

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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5 TEVES

Didan Notzach

5747- The United States District Court issued the verdict that the *sefarim* of the Rebbe's library belong to Agudas Chassidei Chabad, and are not a personal inheritance of a family member.

News of the victory was instantly communicated worldwide and greeted by chassidim everywhere with great relief and thanks to Hashem. In 770, thousands of *chassidim* celebrated, and hundreds traveled to New York to spend this special time with the Rebbe.

The joy reached its peak when the Rebbe davened *mincha* in the main shul, with the *chazzan* using the *yom-tov'dike nusach*. *Mincha* was followed by a *sicha*, and on the following day, the Rebbe asked that Yidden across the globe utilize this occasion to send in *panim* which would be brought to the Ohel of the Friediker Rebbe, before the Rebbe's trip to the Ohel the next day. During the following week, the Rebbe said a *sicha* each day, as the celebrations continued day and night.

{IN THE REBBE'S PRESENCE}

On the first anniversary of Hei Teves in 5748, which was on Shabbos, the entire farbrengen was centered around the victory of the *sefarim*, and the Rebbe began by marking the date as a *yom segulah*—an auspicious day.

In 5752 the Rebbe connected Hei Teves with the *sefarim* being held in Russia, saying that this is an ideal time for them to be returned to their home in 770, creating a true *didan notzach* with the release of all of the Rebbeim's *sefarim* and *kesavim*, and that people can hasten this by adding to their own collections of *sefarim*.

24 TEVES

Histalkus of the Alter Rebbe

On Motzei Shabbos Parshas Shemos, 24 Teves 5773 (תקע"ג), the Alter Rebbe was *nistalek* in the village of Piyena. His resting place is in Haditch.

{IN THE REBBE'S PRESENCE}

The Rebbe often farbrenged on this day, even as early as 5712.

24 Teves 5723 marked 150 years since the *histalkus*, also known as *Shnas HaKa"n* (שנת הק"ן – the year of 150). The Rebbe made a big *shturem* of this occasion, starting on Chai Elul the year before, and encouraged everyone to increase in the study of the Alter Rebbe's Torah and in giving *tzedaka* in honor of this special anniversary. When Chof-Daled Teves came around, the Rebbe held three farbrengens, one on Shabbos, 23 Teves, one on Motzei Shabbos, eve of Chof-Daled Teves, and a third one on Sunday, Chof-Daled Teves itself. While the first and third farbrengens were publicized in advance, the one on Motzei Shabbos was a surprise farbrengen. At 10:25 PM, the exact time that the Alter Rebbe had passed away 150 years before, the Rebbe walked into the farbrengen. At the farbrengen the following day, the Rebbe asked that all 10 *niggunim* of the Alter Rebbe be sung.

Some other noteworthy occasions included 5732, when the Rebbe spoke about the recently published *marei mekomos* to the Alter Rebbe's Shulchan Aruch, which had been published in Eretz Yisroel and brought to New York that same day, and 5741, when the Rebbe spoke about the connection between the Alter Rebbe and the Rambam, whose *histalkus* is four days earlier, on 20 Teves. They both wrote books of *halacha*—the Alter Rebbe, Shluchan Aruch, and Rambam, Mishneh Torah. Both wrote books of guidance—the Alter Rebbe wrote Tanya, and Rambam wrote Moreh Nevuchim. They both also faced fierce opposition from *frumme Yidden* in their times, and share other connections as well.

לזכות
הרה"ת ר' יוסף יצחק הכהן
וזוגתו מרת תמרה
ומשפחתם שיחיו
כצמאן

28 TEVES

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

5640 (תרי"ז) – Rebbetzin Chana was born in Nikolayev to HoRav Meir Shlomo and Rebbetzin Rochel Yanovsky.

At the time, Nikolayev boasted a lively *chassidisher* Chabad community. As a girl, Rebbetzin Chana was involved in copying and transcribing the *maamarim* of the Rebbe Rashab, which would come from Lubavitch, in writing or by word-of-mouth from a *chozer*, so that many would be able to learn them. In the Rebbe's words: "She did this of her own volition, out of a desire to spread the wellsprings of Chassidus."¹

Rebbetzin Chana had exceptional musical talent, which she inherited from her father, HoRav Meir Shlomo, who composed numerous *niggunim*.

REBBETZIN CHANA
IN HER YOUTH.



1. Hisvaaduyos 5749 vol 1, p. 45
2. Sanhedrin, 21, 2
3. Iggeres Hakodesh siman 27-28
4. Orach Chaim, sof Siman 580

HISTORICAL HIGHLIGHTS

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

9 TEVES

Passing of Ezra Hasofer

Ezra Hasofer led the Jewish people back to Eretz Yisroel to build the second *Beis Hamikdash*. He also enacted numerous *takanos* that are in place to this day, encompassing all aspects of Jewish life. Ezra was so great that *Chazal* said about him, "It would have been fitting for the Torah to be given to the Yidden by him, had Moshe not preceded him."² Ezra is thus compared to Moshe Rabbeinu, in the sense of being "*rabbeinu*—our teacher," to the point where he was fit to teach the Torah to the Yidden.

"On the anniversary of a *tzaddik's histalkus*, all of his actions and work throughout his life are highlighted and are especially radiant in a revealed sense, causing salvation on earth."³

In the case of Ezra Hasofer, this includes all of Torah and mitzvos, as "it would have been fitting for the Torah to be given to the Yidden by [Ezra]." This day brings with it a special empowerment for the *avodah* of Asara B'Teves, as it immediately precedes the day and is thus a preparation for it.

(In Megillas Taanis, this day is listed as a fast day, but the reason for it is listed as unknown. In Shulchan Aruch, as well, it says that, "It is unknown what sad event occurred on this day."⁴ The Taz writes that it is clearly written in the *selichos* of Asara B'Teves that on 9 Teves, Ezra Hasofer passed away.)