
SPECIAL DAYS IN SHEVAT

Shevat 1/January 7/Monday
Rosh Chodesh Shevat

Plague of locusts started.

Moshe Rabbeinu began the review of the Torah, the Mishneh Torah, for thirty-six days, until his death, (Devarim 1:3) [2488].

Jews expelled from Genoa, Italy, 5358 [1598].

Yartzeit of **R. Moshe Shick**, "the MaHaRaM Shick", Talmudist, 5639 [1859].

Shevat 2/January 8/Tuesday

Death of King Alexander Yanai, opponent of the Chachamim, 3690 [76 BCE].

"...Yanai arrested seventy Elders of Israel and told the jail keeper, "If I die, kill these Sages so that if Israel rejoices over me, they will mourn over their Teachers"... His righteous wife Shalamin took off his signet ring when he died and sent it to the jail keeper and said, "Your master released them." They

went home and she announced that Yanai died. They made that day a holiday" (Megilas Taanis).

Yartzeit of **R. Meshulam Zusia of Annipoli**, author of Menoras Zahav, student of the Mezeritcher Magid, 5660 [1800]. He was one of two people chosen by the Alter Rebbe to write a Haskamah to the Tanya; in fact the Alter Rebbe agreed to print the Tanya, only on condition that it be with R.



Yud Shevat

Tuesday Night ~ Wednesday / Jan. 15-Jan.16

"...In reply to the many questions about a detailed schedule for the Tenth of Shevat, the Yartzeit of my revered father-in-law, the Rebbe, I suggest the following:

1. On the Shabbos before the Yartzeit everyone should attempt to be called for an Aliyah to the Torah.
2. If there aren't enough Aliyos the Torah should be read in different rooms. However, no additions should be made to the number of Aliyos (at each reading).
3. The congregation should see to it that

the Maftir should be the most respected member of the congregation, as determined by the majority of the congregation; alternatively, the choice should be determined by lot.

4. The congregation should choose someone to lead the prayers on the day of Yartzeit. It's proper to divide (the honor), one person to lead Ma'ariv, a second to lead Shachris, and a third, Minchah. In this way a greater number of Anash will have the privilege.

(Continued on page 6)

Zusya's Haskamah. (Kitzurim ViHaaros L'Tanya).

Shevat 3/January 9/Wednesday

First printing of the **Alter Rebbe's** Torah Or, by the **Tzemach Tzedek**, Kopust, 5597 [1837].

"...It contains most of the Maamarim from the years 5556-5572 [1796-1812], most of which the (Alter) Rebbe, of blessed memory, himself saw and edited and agreed to publish . ." (Letter of the Tzemach Tzedek, Shevat 3, 5597)

"...They only managed to print the first volume, because as a result of informing, the government closed many Hebrew printing houses in Russia. In 5608 [1848], the second volume was printed in Zhitomir, under the name 'Likutei Torah'. (HaYom Yom, Shevat 3)

Shevat 4/January 10/ Thursday

Yartzeit of **R. Moshe Leib of Sassov**, Chassidic leader, 5667 [1807].

Yartzeit of **R. Avrohom of Kalisk**, student of the Gaon of Vilna and the Mezeritcher Magid, colleague of the Alter Rebbe, author of Chesed LiAvraham. 5570 [1810].

Yartzeit of **R. Yisrael Abuchatzaira**, the "Baba Sali", Kabbalist, 5744 [1984].

Shevat 5/January 11/ Friday

Barley for the Cutting of the Omer would be planted today, seventy days before Pesach (Menachos 85a, Tosfos "VeZorah", Baba Metzia 106a, Tosfos "VeKayyma")

Yartzeit of **R. Yehudah Leib Alter of Ger**, author of Sefas Emes, 5665 [1905].

Shevat 6/January 12/ Shabbos

This Shabbos being the Shabbos before Yud Shevat it is customary for all men to get an Aliya

Wedding of **Rebbitzen Devorah Leah**, daughter of the Mittlerer Rebbe, and **R. Yaakov Yisroel of Cherkass**, son of R. Mordechai of Czernobyl, 5671 [1811].

Shevat 7/January 13/ Sunday

Yartzeit of **R. Sholom Shlomo Schneerson**, brother of R. Levi Yitzchok Schneerson, father of the Rebbe, 5686 [1926]. In 5685 [1925] he emigrated to Eretz Yisroel with his father in law, the well known chosid, Reb David Tzvi Chein - known as the "Radatz." Less than one year later he passed away. He is buried in Har HaZeisim.

Yartzeit of **R. Yisrael Charif of Stanov**, student of the Baal Shem Tov, author of Tiferes Yisrael.

Shevat 8/January 14/ Monday

The period of the Zekeinim ended, once a fast day. (Megilas Taanis)

Shevat 9/January 15/ Tuesday

"Moshiach's Sefer Torah" completed, in 5730 [1970] at a Farbrengen for the twentieth Yartzeit of the previous Lubavitcher Rebbe. The previous Rebbe started it in 5402 [1942], to be used to greet Moshiach. The Rebbe said a Maamar, "*To Understand the concept of writing a Sefer Torah.*"

Yartzeit of **R. Shlomo of Lutzk**, student of the Mezeritcher Magid, author of Dibras Shlomo, 5573 [1813].

Shevat 10/January 16/ Wednesday Yud Shevat

The Rebbe undertook the leadership of Chabad Lubavitch Chassidus, and publicly said the first Maamar, "*Basi L'Gani*", 5711 [1951].

Please see pages 1 & 6 for Special Customs of Yud Shevat.

"The day on which our saintly Master and Teacher, R. Yosef Yitzchok, sixth Chabad Rebbe, departed this world. Born Tamuz 12, 5640 [1880], the Rebbe RaYaTz succeeded to the leadership in 5680 [1920] and passed away at 7:45 AM, Shevat 10, 5710 [1950]. His resting place is in New York ." (Sefer HaMinhagin) *See Rabbi Joseph I. Schneerson, The Lubavitcher Rebbe: A Short Biography, R. Nissan Mindel (Kehoth, New York, 1947), Sefer HaToldos Admur RaYaTz, R. Avrohom Chanoch Glitzenstien, and Basi Legani 5711 (English) Kehoth, New York, 1990.*

Yartzeit of **Rebbitzen Rivkah**, the fourth Chabad Rebbitzen, wife of the Rebbe MaHaRaSh, 5674 [1904]. She was the daughter of R. Aharon of Shklov (who first printed the Torah Or) and Rebbitzen Chayah Sarah, daughter of the Mittlerer Rebbe. Her parents died when she was young, and Rebbitzen Sheina, the Mittlerer Rebbe's wife raised her.

