
SPECIAL DAYS IN SHEVAT

Shevat 1/January 11/Thursday Rosh Chodesh Shevat

Plague of locusts started.

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

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

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

Shevat 2/January 12/Friday

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

"...Yanai arrested seventy Elders of Israel and told the jail keeper, "If I die, kill these Sages so that if Israel rejoices over me, they will mourn over their Teachers"... His right-



eous wife Shalamin took off his signet ring when he died and sent it to the jail keeper and said, "Your master released them." They went home and she announced that Yanai died. They made that day a holiday" (Megilas Ta'anis).

Yahrtzeit of **R. Meshulam Zusia of Anipoli**, author of Menoras Zahav, student of the Mezritch-

Yud Shevat, 5711

In connection with Yud Shevat, the 70th anniversary of the Rebbe's acceptance of the leadership of Chabad Lubavitch Chassidus, we print an account of the events of Shevat 10, 5711 (1951).

For a full year after the passing of the Frierdiker Rebbe, the Rebbe did not wish to become Rebbe. On Yud Shevat, 5711 (1951), the first Yahrtzeit of his father-in-law, he finally took upon himself the leadership of Chassidus Chabad.

At 6:55 pm, the Rebbe went up to the room of the Frierdiker Rebbe, for Maariv. A large crowd of several hundred people participated. It was too crowded to even bow for "Borchu."

The Rebbe davened in a very low voice. At the first Kaddish before Borchu, he cried a little, and cried throughout the entire Tefillah.

(Continued on page 8)

er Maggid, 5660 [1800]. He was one of two people chosen by the Alter Rebbe to write a Haskamah to the Tanya; in fact the Alter Rebbe agreed to print the Tanya, only on condition that it be with R. Zusya's Haskamah. (Kitzurim V'Ha'aros L'Tanya).

Shevat 3/January 13/Shabbos

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

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

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

Shevat 4/January 14/Sunday

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

Yahrtzeit of **R. Avrohom of Kalisk**, student of the Gaon of Vilna and the Mezritcher Maggid, colleague of the Alter Rebbe, author of Chesed L'Avraham. 5570 [1810].

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

Shevat 5/January 15/Monday

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

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

Shevat 6/ January 16/Tuesday

Wedding of **Rebbetzin Devorah Leah**, daughter of the

Mitteler Rebbe, and **R. Ya'akov Yisroel of Cherkass**, son of R. Mordechai of Czernobyl, 5671 [1811].

Shevat 7/January 17/Wednesday

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

Yahrtzeit of **R. Yisrael Charif of Stanov**, student of the Ba'al Shem Tov, author of Tiferes Yisrael.

Shevat 8/January 18/Thursday

The period of the Zekeinim ended, once a fast day. (Megilas Ta'anis)

Shevat 9/January 19/Friday

"Moshiach's Sefer Torah" was completed in 5730 [1970] at a Farbrenge for the twentieth Yahrtzeit of the Frierdiker Rebbe. The Frierdiker Rebbe started it in 5402 [1942], to be used to greet Moshiach. The Rebbe said a Ma'amar, "*To understand the concept of writing a Sefer Torah.*"

Yahrtzeit of **R. Shlomo of Lutzk**, student of the Mezritcher Maggid, author of Dibras Shlomo, 5573 [1813].

Shevat 10/January 20/Shabbos

Yud Shevat

Being that today is Yud Shevat, it is customary for all men and boys to have an Aliya.

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

Please see pages 6 and 7 for Special Customs of Yud Shevat.

"The day on which our saintly Master and Teacher, R. Yosef Yitzchok, sixth Chabad Rebbe, departed this

world. Born Tamuz 12, 5640 [1880], the Rebbe RaYaTz succeeded to the leadership in 5680 [1920] and passed away at 7:45 AM, Shevat 10, 5710 [1950]. His resting place is in New York. "(Sefer HaMinhagim) See *Rabbi Joseph I. Schneersohn, The Lubavitcher Rebbe: A Short Biography*, R. Nissan Mindel (Kehoth, New York, 1947), *Sefer HaToldos Admur RaYaTz*, R. Avrohom Chanoch Glitzenstien, and *Basi L'Gani 5711 (English)* Kehoth, New York, 1990.

