
SPECIAL DAYS IN TEVES

Teves 1/December 25/Sunday**2nd day Rosh Chodesh**

Seventh Day of Chanukah

Avraham Avinu's Yahrzeit (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]

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

Teves 2/December 26/Monday

Yahrzeit 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/December 27/Tuesday

Zos Chanukah

Last day of Chanukah

Yahrzeit of **R. Gershon Henoch Leiner of Radzhin**, author of Sidrei Toharos, 5651 (1891).

Shnas Hakhel

HEY TEVES: DIDAN NOTZACH

Hey Teves 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 furthermore, anyone who has taken any property must return it.

At the time, the simcha and celebration in Crown Heights lasted an entire week - 770 was so alive with excitement that 1:00 in the

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

(Continued on page 5)

Teves 4/December 28/Wednesday

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

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

Teves 5/December 29/Thursday

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

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

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

Yahrzeit 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, Shoresch Mitzvas HaTefilah, Ch. 12]

Yahrzeit of **R. Mordechai DovBer Slonim**, son of the Rebbetzin Menuchah Rachel, grandson of the Mitteler 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/December 30/Friday

Yahrzeit of **R. Ya’akov Reisher**, author of Chok Ya’akov and Shevus Ya’akov, 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 Ya’akov, 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/December 31/Shabbos

Yahrzeit 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 Shavuot of 5521 (1761) when the leadership was passed on to the Mezritcher Magid.

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

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

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

Teves 8/January 1/Monday

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

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

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

The Friediker Rebbe relates:

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

Teves 9/January 2/Monday

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

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

Teves 10/January 3/Tuesday

Fast of Asarah BiTeves

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

Yahrzeit of **Malachi HaNavi**.

Herod captured Yerushalayim, (37 BCE) .[Megilas

Taanis]

Yahrzeit of **Rebbetzin Nechamah Dinah**, wife of the Friediker Rebbe, 5731 (1971).

Teves 11/January 4/Wednesday

Expulsion of Jews from Austria, 5429 (1668).

Teves 12/January 5/Thursday

Yahrzeit of **R. Moshe Margolios**, author of P'nei Moshe on the Talmud Yerushalmi, (1781).

Teves 15/January 8/Sunday

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

Teves 16/January 9/Monday

Yahrzeit 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 Yeshiva for the study of Nigleh and Chasidus.

Teves 18/January 11/Wednesday

Yahrzeit of **R. Tzvi Elimelech Shapira of Dinov**, author of B'nei Yisoschor, Chasidic leader and thinker, 5601 (1841).

Teves 19/January 12/Thursday

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

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

Teves 20/January 13/Friday

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

Teves 21/January 14/Shabbos

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

Yahrzeit 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 Friediker Rebbe, 5664 (1904).

Teves 23/January 16/Monday

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

Yahrzeit 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 16-17/Monday Night—Tuesday

Yahrzeit of our holy Master and Teacher, **R. Shneur Zalman b. Rav 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 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 Ma'ariv, 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 26/January 19/Thursday

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

Teves 27/January 20/Friday

Yahrzeit of **R. Shimshon b. Rafael Hirsch (R. Samson Raphael Hirsch)**, leader of German Jewry, 5649 (1889).

Teves 28/January 12/Shabbos

Shabbos Mevorchim Shevat

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

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

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

Shevat 1/January 23/Monday

Rosh Chodesh Shevat

We look back through the sichos of the Rebbe to encourage us now. At one Sicha during the week of Didan Notzach the Rebbe spoke about the portion of Chumash for that day. It was when Yosef revealed himself to his brothers after being separated from them for 22 years, and then sends a message through his brothers to his father Ya'akov, 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 Medrash 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 when Ya'akov and Yosef parted 22 years ago, they had been learning the portion of the Torah which discusses the Egla 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 learnt together?

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

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 Ya'akov. 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 Ya'akov, gave me the spiritual nurturing and guidance, so that whenever 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, Ya'akov'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 Chassidus, by educating our children in 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 - YAHRZEIT 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 (1860).

