves 24, 5573 (1812), was released from his first imprisonment on Kislev 19, late in the after-

noon Tuesday of Parshas Vayeishev, 5559 (1798).

The **Alter Rebbe** writes in a letter: "...This indeed must be made known, that on the day which HaShem made for us, on the nineteenth of Kislev; on the third day of the week (about which the Torah writes twice, "It is good") on the Yahrzeit of our holy master (the Magid of Mezritch), whose soul reposes in Eden

(Continued on page 6)

Yartzeit of **R. Shmerel of Verchovka**, student of the **Baal Shem Tov**, 5536 [1775].

Kislev 3/November 10/Wednesday

Roman images removed from the **Beis HaMikdash** courtyard when Jews threatened a war. (Megilas Taanis 9)

Kislev 4/November 11/Thursday

A delegation of Jews from Bavel came to Yerushalayim to ask **Zechariah** if they should continue to fast on Tisha B'Av, since the Second Beis HaMikdash was being built; He prophesied that all fasts would become days of joy and celebration, 3412 [349 BCE]. (Zechariah:7-8)

Kislev 5/November 12/Friday

Yartzeit of **R. Shmuel Eidels**, the "**MaHaRSha**", 5392 [1631]

Wedding of the **Tzemach Tzedek** and **Rebbitzen Chayah Mushka**, in Liadi, 5564 [1803].

Kislev 6/November 13/Shabbos

Tenaim between the **Rebbe** and the **Rebbitzen Chayah Mushka**, in Riga, Latvia, 5689 [1929].

Kislev 7/November 14/Sunday

King Yehoyakam burned the scroll (of Eichah), dictated by **Yirmiyahu HaNavi** to Baruch b. Neriah, 3321 [603 BCE]. (Yirmiyahu 36:23)

Once a fast day, (Megilas Taanis) **death of Herod**, [4 BCE], proclaimed a holiday, (Megilas Taanis 9).

Kislev 9/November 16/Tuesday

Birthday of our holy Master and Teacher, the **Mitteler Rebbe**, **R. DovBer**, second Chabad Rebbe, 5534 [1773] and his Yartzeit, 5588 [1827].

On the night of Kislev 9, the **Mitteler Rebbe** fainted many times. Once, they were unable to resuscitate him. The chassidim came, as well as the Chevrah Kadisha. The chassidim and the family didn't give up hope; they tried and successfully revived him.

They asked the Rebbe, "Didn't you hear the shouting in the house? Why are you frightening us so much?" He answered, "I heard a heavenly voice asking what does such a Neshamah have to do in this physical world?"

The Rebbe asked that he be dressed in his white clothes. Color returned to his face; he spoke of Zechusim - good things about Jews - that Jews are careful to do Mitzvos, especially Tzedakah, giving more than they can. He told his chassidim and family to be happy [because] simchah sweetens judgment. He began to say Chassidus. The chassidim became happy, as if it were a wedding. All felt that now the Rebbe would regain his health.

He said Chassidus all night and often asked if it was morning. He finished just before dawn; as he said the

words "with You is the source of life," he passed away and was united with HaShem. (Sefer HaToldos)

The Tzemach Tzedek said there wasn't such a passing since R. Shimon Bar Yochai. The Zohar says he was saying Torah and passed on, saying the word "Chayim" - life.

The Rebbe was buried in Niezhen and that year the joyful day of redemption became one of mourning.

Yartzeit of **R. Moshe of Slavuta**, a printer in Slavuta, son of R. Pinchas of Koretz, 5598 [1837]. He was very close with the Alter Rebbe. (Beis Rebbe)

The **Alter Rebbe** had the first Tanya printed by him (printed this month on Kislev 20), out of a debt of gratitude to his father. (Ohel Rachel, p. 199)

Kislev 10/November 17/Wednesday

The **Mittler Rebbe** was released from imprisonment, 5587 (1826). On Chol HaMoed Sukkos it became known that the **Mitteler Rebbe** had been slandered and accused of using funds to overthrow the Russian government. The accusers noted that the Rebbe was sending money to the Turkish Sultan (the money was for Jewish settlers in Israel, which was under Turkish rule). And, they said, the Rebbe's Shul was built to the same measurements as the Beis HaMikdash. (But when the Rebbe's Shul was measured to compare it with the measurements of the Beis HaMikdash it was determined that the measurements were quite different). All of the Rebbe's accounts were to be translated [into Russian]. The accusers wanted the work done by their side. And so it was. The translation proved all funds had been spent according to law: Jews in Russia were helping Jews in Eretz Yisroel which was legal.

When the Rebbe was brought before the Governor-General he showed him that all funds were for the poor in Eretz Yisroel and all the accusations were false.

The Governor-General wanted to bring the Rebbe face to face with his accusers. When the Rebbe arrived, the Governor-General honored him and gave him a chair. At one point, the accuser turned to the Rebbe and said, "Rebbe..." The Rebbe said to the Governor-General, "He calls me a thief, and accuses me of treason - and calls me 'Rebbe' because that's the truth." The accuser started to stammer and stutter until the Governor-General asked him to leave.

On Shabbos, Tes Kislev, at Mincha, while the Rebbe said the Maamar, "Atah Echad", news came that he was innocent and would be released.

In the middle of his Chassidus he said "Shah! Make a place, my father is here." On Sunday, Yud Kislev, he was freed.

On this day Farbrengens should be made. We should add in our Torah study, especially from the Mittler Rebbe, we should give additional Tzedakah and add in our Teffilah. (Sichah 10 Kislev 5748)

We don't say Tachnun.