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

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

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

Shevat 13/January 23/Tuesday

Yahrtzeit of **Rebbetzin Shтерна Sarah**, the fifth Chabad Rebbetzin, wife of the Rebbe RaShaB, mother of the Frierdiker Rebbe, 5702[1942]. She was the daughter of R. Yosef Yitzchak, (the Tzemach Tzedek's son) and Rebbetzin Chanah, daughter of R. Ya'akov Yisroel of Cherkass (the Mitteler Rebbe's son-in-law). She was born Teves 15, 5620 [1860] in Lubavitch. She did much for Chassidim and for the Yeshiva Tomchei

T'mimim, and helped her husband in his communal work.

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

Shevat 14/January 24/Wednesday

Erev Tu BiShevat

No Tachnun at Minchah

Yahrtzeit of **R. Ya'akov Yehoshua Falk**, author of P'nei Yehoshua, 5516 [1756].

Wedding of **Rebbetzin Brachah**, daughter of the Mitteler Rebbe, to R. Yonah of Zhitomir, 5568 [1808].

Shevat 15/January 25/Thursday

Tu BiShevat

No Tachnun

Rosh HaShanah for Trees

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

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

"He was the son-in-law of the Alter Rebbe's son, R. Chaim Avraham... He was a major student of the Alter Rebbe in Nigleh and Chassidus and was a friend of the Tzemach Tzedek... they would constantly be sending each other Halachic questions and would discuss issues of Halachah (and Chassidus).

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

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

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

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

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

Shevat 16/ January 29/Friday

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

Yahrtzeit of **R. Boruch Sholom**, the “**RaBaSh**,” eldest son of the Tzemach Tzedek, 5629 [1869]. He was exceedingly humble and didn’t wish to be a Rebbe even after his father’s passing. He was the only son of the Tzemach Tzedek who didn’t become a Rebbe. He was the Rebbe’s great-grandfather.

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

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

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

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

The Rebbe MaHaRaSh said to the Rebbe RaShaB during a yechidus:

“I was not given to tears, nor had I anything to weep about...but my brother, the Rabash, was the opposite. My

father, the Tzemach Tzedek, wished for himself just such a “broken heart” as the RaBaSh possessed, a quality he came by through his great closeness to the Alter Rebbe, and the fact that the passing of the Alter Rebbe affected him profoundly.”

Shevat 17/January 30/Shabbos

Shabbos Shirah

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

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

“The Frierdiker Rebbe apparently didn’t observe the custom of putting out Kasha, (though he told the story), probably because the Alter Rebbe (Shulchan Aruch, Hilchos Shabbos, 324:8) says it isn’t correct for us to feed animals on Shabbos which aren’t ours, or for which we aren’t responsible. It’s important, nevertheless, to tell children the story, especially since it teaches them compassion for all creatures. (Note in *Sefer HaSichos 5749, p. 22*).

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

Yahrtzeit of **R. Moshe of Kituv**, student of the Ba’al Shem Tov, 5498 [1738].

Shevat 19/January 29/Monday

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

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

Shevat 20/January 30/Tuesday

Birthday and Yahrtzeit of **Asher son of Ya’akov Avinu**.

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

Shevat 21/January 31/Wednesday

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

Shevat 22/February 1/Thursday

Yahrtzeit of **Rebbetzin Chayah Mushka**, daughter of the Frierdiker Rebbe, wife of the Rebbe, 5748 [1988].

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

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

Yahrtzeit of **R. Yehudah Leib Eiger**, author of *Toras Emes* and *Imrei Emes*, 5648 [1888]. He was a Chasidic Rebbe and R. Akiva Eiger’s grandson.