"...When she was about eighteen she became ill and the doctor ordered her to eat immediately upon waking up in the morning. Since she didn't want to eat before davening, she would wake extremely early and daven. When her father-in-law, the Tzemach Tzedek, found out, he told her, '...To bring energy into mitzvos, you must be healthy and happy: It's better to eat to daven, than to daven in order to...' and he blessed her with long life. (She lived to be eighty-one)." (HaYom Yom, Shevat 10)

First live broadcast of a Farbrengen of the Rebbe, heard internationally through telephone hook-up, on the occasion of the twentieth year of the Nesius, 5730 [1970].

Shevat 13/January 19/ Shabbos

Shabbos Shira

"On Shabbos Shirah we have the custom of eating Kasha (buckwheat)". (HaYom Yom)

"...The Maharal of Prague would tell the Melamdim to gather the children on Shabbos Shirah in the courtyard of the Shul and tell them the story of Kriyas Yam Suf. The high point of the gathering was telling the children how the birds joined Moshe Rabbeinu and all Israel in song; how, while crossing the sea, between walls of water on their right and left, the children picked berries growing miraculously out of the walls and fed them to the birds singing happily overhead. The Maharal told the teachers to give the children kasha, so that they too, could feed the birds to commemorate the Crossing of the Sea. The joyous event concluded with the Maharal coming out to bless the children." (Sichah, Yud Shevat 5721)

"The previous Lubavitcher Rebbe apparently didn't observe the custom of putting out Kasha, (though he told the story), probably because the Alter Rebbe (Shulchan Aruch, Hilchos Shabbos, 324:8) says it isn't correct for us to feed ani-

mals on Shabbos which aren't ours, or for which we aren't responsible. It's important, nevertheless, to tell children the story, especially since it teaches them compassion for all creatures. (Note in Sefer HaSichos 5749, p. 22)].

Yartzeit of **Rebbitzen Shterna Sarah**, the fifth Chabad Rebbitzen, wife of the Rebbe RaShaB, mother of the previous Lubavitcher Rebbe, 5702[1942]. She was the daughter of R. Yosef Yitzchak, (the Tzemach Tzedek's son) and Rebbitzen Chanah, daughter of R. Yaakov Yisroel of Cherkass (the Mittlerer Rebbe's son-in-law). She was born Teves 15, 5620 [1860] in Lubavitch. She did much for Chassidim and for the Yeshiva Tomchei Tmimim, and helped her husband in his communal work.

In her last two years she was very weak. Even when bedridden, she kept her schedule of Avodas HaShem, davening three times daily at length, saying Tehilim before and after davening, learning Midrash and Chasidus. On Shabbos BiShalach, Shevat 13, 5702 [1942] before davening, she said, "Today is Shabbos Shirah; we must daven differently." While davening, at 'Nishmas', she passed away, her Sidur in her hand. She is buried in New York. (Sefer HaSichos 5681-87, p.13)

Shevat 14/January 20/ Sunday

Erev Tu B'Shevat

No Tachnun at Mincha

Yartzeit of **R. Yaakov Yehoshua Falk**, author of Pnei Yehoshua, 5516 [1756].

Wedding of **Rebbitzen Brachah**, daughter of the Mittlerer Rebbe to R. Yonah of Zhitomer, 5568 [1808].

Shevat 15/January 21/ Monday

Tu B'Shevat

No Tachnun

Rosh HaShanah For Trees

There's a custom to eat fruits, especially those for which Eretz Yisroel is praised. (Sichah, Tu BShevat, 5741).

Yartzeit of **R. Nechemiah [Berach] of Debrovna**, author of Divrei Nechemiah, student of the Alter Rebbe, 5612 [1852].

"He was the son-in-law of the Alter Rebbe's son, R. Chaim Avraham... He was a major student of

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in your life!"*

the Alter Rebbe in Nigleh and Chasidus and was a friend of the Tzemach Tzedek... they would constantly be sending each other Halachic questions and would discuss issues of Halachah (and Chasidus).

He passed away on his birthday, at exactly sixty-four. His passing was wondrous: all that night he learned and wrote Teshuvos. In the morning he listened to 'Borchu' and 'Kedushah' from the Minyan outside his room and passed away." [Beis Rebbe]

The beginning of the writing of a Sefer Torah in anticipation of the birth of the Rebbe Rashab.

As it is known the Rebbetzin Rivkah had a dream on Kislev 14, 5620 (1860), that her mother and grand-father came to her and told her to have a Sefer Torah written, and she will have a special son.

The Sefer Torah was started on Shevat 15 of that year, in the room of the Tzemach Tzedek. It was finished on Cheshvan 13, 5621 in the same room. The beginning and conclusion of the writing of the Sefer Torah were done privately, according to the instructions of the Tzemach Tzedek. The Rebbe Rashab was born a week later on Cheshvan 20.

First Siyum of the **Daf HaYomi**, 5691 [1931].

Shevat 16/ January 22/ Tuesday

Yartzeit of **R. Chayim Palaggi**, author of Moed LeKol Chai, and about eighty other Sefarim, 5628 [1868]

Yartzeit of **R. Boruch Sholom**, the "**Rabash**," eldest son of the Tzemach Tzedek, 5629 [1869]. He was exceedingly humble and didn't wish to be a Rebbe even after his fathers' passing. He was the only son of the Tzemach Tzedek who didn't become a Rebbe. He was the Rebbe's great-grandfather.

The Friediker Rebbe relates: The Alter Rebbe had a great fondness for my great-uncle, the Rabash. From the time when he was a tiny tot at the cheder and onwards, he would have him over to his house every day.