Kislev 12/November 19/Friday

Yartzeit of R. **Shlomoh Luria**, the "**MaHaRShaL**", author of Yam Shel Shelomoh, 5334 [1573].

Kislev 13/November 20/Shabbos

Yartzeit of **Ravina b. Rav Huna**, co-editor of the Gemara, last of the Amoraim, 4235 [475].

Kislev 14/November 21/Sunday

Birthdays **Reuvein son of Yaakov Avinu**, 2194, and Yartzeit 2319.

Wedding Anniversary of the **Lubavitcher Rebbe** and **Rebbetzin Chaya Mushka**, daughter of the previous Lubavitcher Rebbe. The wedding was in Warsaw on this date in 5689 (1928). "This day is the day that connects me with you, the Chas-sidim..." (Sichah, 5713)

Kislev 15/November 22/Monday

Yartzeit of **R. Zeev of Zhitomir**, student of the Mezeritcher Magid, author of Or HaMeir, 5660 [1810].

"...a Sefer the Tzemach Tzedek cites in Or HaTorah and brings many times and explains and comments on. . . and builds upon..." (Sichos, Shabbos Chazon and Av 20, 5734)

Annual holiday (a fast day with Selichos, followed by a dinner) of the **Chevrah Kadisha Burial Society**, according to Chabad [and Russian and Lithuanian] custom.

On this day in 5510 [1750] the **Alter Rebbe** was accepted into the Chevrah Kadisha of Liozhna.

Yartzeit of **R. Chaim Chaykil**, brother-in-law of the Tzemach Tzedek. He was married to the Tzemach Tzedek's half-sister, **Devorah Leah**.

After the death of the **Tzemach Tzedek's** mother, his father, **R. Sholom Shachne**, married **Rebbitzin Rivkah**, daughter of **R. Aharon of Karlin**, and had two daughters.

Kislev 18/November 25/Thursday

Yartzeit of **R. Avraham Maimuni**, son of the **Rambam**, leader of Egyptian Jewry, author of HaMaspik LiOvdei HaShem, 4998 [1237].

Yartzeit of **R. Boruch of Mezhibyz**, grandson of the **Baal Shem Tov**, author of Botzina DiNehora, 5572 [1811].

Yartzeit of **R. Yosef Yitzchak of Ovritch**, son of the **Tzemach Tzedek**, father of **Rebbitzin Shterna Sarah** who was the wife of the **Rebbe RaShaB**, 5637 [1877].

The Friediker Rebbe was named after R. Yosef Yitzchak of Ovritch, his grand-father. The Rebbe told the following story:

Reb Yosef Yitzchok's father-in-law, R. Yaakov Yisroel of Cherkas, asked his son in law, "How do you daven?" He answered that he always tries to daven with a minyan. Once after davening R. Yaakov Yisroel sent a messenger to get his son-in-law, he was told his son-in-law was in middle of davening. He sent the messenger several times, and every time he was told his son-in-law was still davening. When R. Yosef Yitzchok came to his father-in-law after davening, his father-in-law asked him, "You told me you davened with a minyan b'tzibur?" R. Yosef Yitzchok answered that my father, the Tzemach Tzedek, told me in the name of the Alter Rebbe that b'tzibur means to gather, that I have to gather all my kochos of the Neshamah, and the sparks together to daven, and that takes time. (Farbrengens 19 Kislev 5719)

Completion of annual cycle of Tanya.

Kislev 19/November 26/Friday

Yud-Tes Kislev

Rosh HaShanah of Chasidus

Gut Yom Tov!

May you be written and sealed for a good year in the study of Chasidus, and the ways of Chasidus.

Redemption of the **Alter Rebbe** from his first imprisonment, 5559 [1798].

Yartzeit of our holy Master and Teacher, **R. Dov Ber b. Avrohom**, the **Magid of Mezeritch**, second leader of the Chasidic movement, 5533 [1772].

"...a day of Farbrengens and resolutions in establishing times to study the Revealed Torah and Chasidus publicly, and in strengthening the ways of Chasidim in true friendship." (HaYom Yom)

The **Alter Rebbe** celebrated the first Seudah of thanks on Yud Tes Kislev in 5562 [1802]

R. Moshe, son of the **Alter Rebbe**, freed from prison, 5576 [1815], (Sefer HaToldos).

First day of new cycle of study of Tanya.

We don't say Tachnun.

Birthday of **Rebbitzen Menuchah Rochel**, daughter of the **Mitteler Rebbe**, 5559 [1798]. She was born the day the Alter Rebbe was released from prison; her father said, "From now on, we will have rest," and called her Menuchah. [And Rochel for the Alter Rebbe's youngest daughter, who died young.]

Kislev 20/November 27/Shabbos

First printing of the Tanya, Slavuta, 5557 [1796].

Complete redemption of the **Alter Rebbe**.

Ezra urged the Jews assembled in Yerushalayim to dissolve all intermarriages, 3414 (347 BCE) (Ezra 10:9)

Kislev 24/December 1/Wednesday

Tonight we light the first Chanukah Light.

Happy Chanukah!

Mishkan completed by Moshe Rabeinu (Bereishis Raba 22, Shmos Rabah 52:2) 2450.

"...On the twenty-fifth of Kislev the Mishkan was finished; HaShem waited until Nissan. Kislev was shamed, HaShem repaid it in the days of the Chashmonaim" [Yalkut Shimoni, Melachim 1:184]

Dedication of the **Heichal** of the Second Beis HaMikdash, 520 BCE (Chagai 2:18) (R. Yaakov Emden, Mor UKetziah, 670)

The Chashmonaim purified the Beis HaMikdash and offered the daily Korban Tamid, and had the **miracle of the oil**, 3597 [165 BCE].

