

SPECIAL DAYS IN KISLEV

Volume 33, Issue 9

CONGREGATION LEVI YITZCHOK CHABAD OF HANCOCK PARK

Chabad Chodesh Kislev 5783

Shnas Hakhel

Kislev 1/November 25/ Friday
Rosh Chodesh Kislev

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

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

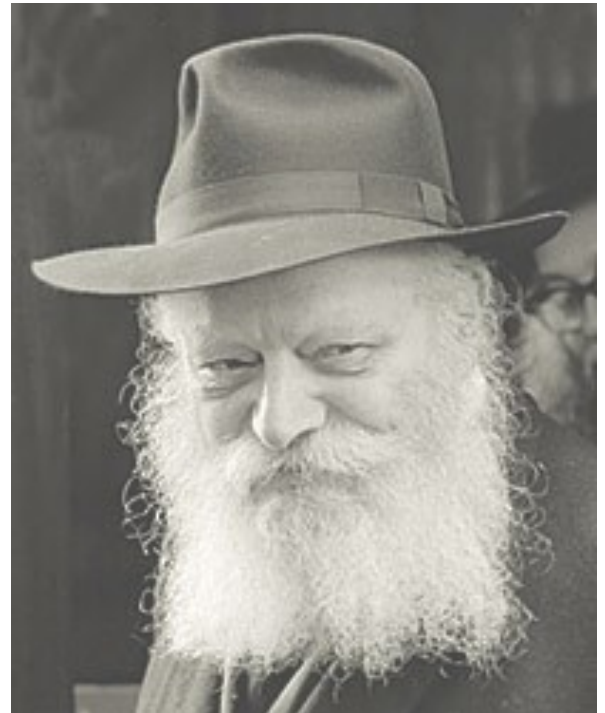
Yartzeit of **R. Sholom Shachne**, founder of the first Yeshiva in Poland, 5319 [1558].

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 Mittlerer Rebbe. When his son, **R. Michoel 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 Hisslahavus, 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 26/Shabbos**

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

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

Kislev 3/November 27/Sunday

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

Kislev 4/November 28/Monday

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 29/Tuesday

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

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

Kislev 6/November 30/Wednesday

Tena'im between the **Rebbe** and the **Rebbetzin Chayah Mushka**, in Riga, Latvia, 5689 [1929].

Kislev 7/December 1/Thursday

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 Ta'anis) **death of Herod**, [4 BCE], proclaimed a holiday. (Megilas Ta'anis 9)

Kislev 9/December 3/Shabbos

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 Kadi-sha. 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/December 4/Sunday

The **Mitteler 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. (However, 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.

Kislev 12/December 6/Tuesday

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

Kislev 13/December 7/Wednesday

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

Kislev 14/December 8/Thursday

Birthday **Reuvein son of Ya’akov Avinu**, 2194, and Yartzeit 2319.

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

Kislev 15/December 9/Friday

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 **Rebbetzin Rivkah**, daughter of **R. Aharon of Karlin**, and had two daughters.

Kislev 18/December 12/Monday

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

Yartzeit of **R. Boruch of Mezhbyz**, grandson of the **Ba'al Shem Tov**, author of Botzina DiNehora, 5572 [1811].

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

The Frierdiker Rebbe was named after R. Yosef Yitzchak of Ovrutch, his grandfather. The Rebbe told the following story:

Reb Yosef Yitzchok's father-in-law, R. Ya'akov 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. Ya'akov Yisroel sent a messenger to get his son-in-law, he was told that 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. (Farbrengen 19 Kislev, 5719)

Completion of annual cycle of Tanya.

Kislev 19/December 13/Tuesday

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 **Rebbetzin 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/December 14/Wednesday

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)

During the Ma'ariv Amidah, Tuesday Night, we start to ask for rain in the Brocha of “**Mevarech Hashanim**.”

Kislev 24/December 18/Sunday

**Tonight we light the first Chanukah Light
Happy Chanukah!**

Mishkan completed by Moshe Rabbeinu (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. Ya'akov 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 S'dei 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 “S'dei 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 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 20/Tuesday

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 Reb-

be 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 Mittlerer Rebbe—Dov Ber. *Y'mei Chabad*

Kislev 27/December 21/Wednesday

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)

30 Kislev/December 24/Shabbos

Rosh Chodesh Teves Day 1

Teves 1/December 25/Sunday

Rosh Chodesh Teves Day 2

Teves 2/December 26/Monday

Zos Chanukah/Final Day of Chanukah

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ROSH CHODESH KISLEV - A DAY OF THANKSGIVING

By Rabbi Shimon Raichik OB" M

Rosh Chodesh Kislev marks the day when the Rebbe left 770 and went home for the first time after his heart attack. Since then, Rosh Chodesh Kislev has been set aside as a day of giving thanks to HaShem for the Rebbe's recovery and a time for farbrengens and gatherings to strengthen Torah.

At that time I was a bochur in 770, and so I was present during those exciting but scary weeks. I shall retell the events surrounding the Rebbe's heart attack and recovery to the best of my knowledge and memory. Some of the information was gleaned from various diaries, from accounts in Iton Kfar Chabad, and from what people said at the time. Certain incidents which happened before the Rebbe's heart attack and which seemed interesting and unusual then, have taken on special meaning in retrospect.

On Chai Elul of that year (5737/1977) the Rebbe spoke emphatically about the anniversary of Yeshivas Tomchei Temimim Lubavitch.

At the end of the farbrengen, the Rebbe changed the words of Tzomo Lecho Nafshi from Uzcho uchvodcho, "Your strength and Your glory," to Nafshi uchvodi, "my soul and my honor." The first time this was heard distinctly. The second time the Rebbe swallowed the words, as if he did not want anyone to hear.

At the farbrengen of Erev Rosh Hashanah the Rebbe requested that the people sing many of the nigunim of Tishrei, and he spoke about the Tzedakah fund known as Keren Hashonoh, which the Rebbe usually spoke about on Simchas Torah.

