

SPECIAL DAYS IN TEVES

Kislev 30/December 26/Monday
Rosh Chodesh Day One

Teves 1/December 27/Tuesday
Rosh Chodesh Day Two
Seventh Day of Chanukah

Avraham Avinu's Yartzeit (2124) is in Teves.

Esther was taken to the house of Achashveirosh, 3400. [Esther 2:17]

Ezra and the Jewish leaders met to discuss intermarriage in Exile (456 BCE). [Ezra 10:16]

Yahrtzeit of **R. Yair Chaim Bachrach**, author of Chavos Yair, 5462 (1702).

Teves 2/December 28/Wednesday
Zos Chanukah
Last day of Chanukah

Yahrtzeit of **R. Yaakov Culi Slonim**,



son-in-law of the Mittlerer Rebbe, husband of Rebbetzin Menuchah Rachel, in Chevron, 5617 (1856).

The previous Lubavitcher Rebbe left Warsaw because of the war, 5700 (1939).

Teves 3/December 29/Thursday
Yahrtzeit of **R. Gershon Henoch Leiner of Radzhin**, author of Sidrei Toharos, 5651 (1891).

Chof Daled Teves ~ Yartzeit of the Alter Rebbe

Wednesday Night ~ Thursday / January 18 ~ 19

In the year 5886 (1906) my father, the Rebbe Rashab, and I were in Moscow on 24 Teves, the anniversary of the passing of the Alter Rebbe, and a Minyan was needed for Minchah.

It was midwinter, and the days were short. Besides, the only way to be allowed to live in Moscow in those days was by holding a document of proxy, and every Jew knew that he had to be on his guard so that he should not be recognized when he was walking in the streets, for fear of his life. So it was that for a number of Jews to

assemble, especially at a fixed time, was exceedingly difficult.

While we were waiting my father said: "If people only knew the lofty worth of responding Amen to the Kaddish which is soon to be said, what rich spiritual and material blessings and success it bestows upon all the five levels of the soul, and what blessings for children, health and livelihood it brings in its wake, to generation after generation, then there would be a considerable number of Minyanim.

(Continued on page 6)

Teves 4/December 30/Friday

Yahrtzeit of **R. Chaim Shneur Zalman of Liadi**, third son of the Tzemach Tzedek, 5640 (1879).

“ . . . He was born a year after the Alter Rebbe’s passing, and was named for him. Like the Alter Rebbe, he was a rebbe in Liadi for eleven years, lived to sixty-six, and passed away in Teves . . .” [Beis Rebbe]

Teves 5/December 31/Shabbos

Day of “Didan Natzach”, U.S. Federal Court ruled in favor of total exclusive ownership by Agudas Chasidei Chabad of the great library of Sefarim and manuscripts of the Chabad Rebbeim, 5747 (1987). The Lubavitcher Rebbe called it “an auspicious day, a day of Segulah”.

In connection with this day, the Rebbe encouraged Chasidim to increase in the study of Sefarim, to acquire Jewish books in every Jewish home, especially for children in their rooms, to open and develop public Torah libraries, and to donate Sefarim on all topics to the Library of Agudas Chasidei Chabad.

The Simchah of Hey Teves lasted for a complete week. The Rebbe said many sichos during that week.

The previous Lubavitcher Rebbe reached Riga, to go to America, 5700 (1939).

Yahrtzeit of **R. Aharon of Tityuv**, son of R. Tzvi, son of the Baal Shem Tov, (5589).

“ . . . And so I heard from my saintly grandfather [the Alter Rebbe] on the eve of Shabbos Kodesh Parshas Noach, 5565 (1805), at length, at the time the emissaries of the holy R. Aharon of Tutyuv, grandson of the Baal Shem Tov, were visiting the Rebbe, and together we heard this Maamar . . .” [The Tzemach Tzedek, Derech Mitzvosecha, Shoresch Mitzvas HaTefilah, Ch. 12]

Yahrtzeit of **R. Mordechai DovBer Slonim**, son of the Rebbitzen Menuchah Rachel, grandson of the Mittlerer Rebbe, 5676 (1916). He was one of the heads of Kollel Chabad in Eretz Yisrael, when the center of Chabad was still in Chevron.

Teves 6/January 1/Sunday

Yahrtzeit of **R. Yaakov Reisher**, author of Chok Yaakov and Shevus Yaakov, 5493 (1733).