Shevat 23/February 2/Friday

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

Shevat 24/February 3/Shabbos

Shabbos Mevorchim Chodesh Adar

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

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

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

Shevat 26/February 5/Monday

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

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

“And similarly it says in *She’aris Yisroel* (of R. Yisroel Dov of Vilednik), *D’rush L’Sukos*, in the name of the Ba’al Shem Tov.” (Likutei Sichos, Vol. 12, p. 70, Note 5)

Shevat 28/February 7/Wednesday

Antiochus V lifted the siege of Yerushalayim, 3505 [165 BCE]. (Megilas Ta’anis)

Rosh Chodesh Adar

Friday & Shabbos / February 12 & 13

Practices of Yud Shevat

Friday Night - Shabbos / January 19—20

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

1. On the Shabbos before the Yahrtzeit everyone should attempt to be called for an Aliyah to the Torah.
2. If there aren't enough Aliyos the Torah should be read in different rooms. However, no additions should be made to the number of Aliyos (at each reading).
3. The congregation should see to it that the Maftir should be the most respected member of the congregation, as determined by the majority of the congregation; alternatively, the choice should be determined by lots.
4. The congregation should choose someone to lead the prayers on the day of Yahrtzeit. It's proper to divide (the honor), one person to lead Ma'ariv, a second to lead Shachris, and a third, Minchah. In this way a greater number of Anash will have the privilege.
5. A (Yahrtzeit) candle should be lit to burn throughout the twenty-four hours. If possible, the candle should be of beeswax.
6. Five candles should burn during prayer services.
7. After each Tefillah (and in the morning after the reading of Tehillim), the Shliach Tzibur should study (or at least conclude the study of) Chapter 24 of Mishnayos Keilim and Chapter 7 of Mishnayos Mikva'ot. He should then recite the Mishnah beginning “Rabbi Chananya ben Akashya...”, followed silently by a few lines of Tanya, and then Kaddish D'Rabanan.
8. After Ma'ariv, part of the Ma'amar (Basi Legani) that was released for the day of the demise, should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should also be done after Shachris, and the Ma'amar should be concluded after Minchah.
9. Before Shachris, a chapter of Tanya should be studied. This should also be done after Minchah.
- *10. In the morning, before prayer, Tzedakah should be given to those institutions related to our Nasi, my revered father-in-law, of sainted memory. Donations should be made on behalf of oneself and of each member of one's family. The same should be done before Minchah.

*11. After Shachris and the recitation of the Ma'amar, each individual should read a Pidyon Nefesh. (It goes without saying that a Gartel is worn during the reading.) Those who had the privilege of entering (the saintly Rebbe's study) for Yechidus, or at least of seeing his face, should (while reading the Pidyon Nefesh) picture themselves as standing before him. The Pidyon Nefesh should then be placed between

the pages of a Ma'amar or Kuntres, etc., of his teachings, and sent, if possible on the same day, to be read at his graveside.

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

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

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

15. In the course of the day, people (to whom this task is appropriate) should visit Shuls and Botei Midrash in their cities and cite a statement of adage from the teachings of the saintly Rebbe. They should explain how he loved every Jew. They should make known and explain the practice he instituted of reciting Tehillim every day, studying the daily portion of Chumash with Rashi's commentary, and, where appropriate, studying the Tanya as he divided it into daily readings, throughout the year. If possible this should all be done in the course of a Farbrengen.

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

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

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

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

[Letter of the Rebbe, Rosh Chodesh Shevat 5711]

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Since this year Yud Shevat falls out on Shabbos:

- 1 The Aliyah is on Shabbos, Yud Shevat.
- 2 A Yahrtzeit candle is lit at home Erev Shabbos, Erev Yud Shevat, before lighting Shabbos candles.
- 3 The candles by the Amud should also be lit Erev Shabbos.
- 4 We give extra Tzedakah, Erev Shabbos, to support the Rebbe's institutions.
- 5 A Pidyon is written on Erev Shabbos.
- 6 One should go to the Ohel on Friday or Sunday.
- 7 If one is unable to give Tzedakah, or write the Pidyon on Erev Shabbos, it may be done after Shabbos.

The next morning the Rebbe again davened in the Frierdiker Rebbe's room. Before davening he gazed upon the Frierdiker Rebbe's chair. He davened in a very low voice and cried very much.

After davening, everyone wrote a Pidyon Nefesh and gave it to the Rebbe. Then they traveled to the Ohel.

Before going, a group of the older Chassidim and the Rabbonim went to the Rebbe and gave him again a Ksav Hiskashrus, a document of spiritual connection with him, in the name of all the Chassidim everywhere.

