

# OUR DAYS

*A Journey  
through  
the Chabad  
Calendar*

IN STORY, MEANING, AND PRACTICE



THE SCHOCHET FAMILY EDITION

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## HOW TO USE THIS BOOK

To make each date more accessible and provide readers with a comprehensive experience, we organized each date into the following sections:

**Introduction** This section offers a general overview of the events that took place on the given date.

**The Story** Here, we present a detailed account of what transpired on this date. In some cases, we also explore the spiritual significance of the event. As a general rule, information about a Rebbe's early years is included on their birthday, while details about their later years appear on their *yahrtzeit*. Additionally, we have incorporated sidebars with fascinating insights and background information.

**In the Rebbe's Presence** In this section we provide a window into how this day was experienced in the Rebbe's presence. It begins with a summary of the regular occurrences associated with this date at 770, followed by a pictorial overview capturing unique moments and descriptions of this day with the Rebbe. Since the nature of these experiences and the availability of photographs vary for each date, the length and style of content in this section will vary accordingly.

**Lessons and Takeaways** This section presents an anthology of lessons that the Rebbe discussed in *sichos* regarding the date. Given the abundance of *sichos* and farbrengens the Rebbe delivered on some of these occasions, we aimed to provide a glimpse of some of the primary themes which the Rebbe consistently emphasized. Each lesson is accompanied by at least one source where the Rebbe discusses the topic, though many of these insights can be found in numerous other places as well. The size and content of this section will also vary from date to date.

At the end of this section, we have included additional sources under "Read More," offering references to *sichos* for those who wish to explore these topics in greater depth.





# ו' תשרי Vov Tishrei

Yom Hilula of the Rebbe's Mother,  
Rebbetzin Chana Schneerson

BROOKLYN, NY, 5725 (1964)

Rebbetzin Chana Schneerson passed away at the age of 84 on Shabbos Shuva, Parshas Vayelech, 6 Tishrei 5725 (1964).

A special and righteous woman, Rebbetzin Chana was known for her kindness and sensitivity to others' needs. Throughout her life, she stood faithfully by the side of her illustrious husband, Harav Levi Yitzchok, serving as an active partner in his *mesirus nefesh* to uphold Yiddishkeit under the oppressive Communist regime. Together, they faced immense challenges until his untimely *histalkus* in 5704 (1944). A few years later, she escaped the Soviet Union and made her way to the United States, where she spent her remaining years living near her son, the Rebbe.





## The Life and Passing of Rebbetzin Chana

### A LIFE OF DEVOTION

Rebbetzin Chana was born in the town of Romanovka, in the year 5640 (1880), into a distinguished family of Chassidim and *rabbanim*. She grew up in the city of Nikolayev, where her great-grandfather, Reb Avraham Dovid Lavut, a renowned Torah scholar, served as *rav*. Following his tenure, the leadership was carried on by his son-in-law, Rebbetzin Chana's grandfather, Reb Yisroel Leib Yanovsky, and later by her father, Reb Meir Shlomo Yanovsky.

Nikolayev was home to a warm and vibrant Chassidishe community. In her youth there, when new transcripts of *maamarim* arrived from Lubavitch, Rebbetzin Chana would make copies in her beautiful handwriting so that more Chassidim could study and benefit from them.

At the age of 20, she married Harav Levi Yitzchok, beginning a life-long partnership that profoundly impacted Yiddishkeit in their region. After several years of marriage, Harav Levi Yitzchok assumed the position as *rav* in the city of Yekaterinoslav (today's Dnipro, Ukraine).



Their early years there were relatively tranquil, though not without challenges. They worked tirelessly to teach Torah and Yiddishkeit amidst the growing forces of assimilation.

With the onset of the First World War and later the Bolshevik revolution, the challenges grew ever more brutal. The Communists were determined to eliminate all traces of religion, and ruthlessly enforced anti-religious laws. In the face of these powerful adversaries, Harav Levi Yitzchok and Rebbetzin Chana stood defiantly, serving as a beacon of inspiration to their embattled congregants.

