
SPECIAL DAYS IN TEVES

Kislev 30/December 31/Tuesday
Rosh Chodesh Day One

Teves 1/January 1/Wednesday
Rosh Chodesh Day Two
Seventh Day of Chanukah

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

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

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

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

Teves 2/January 2/Thursday
Zos Chanukah
Last day of Chanukah

Yahrtzeit of **R. Ya'akov Culi Slonim**, son-in-law of the Mitteler Rebbe, husband of Rebbetzin Menuchah Rachel, in Chevron, 5617 (1856).



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

Teves 3/January 3/Friday
Yahrtzeit of **R. Gershon Henoch Leiner of Radzhin**, author of Sidrei Taharos, 5651 (1891).

Teves 4/January 4/Shabbos
Yahrtzeit of **R. Chaim Shneur Zalman of Liadi**, third son of the Tzemach Tzedek, 5640 (1879).

Chof Daled Teves ~ Yahrtzeit of the Alter Rebbe

Thursday Night ~ Friday / January 23~24

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

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

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

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

(Continued on page 8)

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

Teves 5/January 5/Sunday

Day of “Didan Notzach”, the U.S. Federal Court ruled in favor of total exclusive ownership by Agudas Chassidei Chabad of the great library of Sefarim and manuscripts of the Chabad Rebbeim, 5747 (1987). The Rebbe called it “an auspicious day, a day of Segulah”. In connection with this day, the Rebbe encouraged Chasidim to increase in the study of Sefarim, to acquire Jewish books in every Jewish home, especially for children in their rooms, to open and develop public Torah libraries, and to donate Sefarim on all topics to the Library of Agudas Chassidei Chabad.

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

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

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

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

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

Teves 6/January 6/Monday

Yahrtzeit of **R. Ya’akov Reisher**, author of Chok Ya’akov and Sh’vus Yaakov, 5493 (1733).

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

Shemaryahu Noach of Babroisk]

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

Teves 7/January 7/Tuesday

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

Yahrtzeit of **R. Baruch of Kaminka**, student of the Ba’al Shem Tov.

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

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

Teves 8/January 8/Wednesday

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

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

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

The Frierdiker Rebbe relates:

One weekday, at about two in the afternoon, I had left the cheder to take lunch at home. I went into the small shul, little prepared for the scene I was about to witness - Reb DovBer, the father of Mendel the attendant, was leaning against the bimah, reciting Tehillim. My uncle, Reb Nachum DovBer, was propped against the wall on the south side, facing north. His gaze

was riveted on DovBer, the villager, and his face wore an expression mixed envy and anguish in equal parts. Tears were rolling down his cheeks. When I got home, I told my father what I had seen, to which he replied: My brother-in-law, in his humility, envies DovBer the villager. This is a man who is truly humble.” *Hakriah V’Hakedushah, Sichot 5700, p. 151*

Teves 9/January 9/Thursday

Yahrtzeit of **Ezra HaSofer, 3448** (313 BCE) [Selichos of Asarah B’Teves]

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

Teves 10/January 10/Friday

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

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

Yahrtzeit of **Malachi HaNavi**.

Herod captured Yerushalayim, (37 BCE). [Megilas Ta’anis]

Yahrtzeit of **Rebbetzin Nechamah Dinah**, wife of the Frierdiker Rebbe, 5731 (1971).

Teves 11/January 11/Shabbos

Expulsion of Jews from Austria, 5429 (1668).

Teves 12/January 12/Sunday

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

Teves 15/January 15/Wednesday

Birthday of **Rebbetzin Shterna Sarah**, wife of the Rebbe RaShaB, mother of the Frierdiker Rebbe, 5619 (1858).

Teves 16/January 16/Thursday

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

Teves 18/January 18/Shabbos

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

Teves 19/January 19/Sunday

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

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

Teves 20/January 20/ Monday

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

Teves 21/January 21/Tuesday

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

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

Birthday of **Rebbetzin Sheina**, youngest daughter of the Frierdiker Rebbe, 5664 (1904).

Teves 23/January 23/Thursday

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

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

Teves 24/January 23-24/

Thursday Night - Friday

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

“ ...In Elul he traveled with his family to Krasna. On Friday, the following Erev Shabbos, they fled from the French [Napoleon’s forces] and wandered [for over three months] and reached [the village of] Piena on Erev Shabbos VaYishlach. There at the end of Shabbos Shemos, on the eve of Teves 24, around 11:30, the Holy Ark, the Light of

Israel, Hashem's anointed one was captured and was summoned to the Yeshivah on High." [Manuscript of the Tzemach Tzedek, printed in the introduction to Ma'aneh Lashon.]