“ . . . The Alter Rebbe loved the study of the Achronim, and cited almost all the works of the great Poskim of his time, such as . . . the Chok Yaakov, and so did my grandfather [the Tzemach Tzedek].” [Shemen LaMaor, Vol. I p. 488, R. Shemaryahu Noach of Babroisk]

Third imprisonment of **the previous Lubavitcher Rebbe**, in Lubavitch, 5666 (1906).

Teves 7/January 2/Monday

Yahrtzeit of **R. Tzvi**, son of the Baal Shem Tov, 5540 (1779). For one year after the passing of the Baal Shem Tov, he was the head of the Chasidic movement, until Shavuos of 5521 (1761) when the leadership passed on to the Mezeritcher Magid.

Yahrtzeit of **R. Baruch of Kaminka**, student of the Baal Shem Tov.

Yahrtzeit of **R. Mordechai Yosef of Zbicze**, Chasidic Rebbe and thinker, author of Mei HaShiloach, 5614 (1854).

Yahrtzeit of **Rebbetzin Shifra**, wife of the Alter Rebbe’s son R. Moshe, 5621 (1861). She is buried in Yerushalayim.

Teves 8/January 3/Tuesday

Ptolmey II sequestered seventy-two Sages separately in Alexandria and forced them to translate the Torah to Greek. They produced seventy-two corresponding translations including thirteen identical changes. It was once a fast day. [Megilah, 9a] [Slichos of Asarah B’Teves], 3515 (246 BCE).

Yahrtzeit of **Rebbetzin Chayah Mushka**, wife of the Tzemach Tzedek, daughter of the Mittlerer Rebbe, 5621 (1860).

Yahrtzeit of **R. Nachum DovBer of Ovrutch**,

son of R. Yosef Yitzchak, son of the Tzemach Tzedek, 5656 (1895). He was Rebbe after his father in Ovrutch.

The Friediker Rebbe relates:

One weekday, at about two in the afternoon, I had left the cheder to take lunch at home. I went into the small shul, little prepared for the scene I was about to witness - Reb DovBer, the father of Mendel the attendant, was leaning against the bimah, reciting Tehillim. My uncle, Reb Nachum DovBer, was propped against the wall on the south side, facing north. His gaze was riveted on DovBer, the villager, and his face wore an expression mixed envy and anguish in equal parts. Tears were rolling down his cheeks. When I got home, I told my father what I had seen, to which he replied: My brother-in-law, in his humility, envies DovBer the villager. This is a man who is truly humble.” *Hakriah V’Hakedusha, Sichot 5700, p. 151*

Teves 9/January 4/Wednesday

Yahrtzeit of **Ezra HaSofer, 3448** (313 BCE)
[Selichos of Asarah BiTeves]

Yahrtzeit of **R. Ezra HaNavi**, Tosafist and Kabbalist, teacher of Ramban, 4087 (1227).

Teves 10/January 5/Thursday

Fast of Asarah B’Teves - see page 6 for Halo-chos.

Siege of Yerushalayim, 3336 (425 BCE).
[Melachim II, 25:1]

Yahrtzeit of **Malachi HaNavi**.

Herod captured Yerushalayim, (37 BCE)
.[Megilas Taanis]

Yahrtzeit of **Rebbitzen Nechamah Dinah**, wife of the previous Lubavitcher Rebbe, 5731 (1971).

Teves 11/January 6/Friday

Expulsion of Jews from Austria, 5429 (1668).

Teves 12/January 7/Shabbos

Yahrtzeit of **R. Moshe Margolios**, author of Pnei Moshe on the Talmud Yerushalmi, (1781).

Teves 15/January 10/Tuesday

Birthday of **Rebbetzin Shterna Sarah**, wife of the Rebbe RaSHaB, mother of the previous Lubavitcher Rebbe, 5619 (1858).

Teves 16/January 11/Wednesday

Yahrtzeit of **R. Shmaryahu Noach of Bobroisk**, son of R. Yehudah Leib, son of the Tzemach Tzekkek, author of Shemen LaMaor, 5683 (1923). He was asked to become Rebbe in Babroisk, at twenty-three. There he started a Yeshiva for the study of Nigleh and Chasidus.

Teves 18/Januray 13/Friday

Yahrtzeit of **R. Tzvi Elimelech Shapira of Dinov**, author of Bnei Yisaschor, Chasidic leader and thinker, 5601 (1841).