The NKVD soon took notice of their activities, leading to Harav Levi Yitzchok's arrest and imprisonment. When he was sentenced to five years of harsh exile, Rebbetzin Chana elected to join him, traveling to the remote village of Chi'ili in Kazakhstan, Central Asia. Conditions in Chi'ili were brutal; the couple once endured an entire month without bread. Of particular concern to the *rav* was the absence of ink with which to write his Torah insights. Rebbetzin Chana took it upon herself to obtain everything he needed, painstakingly gathering herbs and making her own ink. It is in her merit that many of his writings made their way out of exile and were published for posterity.<sup>1</sup>

With unwavering devotion Rebbetzin Chana stood at her husband's side, sharing in his suffering and helping him in every way until his passing in the year 5704 (1944).

## REUNITING WITH HER SON

After World War II, Rebbetzin Chana managed to escape the Soviet Union along with hundreds of Chassidim in the "Great Escape."<sup>2</sup> She spent some time in a Displaced Persons' camp in Pocking, Germany, before continuing on to Paris, France. It was there in 5707 (1947) that she was finally reunited with her son, the Rebbe, after more than nineteen years apart. He had traveled there specifically to meet her and accompany her to America. Once in New York, she took up residence in Crown Heights, first in an apartment on Lincoln Place and then on President Street, a few blocks from the center of Lubavitch.

<sup>1</sup> See *Hisvaaduyos* 5742, vol. 1, p. 58.

<sup>2</sup> See *Toldos Chabad B'Russia HoSovietis*, p. 390.



The Rebbe with his mother, Rebbetzin Chana, at their reunion farbrengen in Paris, 26 Adar 5707 (1947).

Three years later, she watched her son rise to the *nesius*, becoming Rebbe and revitalizing Yiddishkeit across the globe.

Throughout Rebbetzin Chana's remaining years in New York, despite his extraordinarily busy schedule, the Rebbe visited his mother every single day, treating her with utmost respect and care. Sometimes the Rebbe would make tea, other times they would just talk. On Friday nights, they often went for walks together.

The Rebbetzin would prepare herself for the Rebbe's visits by putting on her best dresses and a beautiful *sheitel*. She captured her feelings about these moments in her diary: "My son, long may he live, about whom I have written above, has just left my home. He visits me daily, and twice on Friday. He makes my life much better and, as they say here, makes me feel better. My apartment is not very large. It so happens that during the time he sits here with me, the room seems much bigger!"<sup>3</sup>

Pages from Rebbetzin Chana's diary.



3 Memoirs of Rebbetzin Chana, part 34.

**“My apartment is not very large. It so happens that during the time he sits here with me, the room seems much bigger!”**



Rebbetzin Chana at an early N'shei Chabad convention.

Rebbetzin Chana was a familiar presence at farbrengens and Lag B'Omer parades, and actively participated in N'shei Chabad conventions and other Lubavitch functions. She took immense pride in her son's achievements, writing: “It is now nine years since my arrival here. Thank G-d for my son, who has been accomplishing so much in recent years. He possesses outstanding abilities, intellectual brilliance and erudition. This in addition to the greatness and holiness of his soul, and the fact that whatever he does is born of absolute truth. The world recognizes this and appreciates it.... The young people are so devoted to him; they love him and relate to him as to a G-dly person....”<sup>4</sup>

## FINAL DAYS

In her later years, Rebbetzin Chana remained unchanged in her pride for her son, continuing to draw strength and joy from seeing the Rebbe even as her health began to decline. On Rosh Hashanah 5725 (1964), the Rebbetzin was not feeling well. This didn't stop her from coming to 770 to participate in the *tefillos* and hear the Rebbe's *tekios*.<sup>5</sup>

The next day she felt much worse. She told Rabbi Berel Junik, who often assisted her at home: “I know that going to shul yesterday did me harm, but I am happy that I went. The *tekios* were incredible.

<sup>4</sup> Ibid., part 38.

<sup>5</sup> The following account of Rebbetzin Chana's *histalkus* is based primarily on the diary of Rabbi Meni Wolf, at the time a *bochur* studying at the 770 yeshiva who experienced these events firsthand.



The Rebbe receives an *aliya* to the Torah, Tishrei 5725 (1964).

Hashem should bestow upon him [the Rebbe] much strength. You don't begin to comprehend what you have. I'm not saying this as a mother, but because it's the truth!"

A few days later, on Friday night, 6 Tishrei, she began to feel even worse. The Rebbe was notified and hurried to her home, staying with her until just before 10:00 a.m., when he left to daven Shacharis at 770. The Rebbe asked Dr. Avraham Abba Seligson, who regularly attended to the members of the Rebbe's household, to monitor his mother and brief him every few hours on her condition.