When the Rabash was six, the Alter Rebbe began teaching him Hebrew grammar; when he was seven, the trup.

Afterwards, with the outbreak of the Napoleonic Wars, the Rebbe, together with his household and a number of Chasidim, was forced to flee Liadi.

From that moment, and until the end of his life, he kept the Rabash always at his side. The boy sat with him in his carriage and slept in his room. *Sefer Hasichos 5703, pg 88-89*

The Rebbe Maharash said to the Rebbe Rashab during a yechidus:

"I was not given to tears, nor had I anything to weep about...but my brother, the Rabash, was the opposite. My father, the Tzemach Tzedek, wished for himself just such a "broken heart" as the Rabash possessed, a quality he came by through his great closeness to the Alter Rebbe, and the fact that the passing of the Alter Rebbe affected

him profoundly.”

Shevat 17/January 23/ Wednesday

Purim of Saragossa, celebrating (with its own Megilah reading) their escape from destruction, in 5188 [1428].

Yartzeit of **R. Moshe of Kituv**, student of the Baal Shem Tov, 5498 [1738].

Shevat 19/January 25/Friday

R. Levi Yitzchok Schneerson, father of the Rebbe, exiled to Cili, 5700 [1940].

The descendants of **R. Aryeh Leib**, “**The Shpoler Zeyde**”, gather today for a festive meal and tell the miracle that happened to him.

Shevat 20/January 26/Shabbos

Birthday and Yartzeit of **Asher son of Yaakov Avinu**.

“Resettlement Day”, Oliver Cromwell granted right of residence to Jews in England, 5417 [1657].

Shevat 21/January 27/ Sunday

Yartzeit of **Rebbitzen Devorah Leah**, half-sister of the Tzemach Tzedek. After the passing of the Tzemach Tzedek’s mother, Rebbitzen Devorah Leah, the Tzemach Tzedek’s father R. Sholom Shachne married Rebbitzen Rivkah, daughter of R. Aharon of Karlin.

Shevat 22/January 28/ Monday

Yartzeit of **Rebbitzen Chayah Mushka**, daughter of the previous Lubavitcher Rebbe, wife of the Rebbe, 5748 [1988].

Decree of Caius Caligula to place idols in the Beis HaMikdash voided on his assassination, 3801 [41]. “**Shimon HaTzadik** heard a heavenly voice from the Holy of Holies, “The idolatry the enemy decreed to put in the Heichal is annulled.” (Megilas Taanis)

Yartzeit of **R. Menachem Mendel of Kotzk**, 5619 [1859].

Yartzeit of **R. Yehudah Leib Eiger**, author of *Toras Emes* and *Imrei Emes*, 5648 [1888]. He was a Cha-

sidic Rebbe and R. Akiva Eiger’s grandson.

Shevat 23/January 29/Tuesday

All Israel gathered against the tribe of Binjamin, after the incident of Pilegish B’Givah. (Shoftim 20:1, Megilas Taanis)

Shevat 24/January 30/Wednesday

Zechariah HaNavi prophesied the restoration of Yerushalayim and encouraged resuming rebuilding the Beis HaMikdash (Zecharia 1:7)

Yartzeit of **R. Meir Katzenelenbogen (“MaHaRaM”)** of Padua, 5325 [1565].

Yartzeit of **Rebbitzen Menuchah Rachel**, daughter of the Mittlerer Rebbe, 5648 [1888]. After the Mittlerer Rebbe’s passing she moved with her family to settle in Chevron, on the advice of her brother-in-law, the Tzemach Tzedek, in 5605 [1845]. She was known as a Tzadekes in Chevron. Every Kallah in Chevron on the day of her wedding, would daven at the Maaras HaMachpelah and then come to the Rebbitzen Menuchah Rochel for a Brachah. She lived to be ninety. The room in which she lived in Chevron still stands.

Shevat 26/February 1/Friday

Yartzeit of **R. Dovid b. Shmuel HaLevi**, (the “**TaZ**”), author of *Turei Zahav*, on Shulchan Aruch, 5427 [1667].

“...The Alter Rebbe said that all the authors of Sefarim until the “Taz” and the “Shach”, them included; wrote their works with Ruach HaKodesh.” (HaYom Yom, Shevat 6)

“And similarly it says in Shearis Yisroel (of R. Yisroel Dov of Vilednik), *Drush LiSukos*, in the name of the Baal Shem Tov.” (Likutei Sichos, Vol. 12, p. 70, Note 5)

Shevat 27/February 2/ Shabbos
Shabbos Mivrorichim Chodesh Adar I

Shevat 28/February 3/Sunday

Antiochus V lifted siege of Yerushalayim, 3505 [165 BCE]. (Megilas Taanis)

Rosh Chodesh Adar I
Tuesday and Wednesday / February 5 & 6

5. A (Yartzeit) candle should be lit to burn throughout the twenty-four hours. If possible, the candle should be of beeswax.

6. Five candles should burn during prayer services.

7. After each Tefilah (and in the morning after the reading of Tehillim), the Shliach Tzibur should study (or at least conclude the study of) Chapter 24 of Mishnayos Keilim and Chapter 7 of Mishnayos Mikvot. He should then recite the Mishnah beginning “Rabbi Chananya ben Akasha...”, followed silently by a few lines of Tanya, and Kaddish D’Rabanan.

8. After Ma’ariv, part of the Ma’amar (Basi Legani) that was released for the day of the demise, should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should also be done after Shachris, and the Ma’amar should be concluded after Minchah.

9. Before Shacharis, a chapter of Tanya should be studied. This should also be done after Minchah.

10. In the morning, before prayer, Tzedakah should be given to those institutions related to our Nasi, my revered father-in-law, of sainted memory. Donations should be made on behalf of oneself and of each member of one’s family. The same should be done before Minchah.

11. After Shacharis and the recitation of the Ma’amar, each individual should read a Pidyon Nefesh. (It goes without saying that a Gartel is worn during the reading). Those who had the privilege of entering (the saintly Rebbe’s study) for Yechidus, or at least of seeing his face, should (while reading the Pidyon Nefesh) picture themselves as standing before him. The Pidyon Nefesh should then be placed between the pages of a Ma’amar or Kuntres, etc., of his teachings, and sent, if possible on the same day, to be read at his graveside.