At the farbrengen of 13 Tishrei, the Rebbe discussed a letter of the Previous Rebbe about simcha, which had been published before Sukkos of 5689/1939. In the letter the Rebbe Rayatz made a heartfelt request that the days of Sukkos be used for simcha, by celebrating Simchas Beis Hasho'eva and the Yomim Tovim of Shemini Atzeres and Simchas Torah. The Rebbe emphasized that when we fulfill the request in the letter, we connect ourselves to the person who wrote the letter. The Rebbe then requested not only that individuals should be b'simcha, but more and more people should be brought into the simcha of Sukkos by making farbrengens. The work of the Rebbe Rayatz was not measured, but was beyond limitations -- beginning from the time of his arrest and liberation [and continuing until now and beyond]. Even though his physical health was limited as supported by his doctors' diagnosis in 1932, never-the-less he persevered 18 years in this world in his service to HaShem, bringing other Yidden and K'lal Yisroel close to HaShem, adding and continuing to add....

The Rebbe went on to say that the Gemara says that Ya'akov is alive: Just as his children are alive, he is alive. From this we understand that, because the letter was published for all to read, surely everyone will fulfill everything written in it. Through simcha, everything will be nullified, including the precautions from the doctors not to exert oneself and get tired. Just the opposite will be the case, adding more and more light and going from strength to strength, until we are able to conquer the world, until "the world will become filled with the knowledge of HaShem like water covers the ocean."

At that time, people wondered what the Rebbe's intention was, in bringing the story of the Rebbe Rayatz and what the doctors had said. No one imagined what would happen.

Every tefillah that Sukkos, the Rebbe gestured with his hands to encourage everyone to be b'simcha, something which the Rebbe usually only did during the tefillos of Shemini Atzeres and Simchas Torah. Shabbos Chol Hamo'ed Sukkos the Rebbe motioned with his hands during "Ana, Ana Avda" when the Torah was taken out at Minchah; an action he usually reserved for Simchas Torah by day. On Hoshana Rabba the Rebbe gave out lekach as usual. There was a very large crowd, and the Rebbe, who had not eaten all day, was only able to go home for a short time. The Rebbetzin requested from the secretariat that they keep an eye on the Rebbe. The Rebbe told Rabbi Leibel Groner that he had something to say at the fifth Hakafah.

The first Hakafah the Rebbe danced with RaShaG (Rabbi Shmaryahu Gurary, the Rebbe's brother-in-law). The second hakafah was very, very lebedik. The third was very short and the clapping of the hands was quiet and short. The Rebbe sat down. While before he had been pale, the Rebbe's face was now completely white. Someone brought water, and Rabbi Binyomin Klein begged the Rebbe to drink it, but the Rebbe would not, as it was before Kiddush and outside the Sukkah. Someone said that the Rebbe needed air. At that point most of the crowd left 770.

The remaining Hakafos were completed quickly. At the seventh one the Rebbe turned to the olam [congregants] and, finding that most of them had gone, looked surprised. The Rebbe again danced with RaShaG who made it very short. The Rebbe smiled at him, surprised why he had done so. The Rebbe went back to his place for Davening, finishing Aleinu. The Rebbe turned to the olam and said "Gut Yom Tov,"

waving with his hands. He then walked upstairs to his room and shut the door. Later someone ran to call the Rebbetzin who was at their home, and she quickly came to 770.

The Rebbe walked into the Sukkah to make Kiddush and wash. He said nothing was wrong; he had just been on his feet all day without eating and was tired. He insisted on making Kiddush on wine and barely touched the kezayis of meat that was brought. At the advice of Dr. Avrohom Seligson, he was given foods with a lot of sugar, to counter a possible low blood sugar condition, and the color in his face came back. Meanwhile a bed had been brought into the Rebbe's room. Leaving the Sukkah, the Rebbe motioned to the olam with his hands that they should be b'simcha and that they should carry on. Then he went back to his room. Rabbi J. J. Hecht went out to the olam to say that the Rebbe was feeling better and was asking them to go home and make Kiddush.

Meanwhile doctors began congregating in 770. The physicians who examined the Rebbe concluded that the Rebbe may have suffered a heart attack. They strongly recommended that he be treated in a hospital. The Rebbe, however, did not want to be taken to the hospital. All night they tried to persuade the Rebbe to go to the hospital, but the Rebbe continued to refuse. The Rebbe said that as he had not eaten, he was feeling tired. He would rest through the night, he said, and in the morning would daven Shachris at 10 o'clock. Later that night the Rebbe revealed, that in the days before, he had been having pain in his heart and would massage his chest to relieve it.

The doctors were upset that the Rebbe did not heed their advice. One of them said that if the Rebbe were his father, he would put him on his back and carry him to the hospital. They would not take

responsibility for treating him in 770. The Rebbetzin said that the Rebbe's wishes should be honored, and most of them left. Drs. Bob Richter and Levi Lehv began to set up a clinic in the Rebbe's room, bringing in machines from different hospitals.

There had also been a discussion among the Rabbonim. Rabbi Dovid Chanzin from Eretz Yisroel finally paskened that the Rebbe also knew the Halacha and knew what was best for himself and everyone else. If this was the way he wanted it, then it must be so.

Around four or five in the morning the Rebbe had a second, more serious heart attack. A group of Chassidim began the long walk to the Ohel to pray for the Rebbe's health. Rabbi Yehuda Krinsky called the young heart specialist, Dr. Ira Weiss of Chicago, waking him up. Dr. Weiss said that his colleague and friend, Dr. Leo Teischholtz, should be called and asked to come right away. At 7 a.m. Dr. Teischholtz came. At noon Dr. Weiss arrived with a police escort from the airport. When he entered the Rebbe's room, he started to cry. "Treat me like a patient," the Rebbe advised him. After examining the Rebbe, Dr. Weiss agreed that the Rebbe shouldn't have to go to the hospital. The olam was somewhat relieved.

On the morning of Shemini Atzeres there was a minyan for Reading of the Torah in the small room next to the Rebbe's, and the Rebbe sat up in bed for his Aliyah.

Rabbi Aaron Kazarnofsky, who had yahrtzeit on Simchas Torah and who every year went to the Rebbe for mashke for the yahrtzeit, gave the Rebbe a brocha with tears in his eyes. The Rebbe replied that surely Rabbi Kazarnofsky wanted the Rebbe to be healthy, and this was not the way to go about it: one must be b'simcha. Sometime during the day the Rebbe told Rabbi Groner to remind the Chassidim that tonight they must go to shuls as usual, to bring simcha to Yid-

den.

Rabbi Groner later went out with Rabbi Kazarnofsky and they stood outside on a bench and repeated these words. Everything must be with simcha. Everyone must go to shuls to be mesamayach Yidden. At many places people were shocked that the Chabadniks came to them, instead of staying in 770 to daven and say Tehillim.