During davening it was noticeable to the crowd that the Rebbe was anxious, though no one knew exactly why. There was commotion among the Rebbe's secretaries, who were passing messages back and forth between the Rebbe and one another.

At 1:30 p.m., the Rebbe entered the shul for a farbrengen in honor of Shabbos Shuva. During the farbrengen, Dr. Seligson approached the Rebbe and spoke to him for a few minutes. He then asked the Rebbe for his mother's name, and called out, "*Chana bas Rochel l'refuah sheleima.*"

## Not For You

Rabbi Shmuel Lew relates:

Less than a week before Yom Kippur 5725 (1964), a Jew from Greenland wrote a letter to the Rebbe, requesting that he send a shliach to lead Yom Kippur services on the Air Force base there.

Arranging this task was no small feat. The security checks for entering the base were rigorous, and travel in those days was both slow and expensive. Utilizing the right connections, however, including contacts at the Pentagon, the matter was duly arranged.

I was summoned by Rabbi Hodakov, who said, “I have a *shlichus* for you,” laying out some details of the mission.

At the farbrengen on Shabbos, 6 Tishrei (the day before I was scheduled to leave), the Rebbe announced: “There is a shliach here who is heading

very far north,” and called me up to receive a bottle of *mashke*. After pouring some into my cup, the Rebbe gave me the bottle, and instructed me to distribute some here, some in Greenland before the fast—“*far-fastin zich*,” and some after the fast—“*up-fastin zich*”; and to bring some back.

Later that day, the Rebbe’s mother was taken to the hospital. Upon hearing the news, we walked to the hospital and went up to the ninth floor, where only a handful of people were present. The Rebbe was there, and he instructed everyone to recite Tehillim, which we did by heart.

Before *shkia*, the Rebbe’s mother passed away.

A short time later, I received a message in the name of Rabbi Hodakov: “Tell Shmuel that for him, there is no funeral tomorrow!” What was occupying the Rebbe’s mind at such a moment? That I should continue with my *shlichus* and not consider delaying my trip!

Featured on *My Encounter With The Rebbe*  
*Living Torah*, Disc 40, Program #157-158

The Rebbe continued the farbrengen, and began expounding on the Baal Shem Tov's teaching on the *possuk* "*V'Anochi haster astir panai*—I will surely hide My face." The Baal Shem Tov explained that during *galus*, even the concealment of G-dliness is itself hidden and not noticeable.<sup>6</sup> As he spoke, the Rebbe began to weep, resting his head on his hands. Suddenly, the Rebbe passed his hand over his forehead, and his weeping ceased.

The farbrengen ended at 4:00 p.m. Reb Berel Junik rushed to Rebbetzin Chana's house, where he found her breathing with difficulty.

After Mincha, the Rebbe rushed to his mother's home. Upon arriving, he found her in critical condition, in terrible pain and breathing with great difficulty. The Rebbe asked Reb Berel to call two additional doctors. Meanwhile, Rebbetzin Chaya Mushka arrived.

Initially, the Rebbe opposed the suggestion of taking his mother to the hospital. However, after Dr. Seligson, as well as the two other doctors, insisted that it was vital, the Rebbe agreed, saying, "Since this is the opinion of three doctors, I give my consent." She was immediately placed in an ambulance and the Rebbe accompanied her. The ambulance attendant offered the Rebbe to sit in the front but the Rebbe chose to stand at her side, holding her hand.

When the news of the situation reached 770, everyone began reciting Tehillim. Many headed to the hospital along with a "*Shabbos Goy*" who carried a meal for the Rebbe.

At approximately 6:00 p.m., in the presence of her son, Rebbetzin Chana's soul ascended to Heaven. The Rebbe stood silently, gazing out the window toward the sky. Every so often, he let out a cry.

Realizing the Rebbe had not eaten, some offered him the meal that had been brought, but he refused. The Rebbe asked if a *rav* was present who could rule on whether it was halachically permissible for him to eat under the circumstances. Rabbi Groner approached, saying that he was a *rav* and that the Rebbe should eat, but the Rebbe refused and asked if there was a *Shulchan Aruch* nearby. Ultimately, he did not eat the meal.

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<sup>6</sup> Published in *Likkutei Sichos*, vol. 9, p. 193.