Teves 19/Januray 14/Shabbos

Yahrtzeit of **R. Aryeh Leib HaKohen Heller**, author of Ketzos HaChoshen, 5573 (1813).

Yahrtzeit of **R. Chanoch Hendel Kugel**, first Mashpiah of Yeshiva Tomchei Temimim in Lubavitch, 5660 (1900).

Teves 20/January 15/Sunday

Yahrtzeit of **R. Moshe b. Maimon, the Rambam**, author of Mishneh Torah, Moreh Nevuchim, Pirush HaMishnayos, Sefer HaMitzvos, and more, 4965 (1204).

Teves 21/January 16/Monday

Birthday (2195) and Yahrtzeit (2315) of **Shimon, son of Yaakov Avinu**. [Midrash Tadshe]

Yahrtzeit of **R. Noson Adler**, Kabbalist, teacher of the Chasam Sofer, 5563 (1803). His use of Nusach Sfar, even as Chazan, is cited as an authoritative precedent in Sefer Haminhagim.

Birthday of **Rebbetzin Sheina**, youngest daughter

of the previous Lubavitcher Rebbe, 5664 (1904).

Teves 23/January 18/Wednesday

Expulsion of the Jews from Portugal, 5257 (1496).

Yahrtzeit of **R. Levi Yitzchak of Siratshin**, son-in-law of R. Chaim Shneur Zalman of Liadi, son of the Tzemach Tzedek, 5673 (1913). He became the Rebbe after his father-in-law.

Teves 24/January 18-19

Wednesday Night - Thursday

Yahrtzeit of our holy Master and Teacher, **R. Schneur Zalman b. Baruch**, the Alter Rebbe, 5573 (1812).

“ .. In Elul he traveled with his family to Krasna. On Friday, the following Erev Shabbos, they fled from the French [Napoleon’s forces] and wandered [for over three months] and reached [the village of] Piena on Erev Shabbos VaYishlach. There at the end of Shabbos Shemos, on the eve of Teves 24, around 11:30, The Holy Ark, the Light of Israel, HaShem’s anointed one was captured and was summoned to the Yeshiva on High.” [Manuscript of the Tzemach Tzedek, printed in the introduction to Maaneh Lashon.]

“ .. His soul departed in purity, after awesome wonders which we witnessed during those days before his passing. Until the day of his rest, his mouth did not cease from study of Torah. After davening Maariv, and saying Havdalah in the Brachah of Chonen HaDaas with a clear and tranquil mind and a wondrous cleaving to his Maker . . . he was united in a perfect bond with the Holy One, blessed be He.” [Introduction of the author’s sons to the Alter Rebbe’s Shulchan Aruch.]

Teves 26/January 21/Shabbos

Shabbos Mevarchim Shevat

Yahrtzeit of **R. Avraham Chaim of Zlotchov**, student of the Mezeritcher Maggid, author of Orach Lachayim, 5575, (1815).

Teves 27/January 22/Sunday

Yahrtzeit of **R. Shimshon b. Rafael Hirsch (R. Sam-**

son Raphael Hirsch), leader of German Jewry, 5649 (1889).

Teves 28/January 23/Monday

R. Shimon b. Shetach reorganized the Sanhedrin, eliminating its Tzedukim members. [Megilas Taanis 10]

Birthday of **Rebbetzin Chanah**, mother of the Lubavitcher Rebbe, 5640 (1880).

Yom Har Gerizim. The Samaritans asked Alexander the Great to destroy the Beis HaMikdash, he agreed. **Shimon HaTzadik** put on his Bigdei Kehunah and went out to greet him. Alexander came down from his chariot and bowed before him, saying that he saw a vision of him before every battle. He agreed not to destroy the Beis HaMikdash and allowed the Jews to do to the Samaritans as they wished. [Yoma 69a] 3448 (313 BCE).

Shevat 1/January 25/Wednesday

Rosh Chodesh Shevat

לעילוי נשמת

ר' ישראל ב"ר משה שנייד

ח' טבת

ת נ צ ב ה

ע"י

משפחת מלמד

Hey Teves ~ Didan Notzach

Teves 5, Shabbos, December 31

This year Hey Teves (Shabbos, December 31) marks 25 Years since Didan Notzach - the anniversary of the date on which the Federal Court handed down the decision that all the seforim and property from the Previous Rebbe belong to Chabad and no individual has the right to it and further, anyone who has taken any property must return it.

