

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

CHESHVAN 20

Birthday of the Rebbe Rashab

The Rebbe Rashab was born in Lubavitch on Chof Cheshvan, 5621.

{IN THE REBBE'S PRESENCE}

Chof Cheshvan 5735 was the first time the Rebbe held a farbrengen on this day during the week. The Rebbe spoke at length about the new *mitvza* of *neshek* (lighting Shabbos candles), which had been launched two months earlier.

Over the years that followed the Rebbe held a farbrengen almost every year on this day. Every Chof Cheshvan farbrengen came with its special highlighted lesson. Following are some of them:

5741: Although the Rebbe Rashab was born 120 years ago in Russia, and we are sitting in Brooklyn, it is in everyone's power to reflect on the meaning of Chof Cheshvan. Everyone can, and must, take a few moments out of the day to connect to the *baal yom huledes*.¹

5745: There is a famous *sicha* of the Rebbe Rashab explaining the Gemara, "*Kol hayotze l'milchemes beis dovid, kosev get krisus l'ishto*—One who goes out in the war of the house of Dovid, must first write a *get* to his wife." The Rebbe Rashab applied this saying as an instruction to the *bochurim* studying in Tomchei Temimim regarding the need to completely separate themselves from all worldly matters.

At this farbrengen, the Rebbe added that although the Rebbe Rashab said this specifically for *temimim*, in this final generation of *golus*, it applies to everyone.²

On a few occasions, the Rebbe held a distribution on Chof Cheshvan:

- In 5748 the Rebbe handed to each and every person over the age of bar or bas mitzvah, the "Kuntres Hechaltzu" of the Rebbe rashab (which is about *ahavas Yisroel*). While distributing the *kuntres*, the Rebbe wished each person "*ah hatzlochedike Chof Cheshvan*—have a successful Chof Cheshvan."³
- In 5751 the Rebbe distributed the *kuntres* "Eitz Hachayim" from the Rebbe Rashab (about Tomchei Temimim) to each and every one of the thousands of men, women and children who passed by. A few days later, at the Shabbos farbrengen, the Rebbe added that since a new *maamor* of the Rebbe Rashab was recently discovered, it will now be printed and distributed to all. On Monday, 25 Cheshvan, the Rebbe distributed the *kuntres* אנכי מגן לך - to thousands of men, women, and children. The date signed on the preface to the *kuntres* was "Chof Mar-Cheshvan, 5751".
- In 5752, the Rebbe distributed the "Kuntres Chof Mar-Cheshvan 5752" to thousands of men, women, and children while standing at the door of his room on the main floor of 770. The *kuntres* contained the *maamor* that the Rebbe edited for that day, ד"ה ויהיו חיי שרה תשל"א, said by the Rebbe twenty-two years earlier.

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THE REBBE DISTRIBUTES KUNTRES CHOF MAR-CHESHVAN, 5752.

CHESHVAN 25

*Court of Appeals
rules on the Seforim*

On Chof-Hei Cheshvan 5748, the U.S. Court of Appeals upheld the previous year's Hei Teves ruling by the New York State Supreme Court. Namely, that the *seforim* of the Rebbe's library belong to Agudas Chassidei Chabad, and are not a personal inheritance of a family member.

1. Sichos Kodesh 5741 vol. 1 p. 411
2. Hiva'aduyos 5745 vol. 1 p. 606
3. See "Leben Mitten Rebbe'n" Derher Cheshvan, 5776
4. Noach 8:14
5. Rebbe Eliezer says that "the second month" is the month of Cheshvan and Rebbe Yehoshua says that it is the month of Iyar. Rashi brings the explanation of Rebbe Eliezer before Rebbe Yehoshua, and in the translation of Yonasan ben Uziel he translates "the second month" simply to mean the month of Cheshvan.
6. Keser Shem Tov, hosafos 7-10
7. Ma'amorei Admur Hazoken, Es'halech Liozna p. 58
8. Motzei Shabbos parshas Chayei Sarah 5740. See also the farbrengens of Shabbos parshas Chayei Sarah 5736 and 5737 where the Rebbe speaks about the lesson from 27 Cheshvan.

HISTORICAL HIGHLIGHTS



The Rebbe draws lessons from occurrences on dates in Jewish history:

27 CHESHVAN

Noach is commanded to leave the teivah

בחודש השני בשבעה ועשרים יום לחודש יבשה הארץ.⁴

On the 27th day⁵ of the second month the earth dried.

Following this, Hashem told Noach "צא מן התיבה", that he should leave the *teivah*.

What lesson can we learn from this story that took place so many years ago?

Teivah, the Baal Shem Tov explains, can also mean "word." The spiritual ark (*teivah*) is the words of Torah study and *tefillah*.⁶

Furthermore, the *teivah* symbolizes the revelation of *Elokus* that we will merit to see when Moshiach comes.⁷ In the ark there were wild beasts and tame animals, all residing together, causing no harm to one another. The same will be when Moshiach comes, as the *novi* says, "The wolf shall dwell with the lamb."

How then do we apply the commandment of Hashem "leave the *teivah*" in our daily lives? Why would one need to **leave** the *teivah*?

The Rebbe explains⁸ that leaving the *teivah* means to leave one's personal Torah study and prayer in order to achieve a *dirah b'tachtonim*—a dwelling place for Hashem in the material world.

"A Yid may complain that he wishes to remain in the '*teivah*,' within the words of Torah and *tefillah*. He says that the Torah itself justifies this, as it says "If only a man could pray the entire day." And the same is with Torah study; he wishes that תורתו אומנתו—that Torah study should be his full time job, just as it was with Rebbe Shimon bar Yochai and his colleagues.

"However we answer this Yid that there is a commandment from the *Aibershter* to 'leave the *teivah*.' He must have a relationship with the outside world and thereby make it a dwelling place for Hashem.

"Yes, there is also a commandment from Hashem that one's *avodah* should begin with 'בא אל התיבה' entering the *teivah* [immersing himself in the words of Torah and *tefillah*].

"But once he has fulfilled 'enter the *teivah*,' both in shul (prayer) and in the *beis hamidrash* (Torah study), he must accomplish the *avodah* of "הנהגה ארץ בהם מנהג דרך ארץ"—working within the world that it become an appropriate dwelling place for Hashem.

"And for this one needs to '*leave the teivah*.' He must go out into the world, into the 'ארץ' where he has been sent and make it a place of 'דרך ארץ'."

Rashi says that Noach and his family spent a full year [שנה תמימה] in the *teivah*. This teaches us that prior to one's *avodah* of dealing with the world, he must immerse himself in the words of Torah and *tefillah* throughout an entire year, which includes all seasons and changes. This will provide him with the necessary strength for his *avodah* after he exits the *teivah*, persistence in making a dwelling place for Hashem in every situation that may arise.