The one who handed it to him was HaRav HaGaon HaChossid R' Meir Ashkenazi. When he gave it, he said to the Rebbe, the acceptance of the leadership is connected with bringing the Redemption, because the Redemption depends on spreading the wellsprings of Chassidus; and if the Rebbe accepted the leadership and said Chassidus, it would bring close the Redemption. The Rebbe answered, "Yes, but you'll have to help me."

Some of the great Chassidim read a Pidyon Nefesh in the Beis Midrash before all the Chassidim, in which they asked the Frierdiker Rebbe to urge the Rebbe to consent to accept the leadership in full and publicly, in all its details, and that the leadership should be successful.

They also read this Pidyon Nefesh at the Ohel.

When they finished, they gave it to the Rebbe, who first refused to read it, but after a while began to read it, through much crying.

The Rebbe remained at the Ohel for a long time, and returned from there shortly before sunset. Minchah was very quick.

After Ma'ariv, a Farbrengen was announced for 8:00 pm.

At 8:45, the Rebbe left his mother's house and walked toward 770.

The Beis Midrash was full. The crowding and the heat cannot be described. The crowd, numbering more than 800 people, attempted to enter the small Beis Midrash. They were all dripping in sweat, and the pushing was tremendous.

At 9:45, the Rebbe came into the Farbrengen. Everyone said L'Chaim.

The Rebbe spoke about strengthening the connections with the Frierdiker Rebbe and completing the mission placed upon everybody.

In the second Sichah, the Rebbe alluded to accepting the leadership. He said in America it's the custom that when you start something new there's a public statement.

And this was his statement:

There are three loves: love of Hashem, love of Torah, and love of Yisroel. The three loves have to be combined so that the expression of Ahavas Yisroel won't express itself only in feeding the hungry, but also, and especially, in bringing Jews to Ahavas HaTorah and Ahavas Hashem.

He said to publicize this statement, that combining the three loves would bring the Redemption, because the last exile was caused by the opposite of Ahavas Yisroel, so Ahavas Yisroel would bring the Redemption, speedily in our days.

An hour into the Farbrengen an elderly Chossid announced, "We ask the Rebbe to say a Ma'amar. The Sichos are very good but the Chassidim want Chassidus."

The Beis Midrash became silent; everyone holding their breath.

At 10:40 the Rebbe started the Ma'amar, "Basi L'Gani 5710," of the Frierdiker Rebbe, and said, (while looking in the Kuntres), "In that Ma'amar which the (Frierdiker) Rebbe gave out for the day of his passing, the Rebbe begins, "Basi L'Gani..." - and here the Rebbe began, to everyone's surprise, saying, in the tune of a Ma'amar, the Ma'amar Basi L'Gani. (This was the first time anybody had ever heard the Rebbe say Chassidus in the tune of a Ma'amar. Throughout all the years, whenever they asked him to repeat a Ma'amar, as the Rebbe's son-in-law, he always refused and simply explained and discussed Chassidus.)

For a few seconds there was much confusion and pushing and everybody stood on their feet, and the Beis Midrash was silent.

The Rebbe cited explanations of all the Rebbeim back to the Alter Rebbe. He spoke about that which is said in the Ma'amar, in brackets, that all sevens are beloved, (Chassidus was now entering its seventh generation,) and spoke about the responsibilities of the seventh generation to complete bringing the Shechinah down to this world. (When he said this he cried very much.)

He stopped for a while for everyone to say L'Chaim.

The elderly Rav Nemetzov jumped on to the table from great happiness and said, "Chassidim, say after me: "We have to say "Shehechyanu V'Kiymanu V'Higiyanu LiZman HaZeh."

He said the Brochah Shehechyanu with Shem HaMalchus and the entire crowd yelled out Amen. The Rebbe smiled and asked Rav Nemetzov to please be quiet, and to come down from the table.

They sang Niggunim of all the Rebbeim and the Rebbe completed the Ma'amar.

After the Ma'amar, Rav Nemetzov blessed the Rebbe in the name of all the Chassidim, and everyone said Amen.

After the blessing, the Rebbe announced, "Now, Jews, listen here: "In general, the Rebbeim demanded of Chassidim to work on their own, not to depend on the Rebbe.

Don't hold any illusions thinking that you can depend on me and be free to do whatever you like, having a "good time" and an easy life. Nobody is going to make you free of the missions the Rebbe put on you.