At the time, the simcha and celebration in Crown Heights lasted an entire week - 770 was so alive with excitement that 1:00 in the morning felt like 1:00 in the afternoon - and I had the good fortune to be there for part of this event. The Rebbe, gave over Sichos almost every day explaining the greatness of the occasion and that it was an auspicious time for everyone to write a Pidyon or tzetel (note) to bring to the Ohel - in fact the trunk and back seat of the Rebbe's car was full of bags and bags of notes.

25 years have passed - and we look back through the sichos of the Rebbe to encourage us now. At one Sicha during the week of Didan Notzach the Rebbe spoke about the portion of Chumash for that day. It was when Yosef revealed himself to his brothers after being separated from them for 22 years, and then sends a message through his brothers to his father Yaakov, that he is still alive.

When Yaakov received the message from Yosef he did not immediately believe his sons. Only when he saw the wagons that Yosef sent did his spirit revive. The Medrash says that with the wagons Yosef sent a sign to Yaakov. If Yaakov would not believe that Yosef is alive his brothers should tell their father when Yaakov and Yosef parted 22 years ago, they had been learning the portion of the Torah which discusses the Eglu Arufa (Devorim 21).

This is the portion that teaches us what to do when a body is found midway between two cities and we do not know who is responsible for the murder. An offering of a calf is brought to Nachal Eson, then the elders of the closest city say that they did not observe him and dismiss him without food and an escort, and the Kohanim ask for forgiveness.

This was the particular portion that Yaakov was learning with Yosef, and when Yaakov heard this from his sons, he said, "How great is my son Yosef! That after all the trouble which occurred to him he is still a righteous person, greater than me."

The Rebbe expounded upon this topic and explained that Yaakov not only wanted to know whether Yosef was alive, but also whether he retained the values which he learned at home. Yosef proved to Yaakov that since he remembered what he was learning 22 years previously, he still kept up with his roots.

Why was this the last Parsha that Yaakov and Yosef learnt together?

We find in Chassidus a lesson to be learned from this in our service to Hashem. Sometimes we find a Jew who is spiritually removed from his roots. How does this happen? Because he became involved with worldly matters (the field - the place of Esau), assimilated into the world and thus caused his own spiritual death.

Torah teaches us that the elders have the responsibility as the teachers and judges of the community to correct the situation in the following way: before a Jewish person goes out into the world he must be given enough spiritual food - Torah - and enough guidance - a spiritual escort - to protect him from any dangers in the world. Yaakov did not know that Yosef would depart for 22 years to go down into Egypt, but he was teaching that particular portion to Yosef, to give him the strength and sustenance, the spiritual food and guidance to survive in the future.

Yosef, held the highest position in Egypt. He was in charge of the food supplies and was deeply involved in the political and physical running of the country, especially since there was a serious famine. Yosef's brothers could not understand how someone could be in the position of second to Pharaoh, alone in a foreign land, and not be affected by living in the atmosphere of Egypt, and in fact still be a Tzaddik!

This was the message that Yosef wanted to send to Yaakov. Yosef had to explain to his father that it was actually possible to remain on a high spir-

itual level for 22 years and not become assimilated with the Egyptians.

This was the answer - You, my father Yaakov, gave me the spiritual nurturing and guidance, so that wherever I went I felt that you were with me. You did not send me without spiritual food or an escort, you fed me and you escorted me all of these years so that I should not become someone lost in the field. And knowing this Yaakov's spirit was revived.

We can make a connection between Yosef and his situation with ours now.

The teachings of Yaakov gave spiritual sustenance to Yosef and he constantly felt the presence of his father, guiding him and escorting him, so that he did not lose his identity of what he is and who he is.

So it is with us, the Rebbe gave us and gives us sustenance

and guidance in the dark, difficult times. And just as Yosef, torn from his family for 22 years, whether living as a slave or as a ruler of Egypt, never lost his identity.

So too, we must take courage from the investment that the Rebbe made in us with his farbrengens, sichos, ma'amarim, and letters, the spiritual sustenance, which the Rebbe gave and is giving us, and we must remember that the Rebbe escorts us as Yaakov did for Yosef for all those years.

Thus the Rebbe will be able to say of us, "my son Yosef is still alive" for we are living the way the Rebbe wants us to live, and we continue our connection with the Rebbe by learning his Chassidus, by educating our children the way the Rebbe wanted, and do all the Mivtzoim, especially the final mission - to prepare ourselves and the entire world for Moshiach.

