

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

אָדָר
דעם
דריטן
טאג
אין
ה'תשפ"ח
און
דעם
דריטן
טאג
אין
ה'תשפ"ט

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9 ADAR

*The Frierdiker Rebbe
arrives in the US*

On 9 Adar II 5700, the Frierdiker Rebbe disembarked from the ship after reaching the shores of the United States, completing his flight from war-torn Europe to the country that now became the seat of Lubavitch headquarters.

Throng of Chassidim and admirers, numbering in the thousands, came to greet the Frierdiker Rebbe. Seeing the Frierdiker Rebbe, they burst into a call of “*Shalom Aleichem!*” Many of them made the *bracha* “*Shehechyanu*” as well. Every American Jewish organization of note sent representatives to welcome the Frierdiker Rebbe. Joining them was a delegate sent by the mayor of New York City. After a short reception on the pier, the Frierdiker Rebbe departed to the Greystone Hotel, where he would reside during the initial period following his arrival.

On that very day, the Frierdiker Rebbe established Tomchei Temimim in the United States.

Over the years, the Rebbe spoke about this day; the start of a new chapter in the Frierdiker Rebbe’s *nesius*, and in the spreading of Yiddishkeit throughout the United States (See Sefer Hasichos 5750 vol. 1 p. 326).

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כה

23 ADAR

Passing of Rebbetzin Zelda Rochel

The Rebbe’s grandmother, Rebbetzin Zelda Rochel, passed away on 23 Adar and was buried in Kiev. The year of her passing is unknown but is estimated to be 5672 (תרט"ב). Rebbetzin Zelda Rochel was the wife of Reb Boruch Schneur and the mother of Horav Levi Yitzchok, the Rebbe’s father.

25 ADAR

Birthday of Rebbetzin Chaya Mushka

Rebbetzin Chaya Mushka was born on 25 Adar 5661 (תרס"א) in Babinovitch, near Lubavitch. The Rebbe Rashab was away at the time, but he sent a special telegram to the Frierdiker Rebbe, asking that she should be named Chaya Mushka after the Tzemach Tzedek’s Rebbetzin.

After being notified of the naming, the Rebbe Rashab wrote to the Frierdiker Rebbe: “May Hashem grant her a long life, with years that are good and pleasant, physically and spiritually. She should be a pious woman, truly G-d-fearing, and may we all get much *nachas* and enjoyment from her, physically and spiritually.”

In her youth, the Rebbetzin absorbed holiness and purity from the home of her grandfather, the Rebbe Rashab, and her father, the Frierdiker Rebbe, who was especially fond of her.

{IN THE REBBE’S PRESENCE}

The Rebbe would visit the Ohel every year on this day, and in a leap year, the Rebbe visited the Ohel on the 25th of both Adar I and Adar II.

On Chof-Hei Adar 5748, about a month after the Rebbetzin’s *histalkus*, the Rebbe came back downstairs after *shacharis* in his home and delivered a *sicha*. In this *sicha*, the Rebbe announced a new initiative and *mitvza* in connection to, and in memory of the Rebbetzin: *mitvza yom huledes*—the birthday campaign. During the *sicha*, the Rebbe said that on a birthday one should increase in acts of Torah, *avodah*, and *gemilus chassadim*, and hold a joyous *farbrengen*—“a party”—on their birthdays, to thank Hashem. In the *farbrengens* that followed, the Rebbe elaborated on the new initiative (See Sefer Hasichos 5748 vol. 2 p. 406).



JEW 2705

THE FRIERDIKER REBBE IS ESCORTED OFF THE SHIP ONTO U.S. SOIL.

לזכות יום הולדתם
של ילדינו שי' בחודש אדר
הת' מנחם מענדל בן שרה כ"ו אדר
הת' מאיר בן שרה כ"א אדר-שני
חיענא בת שרה כ"א אדר-שני
נדפס ע"י הוריהם שיחיו



HISTORICAL HIGHLIGHTS

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

8 ADAR

First Day of Yehoshua's Leadership

The first day on which Yehoshua led the Jewish nation as *nosi* was 8 Adar. Although Moshe Rabbeinu was *nistalek* on the preceding day, Shabbos, Zayin Adar, it was still called “שבת של דיווגי” — Shabbos of the pair — Moshe was the *nosi* at the beginning of the day, and Yehoshua at its end.

Moshe is compared to the sun, while Yehoshua is compared to the moon; Yehoshua was a *talmid* and *mekabel* of Moshe.

At a farbrengen the Rebbe elaborated on this, teaching a powerful lesson in *hiskashrus*:

“There are times when a person must use his own intellect; his own reasoning. ‘Moshe’ has passed on, and now we are on our own.

“It’s not like it once was, when *nesi doreinu* would take him by the hand and shout into his ear (אין) שרייט אים אריין איין) how he should conduct himself in every detail, and the person would just have to use his hands and feet to carry out his tasks.

“One might feel justified in saying: In days bygone, when he heard all of the specific *horaos* from *nesi doreinu*, he did his *avoda* properly. But now, he doesn’t hear the voice of *nesi doreinu*! So he remains stationary, not knowing what to do; as if the person is nothing without his Rebbe!

“One might have expected that without the guidance of his teacher, Yehoshua wouldn’t know what to do. The date of 8 Adar shows us that this was not the case; Yehoshua, standing on his own feet, continued with his *avoda* in the fullest sense, using his own intellect.

“In essence this is what shlichus is all about. The shliach is sent far away (מעבר לים), where he does not receive guidance on every aspect of his conduct. The shliach must be able to use his own intellect in order to be able to use the Rebbe’s general *horaos* as guidance for his every step. If he makes an effort, he will succeed in correctly acting in accordance with the position of *nesi doreinu*.

“When one is first sent out on shlichus, *nesi doreinu*—the *meshaleiach*—provides him with general *horaos*, and gives him a *bracha* for success, and the empowerment [to fulfill his shlichus]. When it comes to fulfilling the shlichus, however, for matters where he has not received the specific *horaos*, he must use his own intellect, based on the general *horaos* that he did receive.

“Hashem only asks of us to do things that are within our capabilities, so it is clear that along with this directive we are given the power to fulfill it in the fullest sense.

“How, indeed, can one fulfill the shlichus while relying on oneself, without any specific *horaos* from *nesi doreinu*?

That is a good question.

“The answer is that when there is effort, there will be success, as Gemara Megillah tells us, if one says, ‘I have tried but not found [success],’ do not believe him.

“The fact that we say, “Do not believe him,” tells us that even faith would not support such a thing. Logically, it is clear that “I have tried and not found [success]” is untrue, and even when it comes to faith, where “A fool will believe anything.” Still, one who says, “I have tried and not found [success]” is not believed.”

(*Shabbos Parshas Vayikra 5741. Sichos Kodesh 5741 vol 2, pgs 636-641.*)