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

Teves 25/January 25/Shabbos
Shabbos Mevarchim Shevat

Teves 26/January 26/Sunday
Yahrtzeit of **R. Avraham Chaim of Zlotchov**, student of the Mezritcher Maggid, author of Orach Lachayim, 5575, (1815).

Teves 27/January 27/Monday
Yahrtzeit of **R. Shimshon b. Rafael Hirsch (R. Samson Raphael Hirsch)**, leader of German Jewry, 5649 (1889).

Teves 28/January 28/Tuesday
R. Shimon b. Shotach reorganized the Sanhedrin, eliminating its Tzedukim members. [Megilas Ta'anis 10]

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

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

Shevat 1/January 30/Thursday
Rosh Chodesh Shevat

Hey Teves ~ Didan Notzach

Teves 5, Sunday, January 5 (by Rabbi Shimon Raichik OB”M)

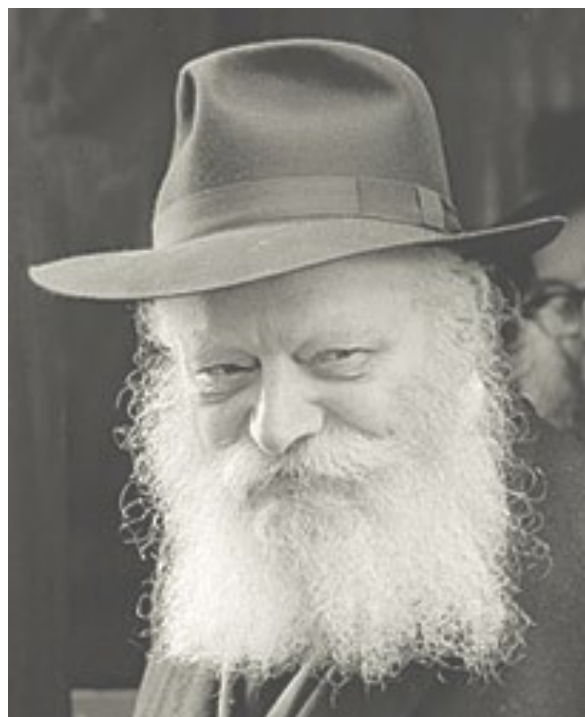
This year Hey Teves (Sunday, January 5) marks the anniversary of the date on which the Federal Court handed down the decision that all the seforim and property from the Frierdiker Rebbe belong to Chabad and no individual has the right to it, and further, anyone who has taken any property must return it.

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

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

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

This is the portion that teaches us what to do when a body is found midway between two cities and we do not know who is responsible for the murder. An offering of a calf is brought to Nachal Eson, then the elders of the closest city say that they did not



observe him and dismiss him without food and an escort, and the Kohanim ask for forgiveness.

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

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

Why was this the last Parsha that Ya'akov and Yosef learned together?

We find in Chassidus a lesson to be learned

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

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

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

This was the message that Yosef wanted to send to Yaakov. Yosef had to explain to his father that it was actually possible to remain on a high spiritual level for 22 years and not become assimilated with the Egyptians.

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

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

The teachings of Ya'akov gave spiritual sustenance

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

So it is with us, the Rebbe gave us and gives us sustenance and guidance in the dark, difficult times. And just as Yosef, torn from his family for 22 years, whether living as a slave or as a ruler of Egypt, never lost his identity.

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

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

Ches Teves: Yahrtzeit of Rebbetzin Chaya Mushka

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

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

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

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

The Alter Rebbe once blessed them, leaning on his hands in great D'veikus, as was his way, and said, "May it be fulfilled in you", [Yeshayahu 17:10-11] "Plant pleasant plantings.. Your planting will flourish and your seed will flower..., - he sighed a long sigh and finished the Posuk, "the height of the reaping (Neid Katzir) on the day of illness, the hurt is mortal..."

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

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

* * *

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

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The Fast of Asarah B'Teves ~ Teves 10~January 10~ Friday

The Fast of Teves 10, (Friday, December 17) commemorates the siege of Yerushalayim by Nevuchadnetzar, king of Babylon, in 3336 (425 BCE). It led to the destruction of the first Beis HaMikdash.

All men and women fast; pregnant and nursing women don't.

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

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

* Since it's a Fast Day and Minchah is longer because of the Torah reading, Minchah should be a bit earlier than on a regular Friday.

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

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

* We **don't** say Tachnun and Avinu Malkeinu since it's Friday.

* **We break the Fast with Kiddush on Friday Night.**

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

Chof Daled Teves ~ Yahrtzeit of the Alter Rebbe Continued from page

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

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

The initials of the first four words of Kaddish (Yisgadal V'Yiskadash Shemei Rabba) comprise the word Yosher. May the blessing elicited by the Kaddish be drawn down in a manner of Yosher, (a term describing one of the modes in which the

Sefiros are manifested) finding expression in the kind of good which is visible and revealed."