Yartzeit of **R. Chayim Chezkiah Medini**, author of Sdei Chemed, a twenty volume Halachic encyclopedia, 5665 [1904].

"...According to the instruction of my father-in-law, the Rebbe, of blessed memory, we publish a new, corrected edition of the sefarim "Sdei Chemed..."

"The great benefit and necessity of these sefarim is known to anyone involved in rabbinic literature, and especially for Poskim of Halachah in its truest form according to the Torah of Gedolei Yisroel of previous generations..." (Introduction of the Lubavitcher Rebbe, to his edition of S'dei Chemed [Kehot, NY. 1952]. He also compiled a biography of the author for that edition.)

Kislev 26/December 3/Friday

The first edition of the Tanya was delivered to the Alter Rebbe, 2nd Day of Chanukah 5557/1796.

"On the second day of Chanukah, the 26th of Kislev, a courier from Slavuta brought the first shipment - two hundred copies - of the Tanya, the printing of which had been completed on the 20th of Kislev. The Alter Rebbe mentioned three times "Chof Kislev" and the Chassidim did not understand why the Rebbe was saying this (since

the Alter Rebbe had requested that the learning commence on Yud Tes Kislev, the Yartzeit of the Maggid). Two years later the completion of the redemption of the Alter Rebbe was on the eve of Chof Kislev, and the Chassidim now understood what the Rebbe was saying." *Reshimos - Notes of the Friediker Rebbe on Tanya, numbers 4 & 5.*

The Bris of the **Rebbe Rashab**, 5621/1860.

On the second night of Chanukah, the Tzemach Tzedek called for his son, the Rebbe Maharash, and said to him: "Tomorrow your will perform the Bris of your son. Let it be done quietly, in the room that I use for private prayer. Only your brother and closest relatives will be present. Twenty people at most should attend. The second set of Luchos was given in a quiet and a private way and of them it is said: "...you will never cease to speak of them, nor will your children, nor your children's children, now and for evermore."

The Tzemach Tzedek gave instructions that the child should be named Shalom DovBer, giving him half his father's name—Shalom Shachna, and the name of the Mitteler Rebbe—Dov Ber. *Yimei Chabad*

Kislev 27/December 4/Shabbos

Shabbos Chanukah

Second redemption of the **Alter Rebbe**, 5561 [1800].

"...The second imprisonment of the Alter Rebbe wasn't as heavy as the first. But the slander was more severe, because it was against the existence of Chasidus..." (HaYom Yom)

Motzei Shabbos, during the Maariv Amidah, we start to ask for rain in the Brocha of "**Mevarech Hashanim.**"

Teves 1/December 8/Wednesday

Rosh Chodesh Teves

Teves 2/December 9/Thursday

Zos Chanukah/Final Day of Chanukah

Tes Kislev

Farbrenge & Learning is a Pidyon for the Mittler Rebbe

(See special Days - page 2 - Kislev 9 & 10)

In a letter my saintly father-in-law, the previous Rebbe, explains the importance of observing the Yartzeit of a Tzadik with learning and Farbrenge. He tells of the Yartzeit of the Mittler Rebbe on Tes Kislev when the Rebbe Rashab said a Ma'amar and then said that the learning and Farbrenge we do on a Yartzeit is a Pidyon Nefesh we give the departed.

It's easy to assume that if it were possible to see the Mittler Rebbe now and give him a Pidyon Nefesh, everyone would rush to do so. And it is indeed possible to do that on this Yartzeit, at this Farbrenge, as well as by studying the teachings of the Rebbe.

And it is fitting that on the day of his Yartzeit we should sing a nigun of the Mittler Rebbe. Among the nigunim attributed to the Mittler Rebbe is the nigun, "Nya Zhuritz Chloptzi." The Rebbe Rashab explained the song: that for the Mittler Rebbe's Chasidim, their only concern was how to reach the "inn" ("...Nya dayadem da karchamka") and when they reached it, they lacked nothing. This means that when we are traveling on the road, and we enter an inn on the way, we can rest, daven and learn with peace of mind. This refers to our traveling now in the time of Golus. All Jews—even those living in Eretz Yisroel are in exile. Along this road there are "inns," the places of the Rebbeim. We must try to minimize the time on the road, and maximize the time at the place of the Rebbe, with the knowledge that nothing is lacking there.

Giving a Pidyon Nefesh isn't only for spiritual things, but even for material things as well. Although the Alter Rebbe in Igeres HaKodesh negates this, as belonging to "true prophets," the Chasidim were unperturbed and continued to ask regarding material needs. And once we know the Alter Rebbe said answering about material things is connected with "true prophets," we then know that the Rebbe's answering about physical things is because he is a "true prophet."

Since there was a Farbrenge in connection with the Yahrtzeit, and a Nigun attributed to the Mittler Rebbe's Chasidim was sung, and everyone accepted upon himself to learn something from the Mittler Rebbe's Seforim, this is giving a Pidyon to the Rebbe to help not only in spiritual things, but in material things too.

And though the Rebbe is now removed from this world, nevertheless he will affect us even in material things, and give us strength to make from the physical a home for G-dliness.