Ches Teves: Yartzeit of Rebbitzin Chaya Mushka

Rebbetzin Chaya Mushka, Rebbitzin of the Tzemach Tzedek, daughter of the Mittlerer Rebbe, the third Chabad Rebbitzin passed away on Teves 8, 5621 (1861).

When the Tzemach Tzedek was eight, the Alter Rebbe told the Mittlerer Rebbe of the boy's greatness, of his deep knowledge of Gemorah and Poskim, and recommended him as a son-in-law, for his daughter Chaya Mushka.

Each discussed his 'lineage': the Mittlerer Rebbe said he had great Yichus, a father who is a Rebbe; the Alter Rebbe said he had great Yichus, his son was a Rebbe, as it says, "Torah will not depart from your mouth, nor from the mouth of your children forever."

The wedding was held six years later when the Tzemach Tzedek was thirteen.

The Alter Rebbe once blessed them, leaning on his hands in great Deveikus, as was his way, and said, "May it be fulfilled in you" [Yeshayahu 17:10-11] "Plant pleasant plantings.. Your planting will flourish and your seed will flower..., - he sighed a

long sigh and finished the Posuk, "the height of the reaping (Neid Katzir) on the day of illness, the hurt is mortal..."

The Rebbe MaHarash said, "My mother passed away Teves, 8, 5621(1861), Thursday night, Parshas VaYigash. On Motzei Shabbos, my father was very emotional and said, "Now the holy words my grand-father said fifty-four years ago in Teves of 5567 (1807), "The height of the reaping (Neid Katzir) on the day of illness, the hurt is mortal..." are fulfilled.

"Neid Katzir": Nun Daled equals fifty-four, and it has been fifty-four years. Now I understand the long sigh the Alter Rebbe sighed when he finished the Posuk.. [Sefer Hatoldos]

* * *

After the passing of the Rebbitzin, the Tzemach Tzedek said, "My world has darkened upon me." He became reclusive and no longer wished for people to come to him for Yechidus, saying, "A man left without a wife, is left without advice..." [Sanhedrin 22a]

The Fast of Asarah B'Teves ~ Teves 10~January 5~ Thursday

The Fast of Teves 10, (Thursday, January 5) commemorates the siege of Yerushalayim by Nevuchadnetzer, king of Babylon, in 3336 (425 BCE). It led to the destruction of the first Beis Hamikdash.

All Men and Women fast; pregnant and nursing women don't.

* The Chazan adds "Aneinu" in the repeated Shemoneh Esrei.

* We say Selichos and Avinu Malkeinu, and read the Torah. Only those fasting have Aliyos.

* At Minchah we read the Torah and Haftarah before Shemonah Esrei.

* In Shemonah Esrei, those fasting say Aneinu in the Brochah, Shema Koleinu. If you forget it, don't repeat Shemonah Esrei.

* We say Tachnun and Avinu Malkeinu.

May Hashem turn the days of sadness into days of joy.

Chof Daled Teves ~ Yartzeit of the Alter Rebbe

(Continued from page 1)

In the meantime, people started to wander in one by one. My father was always careful about the proper time for prayer, especially in the afternoon, so he had already prayed Minchah.

When the tenth man arrived, a Chassid by the name of R' Baruch Shalom Hachohen Rudner, the Minyan said Minchah, after which my father said, "There are times when Kaddish is said for the sake of the departed, and there are times when Kaddish is recited for the benefit of those who recite it. There are times too, when for the one who recites it, the Kaddish is a ladder while for the listener it is a channel through which divine blessings flow.

The initials of the first four words of Kaddish (Yiskadal V'Yiskadash Shemei Rabba) comprise the word Yosher. May the blessing elicited by the Kaddish be drawn down in a manner of Yosher, (a term describing one of the modes in which the Sefiros are manifested) finding expression in the kind of good which is visible and revealed."

On the anniversary of the Rebbe's passing a disciple is bound to him with all the five levels of his soul - Nefesh, Ruach, Neshama, Chaya and Yechidah...

[Liutei Diburim of the previous Lubavitcher Rebbe, Vol. 1 Yud-Tes Kislev]

"...In connection with the Yartzeit of the Alter Rebbe, Teves 24, it is proper to increase our study of his works, setting fixed times to study Tanya and his Shulchan Aruch, together with the elucidation of these works in the texts of the Rebbeim who followed him.