We can work together, and if anybody needs any help, we'll help you unstintingly. But the mission the Rebbe gave everyone of us has to be done. Everyone has to work hard on his own. It won't be enough to give out Chassidus, or speak, or sing, or say L'Chaim. None of this will be enough; everyone has to do what they have to do."

They sang more Niggunim of the Rebbeim, and made a Siyum on the entire Mishnah.

The Farbrengen ended at 12:25am. Everybody danced for hours.

After the Farbrengen everybody participated in reviewing the Ma'amar. The Chazarah went on until 3am.

The Bochorim (who hadn't slept all the previous night, or eaten all day) stayed to repeat the Chazarah until 6:30am.

They repeated the Ma'amar publicly the next morning about five or six times.

And so it was all Thursday and Friday until the second Ma'amar on Shabbos.

AN UNPUBLISHED LETTER...

We present here a letter the Rebbe wrote (and subsequently didn't publish) at the end of the year of the Frierdiker Rebbe's passing. The letter speaks for itself. May we, with Hashem's help, unite in fulfilling the Rebbe's words and teachings, and thereby bring Moshiach and the Geulah, now.

Greeting and blessing!

The year of the passing of our Nasi, my saintly father-in-law the Rebbe, of blessed and holy memory, is finished.

The feeling of missing the Rebbe becomes greater as "the summer is over, the winter has passed and we have not been saved". (Yirmiyahu 8:2)

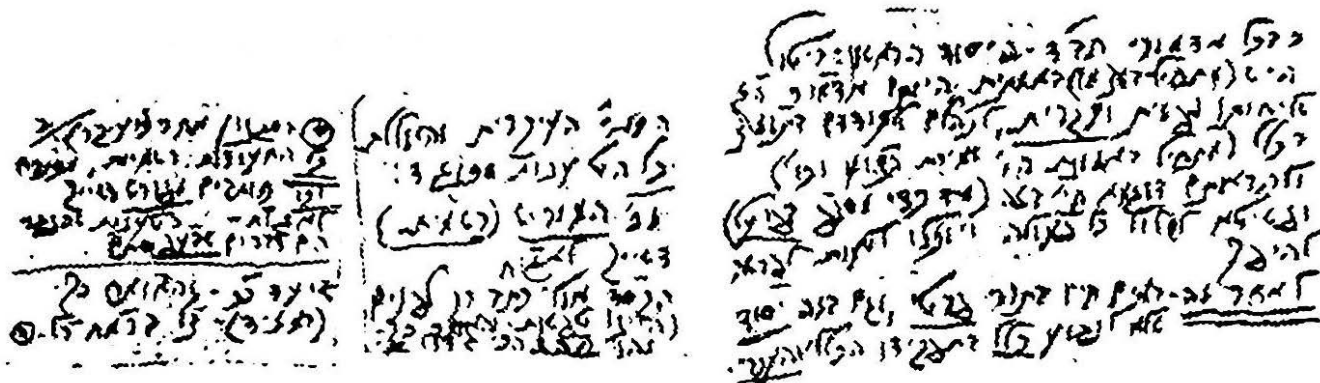
But on the other hand, habituation does its own, and there is room to be concerned that things become old, and the light and the warmth of connection to our Nasi, his Torah and his teachings which are all one - might steadily diminish, Chas v'Shalom.

These are the words Moshe spoke about Torah: "These are the words which I command to you *today*." It means: As a new edict that all run to read." And about Mitzvos: "My commandment which I command you *today*." It means: "That it be for you as new, as if you heard it *today*."

ד"ר יו גרשון רב אמרן ב'תש"ס, לדורקין נ"ו.