(Sichah, Shabbos Yud Kislev 5711)

*Long Term Care Specialists
Insurance Services, Inc.*

Blue Cross of California Authorized Agent

*Phillip Grossman
License #OBO1071*

*800 400-9949 323 936-6310
310 657-0723*

PO Box 76936, Los Angeles, CA 90076

*Do you want to order Tefillin for your
son's Bar Mitzvah?*

*Rabbi Braude ~ Sofer Stam
323 938-1006*

*Martin Fishman & Associates, Inc.
INSURANCE*

*6300 Wilshire Blvd.
Los Angeles, CA 90048*

*Tel: 323 866-0830 Fax: 323 866-0838
License # 04188981*

This issue of
Chabad Chodesh
is dedicated by the

**Weiss & Sheinberger
Families**

In honor of the Yartzeit of

R. Benzion Sheinberger

לזכר נשמת
הרה"ח ר' בן ציון ישראל מאיר
ב"ר מנחם מאניש ז"ל
נפטר ט' כסלו תשמ"ח
ת"נ צ"ב ה'

YUD TES KISLEV (CONTINUED FROM PAGE 1)

On that day, while I was reading the verse in the Book of Tehillim that begins, “he has redeemed my soul in peace” (55:19), and before I began the following verse, I went forth in peace through the G-d of Peace.” (For an account of his arrest and liberation see: R. Nissan Mindel, Rabbi Schneur Zalman of Liadi (Kehot, N.Y., 1971)

“One ought to prepare oneself for the approach of the Rosh Hashanah of chassidus in ways that recall the days of Selichos and the month of Elul.” (Sichah Yud-Tes Kislev, 5707)

“It’s a custom for Chassidim to immerse in the Mikveh before Shacharis on the nineteenth of Kislev, keeping the practice handed down by the earliest Chassidim in the name of the Baal Shem tov, to go to the Mikveh before Shabbos and YomTov, and on Shabbos and YomTov morning.” (Sefer Haminhagim)

The Rebbe Rashab used to make an appeal for charitable purposes during the Farbrengen of Yud-Tes Kislev. (Sefer Hasichos: Toras Shalom, p. 243)

It’s customary to divide the Mesechtas of Shas, on Yud-Tes Kislev, to study in the course of the coming year.

The Alter Rebbe writes in the letter “Hocheiach Tochiach”, that closes Kuntres Acharon at the end of Tanya: “Complete the study of the entire Talmud every year and in every community, the Mesechtos apportioned by lot or by consent. In a city where there are many shuls, each congregation should complete the Talmud. and if a congregation is too small to implement this, they should join forces with men of a larger one. This program shall be neither violated nor varied.”

From 5663 (1902) on, because of lack of time on Yud-Tes Kislev, the division of the Shas in Lubavitch was done on Teves 24, Yahrtzeit of the Alter Rebbe. In 5713 (1952), fifty years later, the Rebbe, restored the custom to its original date, Yud-Tes Kislev.

Those whose community, for whatever reason, too small to cope with the entire Talmud, participate in the division arranged by Machne Israel, 770 Eastern Parkway. Brooklyn, NY 11213.

Rosh Hashanah LeChassidus is a day when everyone should bless their family and friends with: “May you be written and sealed for a good year in the study of Chassidus, and the ways of Chassidus.”

We should start learning the HaYom Yom everyday.

In the Farbrengen of Yud Tes Kislev we should have the 3 pillars of Torah, Avodah, and Gimilas Chasodim.

Torah: is to learn from the teachings of the Alter Rebbe, especially a Maamar, the Chassidic discourse, which is connected to Geulah, starting with the words: Padah Beshalom.

Tefillah: also includes saying Lechaim to bless other people (even if they are not present).

Tzedakah: Kind deeds, is to give Tzedakah by the Farbrengen and saying kind words to another person is also a kind deed. (Farbrengen of Yud Tes Kislev, 5749/1988)

Everyone should make Yud Tes Kislev farbrengens: with himself, with his family and with his friends. (Shabbos Parshas Yishlach - 16th Kislev, 5752/1991)

The Rebbe always stressed Shiurim of Chitas and the daily schedule is written in back of the Tanya.

Stories of Yud-Tes Kislev ~ From various Sichos

R' Yisroel Yitzchok of Staradov, a Chasid of R' Menachem Mendel of Horodok, became a Chasid of the Alter Rebbe. He was of such stature among Chasidim that even when there were restrictions about coming to the Alter Rebbe, he was exempt and could come whenever he wished.

In 5559 (1798) he was in Liozna for Tishrei. When he saw the black coach to take the Alter Rebbe to prison he shouted, "The Shechinah is exiled!" he said Shema and fainted. They couldn't revive him. Someone had an idea, to shout to him that the Rebbe was free and had returned. R' Yisroel Yitzchok awoke, but was very weak. He couldn't return home by foot, but had to go by wagon.

The entire time the Alter Rebbe was in prison the Chasidim fasted. In Staradov, on the night of Yud Tes Kislev they made a farbrengen for the Magid's Yartzeit, but by day they fasted.

R' Yisroel Yitzchok said: R' Menachem Mendel of Horodok came to him in a dream and said, "Although you are no longer my Chasid, I will reveal to you a secret: Tonight, we were in the Heichal of the Magid, the Ba'al Shem Tov sat on his right and the AriZal on his left. The Magid said Chasidus and began to cry. He said, "My student, the Magid of Liozna, is in prison; we must do something. Suddenly R' Shimon Bar Yochai came and they made a Beis Din and ruled that the Alter Rebbe must be freed." The Chasidim wondered whether they should complete the fast, and in fact they did. This was Tuesday. On Sunday a messenger came and told them the Alter Rebbe was free. *(Sichas of the Friediker Rebbe, Shavuos 5696)*

The Alter Rebbe was arrested in 5559. It would have been years earlier, but when the Tzadik R' Zushye of Anipoli found out about the decree, he said, "Zushye doesn't want it." The decree was delayed several years.