This applies to everyone both men and women, since women are also required to study the laws governing those Mitzvos in which they are obligated, as well as the teachings of Chassidus, which enables us to fulfill the Mitzvos of love and fear of Hashem, in which women are obligated.

The study of the works of the Rebbeim is greatly facilitated by the multitude of texts of Chassidus, and the explanation of the Rebbeim in Nigleh now being printed. Many of the texts previously printed in Rashi script are now being reprinted in square letters.

May the printing of these Chassidic texts hasten the coming of the time when no Jew will remain in exile, but we will proceed "with our sons, with our elders, with our sons and with our daughters," to the ultimate redemption, in the immediate future. [Sicha, Teves 26, 5751]

IN THE MIDDLE OF THE 11th HOUR

Reprinted from Beis Moshiach Magazine

“It Will Prove Useful”

The Rebbe related the following story he heard from his father-in-law, the Rebbe Rayatz:

On the Erev Shabbos before his histalkus, the Alter Rebbe emptied his pockets of a few notes and gave them to his grandson, the Tzemach Tzedek. The Alter Rebbe told him, “These will be useful to you.” Some say that one was the well known reshima beginning with the words “Nefesh HaSh’feila”

The Rebbe asked his father-in-law what the point is of the reshima, because it didn’t have a beginning or an end. The Rebbe Rayatz laughed and didn’t answer.

Although the reshima was written before the Alter Rebbe’s histalkus, it obviously has a connection with it. It is one of the last writings of the Alter Rebbe, and may, in fact, be the last. (One of the Chabad Rebbeim, probably the Tzemach Tzedek, said that the Alter Rebbe wrote it a week before his histalkus, and the contents refer to himself since he wasn’t learning at the time and was involved with Anash in worldly matters, etc.)

At this time, the Alter Rebbe told the Tzemach Tzedek some other points, which the Tzemach Tzedek mentions in his Chassidic discourses. He writes in one of the discourses, “I heard from the mouth of my holy grandfather, the Rebbe, if I recall, on the Erev Shabbos prior to his histalkus...”

The Final Kiddush

In 5691 (1931), the Rebbe Rayatz related:

The Tzemach Tzedek had a cup the Alter Rebbe had used for his final Kiddush in the village of Piena, which had leftover dried-up wine in it. The Tzemach Tzedek would place it on the table during the Pesach seder, as did his son, the Rebbe Maharash. After his passing, his wife, Rebbetzin Rivka, did so until the maid once mistakenly washed it, and then the cup was lost.

Around Midway Through The 11th Hour

The Tzemach Tzedek described his grandfather’s histalkus:

“On Friday, Erev Rosh Chodesh Elul, (the Alter Rebbe) traveled with his household to Krasna, and on the following Friday they fled from the French and traveled

until they arrived in Piena on Erev Shabbos Vayishlach 5573 (1813). On Motzei Shabbos Shemos, 24 Teves, around the middle of the eleventh hour, (the soul of) the holy ark, light of Israel, anointed of G-d, was taken captive and required in the Heavenly Academy. Hashem should speed the coming of our redeemer, and ‘arise and sing those who dwell in the earth,’ and (the Alter Rebbe) among them. He will let us hear wonders of Hashem’s Torah, which revives the soul, soul in a body, for the dew of Torah resurrects, Amen, may it be soon.”

This note is the only source of the time of the histalkus, which was approximately 10:30 p.m.

150 years later in 5723 (1963), on this date, which came out on Motzei Shabbos as it did back in 5573, there was a special farbrengen in 770 that began at that time. Among other things, the Rebbe mentioned this note of the Tzemach Tzedek and the time it specified.

Inyanei Rabbanus And Writings Of Segulos

On the night of 20 Kislev 5693 (1933), the Rebbe Rayatz related the following to his son-in-law the Rebbe:

“The night of the histalkus, the Alter Rebbe gave his grandson, the Tzemach Tzedek, something he had written. This note was burned in 5617 (1857). It was not a ma’amer Chassidus.

The Rebbe asked: “Did it have something to do with pidyon nefesh, inyanei ha’nesius, or was it concerning the Rebbe’s household? The Rebbe Rayatz answered, “More than that.” Another source related that on that Erev Shabbos, the Alter Rebbe gave the Tzemach Tzedek a note about inyanei rabbanus.