The Rebbe also said that downstairs there should be a farbrengen before Hakafof and that the pesukim of Ata Hareisa should be sold as usual and everyone should be b'simcha. Davka simcha!

It is said that one of the doctors asked if the noise bothered the Rebbe; the Rebbe answered that it was music to the ears. Most of the doctors went downstairs for Hakafof. The Rebbe constantly asked what was going on downstairs, in the shul. A minyan went into the Rebbe's room for Hakafof and the Rebbe held a small Sefer Torah. The day of Simchas Torah the Rebbe had his Aliyah.

Dr. Weiss came down frequently to give reports. He said that the Rebbe was progressing very nicely. This strengthened everyone. At one point the doctors had told the Rebbe that there was a 75 percent chance of a recurrence and asked the Rebbe if he understood what they were saying. The Rebbe, said yes, he understood; there was a 25 percent chance of complete recovery!

The next day, Simchas Torah, everyone washed for the farbrengen. Rabbi Groner came down later that night to where the Chassidim were farbrenging and brought them wine from the Rebbe's bentching. He said in the name of the Rebbe: There is sometimes an absence where there is nothing there, and there is sometimes a vacuum that will draw even more. Only when there is a vacuum can you draw blood. This vac-

uum will bring about even more strength. [The Rebbe's temporary absence would bring out even more strength from the Rebbe.] Rabbi Groner said he had an announcement from the Rebbe but he was only to make it after bentching.

The announcement was that the Rebbe would say a few words from his room. The olam was astonished and happy. Then the Rebbe said a Sichah and a ma'amar. The Rebbe then turned to thank his doctors for not cutting him off; he had told them he would speak for only five minutes but it was actually twenty-five. Everyone who heard the Rebbe will never forget how weak he sounded.

For the next several months the Rebbe spoke regularly every Motzei Shabbos Kodesh from his room. After Purim, the Rebbe would farbreng downstairs on Motzei Shabbos. He continued to do so for a year and a half. It was easier for the Rebbe to speak on Motzei Shabbos than on Shabbos because then he could use a microphone.

The Rebbe at that time demanded from the Yidden in Eretz Yisroel to settle the entire West Bank--Yehuda and Shomron. It could be done very easily, said the Rebbe, and the greater the number of settlements, the greater the security for Eretz Yisroel.

The Rebbe requested that the mail should be brought in to him regularly. People were waiting for his advice and he could not withhold it from them. As the Rebbe did not go to the Ohel for six weeks or more, his answers were phrased then "Azkir be'ais ratzon"--I will mention it at an auspicious time. People should not hesitate to write, urged the Rebbe, especially about such important things as health and shidduchim.

The Rebbe suspected that the secretariat, in their desire to lessen the Rebbe's workload, were not

showing him all the mail. The Rebbe said that when the Frieddiker Rebbe was ill, the secretariat also wanted to hold back the letters -- and the Rebbe Rayatz responded by saying that his life was to help others: Why should they take from him his source of life? Why should he not be able to help others? Helping people gives him chayus. Like the Previous Rebbe before him, the Rebbe's purpose in life was to help others.

Desirous of seeing the guests who had come for Tishrei, the Rebbe sat by the door of his room after Simchas Torah and after Shabbos Bereishis. In place of Yechidus they filed past the Rebbe and put notes on the table in front of him. In front of the Rebbe there was a pile of dollars, and each person took a dollar. The Rebbe did not want to disappoint the guests, and besides he wanted to see them, too.

In the middle of Cheshvan, Dr. Weiss had to go back to Chicago. Dr. Larry Resnick took over the care of the Rebbe, though Dr. Weiss would fly in from Chicago from time to time to check up on the Rebbe's progress.

One night when it was very late I noticed someone coming out of 770 accompanied by the doctors. I found out that it was Dr. Bernard Lown of Boston, the top heart specialist in America who had taught Drs. Weiss and Teishholtz. He was on his way back from Russia and stopped in New York to examine the Rebbe. He felt that more precautions should be taken.

When the Rebbe was well enough, he came to the upstairs Shul for the reading of the Torah. Not everyone was allowed in. Monday and Thursday the 770 bachurim held a lottery to choose who would be present. Meanwhile people were constantly going to the Ohel to daven for the Rebbe's recovery.

On the 28th of Marcheshvan, the Rebbe left 770 for the first time and walked over to the library, where

the books of the Previous Rebbe had just arrived from Warsaw and he spent two hours going through the seforim. Eastern Parkway was full of people standing on benches and rooftops to see the Rebbe.

The greatest simcha came on Rosh Chodesh Kislev, however. At 7:35 that Thursday night, the bochorim found out that the Rebbe was going home. The streets were full of Chassidim dancing and singing as the Rebbe got into the car, driven by Rabbi Krinsky. A few minutes after the Rebbe left 770, the Rebbetzin also left. On the way, she privately expressed her appreciation of how strong the Chassidim's attachment was to the Rebbe.

It is hard to describe that night. From all over, people came to celebrate in 770 and all around the world.

On Friday, the Rebbe came back for Shabbos and stayed over Shabbos in 770. He came out to the small Bais Medrash for Kriyas HaTorah and Musaf. Downstairs Chassidim farbrenged the whole Shabbos long. This was arranged by Reb Yisroel Duchman, OBM, who worked to make it happen all Friday with a few others.

On Yud-Tes Kislev the Rebbe held his first farbrengen downstairs since the heart attack. Many people said Shehechyanu. The bochorim had been working hard and cleaning for a few days to make the shul Yomtov'dik. The farbrengen was short and ended with dollars for the "Tankisten," the people who manned the Mitzvah "tanks" or campers.

That night a large crowd gathered in Chovevei Torah and farbrenged all night long, in honor of the Rebbe's first farbrengen since the heart attack.

That Chanukah, the Rebbe gave dollars as Chanukah gelt. After Minchah on the fifth night of Chanukah, the

Rebbe began to give out Chanukah gelt. Lines of people piled up by the double doors. The doctors were shaking their heads, concerned that it was too much for the Rebbe, but the Rebbe ignored their misgivings. The Rebbe gave the secretariat Chanukah gelt and told them to go upstairs and take care of what they had to.

"Zos Chanukah", the last day of Chanukah, at 3:00 in the afternoon, I got a phone call to be in 770. Something was going to happen.