12. In the course of the day one should study chapters of Mishnayos that begin with the letters of his name.

13. In the course of the day one should participate in a Farbrengen.

14. In the course of the day one should set aside a time during which to tell one’s family about the saintly Rebbe, and about the spiritual tasks at which he toiled throughout all the days of his life.

15. In the course of the day, people (to whom this task is appropriate) should visit Shuls and Botei Midrash in their cities and cite a statement of adage from the teachings of the saintly Rebbe. They should explain how he loved every Jew.

They should make known and explain the practice he instituted of reciting Tehillim every day, studying the daily portion of Chumash with Rashi’s commentary, and, where appropriate, studying the Tanya as he divided it into daily readings, throughout the year. If possible this should all be done in the course of a Farbrengen.

16. In the course of the day, people (who are fit for the task) should visit centers of observant youth, and, in a neighborly spirit, should make every endeavor to also visit centers for the young people who are not yet observant, to explain to them the warm love that the saintly Rebbe constantly had for them. It should be explained to these people what he expected of them; they should be told of the hope and trust he placed in them, that they would ultimately fulfill their task of strengthening the observance of Judaism and disseminating the study of Torah with all the energy, warmth and vitality that characterize youth.

17. If prevailing conditions allow, all the above should of course be continued during the days following the Yartzeit, and particularly on the following Shabbos.

May Hashem hasten the coming of our Redeemer, and then “Those who lie in the dust will awaken and sing joyful praises.”

And our Nasi among them will give us wondrous tidings, and lead us along the path leading to the House of Hashem.

[Letter of the Rebbe, Rosh Chodesh Shevat 5711]

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Tu B'Shevat ~ The New Year for Trees

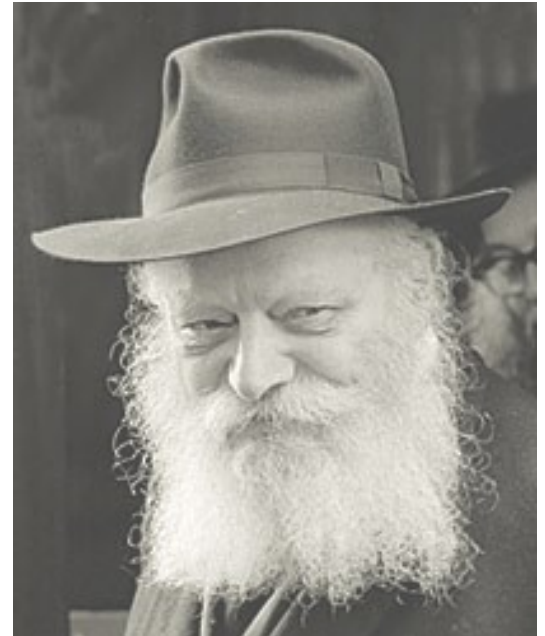
Shevat 15 ~ January 21—Monday

Forty years since this powerful farbrengen of 15 Shevat, 5749/1979

One of the Tu B'Shevat farbrengens which stands out most in the minds of people who were there and surely still rings in our ears, is the farbrengen of the 15th of Shevat 5749. Even though years have passed, this emotional farbrengen is undoubtedly still alive in the heart and minds of all who were present. The tears that the Rebbe shed at that farbrengen, asking, “Why are we still in Golus. What does Hashem want from us? If G-d didn't give us such powers how can he demand such service?” The Rebbe was choking on the words and couldn't finish sentences. You felt then that the Rebbe is pleading with Hashem and saying “You are asking of us a service to search for Moshiach which is beyond our capacity.” I don't think anyone went home with dry eyes. Remembering that farbrengen connects us with the Rebbe. The reader will feel the same and the questions which were asked we must ask of Hashem every day.

People have asked: Why hold a farbrengen on Tu B'Shevat? To answer this we must realize that more darkness has come into the world. We cannot stand still without adding new light. The service that was sufficient for a generation ago (or even a year ago) is no longer adequate. Since there has been an increase in darkness, we must work to bring about an increase in light. (One of the ways to increase happiness rather than holding a farbrengen would be to eat more fruits –an extra date or fig for example. However, a farbrengen serves the purpose better. The additional fruits one person eats cannot be eaten by someone else. However, both can enjoy a farbrengen together. Furthermore, the two ideas do not negate each other. We can hold a farbrengen and also eat more fruits)

Many Jews have become sad. They are tired of Golus and its hardships. They are tired of endlessly waiting for the Moshiach. They ask, “How long do we have to wait?” Even in the times of the prophet Isaiah, the Jewish people were asking, “When- How much longer must we wait?” In the previ-



ous generation as well (even before the times of persecution) we cried out “until when?” “The summer has passed. The harvest has ended and still we have not been saved.” Especially now, after having ended all the trials of Golus, the question of “how much longer?” pierces the heart of the heavens.

We see that even though we cry out and ask – G-d is silent. The Maggid of Mezeritch explained this silence with a parable. A father had a son. When the son grew older, the father hid from him. Not because he wanted to be separated from him, but because he wanted to make his son appreciate their relationship more. However, the son did not understand. All he knew was that he could not find his father. Likewise, we ask. “Is G-d in our midst?” We know that G-d exists, that He is Master of the universe. We will even go further and admit that G-d creates ex nihilo (something from nothing) at every moment. We do not doubt that creation originated from transcendent levels of G-dliness. (This transcendent lev-

els of G-dliness. (This transcendent level of G-dliness is referred to as the light of “Sovev kol almin” literally translated as the “light which encompasses all the worlds.” In Tanya the Alter Rebbe explains that the G-dly light does not pervade and permeate the worlds. Rather, it is called encompassing because “its influence is not revealed – it operates in a hidden and concealed manner.” However, in this particular case, the word “sovev” is used purposely. According to this Jew’s perception, (the one who is asking the question, “Where is G-d?”) G-dliness does not pervade the world, but only encompasses it from above.) We only want to know, “Is G-d in our midst?” After all “we have seen no wonders, and none of us know how long...our enemies will continue to insult.” It is not hard to reach the conclusion that G-d has abandoned the world.