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

Each discussed his 'lineage': the Mittlerer Rebbe said he had great Yichus, a father who is a Rebbe; the Alter Rebbe said he had great Yichus, his son was a Rebbe, as it says, "Torah will not depart

from your mouth, nor from the mouth of your children forever."

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

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

The Rebbe MahaRaSh said, “My mother passed away Teves, 8, 5621 (1861), Thursday night, Parshas VaYigash. On Motzei Shabbos, my father was very emotional and said, “Now the holy words my 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 gave 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]

THE FAST OF ASARAH B'TEVES

TEVES 10 / JANUARY 3 / TUESDAY

The Fast of Asarah B'Teves 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 except for pregnant and nursing women.
- * The Chazan adds “Aneinu” in the repeated Shemoneh Esrei.
- * We say Selichos and Avinu Malkeinu, and read the Torah. Only those fasting have Aliyos.
- * At Minchah we read the Torah and Haftorah before Shemonah Esrei.
- * In Shemonah Esrei, those fasting say Aneinu in the Brochah, Shema Koleinu. If you forget it, don't repeat Shemonah Esrei.

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

CHOF DALED TEVES: YAHRZEIT OF THE ALTER REBBE

TEVES 24 / JANUARY 17 / TUESDAY

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

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

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

May the printing of these Chassidic texts hasten the coming of the time when no Jew will remain in exile, but we will proceed “with our sons, with our elders, with our sons and with our daughters,” to the ultimate redemption, in the immediate future.”

[Sicha, Teves 26, 5751]

In the 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.

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

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

flow.

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

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

[Likutei Diburim of the Frierdiker Rebbe, Vol. 1 Yud-Tes Kislev]

WHAT ARE YOU NEEDED FOR, AND WHAT IS NEEDED OF YOU?

Among the many followers of the Alter Rebbe there was a devoted Chassid, who lived in the town of Shklov. He was a well-to-do merchant, well respected by his fellow Chassidim.

Several times during the year he would come to Liozna to listen to the inspiring lectures and teachings of the Alter Rebbe. On these occasions he would bring with him substantial sums of money to have a share in the Rebbe's works and charities. This gave him a particularly good feeling, altogether he was a man who, you might say, was generally pleased with himself.

Then one day his wheel of fortune took a nose-dive. His business affairs started to go from bad to worse, and his wealth quickly dwindled. Before long, he became a poor man, and heavily in debt at that.

Deeply distressed he came to the Alter Rebbe and poured out his bitter heart to him. "Rebbe, I am ruined, he lamented, "I am faced with pressing

needs. I need money to pay my creditors; I need money to marry off my daughters, for whom I have pledged large dowries when things looked bright; I need money to carry on my business.

My health is also not so good any more, and I need a blessing for that too. Suddenly, I have so many problems that I simply don't know what to do!"

The Alter Rebbe, who had listened thoughtfully and sympathetically to the Chossid's tale of lament, raised his head and looked directly into the eyes of the unhappy man, then he said to him slowly intoning his every word as was his custom. "You are very much concerned with your needs, have you thought about what you might be needed for, and what is needed of you?"

Upon hearing these words of the Rebbe, the Chossid burst out into tears and fainted.

The gabbai R' Zalman and other Chassidim went

in to try and wake him up. They poured water on his face and tried various methods to awaken him from his faint. When they finally woke him they helped him out of the room.

It took him a while to get over the tremendous shock, when recovered he began to ponder the Rebbe's words, which still rang in his ears. Now that he was able to think more calmly, it became quite clear to him that the Rebbe's words were not meant as a stern rebuke. They were obviously words of advice and instructions, and this would surely lead him out of the woods.

He had become too much wrapped up in himself and his affairs. When things began to slide he became worried about his needs and the needs of his family. His whole attitude took a turn.

He started to daven and serve Hashem with a great warmth. Time passed R' Zalman the gabbai came to the Chossid and told him that in two weeks time he would merit again to go to Yechidus. He increased his warmth and devotion and prepared himself in an even greater way for this.