When I got there the Rebbe was speaking, "making up" for the farbrengen we hadn't had on Simchas Torah. Everyone washed. At the end of the farbrengen the Rebbe gave out Kos Shel Bracha which he wanted everyone to go by and take. All this was very unusual as in those years the Rebbe never farbrenged on Zos Chanukah, and certainly never washed and gave out Kos Shel Brochah.

Later I found out exactly what had happened. The Rebbe had called in Rabbi J.J. Hecht, A"H, earlier that day. He was going to farbreng after Minchah, something he never did on Zos Chanukah in those years, and he needed a "ba'al sod," someone who could keep a secret.

The Rebbe explained that concerning secrets there are three kinds of people: Someone who cannot keep a secret, someone you can see is hiding something, and someone in whom you cannot detect that they are hiding anything. The Rebbe explained that everyone in the secretariat was busy and that Rabbi Hecht should prepare challahs and mashke. Rabbi Hecht asked if he could tell his brother and the Rebbe said all right. When he asked if he could tell his son in Morristown, the Rebbe said it would be like telling the whole world.

It is said that when Rabbi Hecht brought the chal-

lahs into the secretaries' room, they were quite annoyed, not suspecting what they were for. They asked him, "What are we, a storage place?"

Later, a record of the Rebbe's conversation, based on what Rabbi Hecht had told his son, became public. The Rebbe was insistent on knowing how much everything would cost, challahs and mashkeh. Rabbi Hecht told him the mashkeh didn't cost anything. The Rebbe was insistent on paying until Rabbi Hecht made it perfectly clear that he had a balabos in his shul who provided liquor for a whole year, and that's why it wouldn't cost anything.

A few more notes of what occurred in the next two years on the subject of the Rebbe's recovery.

On the following Rosh Hashana, in the middle of giving out Kos Shel Brochoh to a long line of people, the doctors stopped the line, fearful that it was too much of a strain on the Rebbe. Promised the Rebbe, "If anyone jumps over the barrier I will give them double the amount." Someone jumped the barrier and the Rebbe gave him double. Once again the doctors made a big fuss and stopped the line. This time the Rebbe said, "If anyone jumps over the barrier I will give them triple the amount." But this time no one did because the doctors did not let.

That year the Rebbe changed how he took pidyonos and gave out lekach. The Rebbe took pidyonos three, four days before Rosh Hashana instead of taking them all on Erev Rosh Hashana as he did every year before. (From then on that became the way it was done.) Instead of giving out lekach only on Erev Yom Kippur and on Hoshana Raba, the Rebbe began giving it out three or four days before, thus spreading it out and avoiding having to do it all on one day. On Erev Yom Kippur and Hoshana Raba the Rebbe only gave out lekach to newly arrived guests.

Two years later, at Kos Shel Brochoh h on Shabbos Shuvah of the year 5741/1980, which fell out the day after Rosh Hashana (as it did this year), not everyone lined up. The Rebbe spoke out sharply at the time about the people who didn't come for Kos Shel Brochoh h because they didn't want to be "matri'ach" [bother] the Rebbe, and he called such people "fools of fools." The Rebbe noticed, too, that people were holding others back from coming for lekach and he spoke out vehemently against that, too. In retrospect we realize it gave the Rebbe pleasure to bentsh his Chassidim. His life was to give, and here the Chassidim were denying him his greatest pleasure and purpose in life. The Rebbe was always moser nefesh for his Chassidim and extended himself to the utmost for them.

TES KISLEV AND YUD KISLEV

Farbrengen and Learning is a Pidyon for the Mittlerer Rebbe

(See special Days - page 2 - Kislev 9 and 10/December 3 and 4)

In a letter, my saintly father-in-law, the Frierdiker Rebbe, explains the importance of observing the Yartzeit of a Tzadik with learning and Farbrengens. He tells of the Yartzeit of the Mittlerer Rebbe on Tes Kislev when the Rebbe RaShaB said a Ma'amar and then said that the learning and Farbrenging 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 Mittlerer 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 Farbrengen, 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 Mittlerer Rebbe. Among the nigunim attributed to the Mittlerer Rebbe is the nigun, "Nye Zhuritz Chloptzi." The Rebbe RaShaB explained the song: that for the Mittlerer 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 that 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 Farbrengen in connection with the Yartzeit, and a Nigun attributed to the Mittlerer Rebbe's Chasidim was sung, and everyone accepted upon himself to learn something from the Mittlerer 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)

When they were going to arrest Mittlerer Rebbe, there was a Dr. Habenthal, who was very close with the Governor of Vitebsk. The professor told the governor that they can't make a sudden arrest and separation of the Rebbe from his Chassidim, because the arrest itself won't harm him, but the fact that he won't be able to say words of Chassidus will be a danger to his health. Dr. Habenthal convinced the Government that they should give the Rebbe permission to say Chassidus.

Dr. Habenthal said about the Mittlerer Rebbe that it is imperative to his health to be allowed to say Chassidus, as much as it is beneficial for a person to eat and drink.

Dr. Habenthal was once in Lubavitch as a guest of the local squire. He passed the place where the Mittlerer Rebbe was saying Chassidus and saw hundreds of people standing without moving. He asked his host, "What is happening here?" The squire said it was the Rebbe saying Torah. It made a deep impression on Dr. Habenthal who later became close to the Rebbe.

Therefore, the Mittlerer Rebbe's imprisonment was relatively light: Twice weekly, fifty chasidim were permitted to visit the Rebbe and hear Chassidus.

The Rebbe was respected in government circles. When he travelled in 5574 (1813), an order was sent that in every city through which he passed, he was to be welcomed, and his party given fresh horses, because of the help the Rebbeim gave the Russian Army during Napoleon's advance.

Liozna and Liadi were destroyed in the "scorched earth" policy against Napoleon.

When the Alter Rebbe passed away the Mittlerer Rebbe was in Kremenchug. A large delegation of chassidim requested that he move to White Russia. The Rebbe's family was destitute at the time – they left everything they owned in Liadi when they fled. The Rebbe agreed.

Everywhere he went, chassidim helped him. He received a few thousand rubles. On Elul 18, 5574 Lubavitch became the home of Chabad.