The same decree was on many of the Magid's disciples. The Alter Rebbe accepted it and R' Zushey said, "Zushye doesn't want it." *(Sichah of the Friediker Rebbe, Yud Tes Kislev 5687)*

The Mittlerer Rebbe said of the arrest, "My father agreed to be arrested because he wanted to test the brotherly love of Chasidim. How would they accept his arrest?"

The Friediker Rebbe said, "I one told my father this. He said, "I searched through Seforim to find how it's permitted according to Torah, to put oneself in danger to see the Midos and brotherly love of Chasidim."

My father concluded that a shepherd of B'nei Yisroel must know what is happening with his flock. "If the Alter Rebbe would have known this was missing from Chasidim he would have to correct it. To do this it was worth putting himself in danger." The Rebbe Rashab said the brotherly love of Chasidim is their nature; if someone's missing this he is blemished, as if someone would be born missing a limb, Chas V'Shalom. *(Sichah Yud Tes Kislev 5697)*

On the first anniversary of Yud Tes Kislev chasidim didn't know what would happen. The Alter Rebbe's brother R' Yehudah Leib, wrote that no one should come for Yud Tes Kislev or the Shabbosim before. The Chasidim knew they wouldn't say Tachnun, but didn't know if it would be a Yom Tov. The emissary who collected money for Chabad in Israel, R' Yaakov Smilianer, gave this advice: they should collect money faster than usual; he'd bring it to the Alter Rebbe early and try to rescind the decree. He succeeded and many Chasidim came for Yud Tes Kislev.

The Alter Rebbe said a Ma'amar, "And next year they established it as a Yom Tov." (as the Gemara says about Chanukah.) *(Sichah of the Friediker Rebbe, Yud Tes Kislev 5697)*

The Rebbe explained that since he connected Yud Tes Kislev to Chanukah, it teaches us that just as Chanukah will exist after Moshiach comes, so too will the Tom Tov of Yud Tes Kislev. *(Vayeishev 5717).*

R' Izek of Vitebsk told the Rebbe Maharash: On the first anniversary Chasidim gathered in Liozna and it was very joyous. The Rebbe's grandson, the Tzemach Tzedek, came into the room, pounded on the table, "Atah Hareisah." The Chasidim divided Atah Hareisah among themselves and dances Hakofos with a Sefer Torah until late at night. The Alter Rebbe heard of this and was very pleased. He called his grandson, put his holy hand on his head and blessed him: "He will reveal the Torah SheBa'alPeh of the Torah SheBichsav of Toras Chasidus Chabad."

The Tzemach Tzedek explained: in his youth he wanted to divide the Tanya into Pesukim and to put in Nekudos. "That night I dreamt I was learning the laws of a Sefer Torah. The question arose if a Torah had Nekudos and was divided into Pesukim was it kosher? I resolved that it was. I woke up and understood the hint.

That day I was to go into the Alter Rebbe's room. When I stood at the threshold, he said "A Torah with Nekudos and Pesukim is invalid because the entire Torah is names of Hashem put together in combinations of words and letters."

(Sefer HaToldos, Tzemach Tzedek)

***"May you be written and sealed for a good year
in the study of Chasidus, and the ways of Chassidus."***

ASKING FOR RAIN ~ ותן טל ומטר לברכה

We ask HaShem for rain, (ותן טל ומטר), in the weekday Shemoneh Esrei, in the Brachah Mevareich HaShanim.

Outside of Eretz Yisrael, we begin to ask for rain sixty days after Tekufas Tishrei, the Jewish Autumnal Equinox. (In the twenty-first century, Tekufas Tishrei is always on October 7 —the sixty-day count includes the day of the Tekufah, and the day we begin to ask).

This year we start saying "V'sein Tal Umatar" in Ma'ariv on **Motzei Shabbos - Saturday Night, December 4.**

If you forget to say it before finishing the Brachah 'Mevareich Hashanim':	Go back to "V'sein Tal Umatar L'verachah and continue from there.
If you finished the Brachah (and haven't started the next):	Say "V'sein Tal Umatar L'verachah" and start the next brochah.
If you started the next Brachah:	Say "'V'sein Tal Umatar L'verachah" in 'Shema Koleinu' before "Ki ata shomeah tefilas kolpe"
If you finished 'Shema Koleinu' (but haven't started the next Brachah):	Say "V'sein Tal Umatar L'verachah" and continue with R'zei.
If you started the next Brachah:	Start again from 'Baruch Aleinu'.
If you haven't yet said the second Viyihyu Li-ratzon" (at the end of Elokei Nitzur):	Start again from 'Baruch Aleinu'.
If you remember after completing Elokei Nitzur and reciting the second Viyihyu Lratzon:	Say the Shemoneh Esrei again.

CHANUKAH: LAWS & CUSTOMS

WEDNESDAY NIGHT ~ THURSDAY / DECEMBER 1 ~ 9

WHEN TO LIGHT

The First Night of Chanukah is on **Wednesday Night, December 1.**

The Chabad Minhag is to light the Menorah immediately after sunset [except on Friday and Motzei Shabbos] and have the lights burn at least fifty minutes. If you can't light then, you may light all night.

If you won't be able to Daven Minchah and Maariv with a Minyan if you light at the right time, daven with a Minyan, then go home and light.

If you'll miss the opportunity for Mivtzoim, light at home afterwards. (Try to light during the first half hour after nightfall.)

You may light with a Brachah from after Plag Haminchah, but make sure the lights will burn a half hour after nightfall.