In a letter he wrote in 5648 (1888), the Rebbe Rashab mentioned that there was a note suggesting segulos, among them a segula for a woman whose children died in childhood, and he advises in the name of his mother, Rebbetzin Rivka, the wife of the Rebbe Maharash, that one who suffers from this should do as is written. He indicated the source of the note, as well: “They say that the tzetel (note) was giv-

en by the Alter Rebbe to the Tzemach Tzedek in Piena, leil Motzei Shabbos, before his histalkus, and that it is from the Maggid or the Ba'al Shem Tov.”

They Were Amazed By The Sight

The introduction to the Alter Rebbe's Shulchan Aruch (signed by three rabbonim, sons of the gaon and author, z'l, the first one being the Mittler Rebbe), relates this about the Alter Rebbe's histalkus:

“...after many amazing wonders, we saw from him, z'l, in those days before his histalkus, his mouth did not cease reviewing (words of Torah) until the day of his passing. After he davened Ma'ariv and said Havdolah with a clear, settled mind and with extraordinary dveikus, on Motzei Shabbos 24 Teves 5573, in a singular bond he was bound up with the Holy One Blessed Be He... he elevated his soul to Him with joy and gladness of heart. Everyone standing there could clearly see the event as it transpired, and they were amazed and awestruck by the sight.”

Havdala Before Davening

Rabbi Chaim Eliezer Bichovsky wrote in the name of Rabbi Yaakov Henkin, who heard this quote from the Chassid R' Yisroel Yitzchok of Rudnia, who served the Tzemach Tzedek for many years. The Tzemach Tzedek had told R' Yisroel: “Before his passing, the Alter Rebbe said: ‘There's reason to say the Havdala is a Biblical mitzvah and Ma'ariv is merely reshus, and since time is short, Havdala should precede Ma'ariv.

This explains the introduction in the Shulchan Aruch that says that the histalkus was “after he davened Ma'ariv with the Havdala in ‘chonein ha'daas.” Havdala with a cup of wine is not mentioned, since this had already taken place before the davening (which preceded the histalkus).

Havdala On Coffee

On 24 Teves 5715 (1955), the Rebbe mentioned that he heard that on the night of the histalkus, the Alter Rebbe had said Havdala on a cup of coffee. He had not heard this from his father-in-law; but there was a basis for this assertion since the Alter Rebbe suffered from diabetes, and they did not have the medications that we have today.

There is another story about Havdala over coffee: Rabbi Moshe Dov Ber Rivkin, a'h, wrote in 5713 that the Rebbe Rashab recited Havdala over coffee on the last Motzei Shabbos of his life.

You Are Affected By Your Actions

In a letter from the Tzemach Tzedek discussing fear, it says:

“A person should always display happiness in his body movements, because the heart is drawn according to one's actions...”

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*“Find more joy
in your life!”*

and then Hashem will draw down a spirit from Above of joy and gladness of heart.

“I heard from the Alter Rebbe in Piena that this is what the Maggid said on the verse, ‘Like the appearance of a sapphire, and on the image of the chair was the image of a person..’ - according to how a person acts down here is what he will be shown from Above. That is why (the Alter Rebbe) stopped me from singing a niggun that was mara sh’chora (gloomy). I davened Ma’ariv before his death with a niggun of mara sh’chora, and he waited until I finished and told me this.”

The Rebbe related this on Shabbos Parshas Shemos 5719, 22 Shevat, and then said, “Zol men zein b’simcha, vet men milmaaleh oich vizen aza tenua” (Be happy, for then from Above there will be a similar response).

The Importance of Washing One’s Hands Upon Arising

Not all of the Alter Rebbe’s followers were learned scholars; many were simple, untutored folk who were forced to toil hard to make a living. The Alter Rebbe took special delight in teaching Chasidic philosophy to the unstudied as well, and would, from time to time, instruct his servants to gather the townsfolk together for just such a purpose. During these talks none of the Alter Rebbe’s more erudite disciples were allowed to be present. These addresses were known as di yunge Chasidus.

One of the Alter Rebbe’s more scholarly Chasidim, however, was terribly curious about these talks, from which he was excluded. He approached the Rebbe’s servant and begged him to kindly inform him the next time the Alter Rebbe’s planned to hold one of these sessions. Armed with this knowledge, then Chasid would hide himself in the room beforehand and thus be able to hear the Alter Rebbe’s lecture.