The Mittlerer Rebbe was determined to divide the funds he received among poor families. He wrote to

R' Pinchas Reitzes of Shklov, asking that he and his brother-in-law, R' Zalman Reitzes, and R' Shlomo Freides head a committee to divide the funds.

After many years R' Pinchas died childless in Lubavitch, and his nephew inherited all his possessions. He found the Rebbe's letter among his uncle's papers and decided to use it to extort money from the Rebbe. If money would not be forthcoming, he would report the Rebbe to the authorities.

The Rebbe answered that he wouldn't give him a penny, and he could do as he wished.

The nephew and a partner planned to denounce the Rebbe to the government. They doctored the letter to read instead of "three thousand rubles," ONE HUNDRED and three thousand rubles. (The original was in Hebrew, the forgery involved simply adding the letter Kuf). They said the funds would be used to overthrow the government.

They 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.

The Rebbe was arrested, with many great chassidim (who were freed after him).

R' Shiya Meckler of Vitebsk told the following: (His father was a Chasid of the Mittlerer Rebbe and was an eye witness to the Rebbe's arrest and imprisonment in Vitebsk.)

... During Chol HaMoed Sukkos of 5587 (1826) in Vitebsk, we were farbrenging in the Sukkah for Simchas Beis Hasho'evah. R' Simchah Zelig came in, saying he heard that the Rebbe had been denounced to the government and accused of crimes.

On Shemini Atzeres, a Monday, we met with the Secretary of the General Government of Vitebsk. He said

that by Thursday all documents would be in the Governor-General's hands for his inspection and official seal.

On Thursday the Governor-General decided to bring the Rebbe to Vitebsk. Five prominent chassidim formed a committee of Jews and non-Jews to approach him. They were successful in gaining assurance that the Rebbe would not be taken as a prisoner to Vitebsk. Instead, high ranking officers would notify the Rebbe that his presence was requested.

The news spread rapidly among everyone, Jews and non-Jews: the Rebbe was respected by all. We heard that on Shabbos officers left to Lubavitch. We decided to go greet the Rebbe. Word came from Lubavitch that on Shabbos the order of Chassidus was the same as every Shabbos. Hundreds of guests came from surrounding towns.

On Motzei Shabbos the officers arrived in Lubavitch. They spoke through a translator to the Rebbe, and with great respect. They said he could travel at his own pace so that his delicate health would not be affected.

The news revived our spirits. Our request that the Mittlerer Rebbe be treated with respect was successful; this gave us hope. We felt we could prove the Rebbe's innocence.

We heard that many people asked the officers to be allowed to travel with the Rebbe. They said they were pleased to see that the Jews honored their rabbi, as the government also honored him. Anyone could travel with the Rebbe.

They searched the Rebbe's house for documents, and found only the Rebbe's record of funds, written in his own hand. They took this to Vitebsk.

(They measured the Rebbe's Shul to compare it with the measurements of the Beis Hamikdash – and found that they were quite different).

What happened Motzei Shabbos in the Rebbe's house, cannot be described. Only the Rebbe was calm. He accepted people for Yechidus and wrote Chassidus; early Sunday morning he called his son-in-law, the Tzemach Tzedek, and they talked privately for two hours.

At 11:00 Sunday morning the Rebbe left Lubavitch. Sitting in the wagon, he smiled slightly. Many wagons and hundreds of people on foot accompanied him. When we passed the first village after Lubavitch, everybody came out and the non-Jewish elders brought bread and salt. This happened in the second and third village, as well as in Dobromysl.

The Rebbe arrived in Dobromysl at 3:00 pm. He said a Ma'amar (Mayim Rabim). He said another Ma'amar in Liozna, "Rishafeha Rishfei Eish."

We wanted permission for the Rebbe to remain in a private home, to receive visitors and to be able to say Chassidus publicly.

Word came from Vitebsk that there was a decree for the Rebbe and his son to continue directly with no more than three people.

This was due to a new libel, accusing the officers in Lubavitch of accepting bribes. Supposedly, the bribes were to permit the crowds to accompany the Rebbe, and for the Rebbe to be permitted to have Yechidus and say Chassidus.

The Rebbe was to be taken to Vitebsk to a cell with hardened criminals. We hoped Dr. Habenthanl's influence could ensure better quarters in a government building under guard.

Hundreds of people awaited the Rebbe. At 9:00 we heard from Dr. Habenthanl that he was in Vitebsk, in a courthouse under guard. He gave the Rebbe medicine for the fever he caught while travelling.

Two weeks passed. Twice daily they brought the Rebbe food. One of the three Chassidim with him received the new meal under guard without a word. The Chassidim begged Dr. Habenthal to influence the government to permit the Rebbe a minyan and to say Chassidus.

On Cheshvan 16, Dr. Habenthal said that on the previous Tuesday the Governor-General hosted a party for many important ministers. Through the young squire Lubomirsky it was possible to speak to the Governor-General. The Governor-General learned from the ministers how the Rebbe was beloved by all. On Wednesday he gave permission for a minyan of not more than twenty; the Rebbe could say Chassidus twice a week before no more than fifty people. Dr. Habenthal said that the Governor-General met with Lubomirsky and Tsekret who testified to the Rebbe's honesty. He told his secretary to make some leniency in the imprisonment.

Chassidim drew lots to attend the minyan. The Rebbe said Chassidus on Shabbos at Mincha for three weeks, Parshiyos Chayei Soroh, Toldos and Vayeitzei.

All of the Rebbe's accounts were to be translated. 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 the 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 Minchah, while the Rebbe said the Ma'amar, "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.

The verdict wasn't complete. It was sent to the Senate in Petersburg for review. The Rebbe didn't want to go to the capital.

In the summer of 5587 (1827) came word that he would probably be called to Petersburg. The Rebbe went to Haditch, the Alter Rebbe's burial place. During the entire trip he didn't say Chassidus, nor did he want Chassidim to come greet him. Many times when he wanted to write Chassidus the pen would fall from his hand. He always said that he was fearful of the year 5588 – it would have many negative decrees. At this time the Tsar's decree of conscription of young children became known.

The Rebbe began hinting about his passing. He said, "My father was fifty-four when taken a second time to Petersberg. He was given the choice of either Yisurim (pain) or Histalkus (passing away), he chose Yisurim and for me was left Histalkus." (And so it was – the Mitteler Rebbe passed away at fifty four.)

