

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

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11 ELUL

The Rebbe Rashab's Chasuna

On 11 Elul 5635 (תרל"ה), the Rebbe Rashab married Rebbetzin Shterna Sara, daughter of Reb Yosef Yitzchak of Avrutch, son of the Tzemach Tzedek. The *chasuna* took place in Avrutch.

18 ELUL

The Baal Shem Tov's Birthday

The Baal Shem Tov was born on Monday, 18 Elul 5458 (נח"ח), in Akup, to Reb Eliezer and Rebbetzin Sara.

On his 26th birthday, Achiya Hashiloni revealed himself to the Baal Shem Tov and taught him for the next ten years. On his 36th birthday, upon Achiya Hashiloni's instruction, the Baal Shem Tov revealed himself to the world as the great miracle worker and teacher.

13 ELUL

The Frierdiker Rebbe's Chasuna

The Frierdiker Rebbe's *chasuna* took place on 13 Elul 5657 (תרנ"ז) in Lubavitch.

The Rebbe often spoke about the *chasuna* around 13 Elul.

18 ELUL

The Alter Rebbe's Birthday

The Alter Rebbe was born on Wednesday, 18 Elul 5505 (תק"ה), to Reb Boruch and Rebbetzin Rivka, who had been blessed by the Baal Shem Tov a year earlier to have a son on that very day the next year.

On the day of the Alter Rebbe's birth, the Baal Shem Tov said, "A new soul has descended to the world, who will illuminate the world with *nigleh* and Chassidus, and who will have *mesiras nefesh* for Chassidus, and succeed until the coming of Moshiach."

The Alter Rebbe was named Shneur Zalman after the Alter Rebbe's paternal grandfather.

15 ELUL

*Founding of
Yeshivas Tomchei Temimim*

In 5657 (תרנ"ז), during the Frierdiker Rebbe's *seudas hachasuna* on Sunday, 15 Elul, the Rebbe Rashab announced the founding of a yeshiva, where *nigleh* and Chassidus would both be taught. The yeshiva was later given the name Tomchei Tmimim.

On a number of occasions, the Rebbe spoke about this date and encouraged special gatherings to be made to mark its anniversary.

{IN THE REBBE'S PRESENCE}

The Rebbe farbrenged on Chai Elul in 5711, 5722, and every year beginning from 5731.

23 ELUL

Yahrtzeit of Horav Meir Shlomo Yanovsky

On 23 Elul 5693 (תרצ"ג), Horav Meir Shlomo Yanovsky passed away. He was the father of the Rebbe's mother, Rebbetzin Chana.

Horav Meir Shlomo was a tremendous *gaon*. After the passing of his grandfather, Horav Avrohom Dovid Lavut, he was appointed to serve as rov of Nikolayev in his place, as Horav Avrohom Dovid had requested. (See *Derher* Elul 5776).

{IN THE REBBE'S PRESENCE}

The Rebbe would say *kaddish* on this day.

In the later years, the Rebbe spoke about his grandfather, Horav Meir Shlomo, around the time of the *yahrtzeit*.

25 ELUL

The Rebbe would say *kaddish* on this day; it is unclear for whom.

29 ELUL

The Tzemach Tzedek's Birthday

The Tzemach Tzedek was born on 29 Elul 5549 (תקמ"ט)—Erev Rosh Hashana 5550—to Reb Sholom Shachna and Rebbetzin Devorah Leah, who was the Alter Rebbe's second daughter. The Tzemach Tzedek was named Menachem Mendel, after Reb Mendel Horodoker.

{IN THE REBBE'S PRESENCE}

The first time that the Rebbe farbrenged on this day was in 5722. Beginning in 5732, the Rebbe farbrenged on this day each year—the night before Rosh Hashanah. These farbrengens were largely connected with Rosh Hashanah, and the Rebbe would begin with a *maamar* on the subject. In 5749, two-hundred years since the Tzemach Tzedek's birth, the Rebbe distributed the *kuntres* of קיצורים והערות לספר "התניא" to thousands of men, women, and children.

HISTORICAL HIGHLIGHTS



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

25 ELUL

The Creation of the World

While Rosh Hashanah is referred to as "תחילת—The Day of the Beginning of Creation," as it is the day on which Adam Harishon was created, 25 Elul is the actual יום ראשון, the day on which Hashem began creating the world. While Chassidus generally explains the beginning of creation as referring to Rosh Hashanah, there are places in Chassidus that highlight the significance of 25 Elul.

Chassidus explains that Rosh Hashanah is on the sixth day of creation, the day mankind was created, because Hashem becomes "King of all the World" through the Yidden's *avodah* of accepting him as their king. The *avodah* of humankind is essential to Rosh Hashanah.

However, in order for the Yidden to influence the Heavens and crown Hashem as our king, "awakening from below," we must first be empowered by Hashem, an "awakening from above." This Heavenly empowerment takes place on 25 Elul, before the creation of man.

At a farbrengen that took place on Shabbos Mevorchim Tishrei, Chof Hei Elul 5713, the Rebbe explained that while the significance of 25 Elul is the Heavenly empowerment given to us on this day, once humans were created, 25 Elul **now** also includes our *avodah*. Because, when humankind was created, it was established that even the Heavenly empowerment, which is what enables Yidden to influence Heaven, comes about through the *avodah of Yidden*.

The Rebbe ended off by saying that since every revelation comes about through joy, it is clear that joy is needed in order to receive a revelation that is entirely beyond comparison to this world.

"Once, Chassidim went to say 'Zechor Bris' [in *selichos*] and they were swaying, having farbrenged all night! Apparently, that was a happy year.

"Since there are a few days left until Rosh Hashanah, there is still enough time to rouse oneself with joy, and the *avodah* should be with joy, and in this way, we should dance into the new year, and Hashem will grant that it will be a joyous year and a lively year ("א פרייליכער יאר און") א ("א לעבעדיקער יאר."

(Toras Menachem vol 9, p. 184)