אויס ודררה
נפתיגה שנת ההתקנות אל נשיאנו כ"ן
אנה יחסורכ זכורארה נרעג זיע.
~~אזרחות~~ ~~אזרחות~~ ~~אזרחות~~ ~~אזרחות~~ ~~אזרחות~~
דער ענין פון דעם קודם מול ואמנו
אל נשיאנו
אין אלעם כ"ן נכפס ענה את אלו.
ויש צורך לתשגשג יתרון וד הנדר,
תאמר ומוס ההתקנות אלו וחסור
מו.
נשיאנו, אמרנו ואהובותנו
-אשר כולם חס-
הרבני אהרן
ד"ר יו גרשון רב אמרן ב'תש"ס, לדורקין נ"ו.
הגדה אשר אמרנו צ"ל ב"ק. ~~הגדה~~ ~~הגדה~~ ~~הגדה~~ ~~הגדה~~ ~~הגדה~~
כפ"ק (אשר האל) תבנה שה"ל כ"ן אנחנו
אשר אמרנו ונשיאנו אצלנו: ~~אשר~~ ~~אשר~~ ~~אשר~~ ~~אשר~~ ~~אשר~~
כאלו אמרנו יו ד"ר.

THE ROLE OF THE CHABAD REBBEIM



In conjunction with Yud Shevat we are printing a k'sav yad of the Rebbe, speaking about the role of Chabad Rebbeim

The Rebbe wrote these notes, because of the significance and importance of the issues in reference to the trial of the Seforim of the Library of the Frierdiker Rebbe, about the role of Chabad Rebbeim, so that his statement would be clear, unequivocal and unambiguous.

While the specific issue in the notes relates to the Frierdiker Rebbe (in the context of the trial), it describes the role of the Chabad Rebbeim in general:

“As with all of the Chabad Rebbeim - the first foundation: self nullification (beginning with himself) in truth. His being the Rebbe is a primary mission of the soul, to lead them, to encourage them in Torah and Mitzvos in general, (starting with faith in Hashem, observing the Shulchan Aruch, etc.) and to show them a living example in this (to the point of active Mesiras Nefesh) and, obviously to negate any action which they could mistake or misinterpret. After this comes his life as a private person, and here also, the foundation is that it absolutely not affect his public and primary responsibility.”

DEMANDING MOSHIACH!!

BY RABBI SHIMON RAICHIK

One of the Tu BiShevat farbrengens which stands out most in my mind and in the minds of those who were there and still rings in our ears, is the one from the 15th of Shevat, 5749. Even though many decades have passed, this emotional farbrengen is undoubtedly still alive in the hearts and minds of all who were present.

The tears that the Rebbe shed at that farbrengen, ‘Why are we still in Galus, what does Hashem want from us? If G-d didn’t give us such powers, how can He demand such a service?’ The Rebbe was choking on the words and couldn’t finish sentences. You felt then that you are in a courtroom and the question is asked, ...and the Rebbe is pleading with Hashem saying, “You are asking of us a service to search for Moshiach which is beyond our capacity,” I don’t think that anyone went home with dry eyes. Remembering that farbrengen connects us with the Rebbe. The reader will feel the same, and the questions which were asked we much ask of Hashem every day.

People have asked: Why hold a farbrengen on Tu BiShevat? To answer this we must realize that more darkness has come into the world. We cannot stand still and not add new light. The service that was sufficient for a generation ago (or even a year ago), is no longer adequate. Since there has been an increase in darkness, we must work to bring about an increase in light. (One of the ways to increase happiness rather than holding a farbrengen, would be to eat more fruits—an extra date or fig, for example.

However, a farbrengen serves the purpose better. The additional fruits one person eats, cannot be eaten by someone else. However, both can enjoy a farbrengen together. Furthermore, the two ideas do not negate each other. We can hold a farbrengen and also eat more fruits.)

Many Jews have become sad; they are tired of Golus and its hardships. They are tired of endlessly waiting for the Moshiach. They ask, ‘How long do we have to wait?’ Even in the times of the prophet Isaiah, the Jewish people were asking, ‘When—How much longer must we wait?’ In the previous generation as well (even before the times of persecution) we cried out “until when?” “The summer has passed. The harvest has ended and still we have not been saved.” Especially now, after having ended all the trials of Golus, the question of “how much longer?”, pierces the heavens.

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

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

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

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

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

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

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

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

beyond our capabilities. G-d did not give us such powers, how can He demand such a service?

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

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

Adapted from Sichos in English

CHOF BEIS SHEVAT: YAHRTZEIT OF THE REBBETZIN

SHEVAT 22 / FEBRUARY 1 / THURSDAY

Rebbetzin Chaya Mushka Schneerson, daughter of the Frierdiker Rebbe, and late wife of the Lubavitcher Rebbe, was born Adar 25, 5662 (1901), in Lubavitch.