In Tishrei 5588 (1727) the Rebbe was in Haditch and visited the Alter Rebbe's Ohel many times. He said he was successful with the Alter Rebbe – he'd permitted him to leave the Rabbanus.

The Chassidim thought he meant moving to Eretz Yisroel. They said, "How can you leave us like sheep without a shepherd." He answered, "My son-in-law (the Tzemach Tzedek) is with you; he will be your faithful shepherd." The Chassidim wouldn't accept the idea of him moving...

The Rebbe, while returning to Lubavitch was in Niezhin when he became ill. The doctors gave him medications and forbade him to say Chassidus. A week before he passed away, the doctors couldn't understand how he had the strength to live.

One said, "Watch what happens if he's permitted to say Chassidus."

The Rebbe sat up and requested a proper place from which to speak; Chassidim gathered in his house. He said, "Now I will reveal to you things I never revealed in my life." Who knows what he would have revealed, but, next to him, standing on a bench someone bent to hear and his hat fell off onto the Rebbe – who was distracted. "Hashem doesn't want these things revealed," he said.

Instead, he spoke about the drafting of Jewish children (the cantonists) and said a Ma'amar explaining the decree (printed in Migdal Oz, p. 399). He said, "I was at the Alter Rebbe's Ohel. I saw there'd be a terrible decree on Jewish youth. I was very broken. Afterwards, at my daughter's wedding, many Chassidim came, young and old. There was simchah throughout the night until morning; I thought that the decree was annulled. But when I fell asleep, my father came to me and said, "Why are you so happy with the young people who came to you? Don't you know of the decree which is becoming stronger and stronger?" I felt my good spirits break within me.

On the 8th of Kislev, the Rebbe wanted to write Chassidus about Chanukah. After a time, he said, "The whole world is in pain and I am having pleasure (to write Chassidus)?" Instead, he told the Chassidim to go home and say L'Chaim, and be happy. They said, "Soon it will be Yud Kislev, the first anniversary of the Rebbe's redemption, and we will all be happy. But what is this simchah for?" The Rebbe nevertheless said to say L'Chaim and be happy and said, "I will

learn Mishnayos Tohoros and I will have some pleasure."

On the night of the 9th of Kislev, the 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 neshama 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: Simchah sweetens judgment. He began to say Chassidus. 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 were 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.

The Tzemach Tzedek said that there wasn't such a passing since R' Shimon bar Yochai. The Zohar says that he was saying Torah when he 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.

Sefer HaToldos

YUD TES KISLEV - THE ROSH HASHANAH OF CHASSIDUS

Monday Night - Tuesday / December 12-13

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's *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 afternoon Tuesday of Parshas Vayeishev, 5559 (1798).

The Alter Rebbe writes in a letter: "...This indeed must be made known, that on the day which Ha-Shem 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 Yartzeit of our holy master (the Maggid of Mezritch), whose soul reposes in Eden.

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's *Rabbi Shneur 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 Ba'al Shem tov, to go to the Mikveh before Shabbos and Yom Tov, and on Shabbos and Yom Tov 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 M'sechtes of Shas, on Yud-Tes Kislev, to study in the course of the coming year.

The Alter Rebbe writes in the letter "Hochei'ach Tochi'ach", 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, Yartzeit 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, are too small to cope with the entire Talmud, should participate in the division arranged by Machne Israel, 770 Eastern Parkway, Brooklyn, NY 11213.

Rosh Hashanah L'Chassidus 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 Ma'amar, the Chassidic discourse, which is connected to Geulah, starting with the words: Padah B'Shalom.

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

Tzedakah: Kind deeds is to give Tzedakah at the Farbrengen. 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 Vayishlach - 16th Kislev, 5752/1991)

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

Stories of Yud-Tes Kislev - From Various Sichos

R' Yisroel Yitzchok of Staradov, a Chassid of R' Menachem Mendel of Horodok, became a Chassid of the Alter Rebbe. He was of such stature among Chassidim 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 coming 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 on foot, but by wagon.

The entire time the Alter Rebbe was in prison the

Chassidim fasted. In Staradov, on the night of Yud Tes Kislev they made a farbrengen for the Maggid's Yartzeit, but by day they fasted.

R' Yisroel Yitzchok said that R' Menachem Mendel of Horodok came to him in a dream and said, "Although you're no longer my Chossid, I will reveal to you a secret: Tonight we were in the Heichal of the Maggid; the Ba'al Shem Tov sat on his right and the AriZal on his left. The Maggid said Chassidus and began to cry. He said, "My student, the Maggid 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 Chassidim wondered whether they should complete the fast, and in fact they did. This was Tuesday. On Sunday the messenger came and told them the Alter Rebbe was free. (Sichah of the Frierdiker Rebbe, Shavuot 5696)

The Alter Rebbe was arrested in 5559. It would have been years earlier, but when the Tzaddik 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' Zushye said, "Zushye doesn't want it."

(Sichah of the Frierdiker Rebbe, Yud Tes Kislev 5687)

Anything destined for a Tzaddik can only be with his approval. Thus, if the Rebbe hadn't agreed, they wouldn't be able to take him to Petersburg. The proof is that six hours before Shabbos traveling in the black coach, the Alter Rebbe wanted to go no further. The axle beneath the coach broke. It was repaired, and one of the horses died. They brought a new one, but they couldn't move. They wanted to go to a small village for Shabbos but the Alter Rebbe didn't agree. He accepted only for them to move off the road, near a field, where he spent Shabbos. This shows that everything that happens to a Tzaddik is according to his will. (Likutei Diburim, Vol 1 p. 74)

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

The Frierdiker Rebbe said, "I once told my father this and 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 Chassidim.'"