At this point, the son has stopped looking for his father. This is the real start of Golus. As long as the son was searching for his father, the Golus was not real. On the contrary – he was at the approach to the Geulah. The son was looking for the father. That is all he cared about and all his efforts were channeled in that direction.

But when the son stops looking – either because he does not know any better or because he has simply given up – then his father really is hidden from him. The Baal Shem Tov explained that this is a two-fold hiding. First, G-dliness is hidden from men, and second, the concealment itself is hidden. Man no longer even realized that G-d is hidden. He no longer thinks about G-d at all.

What does he think about? The world. It is true he thought about it in a kosher manner. So he learns Torah. But why does he learn Torah? Only because he knows he should. He has forgotten about G-d, the giver of the Torah. The same is true of business. He is honest but still he credits himself for his success – he forgets that his good fortune is dependent on G-d. If you ask him “What about G-d?” he answers “Do not bring your demands to me, take them to G-d himself. After all, how long must we wait?”

True, the father has to hid from the son so that the son will look for him with a greater thirst and desire. But, must he throw his son into a two-fold darkness? Our spiritual levels have decreased. We do not have the powers of our ancestors. As the Gemorah says, “If the previous generation are considered as men, we are considered as donkeys.” Yet, G-d still demands that we continue searching – and we have searched. Sunday we searched...Monday we searched...

And when you look into the Torah, you find a clear statement. The Talmud openly declares, “All the appointed times for the Moshiach’s arrival have passed and now all is dependent only on Teshuvah.” The Jews have already done Teshuva. The Gemorah says that even a fleeting thought of Teshuvah is enough to make a person a “Tzaddik Gamor” (a completely righteous person). Today, every Jew has had more than one fleeting thought of Teshuvah. Particularly, after the horror of the holocaust, may such trouble never arise again. We saw and witnessed with our own eyes and we remember now as well. Having lived through such a catastrophe, it is impossible for a Jew not to have felt a fleeting thought of Teshuvah and still Moshiach has not come.

Given this situation, how can you ask why the Jew does not wait for Moshiach. What is to be expected of him...he is only a limited being. Furthermore, his limitations were created by G-d himself. How can you ask why he does not think about the Geulah. He does. He waits for Moshiach and each day looks forward to his coming. Is he to stand at every moment hoping and waiting? That is impossible...G-d cannot demand that. G-d only demands a service which a Jew can perform. Such a service is beyond our capacities. G-d did not give us such powers. How can he demand such a service.

Therefore, it is necessary to try to add light and joy by making a farbrengen. Thus, “happiness will break down fences,” including the fences of darkness and concealment that have covered the world. The value of a farbrengen is further emphasized by a parable of the Baal Shem Tov. A king’s son had lost his way in a far away country. He was captured and imprisoned among uncultured men who did not know anything about a nobleman’s behavior. While in prison, the son received a message from his father. The message made him happy. Being in prison there was no way he could express his happiness. His comrades could not understand that he was happy because he had received word from his father, the king. But he wanted to celebrate and he came up with an idea. He set out the “mashke” (liquor) and everybody drank. Everyone but him sang and danced because of the mashke. The king’s son himself also sang and danced, but his happiness was because of the message he received from his father. (In Chabad Chassidus the parable is not quoted. Chabad demands a higher service. Not only should the body not interfere with the service of the soul but it and the physical world should become positive influences.)

The parable reflects the relationship between the G-dly soul and the body and the physical world. The G-dly soul knows that it must “serve G-d with joy, but it know that the body will not appreciate or understand that joy. Therefore, we take out some Mashka (Within the guidelines of the Rebbeim as to the quantities of mashka); it makes the body happy so that it will no longer be an obstacle to the happiness of the G-dly soul.

Sichos in English

Yartzeit of Rebbetzin Chaya Mushka

Shevat 22 ~ January 28-Monday

Rebbetzin Chaya Mushka, the wife of the Rebbe, was born on the 25th of Adar Rishon 5661 (1901) to Rebbetzin Nechama Dina, in the town of Babinovitch, near Lubavitch. Growing up in Lubavitch, in the house of her illustrious father and grandfather, the Frierdiker Rebbe and the Rebbe Rashab, she imbibed in full measure from their greatness.

On the 16th of MarCheshvan 5676 (1915), as the World War battlefront approached their area, the family left Lubavitch for the southern Russian city of Rostov-on-Don. On the second of Nissan 5680 (1920), her grandfather, the Rebbe Rashab, passed away and her father assumed the leadership of Chabad.

In 5684 (1924), she became engaged to the Rebbe, but because of the oppressive conditions that prevailed, the marriage did not take place until five years later, on the fourteenth of Kislev 5689 (1928) in Warsaw, Poland.

When the Frierdiker Rebbe was arrested in 1927, her quick thinking in alerting her Choson, the Rebbe, to the presence of “honored guests” (N.K.V.D. agents) in the Frierdiker Rebbe’s home, proved to be very instrumental in discovering the prison to which her father was taken. She also played a key role in the efforts to have his death sentence removed.

When the Frierdiker Rebbe was exiled to Kostrova, it was his daughter - Rebbetzin Chaya Mushka - he chose to accompany him there.

The wedding of Rebbetzin Chaya Mushka and the Rebbe was an occasion of extraordinary joy for her father. After their wedding the Rebbe chose to live in Berlin, where they were until the winter of 5693 (1933), when the Nazis came into power and they then moved to Paris. In all these wanderings, the Rebbetzin willingly followed the Rebbe, although it involved leaving the holy environment of her parent’s home and city.

Only for some of the Yomim Tovim would they join her parents in Riga, and from the summer of 1933 in Warsaw, and later on in Otvosk.

In Paris, the Rebbe and Rebbetzin lived in a one room apartment, which was not far from the Shuls in which the Rebbe davened. There was only one butcher store in Paris that the Rebbe used, after personally investigating the quality of Hashgocha and Bedika. When the Rebbe found out that the butcher used to kasher the meat in the store, he came to the store together with the Rebbetzin and asked that she be allowed to watch the koshering procedure. Only after the Rebbetzin indicated her satisfaction did the Rebbe become a steady customer at this store.