When he walked into Yechidus he was very broken and started to cry. The Alter Rebbe opened his eyes, and looked at him and he said, "Now that you did Teshuva on your ego and self-worth, go home and the Aibeshter will bentch you with success."

The Chossid returned home and started to get involved again in his business and he saw great success slowly.

He was able to pay off all of his debt in a short time, and he started to give Tzedakah again, and it was in a much broader way than he had ever been able to do before.

Letter of the Frier diker Rebbe, volume 9 pages 273-275

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The Mittlerer Rebbe wrote this letter to R' Moshe Meisels, about the Alter Rebbe's last days

“To my life-long beloved friend, whom I cherish as my own soul, a man of loyal spirit and great wisdom, etc:

It is impossible to describe in writing the great haste of the flight, though he (the Alter Rebbe) was old and very weak, through the winter cold, much beyond his strength, with the infants of his four families. But he absolutely did not wish to remain even for one day under the reign and servitude of the enemy.

We (our family) fled in two wagons crowded with children and adults, twenty-eight souls, with only the small chattels we could take, while all the heavy household things and stores of grain and wood and domestic animals, etc., in the value of some two thousand rubles had to be left behind.

All this was with the knowledge of General Elianaov stationed at Liadi—give him my regards, for he knows us, having stayed in our house for a whole week, and saw how deeply my father of saintly memory was affected, which is impossible to describe in writing; also of his superior, General Nebrovsky, who was stationed in Krasna at the beginning of the war; as explained at length in our petition to his Imperial Majesty through Count Tolstoy, Governor of Mohilev.

On Friday before Rosh Chodesh Elul, an entire army of the enemy, together with the army of Vitebsk, some 40,000 men in all, suddenly ap-

proached Krasna, while our forces numbered no more than 8,000. At this time General Nebrovsky, under the command of Marshall Count Burtinka, was stationed at Smolensk with 70,000 men.

The enemy avoided our larger force, proceeding via Liadi and Krasna. When the enemy reached Krasna about noon on that Friday, a cry broke out in our midst. We didn't know what to do, whether to escape to the woods, etc.

Our aged mother, and all the women and children, burst into wailing, something indescribable. Then my father of saintly memory sternly rebuked them and quieted them, saying we wouldn't flee to the woods, but would continue our journey in horse-drawn wagons.

Presently the General came personally and urged us to flee in all haste to Smolensk, since the enemy had overwhelming numbers and nearly three hundred cannons. We fled at once, passing through our 8,000 troops stationed outside the city in the direction of Smolensk. They had no more than eighteen cannons.

No sooner had we passed, than the enemy engaged our force. For three hours, while we were making our escape, we heard the sound of heavy artillery.

We came to within thirteen versts (1 verst =.66 mile) of Smolensk. The road led through woods,

where we spent all that night. It is impossible to relate to you in detail the miracles we experienced. At dawn the following morning we entered Smolensk. Neither French nor our troops were to be seen in the city. No one seemed to know anything about the situation, and we were asking for information. We conveyed it to the Count.

Quickly a large force was gathered by midday, about 30,000 men and 120 cannons. We were unable to leave the city, and we were terribly distressed at what seemed to be the end for us. Towards evening, however, we left by the street leading to the Moscow road. My father of saintly memory ordered us to continue through Shabbos, saying it was not only permissible but a Mitzvah to do so to save ourselves from those who would hurt us.

On Rosh Hashanah he called us in and told us pleasantly and consolingly, "Today I saw in prayer that there has been a change for the better, and that ours have won the war. And although the enemy will take Moscow, he will have no respite. Relief and deliverance will arise for us... so it was inscribed Above..." Then we ate and drank in good spirits, and rejoiced with gladness of heart.

On Shabbos Shuvah before Musaf he called me and my son-in-law R' Mendel. He burst into tears which came streaming down his cheeks and he cried, "Woe and alas! The whole of White Russia will be devastated by the retreating enemy. It is the balance of the Chmielnicki calamity, for he had not been in

Little Russia and Lithuania, but in Wolhynia and the Ukraine. There will be mortal terror and ravages..."