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 that this was missing from Chassidim he would have to correct it. To do this, it was worth putting himself in danger." The Rebbe RaShaB said that the brotherly love of Chassidim is their nature; if someone's missing this, he is blemished, as if someone would be born missing a limb, Chas V'Sholom. (Sichah Yud Kislev 5697)

On the first anniversary of Yud Tes Kislev Chassidim 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 Chassidim knew that 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' Ya'akov 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 Chassidim 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). (Sicha of the Frierdiker Rebbe, 19 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 Yud Tes Kislev. (Vayeishev 5717)

R' Aizik of Vitebsk told the Rebbe MaHaRaSh: On the first anniversary, Chassidim gathered in Liozna and it was very joyous. The Rebbe's grandson, the Tzemach Tzedek, came into the room, pounded on the table, "Atah Haraisah." The Chassidim divided Atah Haraisah among themselves and danced Hakofos with a Sefer Tanya 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 SheBal Peh of the Torah Shebichsav of Toras Chassidus 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." (Kitzurim V'Ho'oros of Tanya, page 107)

The Mitteler Rebbe said: When the Alter Rebbe left prison, he went to Liozna. Hundreds of Chassidim came to greet him. The elder Chassidim gathered for a farbrengen and the Mitteler Rebbe joined them. He said that when the Sefer HaTanya was published, the Satan began prosecuting the Alter Rebbe, because of what he accomplished through the Tanya. The Alter Rebbe accepted upon himself everything, even death, heaven forfend, but strengthened himself with the request that his Sefer be accepted among K'lal Yisroel and that it add to the knowledge of G-dliness and Yiras Shomayim.

For two years the Satan didn't let up. The Alter Rebbe prepared the way of the Ba'al Shem Tov for everyone. On the first day of Rosh Hashanah at the time of T'kias Shofar, there was great danger, Rachmana Litz-

lan for the Rebbe and all the Chassidim. After great Hisorerus, the Beis Din Shel Ma'alalah decreed that the Alter Rebbe must feel the pain of death. He was imprisoned for fifty-three days, a day for each chapter of the Tanya, and the imprisonment was severe. Because of his Mesiras Nefesh for Chassidus, the Beis Din Shel Ma'alalah ruled that in all areas of Torah, Yiras Shomayim and Midos Tovos, all who were connected to him and go in his path would have the upper hand. (Sefer HaToldos of the Alter Rebbe Vol. III)

In 5699 (1938) the Frierdiker Rebbe said that the Alter Rebbe said that anyone who takes part in his Simchah, he will take him out "from narrow straits to broad spaces," or "from the physical to the spiritual," or "from the Gehenna."

The Rebbe explained that participating in the Alter Rebbe's Simchah means setting aside time to learn Chassidus; not only setting aside in time, but in one's Neshamah to learn and to follow the customs and paths of Chassidus. The Alter Rebbe promises to pull him out from the lowest level (Gehinom). To pull us from this world of not knowing what tomorrow will bring, and to take us to the highest level- of being close to, and one with, Hashem. (Yud Tes Kislev, 5719)

Yud Tes Kislev Farbrengen - A Long Distance Call

"Yud-Tes Kislev is a day to farbreng together, resolve to establish times to study Torah and Chassidus, and follow the ways and customs of Chassidus, with true love and friendship" (Hayom Yom).

*"A farbrengen can accomplish even greater things than the archangel Michoel". (Chassidic saying)
A 'lost soul' finds himself at a Yud-Tes Kislev farbrengen, as described by the Frierdiker Rebbe on Acharon shel Pesach, 1934.*

In the city of Petersburg there once lived a wealthy man who was born into a Chassidic family in the Mohilev region. At the age of fourteen, he left his com-

munity and moved to the big city of Petersburg. There he succumbed to the pressures and pleasures of the time and place, until he eventually desecrated Shabbos, ate treif food, etc.

Nevertheless, he maintained some interest in Chabad. When the Alter Rebbe's portrait was first publicized, he commissioned a famous artist to make a large copy of it, as well as a portrait of my great-grandfather, the Tzemach Tzedek. He prominently displayed the paintings in his library, adjoining his study.

Years passed, and his business prospered. The Jewish names he gave his children at birth were soon replaced by Russian names.

His extravagant household pursued the pleasures of the world with passion. His social circle was comprised mostly of non-Jews, or assimilated Jews who had forgotten their roots.

One day, in the winter of 1892, he had to visit the home of a local Chassidic merchant regarding a business matter. Coming in, he saw the rooms filled with people sitting around festive tables and everyone was singing joyously. The heartwarming scene reminded him of his childhood years at his parents' home.

His host immediately rose to welcome his guest and ushered him into his office to discuss their business. The Chossid had known this man's parents, and was aware that he had strayed very far.

When their business was done, the guest asked: "Excuse me, but what occasion are you celebrating today? Do I owe you a Mazal Tov for a family event?" "Yes," replied the host, "we are indeed celebrating a family simchah.

We were just talking long distance with our parents in Gan Eden. We were so glad to hear good regards from them, that we have gathered to celebrate."

Seeing the perplexed look on his guest's face, the host continued: "Today is Yud-Tes Kislev, the day of the Alter Rebbe's liberation. There is a great celebration right now in the Alter Rebbe's abode in Heaven. The Tzaddikim have assembled there to wish him Mazal Tov on his liberation and the growth of Chassidism.

Our parents and grandparents who used to travel long distances to visit the Rebbes of their respective generations are also joining in the celebration. We, their children and grandchildren, are rejoicing together here, joining them up there, celebrating this holiday."

Hearing these poignant words, the guest felt like joining the farbrengen for a while. Feeling strange and distant, he was ashamed to do so. How could he, who ate treif food, join these pious people?

Reading his guest's mind, the host invited him to join the celebration, saying: "By the way, my dear friend, while you're here with us, you will get regards from your father and grandfather, too..." The host did everything to make him feel at home.

A seudas Mitzvah is always a wonderful occasion among Chassidim, especially a seudah held in honor of Yud-Tes Kislev, which is celebrated in cities and towns around the world.

This celebration was being held in the very place where the miracle of liberation had occurred.

This farbrengen happened over 40 years ago, when the elderly Chassidim (including Reb Yitzchok and Reb Zalman Rubashov) who had known the Chassidim and misnagdim who were present at the first Yud-Tes Kislev, were still alive. This Yud-Tes Kislev feast was thus celebrated with exceptional joy and enthusiasm.

Several hours passed. The guest forgot entirely that he had reserved theater tickets for his friends and

himself. So absorbed was he among his Chassidic brethren, that it seemed to him that he was back in his parent's home.

He recalled the festive Yud-Tes Kislev dinners that were served in his grandfather's little shul. He also remembered the special dinner which his grandmother, mother and aunts used to prepare when his grandfather came home from visiting the Rebbe in Lubavitch. Recollections from his youth now sprang to life. He fondly recalled Reb Boruch Asher the melamed, the Chassidic teacher of his childhood.

He stayed at the farbrengen for several hours. In 1897, a friend of mine told me that when this man came home from the Yud-Tes Kislev farbrengen, he walked straight into his library and recited the Ma'ariv prayers with heartbreaking sobs of sincere regret that came from within him.