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

[Likkutei Dibburim of the Friediker Rebbe, Vol. 1 Yud-Tes Kislev]

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

This applies to everyone both men and women, since women are also required to study the laws governing those Mitzvos in which they are obli-

gated, as well as the teachings of Chassidus, which enables us to fulfill the Mitzvos of love and fear of Hashem, in which women are obligated.

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

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

IN THE MIDDLE OF THE 11th HOUR

Reprinted from Beis Moshiach Magazine

"It Will Prove Useful"

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

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

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

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

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

The Final Kiddush

In 5691 (1931), the Rebbe Rayatz related:

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

Around Midway Through The 11th Hour

The Tzemach Tzedek described his grandfather's histalkus:

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

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

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

Inyanei Rabbanus And Writings Of Segulos

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

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

The Rebbe asked: “Did it have something to do with pidyon nefesh, inyanei ha'nesius, or was it concerning the Rebbe's household? The Rebbe Rayatz answered, “More than that”.

Another source related that on that Erev Shabbos, the Alter Rebbe gave the Tzemach Tzedek a note about inyanei rabbanus.

In a letter he wrote in 5648 (1888), the Rebbe RaShaB mentioned that there was a note suggesting segulos, among them a segulah for a woman whose children died in childhood, and he advises in the name of his mother, Rebbetzin Rivkah, the wife of the Rebbe MaHaRaSh, that one who suffers from this should do as is written. He indicated the source of the note, as well: “They say that the tzetel (note) was given by the Alter Rebbe to the Tzemach Tzedek in Piena, leil Motzei Shabbos, before his histalkus, and that it is from the Maggid or the Ba'al Shem Tov.”

They Were Amazed By The Sight

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

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

Havdalah Before Davening

Rabbi Chaim Eliezer Bichovsky wrote in the name of Rabbi Ya'akov Henkin, who heard this quote from the Chassid R' Yisroel Yitzchok of Rudnia, who served the Tzemach Tzedek for many years. The Tzemach Tzedek had told R' Yisroel: “Before his passing, the Alter Rebbe said: ‘There's reason to say the Havdalah is a Biblical mitzvah and

Ma'ariv is merely reshus, and since time is short, Havdalah should precede Ma'ariv.

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

Havdalah On Coffee

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

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

You Are Affected By Your Actions

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

"A person should always display happiness in his body movements, because the heart is drawn according to one's actions... and then Hashem will draw down a spirit from Above of joy and gladness of heart.

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

The Rebbe related this on Shabbos Parshas Shemos 5719, 22 Shevat, and then said, "Zol men zein b'simchah, vet men milma'aloh oich vizen aza tenua" (Be happy, for then from Above there will be a similar response).

The Importance of Washing One's Hands Upon Arising

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

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

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

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

Reprinted from "Extraordinary Tales of Chasidim" by R' Rafael N. Kahn

Teves 5785 Calendar

Rosh Chodesh Day One
Kislev 30/December 31/Tuesday

Rosh Chodesh Day Two
Teves 1/January 1/Wednesday

Zos Chanukah
Teves 2/January 2/Thursday

Vayigash
Teves 4/January 4
Light Candles Friday January 3: **4:39**
Shabbos Ends: **5:42**
Last Time to Read Shema: **9:27**

Hey Teves
Teves 5/January 5/Sunday
Didan Natzach

Fast of Asarah B'Teves
Teves 10/January 10/Friday
Fast Starts: **5:36**
Minchah: **3:00**

Vayechi
Shabbos Chazak
Teves 11/January 11
Light Candles Friday January 10: **4:45**
Shabbos Ends: **5:48**
Last Time to Read Shema: **9:28**

Shemos
Teves 18/January 18
Light Candles Friday January 17: **4:52**
Shabbos Ends: **5:55**
Last Time to Read Shema: **9:28**

Chof Daled Teves
Yahrtzeit of the Alter Rebbe
Thursday Night - Friday
Teves 24/January 23-24
Thursday Night Learning/Farbrenge
for Men in Shul **8:00**

Va'era
Shabbos Mevarchim Shevat
Teves 25/January 25
Light Candles Friday January 24: **4:59**
Shabbos Ends: **6:02**
Last Time to Read Shema: **9:28**

Rosh Chodesh Shevat
Shevat 1/January 30/Thursday

Molad of Shevat
Wednesday/ January 29
6:17 (17 chalakim) AM

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Directives of the Rebbe for Teves - המעשה הוא העיקר

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

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

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

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

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

(*Sichah, 24 Teves 5738/1978, Sichah, Shemos 5750/1990*)

לעילוי נשמת
ר' ישראל ב"ר משה שנייד
ה' טבת
תנצב"ע
ע"י