

# DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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## 2 TISHREI

*Yahrtzeit of Rebbetzin Sheina Horenshtein*

Rebbetzin Sheina, the youngest daughter of the Frierdiker Rebbe, was born in Lubavitch in the year 5664 (תריס"ד). In 5692 (תרצ"ב), she married Reb Mendel Horenshtein, a grandson of the Rebbe Maharash.

With the outbreak of WWII, the Horenshteins attempted to escape the impending holocaust with the rest of the Frierdiker Rebbe's family, but, as citizens of Poland, they were unable to leave. After arriving in the US, the Frierdiker Rebbe expended much effort to secure visas for them but to no avail. The Horenshteins were deported to the infamous death camp Treblinka. A survivor of that camp reported to the Rebbe<sup>1</sup> that Rebbetzin Sheina was taken to the gas chambers on Beis Tishrei 5703. Hy"ד.

The Rebbe spoke and told stories about her a number of times at farbrengens over the years.<sup>2</sup>

{IN THE REBBE'S PRESENCE}

The Rebbe would say *kaddish* every year on her *yahrtzeit*, the second day of Rosh Hashanah.

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## 6 TISHREI

*Yahrtzeit of Rebbetzin Chana, the Rebbe's mother*

Rebbetzin Chana, the Rebbe's mother passed away Vov Tishrei 5725. (See Derher Issue 102 for a comprehensive overview of Rebbetzin Chana, her life, and her *histalkus*.)

{IN THE REBBE'S PRESENCE}

Every year on Vov Tishrei the Rebbe would daven at the *amud* and say *kaddish*, and hold a *farbrengen*.



In the later years, this *farbrengen* was televised and broadcast live.

In Rebbetzin Chana's *zechus* the Rebbe started Keren Chana, a fund to provide financial aid to girls who wished to learn in Jewish seminaries. Every year—when Vov Tishrei was on a weekday—the Rebbe would announce a *magbis* (an appeal for *tzedakah*) for this fund.

The Rebbe would also encourage an added *shturem* in the *mitvzoim* that are related to women—ח' - חלה (kashrus) ו' - נדה (*taharas hamishpacha*), ח' - הדלקת נר (neshek)—*roshei teivos* "Chana."

כד

## 13 TISHREI

*Yom Hilula of the Rebbe Maharash*

The Rebbe Maharash was *nistalek* in Lubavitch on Yud-Gimmel Tishrei 5643 (תרמ"ג).

The Rebbe would often refer to the Rebbe Maharash as the "*Baal Horaah of Lechatchila Ariber*," quoting the Rebbe Maharash's famous saying that "the world says if you can't go under, go over. I say go over to begin with (*lechatchila ariber*)."

{IN THE REBBE'S PRESENCE}

Starting 5733, the Rebbe would *farbreng* every year on this day.



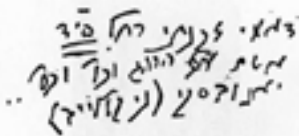
## 24 TISHREI

Yahrtzeit of  
Rebbetzin Rochel Yanovsky

In 5750 the Rebbe said a *sicha* on this day. In the edited version, the Rebbe added “[for a] number of weeks towards the end of the summer months—for many years—I was in Nikolayev and she took care of me.” (See “*Beis HoRav*” Derher Issue 48 (Elul 5776) for more details on this and an overview of Rebbetzin Rochel, along with the Rebbe’s other grandparents.)

### (IN THE REBBE’S PRESENCE)

The Rebbe would say *kaddish* on this day every year for his maternal grandmother.



1. See Igros Kodesh vol. 3 p. 173
2. See the farbrengens of 13 Nissan 5711 and Shemos 5725.
3. Sichas 24 Tishrei 5750.
4. Moed Katan, 9,1
5. See the farbrengens of Shabbos Shuva, 5733, 5736, 5737 and more.
6. Sichos Kodesh 5737 vol. 1 p. 45

# HISTORICAL HIGHLIGHTS



Frequently, when the Rebbe would farbreng on certain days—Shabbos or otherwise—the Rebbe would speak about events that happened in Jewish history on that date, and teach a *horaah* from them. Throughout the Jewish calendar there are many such dates.

In this column, we will discuss some of these days, together with the *horaos* the Rebbe learned from them.

## 8 TISHREI

Dedication of the first *Beis Hamikdash*

The first *Beis Hamikdash* was completed on 7 Tishrei 2936 (ב'תתקל"ו). The next day, 8 Tishrei, the Yidden started a week of celebration, which then continued for another week with the Yom Tov of Sukkos. Because of the celebration, no one fasted on Yom Kippur that year, which was the third day of the celebration. The Yidden were concerned that they would be punished for this, but a *bas kol* announced that on the contrary, all of the Yidden present would merit *olam haba*<sup>4</sup>.

The Rebbe spoke many times<sup>5</sup> about this day, and taught a number of lessons from it in *avodas Hashem*.

One of these lessons is that similar to the *Beis Hamikdash*, every Yid builds his own personal *Beis Hamikdash* in his private home, as it says ‘ושכנתי בתוכם’—Hashem will dwell amongst **them**—among every single Yid. Just as there was a dedication for the *Beis Hamikdash*, making it a fixed dwelling place for Hashem, so too, every Yid, even in the time of *galus* must celebrate the dedication of his personal *Beis Hamikdash*, bringing Hashem into his life in a permanent fashion.

We receive the strength and ability for this from the original dedication of the *Beis Hamikdash*. Every year on 8 Tishrei, the same revelation that was then is revealed now in a spiritual sense, giving us strength to fulfill this *avoda*.

“However, a Yid may ask: How can [my *avoda*] be compared to the dedication of the *Beis Hamikdash*, which took place in the times of—and with the efforts of—Shlomo Hamelech, in the most amazing and wondrous fashion (‘אין א מורא'דיקן און הפלאה'דיקן אופן)? What connection do I have to this?!

“The answer to him is that Hashem gives him the strength for this [*avoda*], and Hashem is ‘all capable,’ for ‘who can tell Him [Hashem] what to do.’ Hashem has given us the *koach* to fulfil this”<sup>6</sup>