When Shabbos ended, Rabbi Yosef Wineberg, who hosted a weekly radio program featuring *Tanya* classes and selections of the Rebbe's *sichos*, asked the Rebbe if he should announce the news of the *histalkus* on his Motzei Shabbos broadcast, and the Rebbe answered affirmatively. Rabbi Yisroel Jacobson and Rabbi Eliyahu Simpson of the *chevra kadisha* arrived and asked everyone to leave the room except for some of the elder Chassidim.

Later that night, the Rebbe returned to his mother's apartment with Rebbetzin Chana's holy body. Before leaving the apartment, the Rebbe asked that a *minyan* remain there overnight.

### FUNERAL

The next morning, 7 Tishrei, the Rebbe arrived at 770 and joined the *minyan* to recite *kaddish yasom*. During *kaddish*, the Rebbe softly wept.

At 11:05 a.m., the Rebbe emerged from his room carrying a bag filled with *seforim* and was driven to his mother's apartment. The



The Rebbe at the burial, 7 Tishrei, 5725 (1964).



funeral began immediately, with the Rebbe following closely behind the coffin. The procession continued on foot up Kingston Avenue to 770 and from there to the cemetery.

After the grave was covered, the Rebbe recited Tehillim and then *kaddish*, his voice choked with tears. A profound sense of mourning enveloped the crowd, which included Rebbes, *roshei yeshiva*, and *rabbanim*.

As is customary, two lines of consolers were formed, and the Rebbe asked that the *bochurim* should not join. The Rebbe removed his shoes and then entered the Ohel for a few minutes. Upon emerging, he was driven to his mother's apartment.

## SHIVA

For the next few days of *shiva* until Yom Kippur, a lottery determined who could participate in the Rebbe's *minyan*. After Mincha on the first day, Chassidim filed past the Rebbe to perform *nichum aveilim*.

Scores of distinguished individuals came over the next two days to offer their condolences. Among them were the Rebbes of Satmar, Puppia, Kapishnetz, Skullen, Novominsk, Bobov, Steriszhov, Meliz, Munkatch, and others. Prominent *rabbanim* such as Rabbi Yosef Ber Soloveichik of Boston, Rabbi Yitzchok Hutner, and Rabbi Simcha Elberg, also visited.<sup>7</sup>

On the morning of 8 Tishrei, Reb Zelig Katzman was called to the Torah to name his newborn daughter. He asked the Rebbe if he could name her after the Rebbetzin, and the Rebbe agreed, blessing her with a long life. Later, the Rebbe sent Reb Zelig 63 dollars, corresponding to the numerical value of the name Chana.

During the *shiva*, the Rebbe was given a list of people who had undertaken to learn Mishnayos in memory of Rebbetzin Chana, completing the entire *Shisha Sidrei Mishnah* in the few days before Yom Kippur, and the Rebbe was very happy. "This brings me pleasure," the Rebbe said. Then the Rebbe looked at the list again and repeated, "Much pleasure!" He looked at the list a third time: "Much, much pleasure!"

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<sup>7</sup> See *Toras Menachem*, vol. 41, p. 43.

On Erev Yom Kippur, following Mincha at 4:00 p.m., the Rebbe got up from *shiva* and requested that a *minyan* continue to take place in the Rebbetzin's house for at least one *tefilla* each day until after the following Shabbos, including on Yom Kippur.

At 6:00 p.m., the Rebbe went to the *mikvah*. From there, he traveled to 770 where he briefly entered his room. Shortly thereafter, he emerged with his face covered by his *tallis* and blessed the *bochurim* that were standing in *Gan Eden Hatachton* with *Birkas Habanim*.

After spending a couple more minutes in his room, the Rebbe proceeded to the shul downstairs. Upon entering, he stood up on a table and delivered a *bracha* to those present. No one had expected this *bracha* and the crowd gathered was relatively small. The Rebbe spoke with his eyes closed and, at times, was choked with emotion, which made it difficult for many to hear him very well.

Following the *bracha*, Rabbi Hodakov informed the Rebbe that many people had been absent and even those present struggled to hear. In response, the Rebbe climbed onto the table once more and repeated the *bracha*, word for word.

When the Rebbe entered the shul for Kol Nidrei, he asked that a *siyum* be conducted over the whole Mishnayos, after which he recited *kaddish*.



The Rebbe davens at the *amud* in the small *zal* of 770, circa 5725 (1964-5).