I said to him, "But father, the enemy has not taken Moscow as yet, and if he does, perhaps he will go back in another direction?" He replied, "He will certainly take Moscow, and although he is already exhausted, and is like a corpse, his hard-won victory will lead him on to Moscow. But immediately thereafter he will suffer a fall of incomprehensible humiliation, for he will not last there, and will turn back precisely by way of White Russia and not by way of Little Russia. Mark my words." And so it was.

The day before Yom Kippur we arrived in Vladimir. (We learned that) the enemy had taken Moscow on the Monday before Yom Kippur, and the entire Senate, fleeing, passed through Vladimir.

When I saw their rushing carriages I ran to my father, heartbroken, with tears in my eyes. I called him to the window, saying, "See, father, the flight of the Senate. What about your promise that the enemy will suffer a debacle upon taking Moscow?"

He came up to me, embraced me, and said these words from the depth of his heart: "You see that I am now wearing Tefillin, and will not deceive you. I assure you on my life the enemy will not go beyond Moscow, but will soon turn back. He will not turn to Petersburg, but his aim will be to return home, and to find provisions en route through White Russia. But they (the Russians) will not let him, and his debacle will come soon,

believe me.”

... We traveled to the town of Assi, where we rested securely on the banks of the river Oka. Then we traversed the districts of Razan and Tambov and the Ural, until we reached Kursk, a distance of some 1200 versts. It was the middle of Kislev, at the height of the winter cold, living on coarse bread and water, and sheltering in the smoke filled huts of the peasants and so forth. There is no worse exile than that. And in all the villages we were met with hostility, insults and curses. But by Hashem’s grace, we found favor in the eyes of the landlords, and they let no evil befall us, for we traveled in sixty wagons, etc.

At Kursk a runner came with a message from Tolstoy to the local Governor to the effect that the enemy was chased for four days, from Kalugato Vyazma. We felt very happy and thanked Hashem for the good and kindness, and our joy was boundless. My wife gave birth to a son at the gates of Kursk. I arranged the Bris with a feast of white millet and good radishes, and plenty of good liquor.

We traveled to the village of Piena. On Kislev 19 we received news that the enemy suffered a crushing defeat at Krasna, and was being chased like a dog. Our joy was sustained, for everything came true; not a thing or half a thing failed.

The Mittlerer Rebbe further refers to many confidential and wondrous things he had heard from his father at the time of the battle of Mazaisk regarding the fate of Moscos, and the British. These the Mittlerer Rebbe conveyed to Meisels orally through his brother-in-law R’ Ziskind of Vidz, “for such awesome and wonderful matters are not to be written down and not to be revealed, except to individual men of trust and truth.”

Alas, our peace was shattered, for just as our spirits had recovered, the crown of our head was taken from us. For, because of his deep-felt and sustained bitterness, his gall became infected, etc. He also contracted a severe cold because of his old age and weakness. For five days he lay ill until he succumbed on Motzei Shabbos Shemos, Teves 24. I was away, for he had sent me to Krementchug to find a dwelling.

Woe unto our loss! Israel’s glory has departed. May his merits stand us in good stead always... After his demise, he was taken over eighty versts to the town of Hadiacz, in the Poltava district, located some twenty versts from this city, at the river Psal. The cemetery is there in a small wood, near the river, two versts from the town.

I told my friend Ziskind of Vidz, your brother-in-law, what was to be done in this matter with the aid of Count Lubanov, and others... We built a nice wooden dome (over the grave), also a large house (nearby), and have prepared bricks for a permanent structure in his honor, as in the case of ancestral Tzaddikim, where people came to pray in times of distress, for “Tzaddikim are greater in their death (than in their lifetime).” Last Erev Rosh Hashanah sixty Jews from Romen and Krementchug, etc, prayed there and lit many lamps. A guard is always there...”

Chof Daled Teves—The Dream of the Mittlerer Rebbe

There's a story about Teves 24, printed in Toras Sholom.