Once it's time to light, you can't work, sit down to eat a meal, or even learn Torah, until you light. If you're out visiting, go home to light the Menorah. (An overnight guest lights in his host's home.)

HOW TO LIGHT

Gather everyone to light the Menorah, (to publicize the celebration of the miracle.)

Our custom is to put the Menorah in the doorway, opposite the Mezuzah of the dining room (not in a window).

Put the Menorah between three to ten Tefachim (9.6 to 32 inches) from the floor.

Make sure the Menorah is in a place where a breeze won't blow out the flames. The candles shouldn't be so close to each other that they melt.

We use olive oil for the lights and a beeswax candle for the Shamash.

Make sure the Shamash stands higher than the other candles; the other flames should be in a straight even row. Some people put in new wicks every night; others use used wicks, since they light more easily.

Oil left over in the Menorah from one day can be used another day.

You can't do the Mitzvah with electric lights.

Before lighting, make sure there's enough oil (or that the candles are long enough) to burn fifty minutes after sunset.

Children should be taught to light Chanukah Licht. Boys from the age of Chinuch should light their own Menorah. Girls follow their family's custom.

"The custom of the Households of the Rebbeim was that the girls didn't light Chanukah Lights (neither those over or under Bas Mitzvah), but fulfilled their obligation through their fathers and later their husbands." [Sichah, Shabbos, Vayeishev, 5750]

A single woman living alone must light Chanukah candles.

We wear a Gartel (but not Shabbos clothes).

On the first night we light the Shamash and say three Brachos:

- "Lehadlik Ner Chanukah" (NOT "Shel Chanukah")
- "She-asah Nisim"
- "Shehechyanu"

Light the Menorah after **ALL** the Brachos. (Don't talk between the Brachos and lighting.)

On the other nights, say only the first *two* Brachos.

On the first night, light the candle to the extreme right. Every night add a new light to the left of the previous light, lighting from left to right (the new candle first.)

We say “Haneiros Halalu” after lighting ALL the candles.

Try to sit by the Menorah for about half an hour (except on Erev Shabbos).

We can’t make ANY use of the Chanukah candles, such as reading or working by their light.

If a candle hasn’t burned the required time, re-light it without a Brachah, (except on Shabbos). If the Shamash goes out, you can’t relight it from the Chanukah candles (nor can you light any candles from each other).

Women have the custom not to work while the candles burn. After the minimum time, they may do work, but not in full view of the lights.

Let the Chanukah candles burn out themselves.

If you leave the house and you’re afraid to leave them burning, make a condition before lighting, that you’ll be able to put them out after the required time. If the Menorah burned the required time, you can move it even while the lights are burning.

If you come home late at night, you can light the Menorah with the Brachos, if people in the house are awake. Otherwise, wake someone (even a small child who understands what Chanukah lights are).

AFTER LIGHTING

It’s customary to give our children Chanukah Gelt.

“...The Rebbe RaShaB used to give Chanukah Gelt on the Fourth and Fifth Night of Chanukah”. [Hayom Yom]

“...The previous Rebbe used to give Chanukah Gelt to his daughters, even after they married, and even to his sons-in-law.” [Sichah, Kislev 21, 5748]

“...It’s worthwhile to give children Chanukah Gelt at least two times throughout Chanukah (every night would be even nicer, including Erev Shabbos before Shabbos) and on the Fifth Night to add.” [Sichah, Chanukah 5750]

“...They should explain to them that the Chanukah Gelt is so that they’ll add in their Torah learning, etc.” [Sichah, Kislev 21, 5748]

We eat Latkes or doughnuts fried in oil. Some eat Milchigs because of the miracle of Yehudis who killed the Syrian general, putting him to sleep with dairy foods.

There’s a question if we must eat a Seudah on Chanukah. Of course, if you say Divrei Torah or sing songs of praise to HaShem, it becomes a Seudas Mitzvah according to all opinions.

“The Tzemach Tzedek’s custom was to make a kind of Farbrengen, one of the nights of Chanukah, with his family. It was called “Latkes Evening”. This was also the custom of the Alter Rebbe and the Mittlerer Rebbe. Among the stories the Rebbeim told at this meal, were stories that they talked about every year, even though they talked about them the year before.” [Hayom Yom]

Everyone should make Chanukah gathering in their homes, with family, in school and in the work place. People should gather together at least once to speak about Chanukah and to make good resolutions about Torah and Mitzvochs and to give out Chanukah gelt. [21 Kislev 5748, 23 Kislev, 5749]

LIGHTING IN SHUL

We light the Menorah in Shul after Minchah before “Aleinu”. We put the Menorah on the south wall, between east and west, to commemorate the Beis Hamikdash.

There should be a Minyan to say the Brachos.

The person who makes the Brachos, and lights the Shul's Menorah, says the Brachos again at home. Since he says “Shehechyanu” in Shul, he doesn’t say it again at home —unless his household fulfills their obligation through him.

We light the Menorah before Shacharis, without a Brachah.

SHABBOS

Prepare everything well in advance.

On Erev Shabbos we daven Minchah early, light the Menorah, and then the Shabbos Candles.

Make sure to light the Menorah **before** lighting the Shabbos candles.

Make sure it can burn at least fifty minutes past sunset. (The little Chanukah candles that come in the box are just not going to make it.)

On Shabbos the Menorah is Muktzeh, and can't be moved.

On Motzoei Shabbos we daven Maariv promptly because we must light the Menorah.

In Shul we light after Maariv before "Aleinu", and say Havdalah. At home, say Havdalah, light the Menorah, say "Haneiros Halalu", and then "Vayitein Lecha".