Within a few days he bought new dishes, kashered his kitchen, and became a new person.

Some people turn to repentance through a pogrom or because of a harsh dictator such as Haman. But why wait for hardship? Repentance can better be aroused by a loving farbrengen, or by memories of a true Jewish home. Better through kindness than through suffering, G-d forbid.

Chanukah Laws & Customs

25 Kislev - 2 Teves

Sunday Night - Monday, December 18 - 26

WHEN TO LIGHT

The First Night of Chanukah is on **Sunday night, November 28th.**

The Chabad Minhag is to light the Menorah immediately after sunset [except on Friday and Motzei Shabbos] and have the lights burn for 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 Ma'ariv 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 Brochah from after P'lag HaMinchah, but make sure the lights will burn for 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 for 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 under or over 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 Brochos:

- “Lehad’lik Ner Chanukah” (NOT “Shel Chanukah”)
- “She-asah Nissim”
- “Shehechiyanu”

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

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

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, relight it without a Brochah (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 Frierdiker Rebbe used to give Chanukah Gelt to his daughters, even after they married, and 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 Mitzvos 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 at the south wall, between east and west, to commemorate the Beis Hamikdash.

There should be a Minyan to say the B’rochos.

The person who makes the B’rochos, and lights the Shul's Menorah, says the B’rochos 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 B’rochoh.

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 that they can burn for 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 shouldn’t be moved.

On Motzoei Shabbos we daven Ma’ariv promptly because we must light the Menorah.

In Shul we light after Ma’ariv before “Aleinu”, and say Havdalah. At home, say Havdalah, light the Menorah, say “Haneiros Halalu”, and then “V’yiten Lecha”.

TEFILLOS

Add “Al Hanissim” in Shemoneh Esrei. If you forget it, say it before finishing the B’rochoh “Hatov Shimcha U’lecha Na’eh L’hodos”, and continue. If you finished the B’rochoh, don’t repeat it.

Don’t skip “Al Hanissim” 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 Hanissim” in Bentching. If you forgot it, you can say it before saying the B’rochoh of “Al Ho’oretz v’Al Hamozon”.

If you’ve finished the Brachah, when you get to the Horachamons, say “**Harachamon Hu Ya’aseh Lanu Nissim Kemo She-asah La’avoseinu Bayamim Haheim Bizman Haze**h”, and continue with “Bimei Matisyohu”.

We give extra Tzedakah on Chanukah.

ZOS CHANUKAH

SUNDAY NIGHT - MONDAY

December 5-6/Teves 2

The last day of Chanukah is called Zos Chanukah.

We should learn from the Ma'amorim of the Alter Rebbe with the notes of the Tzemach Tzedek explaining the greatness of Zos Chanukah... [Ohr Ha-Torah - 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 time from business to learn, the Aibishter will surely give one an abundance of silver and gold for all one's necessities, and to do Mitzvos b'Hiddur, i.e. paying for tuition, dowry for marrying off one's sons and daughters etc. A person's 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. (*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 B'rochoh, "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.*

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ASKING FOR RAIN ~ ותן טל ומטר לברכה

We ask HaShem for rain, (ותן טל ומטר), in the weekday Shemoneh Esrei, in the B'rochah M'vareich 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 **Sunday night, going into December 5**

If you forget to say it before finishing the Brochah 'Mevareich Hashanim':	Go back to "V'sein Tal Umatar Liv'rochah and continue from there.
If you finished the Brochah (and haven't started the next):	Say "V'sein Tal Umatar Liv'rochah" and start the next b'rochah.
If you started the next Brachah:	Say "V'sein Tal Umatar Liv'rochah" in 'Shema Koleinu' before "Ki Atah shome'ah tefilas kol peh".
If you finished 'Shema Koleinu' (but haven't started the next B'rochah):	Say "V'sein Tal Umatar Liv'rochah" and continue with R'zei.
If you started the next B'rochah:	Start again from 'Baruch Aleinu'.
If you haven't yet said the second V'yihyu L'ratzon" (at the end of Elokei N'tzor):	Start again from 'Baruch Aleinu'.
If you remember after completing Elokei Nitzur and reciting the second V'yihyu L'ratzon:	Say the Shemoneh Esrei again.

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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 Gemilus Chasodim. *(Sichah Yud Kislev 5748, Yud Tes Kislev 5749)*

The Rebbe constantly stressed on Yud Tes Kislev that we should strengthen our learning of Chitas, 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 5783 Calendar

Rosh Chodesh Kislev
Kislev 1/November 25/Friday

Toldos

Kislev 2/November 26

Light Candles Friday November 25: **4:27**

Shabbos Ends: **5:30**

Last Time to Read Shema: **9:06**

Vayeitzei

Kislev 9/December 3

Light Candles Friday December 2: **4:26**

Shabbos Ends: **5:29**

Last Time to Read Shema **9:10**

Yud Kislev/December 4/Sunday

No Tachnun

Vayishlach

Kislev 16/December 10

Light Candles Friday December 9: **4:26**

Shabbos Ends: **5:29**

Last Time to Read Shema: **9:15**

Yud Tes Kislev

Kislev 19/December 12-13

Monday Night/Tuesday

Redemption of the Alter Rebbe

No Tachnun

Complete Redemption of the

Alter Rebbe's

First Printing of the Tanya

Kislev 20/Dec 14/Wednesday

Vayeishev

Shabbos Mevorchim Teves

Kislev 23/December 17

Light Candles Friday December 16: **4:28**

Shabbos Ends: **5:31**

Last Time to Read Shema: **9:19**

Chanukah

Kislev 25 -Teves 2

December 18-December 26

Plag Haminchah/December 18: **3:49**

Sunset/December 18: **4:47**

(Plag HaMinchah & Sunset
change daily during Chanukah -
check calendar)

Molad of Teves

Friday, December 23, 2022

11:12 (9 *chalakim*) AM

Rosh Chodesh Teves Day 1

Mikeitz

Shabbos Chanukah

Kislev 30/ December 24

Light Candles Friday December 23: **4:31**

Shabbos Ends: **5:34**

Last Time to Read Shema: **9:22**

Rosh Chodesh Teves Day 2

Teves 1/ December 25 /Sunday

Zos Chanukah

Teves 2/December 25-6/

Sunday Night – Monday