The Rebbe RaShaB had to spend Teves 24 outside Russia, in Wurzburg. Some Jews there asked the Rebbe to say a Ma'amar. He agreed and said the Ma'amar "HaYosheves Baganim" (Shir HaShirim, 8:13, "... you who dwell in the gardens, friends listen to your voice...").

The Ma'amar explains how "friends" (angels) listen to souls who sit in the Gardens (the Higher Gan Eden and the Lower Gan Eden).

After the Ma'amar the Rebbe said that the angels merit hearing the souls who study Torah because they also listen to the prayers of the Jewish people and refine them.

Our prayers are physical: the angels "kiss" them and make them more spiritual and merit hearing the Torah studied by the souls. The Rebbe concluded, "According to what I have heard, the angels didn't receive the light of the Alter Rebbe's teachings."

The Alter Rebbe didn't need the angels help to elevate his prayers or study, and thus, they didn't merit hearing his teachings.

The Rebbe then told a story:

The Mittlerer Rebbe had a dream that shocked him so much that he undertook a fast. His brother, R' Avraham Chaim heard about it and told his father, the Alter Rebbe.

Since the Alter Rebbe opposed the idea of fasting, he punished the Mittlerer Rebbe by forbidding him to hear two Ma'amarim (a severe punishment for the Mittlerer Rebbe).

Afterwards he asked him to tell him the dream.

The Mittlerer Rebbe told him that he saw a great river, with a wooden plank stretching across. The Mezritcher Maggid crossed over the plank and it shook. The Alter Rebbe crossed the plank. It didn't shake and he was able to proceed quickly.

The Alter Rebbe said the difference between them was that the Maggid "made Tzaddikim" while he "made Ba'alei Teshuvah."

Since the story was told by a Nasi, the Rebbe RaShaB on Teves 24, it follows that it expresses a fundamental quality connected with the Alter Rebbe. His service centered on making Ba'alei Teshuvah, enabling him to proceed quickly, while the plank shook for the Maggid.

The work of making Ba'alei Teshuvah is relevant to everyone:

It includes even someone who must do Teshuvah in the simplest sense, absolving oneself of sins. Then, there's a higher Teshuvah, that applies even to a perfect Tzaddik who has not sinned.

A Ba'al Teshuvah has an advantage over a Tzaddik, as the Rambam says, "a perfect Tzaddik is not able to stand in the place of a Ba'al Teshuvah." The Zohar says that Moshiach will "bring Tzaddikim to do Teshuvah."

The Alter Rebbe emphasizes this concept and says the service of Teshuvah deals with not only atonement for sin, but rather it is the service whereby "the spirit returns to Hashem who gave it." It allows the soul to feel the connections with Hashem, even while in a physical body.

The lesson of the Mittlerer Rebbe's dream must be realized in action, in relation to oneself and to others: If necessary, Teshuvah applies in its most basic sense in regard to ourselves, and in effort to motivate other Jews to do so, as well. It includes the higher Teshuvah, "the spirit will return to Hashem," and includes sharing this service with others. Even this level is "very close in your mouth and in your heart to do it."

This service should be carried out with joy. (There's no need for fasting for this level of Teshuvah, rather fasts should be redeemed through Tzedakah.)

With the first sigh, the lower level of Teshuvah is completed. The higher Teshuvah is connected with joy (Tanya 100b). In fact even the lower

Teshuvah should be carried out with joy: The Rambam writes that before Teshuvah the sinner is "hated before Hashem, estranged, an abomination". After Teshuvah, "he is beloved, desired, close and a friend." The Alter Rebbe also writes a parable of "a king who sees a commoner, lowly and despised... Disgraceful, and brings him to live in his house."

Certainly, an awareness of these concepts brings happiness and joy.

Then, "joy will break down barriers," including barriers that separate one Jew from another.

We'll be able to carry out the Mitzvah of "Love your friend as yourself" in a revealed manner.

This will unite us as one body, together with Hashem's essence, "Israel and the King will be alone," "and no one can separate them."

Sichah, Teves 24, 5740

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THE POWER OF TANYA

“What I said, I meant. When a person learns Tanya they become a new person!”