## Visitors at the Shiva

Rabbi Nochem Kaplan relates:

During Rebbetzin Chana's *shiva*, we divided into groups to alternately participate in the daily *tefillos* led by the Rebbe. We also took shifts managing the door—greeting people who came to be *menachem avel* and ensuring that everything ran smoothly. My shift was on the morning of Erev Yom Kippur, just before the Rebbe got up from *shiva*. I was stationed in the room where the Rebbe was sitting, tasked with opening the door whenever I heard a knock from the *bochur* outside, who was welcoming guests in.

We had heard that the Satmar Rebbe, Reb Yoel Teitelbaum, would be coming. When I opened the door, I saw that he had arrived with a large entourage. I decided to close the door as soon as he and his *gabbai* entered. I waited for him to pass, but instead of closing the door, I found myself pinned behind it as

his entire entourage poured in. Only afterward was I able to emerge...

It wasn't a long visit. The Rebbe spoke with him briefly, primarily about *mikvah* on Erev Yom Kippur. It was obvious from the Satmar Rebbe's demeanor that he had a great reverence for the Rebbe.

Another group of visitors were the Rebbe's relatives, members of the Lavut family in Montreal. They were modern Jews, and we had never seen them in 770 before. From my post at the door, I caught snippets of their conversation with the Rebbe.

One of them remarked to the Rebbe, "I thought you were surrounded by old people, but I look around and everybody here is young..."

In those days, most Orthodox shuls in America had old and dying congregations. Apparently, he had assumed that 770 was no different.

The Rebbe smiled broadly. It was clear that he took pride in the compliment. "*Yungeleit velen amol veren alteleit*—young people will become older people one day as well," the Rebbe replied.



DURING THE YEAR OF AVEILUS, the Rebbe held a farbrengen every single Shabbos. Aside from the novelty of weekly farbrengens, they featured something new: the legendary *Rashi Sichos*, where the Rebbe introduced a revolutionary approach to studying Chumash with Rashi.

The Rebbe davens Maariv at the *amud* and recites *kaddish*.  
Vov Tishrei, 5744 (1983).







IN THE

## REBBE'S PRESENCE

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Each year on the *yahrtzeit* of Rebbetzin Chana, the Rebbe would lead the davening for all three *tefillos* and hold a farbrengen. During these farbrengens, the Rebbe would deliver a *hadran*—an in-depth discourse marking the completion of a *masechta* of Gemara—as he often did at farbrengens linked to a *yahrtzeit*. The Rebbe would also deliver a *maamar*.

Held during the *Aseres Yemei Teshuva*, these farbrengens frequently centered on themes of *teshuva*, as well as topics of special relevance to Jewish women.

In a rare occurrence on Vov Tishrei 5745 (1984), the Rebbe delivered surprise *sichos*—first following Maariv on the night of Vov Tishrei and again after Mincha the next day. He spoke about the power of Jewish women and the importance of the *mitzvot* connected with them. Since it was the twentieth *yahrtzeit* of Rebbetzin Chana, the Rebbe requested and encouraged initiatives connected with the number twenty.









The Rebbe delivers the *maamar* “*Dirshu Hashem*” at the farbrengen of Vov Tishrei 5731 (1970). This was the fourth *maamar* in the well-known *hemshech* (series of *maamarim*) begun a few weeks earlier, during Elul. It would become the Rebbe’s longest *hemshech*.





On Vov Tishrei 5750 (1989), the Rebbe delivered a *sicha* highlighting his mother's extraordinary partnership with her saintly husband, Harav Levi Yitzchok, and her unwavering dedication to preserving Yiddishkeit under Communist rule.



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Following the *sicha*, the Rebbe distributed specially prepared envelopes to nearly 10,000 people. Each packet contained the Tzemach Tzedek's *maamar* "*U'sh'avtem Mayim B'sason*," a *michtav kloli* (a letter addressed to all the Jewish people) dated Vov Tishrei, a piece of *lekach*, and a dollar. To each recipient, the Rebbe wished, "*Ah zisser yor*" ("Have a sweet year").

The distribution lasted four and a half hours, concluding at 1:20 a.m.



## נזכרים ונעשים

# LESSONS AND TAKEAWAYS

### Boundless Devotion

Rebbetzin Chana's commitment to helping fellow Yidden and strengthening Torah and Yiddishkeit, even in the harshest circumstances, offers profound lessons for us all.

