

# DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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## 1 (ROSH CHODESH) KISLEV

*The Rebbe Returns Home*

5738 - The Rebbe returns home from 770 for the first time since the heart attack on Shemini Atzeres. This day was celebrated that year and continues to be celebrated each year, thanking Hashem for the great *nes*.

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## 3 KISLEV

*Birthday of Reb Dovber, the Rebbe's Brother*

5665 (תריס"ה) - The Rebbe's middle brother Dovber was born in Nikolayev, Ukraine. Reb Dovber was murdered at the young age of 37 by the Nazis, YM"SH in the town of Igren, near Dnipropetrovsk, Ukraine. The date of his passing is not known.

Interestingly, beginning from the early years of the *nesius*, the Rebbe would sometimes use the date 3 Kislev in the introduction to a *sefer* or *kuntres* being printed around then. When Rabbi Leibel Groner asked the Rebbe what the significance of the date was, the Rebbe's response was a smile. Only recently, with the publication of Rebbetzin Chana's memoirs, did we learn that it was Reb Dovber's birthday.<sup>1</sup>

## 6 KISLEV

*The Rebbe and Rebbetzin's Tna'im*

5689 (תרפ"ט) - The Rebbe and Rebbetzin's *tenaim* (the parties' agreement to hold the wedding at a specified place and time, and financial commitments) took place in Riga, Latvia. The Rebbe's father, Horav Levi Yitzchok, sent a special letter wishing them *mazal tov*.

## 9 KISLEV

*Birthday and Yom Histalkus of the Mitteler Rebbe*

5534 (תקל"ד) - The Mitteler Rebbe was born.  
5588 (תקפ"ח) - The Mitteler Rebbe's *histalkus*.

## 10 KISLEV

*Mitteler Rebbe is released from Prison*

5587 (תקפ"ז) - The Mitteler Rebbe was released from prison.

{IN THE REBBE'S PRESENCE}

The Rebbe farbrenged a number of times on Tes/Yud Kislev.

The Rebbe would say *kaddish* on this day. It is not known whom the Rebbe was saying *kaddish* for.

## 14 KISLEV

*The Rebbe's Chasuna*

The Rebbe and Rebbetzin's *chasunah* took place in Warsaw, Poland on 14 Kislev 5689 (תרפ"ט).

{IN THE REBBE'S PRESENCE}

On milestone anniversaries, the senior Chassidim would give the Rebbe a *bracha* on this day. Chassidim would give the Rebbe and Rebbetzin gifts in honor of the anniversary, for which the Rebbe showed

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special appreciation. On Yud-Daled Kislev 5739 (which fell out during the week), the Rebbe held a special farbrengen on this day marking the 50th anniversary.

## 19-20 KISLEV

*Yom histalkus of the Maggid. The Alter Rebbe is released from prison*

19 Kislev 5533 (תקל"ג) - The Maggid's *histalkus*.

5559 (תקנ"ט) - The Alter Rebbe was released from prison.

### {IN THE REBBE'S PRESENCE}

The Rebbe would hold a farbrengen each year on Yud-Tes Kislev, always saying a *hadran*—a *sicha* in connection to a *siyum* of a *masechta* or the entire *Shas*. Slips of paper would be distributed for everyone present to take part in the *chalukas haShas*, and the Rebbe would participate as well.

At the farbrengen, the Rebbe would always announce that the assembled should take part in a *magbis*—an appeal—for Kupas Rabbeinu.

The Rebbe would say *kaddish* on 19 Kislev. It is not known whom the Rebbe was saying *kaddish* for.

1. Rebbetzin Chana's Memoirs, part 37.

2. This is according to the version in Megilas Ta'anis chapter 9. However, the Gemara in Yoma 69a states that this story happened on 25 Teves. See the *sicha* inside where the Rebbe explains why this version seems more likely to be accurate -Hisva'aduyos 5745 vol 2, p. 905.

3. Ibid. Shabbos Parshas Vayeishev, 21 Kislev 5745. See also Shabbos parshas Va'era, 25 Teves 5717 where the Rebbe mentions this date.

# HISTORICAL HIGHLIGHTS



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

## 21 KISLEV<sup>2</sup>

*Yom Har Grizim*

When Alexander the Great conquered Eretz Yisroel, the Kutim attempted to gain control of the Beis Hamikdash from Alexander, who initially granted their request to buy the land on which the Beis Hamikdash was built.

When Shimon Hatzadik, the Kohen Gadol, found out, he dressed in the *bigdei kehunah* and he and his entourage travelled through the night to meet the Emperor. [The wearing of *bigdei kehuna* outside the Beis Hamikdash was allowed in this instance because of the life-threatening situation.]

After sunrise, the two camps met. When Alexander the Great saw Shimon Hatzadik, he stepped down from his chariot and bowed to him.

He was asked, "A king of your stature would bow to this Jew?"

He answered, "I see his face when I go to battle and I am victorious."

He asked the Yidden why they came. They said, "How can you allow these people (the Kutim) to fool you into giving them the place where we pray for you and for your kingdom's stability?"

Alexander gave the Kutim over to the Yidden, who did to the Kutim as the Kutim had planned to do to them, plowing over and planting on Har Gerizim, where the Kutim would worship.

The day on which this occurred—21 Kislev—was set as a yom tov.

At a farbrengen,<sup>3</sup> the Rebbe discussed this story and taught us a powerful *horaah* from it:

When a Yid hears that Goyim are opposing and threatening the Beis Hamikdash, including the personal Beis Hamikdash within every Yid, he must not lessen his observance of Torah and mitzvos. On the contrary, he must be proud of his Yiddishkeit. This will result in the Goyim realizing that their success is because of the Yid, and they will help him.

When it is necessary to intercede with the government on behalf of Yidden, there are some who think that in order to succeed, one must dress and act in the manner befitting royal surroundings. But Shimon Hatzaddik didn't put on clothing befitting a royal visit; instead, he wore the *bigdei kehunah*, in which he served Hashem. That way everyone, including the king, saw that he was wearing them. Therefore, as soon as the king saw Shimon Hatzaddik, dressed in *bigdei kehuna*, **even before Shimon Hatzaddik said a word**, he got off his chariot and bowed to him.

This teaches us that when something is needed from the Goyim, whether *parnassa* or the like, a Yid must show openly that he is proud of his Yiddishkeit. Through following Torah and mitzvos at every step, even while dealing with a non-Jew, "especially when he speaks with him about keeping the mitzvos that were given to B'nei Noach, which will make the non-Jew feel that he is receiving from the Yid something so very essential, which has an effect on his **spiritual** life, and it even affects and makes a difference in his **physical** life."