The following are excerpts from writings of the Friediker Rebbe in his Reshimos on Tanya printed in the Kitzurim V’He’oros.

The Mitteler Rebbe gave the following account:

For twenty years the Alter Rebbe, his father, wrote the Tanya, revising, adding and deleting, critically examining every word and even (literally) every letter, so that in the final manuscripts there was neither a missing nor a superfluous letter, not even the seemingly optional letter vav. As a result of the many copies and copyists, however, a great many errors found their way into the text. (It is recorded elsewhere that there were those who intentionally corrupted the text in order to ascribe to the Alter Rebbe heretical views, so that they could later attack him). The Alter Rebbe sent messengers to R’ Yehudah Leib HaKohen and R’ Zusya to confer with them on the printing of the Tanya.

Both his colleagues expressed their enthusiasm over the book. R’ Yehudah Leib HaKohen said: “The Tanya is an incense to counter all the spiritual plagues besetting the generations just before the arrival of Moshiach.” R’ Zusya predicted: “With the Tanya the Jewish people will go out to greet the righteous Moshiach.”

Only after obtaining their written approbation, the Rebbe consented to have the book printed and distributed to the public. He wrote a letter to the printers in Slavita imploring them to be meticulous

in setting up the type, spelling out each word exactly as written, since each word and letter had a particular significance.

Rabbi Zalman Zezmer related that in his youth, “I studied at the feet of the venerable sage and Gaon Rabbi Elimelech Shaul of Polotzk. Some four years before his death—I was then about sixteen years old—Rabbi Elimelech Shaul revealed to me that he frequently visited the Ba’al Shem Tov and later his disciple and successor, the Maggid of Mezeritch, and that he was an associate of the saintly Rabbi Yisrael and Rabbi Azriel of Polotzk. That is when he began to teach me the ways of Divine service as taught by the Besht.

In the year 5543 (1783) my teacher Rabbi Elimelech Shaul passed away. Before his passing, he instructed me to go to Liozna, to study under the wings of Rabbi Schneur Zalman. The following year I was accepted as a student in the Third Cheder of the Rebbe.

From time to time my departed teacher would appear to me in my dreams, where he would speak to me words of Torah and give me instructions in the practice of Divine worship.

When the Tanya was published, my departed teacher appeared to me one night in my dream and said to me: “Know that the book of Tanya by your master is designed in its chapters to corre-

spond to the number of Sidrahs in the Five Books of the Torah. And just as the portion of Bereishis is a comprehensive one, so is the Introduction to the Tanya; and each subsequent chapter directly corresponds to the subsequent portions of the Torah.”

Awakening from my dream, I decided to study each week a chapter of the Tanya in the same way as I reviewed the weekly Torah portion.

When the Rebbe was released from prison, it became a widespread custom among the senior Chassidim to review each week a chapter of Tanya, following the custom of reviewing the weekly Sidrah of the Torah.

In תרט"ז (1846) the Haskalah (Enlightenment Movement) succeeded in convincing the Russian government to publish their textbooks and require all Jewish schools to use them.

At that time the Tzemach Tzedek asked his son, the Rebbe MahaRaSh, if he was proficient in the words of the Tanya. After receiving an affirmative answer, he asked him if he knew the words of Tanya as well as he knew the words of the Torah, in which he excelled. Again he received an affirmative answer.

In תרי"ז (1847) the Rebbe the Tzemach Tzedek sent his son, the Rebbe MahaRaSh to the capital, Petersburg, to discuss certain communal affairs with the authorities. Before he left he told him: “When the government called me to the conference of Jewish leaders I went to daven by the grave of my righteous mother.

She related to me that since she had had Mesiras Nefesh to give her life for the sake of Chassidim and Chassidus, she merited to ascend to the abode of the Ba'al Shem Tov, and she requested that he intercede on my behalf.

“She also asked him to tell her of any spiritual remedy, that with Hashem’s help I would be victorious against those who oppose the teachings of Chassidus.

