

DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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10 SHEVAT

Histalkus of Rebbetzin Rivka

Rebbetzin Rivka was born in Lubavitch in 5593 (תקצ"ג). Her mother, Rebbetzin Chaya Sara, was the Mittlerer Rebbe's daughter. In 5609 (תר"ט) she married her cousin, the Rebbe Maharash.

Rebbetzin Rivka was well-known for her piety and kindheartedness. She stood out especially in her generosity, which set an example for the Chassidim to follow.

On Erev Shabbos, Yud Shevat 5674 (תרע"ד), Rebbetzin Rivka passed away. The Rebbetzin's resting place is in Lubavitch, next to the Ohalim of the Tzemach Tzedek and the Rebbe Maharash.

"Beis Rivka" institutions around the world bear her name.

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10 SHEVAT

Histalkus of the Frierdiker Rebbe and Kabbolas HaNesius of the Rebbe

On Shabbos, Yud Shevat 5710, fifteen minutes before 8:00 AM, the Frierdiker Rebbe was *nistalek*. Throughout the following year, the Rebbe refused to accept the *nesius*, despite the constant requests from Chassidim all over the world. Nevertheless, the Rebbe led the Chassidim, guiding them and receiving people for *yechidus*.

On Motzei Yud Shevat 5711, after having gone to the Ohel that day, the Rebbe farbrenged in connection with the first *yom hahilula*. At 10:40 PM, the Rebbe began the first *maamar*, Bosi Legani, formally accepting the *nesius*. In the *maamar*, the Rebbe explained what the mission of our generation is: to complete the work of bringing the *shechinah* down into this world.

{IN THE REBBE'S PRESENCE}

Ever year on Yud Shevat, the Rebbe would *daven* at the *amud* and say *kaddish*, and hold a farbrengen. In the later years, these farbrengens were televised and broadcast live. During the farbrengen, the Rebbe always said a *maamar* Bosi Legani, quoting a Torah from each of the Rebbeim, from the Baal Shem Tov and on. Even after Chof-Beis Shevat, when the Rebbe stopped farbrenging during the week, the Rebbe continued to edit a Bosi Legani *maamar* every year in connection to Yud Shevat.

At the farbrengen, the Rebbe would also make a *siyum* on a *masechta* in connection with the *yahrtzeit*.

In 5715, the Rebbe established a fund called "Keren Torah," its purpose being to anonymously help *bochurim* who resolve to spend several years learning Torah, without concerning themselves with *parnasa*. At the farbrengen each year, the Rebbe would announce a *magbis* (an appeal for *tzedakah*) for this fund.

13 SHEVAT

Histalkus of Rebbetzin Shterna Sara

Rebbetzin Shterna Sara was born in Lubavitch in 5620 (תר"כ). Her father was the Admur Yosef Yitzchak, a son of the Tzemach Tzedek, and her mother was Rebbetzin Chana, a granddaughter of the Mittlerer Rebbe. In 5635 (תרל"ה), she married her cousin, the Rebbe Rashab.

A wise and kindhearted person, the Rebbetzin was active in various projects benefiting the family of the Rebbe, the Chassidim, and especially Yeshivas Tomchei Temimim.

In 5700, the Rebbetzin came to the United States together with her son, the Frierdiker Rebbe.

On Shabbos Parshas Beshalach, 13 Shevat 5702, she passed away. Her resting place is in New York, near the Ohel.

15 SHEVAT

ראש השנה לאילנות

From 5731 and on, the Rebbe farbrenged nearly every year on this day.

During these farbrengens, the Rebbe spoke a lot about the lessons one can learn from the Rosh Hashanah for trees and the comparison of man to a tree. Often, the Rebbe would continue discussing topics that he had discussed on Yud Shevat, such as the *maamar* or the *siyum*.

The Rebbe requested that there be fruit on the table, and he would eat of the fruit during the farbrengen.

22 SHEVAT

Histalkus of Rebbetzin Chaya Mushka

The Rebbetzin was *nistalek* on Wednesday, Parshas Mishpatim, 22 Shevat 5748.

In a *sicha* at the conclusion of the *shiva* the Rebbe said: “טוב עין הוא יבורך—He who has a generous eye will be blessed” (Mishlei, 22,9). There’s no doubt that she passes on her merits—[as it states regarding *tzadikim*] “נתן מלחמו” לדל—He gives from his bread to the poor—to each and everyone” (Sefer Hasichos 5748 vol 1, p. 273).

“Her influence continues also after her passing,” the Rebbe said on another occasion. “Especially since many Yiddishe daughters have been named after her, and act in a way that is a living example of following in the Rebbetzin’s path and teachings, in which they were educated, and similar to the way she was educated, being a daughter of *nesi doreinu*... After Chof-Beis Shevat..the final stage of bringing the *geulah* is taking place, because the completion of the task of preparing the world to be a dwelling place for Hashem is done through Jewish women and girls” (Sefer Hasichos 5752 vol. 2 p. 348 and further).

On Chof-Beis Shevat after the *levaya*, the Rebbe established a new fund called “Keren Hachomesh.” The name of the fund spells out the initials of the Rebbetzin’s name, “Harabonis Chaya Mushka Schneerson.” Later, the Rebbe allowed the fund to be distributed to all Lubavitcher institutions.

In the months following Chof-Beis Shevat, the Rebbe remained in his home on President Street (besides for Shabbos), and the Rebbe’s *hanhaga* noticeably changed in many ways.

In the years that followed, the Rebbe would *daven* at the *amud* and say *kaddish* on the *yahrtzeit*. On the fourth *yahrtzeit* in 5752, the Rebbe distributed a special booklet “Kovetz Chof-Beis Shevat,” a collection of *sichos* about the Jewish woman.

לזכרון
הרבנית הצדקנית מרת ח' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י הרה"ת ר' אברהם ומרת סימא
רבקה שיחיו יפה
מנשטער, אנגלי

HISTORICAL HIGHLIGHTS



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

ROSH CHODESH SHEVAT

Translation of the Torah

ויהי בארבעים שנה בעשתי עשר חודש באחד לחודש...

הואיל משה באר את התורה הזאת לאמר.

It happened that in the fortieth year on the first of the eleventh month (Shevat) ...Moshe began explaining the Torah [to the Yidden]. (Devorim, 1,3-5)

On the words “באר את התורה”, that Moshe Rabbeinu began to “explain the Torah,” Rashi says, “He explained it to them in 70 languages.”

At many farbrengens⁵ the Rebbe elaborated on the lesson we take out from this:

Every Yid has a part of Moshe Rabbeinu in him, and thus can do *avoda* on the level of Moshe Rabbeinu, as explained in Tanya (Perek 42; 44).

On Rosh Chodesh Shevat, each and every one of us receive a special *koach* to be able to disseminate the Torah to every Yid, “explaining” in “70 languages”—even to a Yid who cannot presently understand the Torah in *Lashon Hakodesh* and must use a translation. One should not wait until the one on the receiving end learns *Lashon Hakodesh*, rather, we must give him the Torah right away in whichever language he knows.

This concept of “explaining the Torah” also applies to Chassidus: *Pnimityus Hatorah* which is explained and made understandable through *Chassidus Chabad*.

“Rosh Chodesh—the head of the month” is connected to everyday of the month. This lesson is also connected to Yud Shevat. The Frierdiker Rebbe did exactly this. He explained *Chassidus Chabad*, and spearheaded its translation into many languages, bringing it down even to those who do not read and understand *Lashon Hakodesh*. (See Sefer Hasichos 5747 vol 1, p. 281-282)