TEFILLOS

Add "Al Hanisim" in Shemoneh Esrei. If you forget it say it before finishing the Brachah "Hatov Shimcha ULecha Naeh Lihodos", and continue. If you finished the Brachah, don't repeat it.

Don't skip "Al Hanisim" in Shemoneh Esrei, to be able to say "Kedushah" or "Modim" with the Minyan.

We say the complete Hallel. (An Aveil [mourner] may Daven for the Amud except for Hallel.)

We read part of Parshas Naso every day to commemorate the dedication of the Beis Hamikdash. (See Siddur)

Add "Al Hanisim" in Bentching. If you forgot it, you can say it before finishing the Brachah of "Nodeh Lecha".

If you've finish the Brachah, when you get to the Harachamons, say "Harachamon Hu Yaaseh Lanu Nisim Kemo She-asah La'avoseinu Bayamim Haheim Bizman Hazeh", and begin "Al Hanisim". (See Siddur)

We give extra Tzedakah on Chanukah.

ZOS CHANUKAH

Wednesday Night ~ Thursday/ December 8-9

The last day of Chanukah is called Zos Chanukah.

We should learn from the Maamorim of the Alter Rebbe with the notes of the Tzemach Tzedek explaining the greatness of Zos Chanukah.... [Ohr HaTorah - Chanukah vol. 5] [Zos Chanukah, 5749]

"Everyone should take upon themselves a good resolution to add in greater strength in all aspects of Ner Mitzvah and Torah Ohr. Starting with learning Torah, both Nigleh and Chassidus: simply to learn a lot. The quality of learning and the quantity of time. Through taking off of time from business to learn the Aibeshter will surely give one an abundance of silver and gold for all one's necessities, and to do Mitzvohs B'Hidur, ie. paying for tuition, dowry for marrying off one's sons and daughters etc. A persons involvement with spreading Yiddishkeit shouldn't be hindered by expenses, because Hashem will surely find enough silver and gold to cover all his expenses for whatever he needs. (*Sichos Shabbos Zos Chanukah 5750*)

Zos Chanukah is a time for blessing someone not yet blessed with children. This is because Chanukah is a time of the revelation of the thirteen attributes of mercy. These are reflected in the thirteen words of the Brachah, "Lehadlik Ner Chanukah." (*Shabbos Parshas Miketz, Zos Chanukah 5713/1952*)

In the sefer, Meor Einayim, R. Menachem Nachum of Chernobyl writes that the pasuk, "Orachti Ner Lemishichai," - "I prepare a candle for my anointed one (Moshiach)," refers to Chanukah Candles.

Oil or wicks left over in the Menorah can't be used (unless, before lighting, you specified intention to be able to use them). They should be burned without deriving benefit. The oil in the bottle can be used for any purpose.

***Always practice
safety first near flames!***

*The Halochos in this newsletter
are only meant as a general guide.
For individual questions
please contact your local Rabbi.*

Listen Brother, Don't Fall Asleep Before Daybreak (Moshiach)

My father frequently recalled, the sicha of Yud Tes Kislev of the year before 5699, December 1938. The Rebbe gave them two meshalim for the period which we are now in. The first example was of someone who was climbing a mountain and was almost at the peak. Those last few steps are the hardest to take and overcome. At that time any small thing is precious - a clump of grass, a stone, a twig, something to hold onto with your body. If someone can give you a hand to help you, give you some light and show you how to go those few extra steps, then this is something very precious.

What is the light that helps us succeed? It is the light of Torah and Mitzvos. Setting for yourself a time to learn. We are holding just before Moshiach. There are only a few more steps and any good things that we can do hastens his coming.

The second example was of a person who doesn't sleep a whole night and then in the last 10-15 minutes before daylight he has a compelling desire to sleep. If a person could only push himself not to fall asleep during that time and then if during the day he could push himself more and not fall asleep then he can accomplish what he is supposed to, but if he falls asleep before daybreak then the whole day is lost. His sleepiness affects him for the whole day and his mind is not clear.

EZ Roth Plumbing & Heating Inc. Zalman Roth

"Always Helpful for any Situation"

5747 Melrose Avenue

323 469-5692 * Fax: 323 469-3736

License #741375

Keshirim & Ben David Inc.
Established 1947
Diamonds, Rubies & Sapphires
David Keshirim

706 S. Hill Street # 320
Los Angeles, CA 90014
Tel: 213 622-6006
Pager: 213 506-6000
Fax: 213 622-6007
~ ~ ~

Shomer Insurance Agency
Insurance Specialists

Joseph Schneerson
Principal & Broker

7461 Beverly Blvd. #306
323 934-8160
Fax: 323 934-8170
License #0717982
~ ~ ~

Martin Fishman & Assoc. Inc.
INSURANCE

6300 Wilshire Blvd.
Los Angeles, CA 90048

Tel: 323 866-0830
Fax: 323 866-0838
License # 04188981
~ ~ ~

Frank Revere Lawyer
Revere & Wallace

900 Wilshire Blvd. #730
Los Angeles, CA 90017

213 239-9900 * 310 553-9200
Fax: 213 239-9911

**Melinda Dauer, Psy. D.,
A.T.R.-B.C.**
**Art Therapy & Coaching
Children & Adults**

310 892-6988
mikhla@aol.com
"Find more joy in your life!"

Thursday Night, Kislev 4, November 11, there was a Kinnus gathering for the community - in light of the recent tragedies that befell our community and Anash Worldwide.