They stayed in France until 1941, when they were rescued from the Nazis after months of perilous wanderings. The Frierdiker Rebbe made strenuous efforts to get them out of France and bring them to the United States. They arrived in New York on the 28th of Sivan.

For approximately a month, the Rebbe and Rebbetzin lived in 770, in the room that would later become the Rebbe’s Yechidus room. Afterwards they moved to 346 New York Avenue, an apartment building off President Street. In 1958, they moved to 1304 President Street.

On the tenth of Shevat 5710 (1950), the Rebbetzin's father, the Frierdiker Rebbe was Nistalek. At first, the Rebbe was firmly determined not to accept the Nesius. It was the Rebbetzin who prevailed upon him to accept it, pointing out that it was unthinkable to let her father’s accomplishments of Mesiras Nefesh over thirty years deteriorate for lack of continuity.

At the time of the legal proceedings to establish the ownership of the Frierdiker’s Rebbe's Library, when the Rebbetzin’s deposition was sought, the defendant’s attorney asked her: “What is your view - to whom did the books belong, to your father or to

the Chasidim?” To this the Rebbetzin replied, “Not only did the books belong to the Chasidim, but my father belonged to the Chasidim.”

In later years, when the Rebbe frequently came home after a night of Yechidus at 3 or 4 a.m., she was always patiently and uncomplainingly awake, waiting for him. Despite the fact that she was the one who prevailed upon the Rebbe to accept the Nesius and she was the one who sacrificed the most from her personal life for this gift to Klal Yisroel in general and Chassidim in particular, nevertheless, until her last day, she remained determinedly and absolutely in the background, totally shunning any and all publicity.

In her last years, the Rebbetzin suffered considerably in her eyes. Once Rabbi Zalman Gurary asked her, “Jews from all over the world ask the Rebbe for a Brochah. Why do you hold yourself back from asking for one?” Her simple answer was: “It is important for me not to cause him pain.”

Once, on the occasion of her birthday, the Lubavitch Women’s Organization sent her a bouquet of flowers. The women had sent, together with the bouquet, a list of names for whom blessings were requested. The secretary received the bouquet and passed on the letter to the Rebbe, who observed that the letter was addressed to his wife and asked his secretary to give it to her. Taken aback, the secretary explained that it had appended to it a list of names of people requesting Brochos. To this the Rebbe replied: “She can also give blessings.

The Rebbetzin passed away on Wednesday, Parshat Mishpatim, 22nd of Shevat 5748 (1988). She was interred next to her grandmother, Rebbetzin Shterna Sarah, and her mother, Rebbetzin Nechama Dina, and opposite the Ohel.

Adapted from The Rebbetzins by Rabbi Yosef Kolodny and Yimei Chabad

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R. Chananiah Sinai David Halberstam, who was involved in helping out in the Rebbe’s household, told this about the Rebbetzin, at a Farbrengen, on the occasion of her Yartzeit:

“..I was once driving the Rebbetzin someplace; we got stuck in traffic, and I had to take a detour. At a stoplight, we saw a family on the street; the father (as it turned out, a Russian Jew) was yelling at some people taking furniture out of the house.

The Rebbetzin asked me to stop and find out what happened. Evidently, they had been unable to pay their rent for a few months, and now were being evicted. I drove on.

The Rebbetzin said, “My father told me that from everything we see, we must learn something; go back there.”

The Rebbetzin got out of the car and went over

to the family. She found out how much money was involved - apparently, more than eight thousand dollars. She wrote out a check for that amount, and handed it to the landlord. When the landlord received the check he called the bank to verify that the check was good, because he didn’t believe a stranger would give away that amount of money. She then took out all the money in her wallet gave it to the movers, and asked him to please bring the furniture back in. Before the family could say anything, she got into the car and told me to drive away as quickly as possible.

This was a fraction of the acts of kindness the Rebbetzin did, always in a very quiet way.”

“...When the Rebbe would Farbreng on a special occasion, the Rebbetzin would Farbreng with several ladies, who were her regular guests.

On one occasion the Rebbetzin told me that if the ladies came, they should not stay later than 9:30.

When they left, a lady arrived, somebody I didn't know. The Rebbetzin received her warmly and spoke with her for a long time. When they finished, she asked me to give the lady a ride home to Manhattan.

On the way, I asked her what her connection was with the Rebbetzin. And this is the story she told:

"I work in the New York Public Library, and the Rebbetzin used to visit there sometimes. I didn't have any children for close to ten years, and as a Holocaust survivor, I was very upset. I once heard about the Rebbe, and I came to Brooklyn to see him and ask for a Brochah. The Rebbe said he would give me a blessing for children, but only if I accepted upon myself something - anything - in connection with Yiddishkeit. I asked the Rebbe what he would want me to accept, and he said Shabbos candles.

Two years went by and nothing happened.

Once, the Rebbetzin came to the library, and presented her library card, with the name Schneerson on it. I asked if she had any connection with Rabbi Schneerson of Brooklyn, and she said she was his wife. I told her I was upset with

her husband, and told her the whole story about the Brochah, and how I still had no children. She answered, "I also have no children." I started to cry, and say that I'd gone through the Holocaust, and there was no remnant of my family, etc..

The Rebbetzin asked me exactly what the Rebbe told me to do. I said, "To light Shabbos candles." The Rebbetzin then asked, "Nu, and did you light?" "Yes," I said, "I've been lighting for two years." She asked, "when do you light?" "Every Friday night, when my husband gets home from work."

Then the Rebbetzin explained to me, at length, what Shabbos is, and how we have to light Shabbos candles at the right time. A month later I was pregnant.

After I was blessed with a son, I got in touch with the Rebbetzin, so that I could thank her. It was because of her the Brochah worked; if she had not helped me, I would have continued to light incorrectly, at the wrong time.

And we set a time today, that I could come to her at her house.