Her dedication to every Jew's well-being during World War I was unwavering—working tirelessly to support refugees who arrived in her town, assisting them in countless ways.<sup>1</sup> Later, while voluntarily joining her husband in exile in Chi'ili, she created ink so his Torah teachings could be preserved for future generations. Living in freedom without persecution, we can draw inspiration from her example—to use every opportunity we have to spread Torah and Yiddishkeit wherever we find ourselves.<sup>2</sup>

Upon leaving exile, Rebbetzin Chana safeguarded her husband's precious writings and brought them to freedom, where they could be published for generations to come. This act carried tremendous risk, as discovery by Soviet authorities would have meant certain arrest. Her willingness to face danger demonstrates a vital lesson: when confronting seemingly impossible challenges, we shouldn't hesitate with calculations but proceed with faith that success will come by following Torah's path.<sup>3</sup>

Moreover, despite having more comfortable alternatives, her choice to join her husband in exile teaches us about true devotion to one's spouse—particularly relevant in our era of physical comfort and convenience.<sup>4</sup>

<sup>1</sup> *Hisvaaduyos* 5745, vol. 1, p. 138.

<sup>2</sup> *Sichos Kodesh* 5738, vol. 1, p. 82. *Hisvaaduyos* 5746, vol. 1, p. 66.

<sup>3</sup> *Hisvaaduyos* 5742, vol. 1, p. 58.

<sup>4</sup> *Sichos Kodesh* 5740, vol. 1, p. 55.

## Raising Children

In the Rosh Hashanah Haftorah, read just days before Vov Tishrei, we encounter another Chana—Chana Haneviah. We learn how she prayed fervently for a child, and when blessed with one, devoted herself completely to raising him in Torah's ways.

This dedication to her child even took precedence over significant aspects of her *avodas Hashem*. Though she and her husband Elkanah would traditionally journey to Shiloh, where the *Mishkan* stood—fulfilling the cherished mitzvah of *Aliya L'regel* (festival pilgrimage)—after her son's birth, she chose to remain with him. Despite possible alternatives that might have allowed her to participate in this special mitzvah, her primary focus remained raising her child in the best possible manner.

This powerfully illustrates the unique mission of Jewish women in raising children. Through their steadfast commitment to this sacred responsibility—above all else—they merit seeing their children grow and walk in Hashem's ways.<sup>5</sup>

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## The Three Mitzvos

The name Chana is an acronym for the three *mitzvos* that are uniquely associated with Jewish women:

- **Challah** (including all aspects of *kashrus*)
- **Niddah** (*Taharas Hamishpacha*)
- **Hadlakas Haner** (lighting Shabbos and Yom Tov candles, which represents illuminating the home with the light of Torah and *mitzvos*)

Rebbetzin Chana's *yahrtzeit* provides an opportunity to strengthen our commitment to these areas and share them with others.<sup>6</sup> A crucial aspect of this is educating young girls, guiding them to follow Torah's path, especially regarding these three foundational *mitzvos*.<sup>7</sup>

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<sup>5</sup> 6 Tishrei 5734; *Toras Menachem*, vol. 74, p. 39.

<sup>6</sup> *Hisvaaduyos* 5745, vol. 1, p. 127. *Hisvaaduyos* 5748, vol. 1, p. 121.

<sup>7</sup> 6 Tishrei 5727; *Toras Menachem*, vol. 48, p. 67.

## MAGBIS

The appeal that the Rebbe held for Vov Tishrei was established in the year 5726 (1965), with the collected funds going towards “Keren Chana,” providing loans for women to further their Jewish education.

## READ MORE

### Lesson from Chana Haneviah

Dedication to raising one’s children, even at great personal cost

6 Tishrei 5734 — *Toras Menachem*, vol. 74, p. 39

### The Unique Role of Women

Recognizing the importance of one’s mission

6 Tishrei 5745 — *Hisvaaduyos* 5745, vol. 1, p. 128

### Assisting the Refugees

Story about Rebbetzin Chana during the First World War and the lessons for us

6 Tishrei 5745 — *Hisvaaduyos* 5745, vol. 1, p. 138

### Spreading Torah at All Costs

Rebbetzin Chana’s part in helping her husband write his innovative Torah ideas, and the lesson for us

6 Tishrei 5746 — *Hisvaaduyos* 5746, vol. 1, p. 66