At this gathering the resolution was that everyone (Men and Women) will take upon themselves something extra in the areas of Torah, Tefila, Tzedoko & Mivtzoim. Please be specific in what you are taking on.

As discussed it is of most importance that every person have a Mashpia!

Please fill out the following sheet and send it in to the Ohel (or give it to Rabbi Shimon Raichik, who is going to New York Motzei Shabbos 13th of Kislev/Nov. 20).

If anyone would like to sign the Pidyon Klali - please contact Rabbi Raichik before Motzei Shabbos.

If you need any help in filling this form out please speak with your personal Mashpia.

We should only be Zoche to share in Simchas and may we share the Ultimate Simcha of the Geula Ha'amitus V'Hashleima. Amen.

בס"ד
כ"ק אדמו"ר

I hereby except upon myself Beli Neder to add: קבלתי על עצמי החלטה להוסיף בל"נ:

In Torah: _____ בתורה:

In Tefila: _____ בתפלה:

In Tezdoko: _____ בצדקה:

In Mivtzoim _____ במבצעים:

My Mashpia is - יש לי רב\משפיע - _____

and I take upon myself to discuss my spiritual situation with him at least once a month.

והנני מקבל ע"ע להתדבר אתו אודות מצבי בעבודת ה' לכל הפחות פעם אחת בחודש.

I take upon myself to write to the Rebbe once a month about the above.

בלי נדר פעם בחודש אכתוב דין וחשבון אודות מצבי לכ"ק אדמו"ר.

Name _____ שם

CONGREGATION LEVI YITZCHOK
CHABAD OF HANCOCK PARK

356 N. La Brea Avenue
Los Angeles, CA 90036

Return Service Requested

Torah On The Line



To Get Connected, Call:

(323) 939-TORAH

(323) 939-8672

(310) 453-4774

Directives of the Rebbe for Kislev - המעשה הוא העיקר

In the month of Kislev from Rosh Chodesh onward everybody should add in their Shiurim of Nigleh and Chassidus, if possible in a public manner. It should be from the teachings of the three founders of Chassidus, the Ba'al Shem Tov, the Magid, and the Alter Rebbe. Those that are capable should also add something everyday from the Torah of each of the Rebbeim. (*Sichos Kodesh 5749/1988*)

Aside from our own learning we, men and women, should see to it that others add in their learning too. (*Rosh Chodesh and Gimmel Kislev 5749*)

On special Yomim Tovim we should first learn Torah of the Rebbe for whom the day is significant, then add from the rest of the Rebbeim, e.g. Yud Kislev we should first learn from the Torah of the Mittlerer Rebbe, then add from the rest of the Rebbeim.

Make Farbrengens during the month of Kislev. Especially on the Yomim Tovim of Yud Kislev, and Yud Tes Kislev (*and Chanukah*). The Farbrengens should include the three pillars of the world, Torah, Tefillah and Gemilas Chasodim. (*Sichah Yud Kislev 5748, Yud Tes Kislev 5749*)

The Rebbe constantly stressed on Yud Tes Kislev that we should strengthen our learning of Chittas, especially since we are starting a new cycle of learning Tanya.

We should increase our involvement with Mivtzah Chanukah, distributing Menorahs etc.

*May we immediately merit to participate
in the lighting of the Menorah
in the Beis Hamikdash*

Kislev 5771 Calendar

Rosh Chodesh Kislev
Kislev 1/November 8/Monday

Vayitzei

Kislev 6/November 13

Light Candles Friday November 12: **4:33**
Shabbos Ends: **5:36**
Last Time to Read Shema: **9:00**

Yud Kislev

Kislev 10/Nov. 17/Wednesday

No Tachnun

Vayishlach

Kislev 13/November 20

Light Candles Friday November 19: **4:29**
Shabbos Ends: **5:33**
Last Time to Read Shema: **9:04**
Melava Malka for Men & Women in
Shul with Dr. David Luchins: **8:00**

Yud Tes Kislev

**Kislev 19/November 25-
26/Thursday Night - Friday**

Redemption of the Alter Rebbe

No Tachnun

Farbrengen for Men & Women
Thursday Night with Rabbi Yossi
Paltiel in Moshe Ganz Hall **8:00**

Vayeishev

Kislev 20/November 27
**Complete Redemption of the
Alter Rebbe**

First Printing of the Tanya

Light Candles Friday November 26: **4:26**
Shabbos Ends: **5:30**
Last Time to Read Shema: **9:09**

Erev Chanukah

Kislev 24/Dec. 1/Wednesday

We light the first candle tonight

Chanukah

Kislev 25 - Teves 3/December 1-9

Plag Haminchah/ December 1: **3:41**
Sunset/December 1 **4:44**
(Plag Hamincha & Sunset change
daily check calendar)

Erev Shabbos Mikeitz

Friday December 3:

Mincha: **3:30**

**Light Chanuka candles before
Shabbos candles**

Mikeitz/Shabbos Mevarchim Teves

Kislev 27/December 4

Light Candles Friday December 3: **4:25**
Tehillim: **8:15**
Shachris: **10:15**

Shabbos Ends: **5:29**

Last Time to Read Shema: **9:13**

**Start saying V'sein Tal Umatar
L'Brochah at Ma'ariv**

Rosh Chodesh Teves Day One

Kislev 30/December 7/Tuesday

Rosh Chodesh Teves Day 2

Teves 1/December 8/Wednesday

Molad of Teves

Monday/December 6
9:48 am + 4 Chalakim

Zos Chanukah

Teves 2/December 9/Thursday

CALENDAR TIMES ARE FOR LOS ANGELES