This Issue Is In Memory Of

<p>יעקב בן ר' משה נפטר כ"ב שבט תשנ"ד ת.נ.צ.ב.ה</p> <p>*</p> <p>מלכה לאה בת ר' אפרים נפטרה כ"ט שבט תשי"ז ת.נ.צ.ב.ה</p> <p>Dedicated by R' Moshe Fishman and family In memory of his parents</p>	<p>שבע בת יצחק אייזיק נפטרה כ"א שבט תשמ"ז ת.נ.צ.ב.ה</p> <p>Dedicated by EZ Roth Plumbing & Heating, Inc.</p> <p>(323) 469-5692 Fax (323) 469-3736 5747 Melrose Ave. LA, CA 90038 Lic. #741375</p>	<p>נחמה בתי בת ר' אברהם יצחק נפטרה ט"ז שבט תשע"א ת.נ.צ.ב.ה</p> <p>Mrs. Basya Bastomsky-Sandlow</p> <p>Dedicated by her Family</p>	<p>מרים בת ר' אלתר מרדכי נפטרה ר"ח שבט תשע"א ת.נ.צ.ב.ה</p> <p>Mrs. Miriam Weiss</p> <p>Dedicated by her Family</p>
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A Promise Is A Promise

Among the guests at the Bar Mitzvah of the son of Dr. R. one stood out. His refined features, glowing expression, and flowing beard marked him as a person of exceptional character. Despite the fact that he was clearly not a Chassid, he listened attentively to every word of the *maamar* recited by the Bar Mitzvah boy. From his excitement, one might have thought him to be a close family member.

This however, was not a relative, but one of the better known teachers in a prominent local Jewish school. So successful was he at instilling a love of Torah study in his pupils that every year the majority of his class preferred to continue studying through the summer rather than go to summer camp. The secret of Rabbi K's success - the source of his ability to kindle such a love of Torah in his pupils was known to only a few.

As befits a *chassidische simcha*, the formal celebration at the R's house was followed by a *farbrengen*. When Rabbi K. joined the group seated around the table - which included several local Shluchim, the R's being loyal members of the Chabad community - someone asked the stranger if he had a personal connection to the Rebbe. Influenced by the warm Chassidische atmosphere, Rabbi K. was soon revealing for the first time the story of a remarkable *yechidus* which had taken place over 30 years earlier, and which obviously had affected him ever since.

"My wife and I married in 5720 (1960), and shortly thereafter I began teaching at a Jewish boys' school in the city of D. I soon became friendly with a local Lubavitcher, with whom I had a chavrusa in Talmud and Tanya. Over time, we developed a deep friendship, but I certainly never expected it to have the long-lasting impact on my life that it was soon to have.

After we had been married for two years, and had not yet been blessed with children, we sought expert medical advice. The first doctor we consulted was quite definite - the situation

was hopeless. We would never have children.

Shaken by this diagnosis, we sought a second opinion. In light of my wife's reaction to the first expert's bluntness, I asked the second to give any negative assessment to me alone. After additional testing, this doctor came to the same conclusion as his colleague. Disregarding my request, he told my wife and I in great detail of the seriousness of the situation, and we returned home quite depressed.

At the outset, I had confided in my Lubavitcher friend, who had of course suggested that I travel to the Rebbe. I had resisted the idea, but now, in light of the doctor's opinions, an appointment for *yechidus* was made, and we set out for Crown Heights.

"When we arrived at 770, we were astonished to learn that our appointment was not until after midnight. When we returned shortly before midnight, it was obvious after a glance at the crowd ahead of us that there was no chance of getting in for several hours. Exhausted from our trip, we thought about simply giving up and returning to our room. Overhearing our discussion, a man intervened. He himself had traveled from Australia just to spend Shabbos in Crown Heights and have *yechidus*. He urged us not to give up the chance for *yechidus*, or we would surely regret it later.

His heartfelt words gave us the patience to wait. At 2:45 in the morning we finally merited to enter the Rebbe's room. We gave the Rebbe a note detailing our situation and asking for his blessing and advice. The Rebbe asked for further details regarding the tests and treatment we had undergone. Finally he instructed us not to undergo any further tests involving serious discomfort; we could, however, continue with the other treatment if we so desired.

Up to this point, despite our exhaustion we were able to concentrate calmly. The Rebbe's next comment, however, took me totally by surprise. In a tone that was part question, part statement, the Rebbe said, before your marriage, you were involved in another *shidduch*. You even gave the woman a gift. Then you called off the *shidduch*. Surprised, I nod-

ded my head in agreement. The Rebbe then asked if I had asked her forgiveness (*mechila*). I replied that I had explained to her why the match would not work out. The Rebbe responded. That is insufficient. You must ask her forgiveness. Then your problem will be solved."

I asked the Rebbe if I should speak with her myself. The Rebbe replied that I should send a representative, who should ask her in front of a third person. How, I continued, will I know that she has truly forgiven me? The Rebbe then replied, "Tell her in my name, through the messenger, that if she forgives you with all her heart, I promise her that she will soon find her own partner and within a short while will marry and have a family".

"I expressed my astonishment at these words; how could the Rebbe promise such a thing? The Rebbe responded that he meant what he said, and that a promise is a promise.

"I immediately set out to do as the Rebbe had instructed. The following Motzei Shabbos, two days after the yechidus, I spoke with the young woman's brother by phone. At first he was reluctant to believe my story, but I eventually persuaded him to speak to his sister. Amazingly, she was spending that Shabbos at his house. Telling me to wait on the line, he promised to act as my representative, with his wife as the third person. A few moments later, he relayed to me her agreement and forgiveness.

"The following morning we returned home. Three weeks later, in the early hours of the morning, I received a phone call notifying me that the young woman was engaged. A month later she was married. Nine months after her engagement was announced, our first child was born."

Rabbi K, continued, "During our 30 minute yechidus, the Rebbe asked me if I told my pupils stories of Tzaddikim. In my weariness I responded quite improperly that such stories were *bitul Torah* (a waste of study time).

"The Rebbe vigorously negated my response, pointing out that the Torah itself contains verses that relate seemingly irrelevant details, and yet these are considered as important as any other verse. The Rebbe added that through such stories I would be able to influence my students even more deeply than through ordinary study, adding vitality and enthusiasm to their learning. The Rebbe then asked that I teach my students the weekly Torah portion, emphasizing the importance of each child being able to relate the Parsha at the Shabbos table."