And so it came to pass. One day, in the middle of his afternoon nap, the Chasid was awakened by the Alter Rebbe’s servant, who told him that he had just been asked to gather the simple townspeople together. In his haste to hide himself before anyone arrived, the Chasid forgot to wash negel vasser and ran out of the house with his hands unwashed after his nap.

The Chasid was quite pleased with himself as the Alter Rebbe began his discourse, delivered in his usual melody. The Alter Rebbe was explaining the significance of the seven nations who lived in the Land of Israel before it was inhabited by the Jews. Noting the connection between the Emorites and the Evil Inclination, and how the Evil Inclination urges a person to stick his nose into places it doesn’t belong, he suddenly stopped speaking: “There is a smell of Tumah in this room!” he declared. The Alter Rebbe followed the scent until he discovered the hiding place of the Chasid, who immediately fled.

*Reprinted from “Extraordinary Tales of Chasidim”
by R’ Rafael N. Kahn*

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Directives of the Rebbe for Teves - המעשה הוא העיקר

In connection with Hey Teves, the Rebbe encouraged Chasidim to increase in the study of Se-farim, to acquire Jewish books in every Jewish home, especially for children in their rooms, to open and develop public Torah libraries.

* * *

Since it's the Yartzeit of the Alter Rebbe, and as the Rebbe Rashab would say, "We need his merit," I suggest that everyone be involved in those things which are connected with the day of the Yartzeit.

To learn a chapter of Mishnayos that begins with one of the letters of his holy name, (at least on Perek Mishnayos), a paragraph in his Shulchan Aruch, wherever you wish, and a chapter of his holy Tanya, as well as something in his Mamarei Chassidus, especially in Torah Ohr of this week. As well as giving Tzedakah. All of this will help in "May his merit protect us," us and all Jews everywhere.

Especially in the light of what the Alter Rebbe himself writes in Igeres Hakodesh, that the day of passing, "All the effort a person's soul worked at in his lifetime is revealed and illuminates from this world to the next on those who fear Him, causing wonders in the earth."

And obviously, every year the illumination is stronger than it was the previous years, as we are commanded, "In holiness we must ascend."

The Yartzeit of the Alter Rebbe (and of the Rambam on Teves 20) should inspire us to establish fixed study of their works, especially strengthening the commitment to the daily study of the Rambam's Mishne Torah (preferably three chapters a day) and fixed study of the Alter Rebbe's Tanya and Shulchan Aruch. (Chassidim of the previous generation used to study a chapter of Tanya every day before Davening)

(Sicha, 24 Teves 5738/1978, Sicha, Shemos 5750/1990)

Teves 5772 Calendar

Rosh Chodesh Day One
Kislev 30/December 26/Monday

Rosh Chodesh Day Two
Teves 1/December 27/Tuesday

Zos Chanukah
Teves 2/December 28/Wednesday

Hey Teves
Didan Natzach
Vayigash
Teves 5/December 31
Light Candles Friday December 30: **4:35**
Shabbos Ends: **5:38**
Last Time to Read Shema: **9:27**
Commemorating 25 Years of
Didan Natzach we will be
having a Farbrengen in Shul
for Men at 8:30

Fast of Asarah B'Teves
Teves 10/January 5/Thursday
Fast Starts: **5:40 am**
Minchah: **4:25 pm**
Fast Ends: **5:33 pm**

Vayechi
Shabbos Chazak
Teves 12/January 7
Light Candles Friday January 6: **4:41**
Shabbos Ends: **5:44**
Last Time to Read Shema: **9:30**

Shemos
Teves 19/January 14
Light Candles Friday January 13: **4:47**
Shabbos Ends: **5:50**
Last Time to Read Shema: **9:30**

Chof Daled Teves
Yartzeit of the Alter Rebbe
Wednesday Night - Thursday
Teves 24/January 18 - 19
Wednesday Night Learning/
Farbrengen for Men in Shul at 8:00

Va'era
Shabbos Mevarchim Shevat
Teves 26/January 21
Light Candles Friday January 20: **4:54**
Tehillim: **8:15**
Shachris: **10:00**
Shabbos Ends: **5:57**
Last Time to Read Shema: **9:30**

Rosh Chodesh Shevat
Shevat 1/January 25/Wednesday

Molad of Shevat
Monday/January 23
8:05 pm