The Ba'al Shem Tov told her: Your son has mastered and knows the words of Torah, Tehillim and Tanya by heart. It says in the Torah ויהי חתת אלקים וגו' “And the fear of G-d was upon... חת"ת = ChiTaS is an acronym for Chumash, Tehillim, Tanya. Whoever is proficient in their letters can overcome all obstacles.”

The Tzemach Tzedek continued: “Therefore, whenever you are in a government building or seeing an official, say a Parsha of the Torah and a chapter of Tehillim and Tanya.”

The Rebbe MahaRaSh told his son, the Rebbe RaShaB: “This was a wonderful prescription, for with the first three Parshios of the Torah and three chapters of Tehillim and Tanya, the plans of the Haskalah became unraveled, to the extent that their leader had to flee the country in shame, and in fear of the Russian government because of the great monetary loss incurred by the government printing of the enlightenment books, which were never used.

When the Rebbe RaShaB told this to his son the Frierdiker Rebbe, he concluded, “(If someone knows and repeats) a chapter of Tanya by heart, it will bring an abundance of blessings and success.

One time someone was taking pictures of the Rebbe when the Rebbe was leaving the shul. The Rebbe turned to the photographer and asked him if he had learned that days shiur Tanya. When the photographer responded “no,” the Rebbe waited until they brought him a Tanya so he could start learning right away.

One time R’ Zalman Gurary left to the airport for one of his travels but he had to return home since his flight couldn’t take off. There is a minhag from R’ Yehudah Hanasi that when you leave your house to travel you don’t go back into the house if you forgot something. R’ Zalman was hesitant about returning back home since he had left his house to travel. He called R’ Chadokov to ask him what to do. Rabbi Chadokov approached the Rebbe with this question. The Rebbe responded to R’ Zalman’s concern saying that he should learn a chapter of Tanya. The Rebbe continued the explanation that when you learn a chapter of Tanya you become a different person and then you could return to your house!

That night the Rebbe inquired from R’ Chadokov about what happened with R’ Zalman and he emphasized once again saying, “What I said, I meant. When a person learns Tanya they become a new person!”

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Teves 5783 Calendar

Rosh Chodesh
Teves 1/December 25/Sunday

Zos Chanukah
Teves 2/December 26/Monday

Hey Teves
Teves 5/December 29/Thursday
Didan Natzach

Vayigash
Teves 7/December 31/Shabbos
Light Candles Friday Dec 30: **4:36**
Shabbos Ends: **5:39**
Last Time to Read Shema: **9:25**

Fast of Asarah B'Teves
Teves 10/January 3/Tuesday
Fast Starts: **5:35 am**
Fast Ends: **5:25 pm**

Vayechi
Shabbos Chazak
Teves 14/January 7
Light Candles Friday January 6: **4:41**
Shabbos Ends: **5:44**
Last Time to Read Shema: **9:27**

Shemos
Shabbos Chazak
Teves 21/January 14
Light Candles Friday January 13:
Shabbos Ends: **4:47**
Last Time to Read Shema: **5:50**
9:28

Chof Daled Teves
Yahrzeit of the Alter Rebbe
Monday Night - Tuesday
Teves 24/January 16-17

Vaera
Shabbos Mevarchim Shevat
Teves 28/January 21
Light Candles Friday January 8:
Shabbos Ends: **4:54**
Last Time to Read Shema: **5:57**
9:28

Molad of Shevat
Shabbos, January 21
11:56 (10 Chalokim) pm

Rosh Chodesh Shevat
Shevat 1/January 23/Monday

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Directives of the Rebbe for Teves - המעשה הוא העיקר

Since it's the Yahrzeit 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 Yahrzeit.

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

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

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

The Yahrzeit of the Alter Rebbe (and of the Rambam on Teves 20) should inspire us to establish fixed study of their works, especially strengthening the commitment to the daily study of the Rambam's Mishne Torah (preferably three chapters a day) and fixed study of the Alter Rebbe's Tanya and Shulchan Aruch.

(Chassidim of the previous generation used to study a chapter of Tanya every day before Davening)

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

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