Rabbi K. concluded: "Over the years, I have tried to be true to the Rebbe's instructions. The Rebbe, for his part, has certainly made good on his blessing for success in my teaching."

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Chassidic Perspectives on Tzaddikim

Selected by Rabbi A. E. Friedman

PURE THOUGHTS

The Rebbe Maharash once said: When one reflects on a saintly Tzaddik who is in the World of Truth, this thought is distilled and purified until it reaches the abstract world of thought and cleaves to the walls of that Tzaddik's heavenly abode. In turn, a radiance from the soul of the Tzaddik illuminates the thinker, and this assists him in both spiritual and material matters. (Hatamim volume 3, p.26)

THE MAKKIF OF A TZADDIK

If a person has had the privilege of seeing a Tzaddik, and particularly if he has had the privilege of speaking with him, this transcendental experience (makkif) has the power to effect salvation for that person and his family. (Igros Kodesh of the Rayatz, vol. 2, p. 1~4)

ABOUT TZADDIKIM

There are two types of Tzaddikim. One type is completely withdrawn from the world. He sees and experiences the world as it is in its root, at the lofty level of Atzilus. Accordingly, he has no attachment to matters of this world.

There is another type of Tzaddik. He does have a relationship with the world, in the sense that he sees all of material creation as G-dliness. When he eats, for example, he experiences only G-dly delight.

The Baal Shem Tov was of the second type. He was not withdrawn from the world. On the contrary - he lived within the world, and here he experienced G-dliness.

According to this, we can easily understand the Baal Shem Tov's statement that he could have soared aloft on a whirlwind at the time of his passing, like Eliyahu the Prophet, but wished instead to fulfill the verse: "you are from the dust, and to the dust you will return." (Bereishis 3:19). (Toras Shalom p. 51)

FROM BELOW TO ABOVE, AND FROM ABOVE TO BELOW

The Rebbe RaShaB said that when the soul of a Tzaddik is clothed in a body, and wishes to do another Jew a favor, he begins from below to above, from the body to the level of nefesh; subsequently, to the level of *ruach*, *neshamah*, *chaya*, and finally *yechida*. (These are the five levels of soul, from lowest to highest).

By contrast, when the soul of a Tzaddik above (in the World of Truth) wishes to do a favor for another Jew, he begins from above - from the level of *yechida*, subsequently to *chaya*, and only then to the *neshama*, *ruach* and *nefesh*. The effect of this is to cause the affected soul to burst into tears. (Sefer Hashichos 5696 p. 557)

PURE VISION

Once some Chalav akum - milk acquired without Jewish supervision, which the Shulchari Aruch forbids us to drink was placed by mistake in front of the Rabbi (Reb Nochum of Chernobyl). He did not even see the milk!

Later on, he explained the words of the Mishnah (Avodah Zara 2:6), which defines chalav akum as "milk milked by a non-Jew, when a Jew does not oversee it," as follows: "Milk milked by a non-Jew is not seen by a Jew" (or, "is overlooked by a Jew.") (Ma'amarim 5666, p.557)

A SIMPLE EXPLANATION

The Rebbe RaShaB had a chassid who was a great philanthropist, but a very unlearned person. Once, this chassid asked the Rebbe RaShaB: What is a Tzaddik, and please don't answer me in terms of the world of Atzilus. Give me a simple explanation."

The Rebbe smiled and said: "A Tzaddik is one who, during regular weekday davening, experiences a greater arousal to repentance than you do during Ne'ilah of Yom Kippur!" (Related by Chassidim)

Shevat 5779 Calendar

Rosh Chodesh Shevat
Shevat 1/January 7/ Monday

Bo

Shevat 6/January 12

Light Candles Friday January 11 **4:45**

Shabbos Ends: **5:48**

Last Time To Read Shema: **9:30**

It is customary for all men to get an Aliya today since Yud Shevat is this week

Yud Shevat

Shevat 10/January 16/ Wed

Beshalach

Shabbos Shira

Shevat 13/January 19

Light Candles Friday January 18: **4:51**

Shabbos Ends: **5:54**

Last Time To Read Shema: **9:30**

Tu B'Shevat - New Year for Trees

Shevat 15/January 21/Monday

No Tachnun

Yisro - Aseres Hadibros

Shevat 20/January 26

Light Candles Friday January 25: **4:58**

Shabbos Ends: **6:01**

Last Time To Read Shema: **9:29**

Chof Beis Shevat

Yartzeit of

Rebbetzin Chaya Mushka

Shevat 22/ January 28/Monday

Mishpatim

Shabbos Mevarchim Adar I

Shevat 27/February 2

Light Candles Friday February 1: **5:05**

Tehillim: **8:15**

Shachris: **10:00**

Shabbos Ends: **6:08**

Last Time To Read Shema: **9:26**

Molad of Adar I

February 4/ Monday

11:57 (15 *chalakim*) PM

Shevat 30

Rosh Chodesh Adar I/Day 1

February 5/Tuesday

Rosh Chodesh Adar I

Day 2/February 6/Wed

Terumah

Adar 4/February 9

Light Candles Friday February 8: **5:12**

Shabbos Ends: **6:15**

Last Time To Read Shema: **9:25**

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Directives of the Rebbe for Shevat - המעשה הוא העיקר

Yud Shevat: Make 3 Farbrengens for Yud Shevat:

1. Yud Shevat 2. The Shabbos following Yud Shevat (Shabbos Shira) 3. Motzei Shabbos Shira (Telegrams of the Rebbe, Shevat 10 5748-5752)

See page 1 & 5 for a complete list of customs.

Shabbos Shira: See Special Days, page 2-3.

Tu B'Shevat: Eat many fruits, especially those special to Eretz Yisroel (Sheva Minim).

This custom should be emphasized to the children.

Make a Farbrengen on Tu B'Shevat.

Shabbos Parshas Yisro: Children should

be in Shul to hear the Aseres HaDibros.

Chof Beis Shevat: *V'Hachei Yiten El Leibo*-Through learning from her conduct, and living in her spirit.

Give Tzedakah in the amount of 470, this is the numerical value of the Rebbitzin's name.

name.