She was engaged to the Rebbe in 1924. By this time, the Rebbe was actively involved in helping the Frierdiker Rebbe spread Yiddishkeit, under the Soviet regime.

In 1927, when her father was arrested, she traveled with him from Leningrad to Kostroma. She was the first to give over the news of his release, by phone, to Leningrad.

She and the Rebbe got married in 1928. She was very involved in many of the Rebbe's campaigns which were related to women and their Mitzvos, as well as the institution Ten Yad, financially helping Jewish girls get married.

She passed away on Shevat 22, 5748 (1988).

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

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

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

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

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

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

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

"On one occasion the Rebbetzin told me that if the ladies came, they should not stay later than 9:30pm. When they left, a lady arrived, somebody I didn't know. The Rebbetzin received her warmly and spoke with her for a long time. When they fin-

ished, she asked me to give the lady a ride home to Manhattan.

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

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

Two years went by and nothing happened.

Once, the Rebbetzin came to the library, and presented her library card, with the name Schneerson on it. I asked if she had any connection with Rabbi Schneerson of Brooklyn, and she said she was his wife. I told her I was upset with her husband, and told her the whole story about the Brochoh, and how I still had no children. She answered, “I also have no children.” I started to cry, and say that I’d gone through the Holocaust, and there was no remnant of my family, etc.

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

Then the Rebbetzin explained to me, at length,

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

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

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

* * *

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

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

On the 10th of Shevat 5710 (1950), the Rebbetzin’s father, the Frierdiker Rebbe was nistalek. At first, the Rebbe was firmly determined not to accept the Nesius. It was the Rebbetzin who prevailed upon him to accept it, pointing out that it was unthinkable to let her father’s Mesiras Nefesh accomplishments of thirty years deteriorate for lack of continuity.

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

whom did the books belong, to your father or to the chasidim?" To this the Rebbetzin replied, "Not only did the books belong to the chasidim, but my father belonged to the chasidim."

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

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

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

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

Adapted from The Rebbetzins by Rabbi Yosef Kolodny and Y'mei Chabad

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Directives of the Rebbe for Shevat - המעשה הוא העיקר

Yud Shevat: Make 3 Farbrengens for Yud Shevat:

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

(See pages 6 and 7 for a complete list of customs.)

Tu BiShevat:

See Special Days, pages 3 and 4. We eat many fruits, especially those special to Eretz Yisroel (Sheva Minim). This custom should be emphasized to the children.

Make a Farbrengen on Tu BiShevat.

Shabbos Parshas Yisro: Children should be in Shul to hear the Aseres HaDibros.

Chof Beis Shevat: *V'Hachai Yiten El Leibo*—through learning from her conduct, and living in her spirit.

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

shevat 5784 Calendar

**Rosh Chodesh
Shevat 1/January 11/Thursday**

Va'eira

Shevat 3/January 13

Light Candles Friday January 12: **4:46**

Shabbos Ends: **5:49**

Last Time To Read Shema: **9:28**

Bo

Yud Shevat

Shevat 10/January 20

Light Candles Friday January 19: **4:53**

Shabbos Ends: **5:56**

Last Time To Read Shema: **9:28**

Erev Tu BiShevat

Shevat 14/January 24/Wednesday

No Tachnun at Minchah

Tu BiShevat

Shevat 15/January 25/Thursday

No Tachnun

B'Shalach

Shabbos Shira

Shevat 17/January 27

Light Candles Friday January 26: **5:00**

Shabbos Ends: **6:03**

Last Time To Read Shema: **9:28**

**Chof Beis Shevat - Yahrzeit of
Rebbetzin Chaya Mushka
February 1/Thursday**

Yisro

Shabbos Mevarchim Adar

Shevat 24/February 3

Light Candles Friday February 2: **5:07**

Shabbos Ends: **6:10**

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

Rosh Chodesh Adar I, Day One

Shevat 30/February 9/Friday

Rosh Chodesh Adar I, Day Two

Adar 1/February 10/Shabbos

Molad of Adar Aleph

Friday, February 9

9:29 pm and 5 chalakim