






# TEACHERS MONTHLY OVERVIEW

Below please find this months program at a glance, followed by the resouces you will need.





## DAIY SCHOOL TASKS

		Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
	<b>Before Davening</b> Play the Tanya CD for 5 minutes and say the Tanya with your students and have them folow along on their Tanya sheet						
	<b>Davening</b> Say the Rebbe's pessukim in Shemona Esrei						
	Say the Rebbe's kapitel						
	<b>Benching</b> Say horachmon when you bench						

## WEEKLY SCHOOL TASKS:

	<b>Sicha:</b> Teach your students a Dvar Torah based on a Sicha of the Rebbe and send home a paper for them to review by their shabbos table	Day of the week:  Time:		<b>Niggunim:</b> 1. Spend 5 minutes a week singing the Niggunim of the week and talking about its background (see Hachayol pages 6&7)  2. Spend 10 minutes a week teaching your students the Niggun of the month	Day of the week:  Time:
	<b>Rebbe Video:</b> Play a video of the Rebbe (Living Torah)	Day of the week:  Time:			<b>Avos Ubonim:</b> Encourage the children to learn with their parents for 25 minutes a week
	<b>Rebbe Story:</b> Each week tell your students a story about the Rebbe and send home a paper for them to review by their shabbos table	Day of the week:  Time:			

## MONTHLY TASKS:

 Rosh Chodesh Kislev  Time:	<b>Veholachto Bidrochov:</b> 1. Spend 10 minutes talking about the maasim tovim of Avrohom. (Hachayol page 4-5) 2. Spend 10 minutes reviewing the Shlichus evaluation sheets 3. Spend 5 minutes discussing their choice of hachlotos
 Friday 24th Kislev Time:	<b>WWTC:</b> 1. Help the children choose the ladder thats best for them 2. Remind the chidren to say their Tehillim and time quota
	<b>Yomei Depagra - Special Days:</b> Turn your school lunch into a mini fabrenge. Tell what happened on that day, sing a niggun and say a Dvar Torah and remind them to repeat this at home! <b>Preapre for these special days using the hachyol magazine:</b> Rosh chodesh kislev (page 6) Beis kislev (page 9) Tes kislev (page Yud kislev and Yud Tes Kislev (pages 12 & 13) Yud daled kislev (page 9) Chof kislev (page 14 -15) Chanukah (page 17)
	<b>Mivtzoim:</b> Plan mivtzoim for chanukah (Hachayol page 18)

## Introduction

Our Great Grandparents Avrohom and Soroh embodied the middoh of Chessed. They were living examples of what it means to really care for and help another person. So complete was their commitment to doing loving kindness, that the power in charge of Chessed complained to Hashem that since Avrohom was around, he was out of a job, because Avrohom was doing all the Chessed!

They looked out to help people in the most honorable way, making them feel as comfortable as possible. They really cared for other people. Avrohom davened to save Sedom, even though he knew that they were undeserving, because he cared for people. This is why they liked to help people so much, and this is also why they taught people about Hashem, because they really cared for them and wanted them to have a good and proper life.

The goal of this course is to relay to the Chayolim a feeling of the importance of caring with loving Chessed, and a desire to continue in our fathers' ways.

## Zeide Avrohom

When we speak of Avrohom and Sorroh, our Great Grandparents, the first thing that comes to mind is that they were tremendous Machnisei Orech.

Most people choose to live in a place where they won't be bothered by people so often, where they will have their peace and quiet, and can run their lives undisturbed.

Our grandparents lived not far from Sedom, so that they would be able to help all the people that Sedom turned away. They chose specifically to live in an area where there are a lot of travelers that would need them often.

The Midrash says that when Avrohom was running away from Nimrod, he ran to Noach and his son Shem who were Avrohom's Great.... Grandparents. One time, while he was there, he asked Shem what he did to deserve to be saved from the Mabul and come out of the Teivoh. Shem told him that it was because of his Tzedoko in the teivoh.

Avrohom asked him "What Tzedoko was there to do in the Taivo, there weren't any poor people there?" so he answered that the whole day and night they were busy feeding the animals. And in that z'chus, Hashem saved them because Hashem loves Tzedoko.

So avrohom thought to himself, "If Hashem loves Tzedoko so much, that He even rewarded them for giving to animals, how much more he must love it when someone gives Tzedokko to people!" So he decided to make his home a free hotel to do lots of chessed.

The Torah describes their hotel as an "Aishel" which stands for Achilo - Eating, sh'siyo - Drinking and Leviyo - Escorting (Similar to the word Levayo where we accompany and escort a person who passed away).

The word "Aishel" can be re-arranged to become the word "Sho'al" which means to ask. Usually when you're a guest, you eat whatever the host has prepared for you. Even in a restaurant, where you pay them to provide you with food, you can only order what they offer you. You can't tell them what to make

for you. Avrohom and Sorroh however, planted the most wonderful garden in their backyard, in which grew all kinds of delicious and even rare fruits and vegetables. They also had a stock room full of food, meat, wine, eggs etc. Even though they did not charge for the food, they would ask their guests what they would like to eat, and then make it for them!

He would always give the best quality food for the guests. The tongue of a calf is a special delicacy, and when the Malochim came, he shechted three calves just to get a tongue for each person. He told Soroh to use the finest quality flour. He wanted his luxury items to be used for a mitzvah.

Avrohom had a special tree which would spread its leaves over the guest to protect them if they were good people, and would pull back its branches from a person who was not good. When Avrohom would see the tree pulling back its branches from someone, he would show them extra special kindness.

After Avrohom's Bris, Hashem made it very hot so that no visitors would come and bother

Avrohom. When he asked his servant Eliezer why there are no guests, Eliezer told him that no-one had come.

Avrohom replied "I don't believe you!" and went out himself to check. He was sitting at the door to look for travelers, when Hashem appeared to him. He didn't wait for people to come and ask him, he went to look for people to help.

In fact, Hashem knew that guests were so precious to Avrohom, that if any came while Hashem was talking to him, he would stop speaking to Hashem and go help the guests. That's why when Hashem wanted to speak to Avrohom he had to make it really hot so no guests would come and interrupt. The Gemoroh learns from this, that "Hachnosas Orchim is greater than speaking to Hashem"!

Avrohom did so much Chessed that the Malach in charge of Chesed came to Hashem complaining "Since Avrohom is around, I don't have anything to do anymore" because Avrohom was doing it all.

When Avrohom heard that Hashem decided to destroy

Sedom, he davened to Hashem that He should save them.

The Midrash says that he davened as if they were his own children. Even though they were mean people, he cared for them.

This wasn't the first time that such a thing happened. Before the Mabul, Noach also built the Taivo especially slow so people would see him and ask him what he's doing so he can tell them that they should do T'shuvo.

He wanted to try and help them, but Noach didn't daven to save them. It didn't really bother him if they wouldn't be saved, he just wanted to do his job of "trying" to help them. That's why he didn't succeed. Not one person did T'shuvo and came into the Taivo with him. He didn't care for them, he cared for himself, to do his job.

When a person is trying to save their life, they don't say "well, I tried as hard as I can, so that's enough" they will never stop until they are saved. Avrohom cared so much for the people of sedom, he begged Hashem in every way to save them. He even put himself at risk of Hashem being angry with him, to ask for

them to be saved. Avrohom asked that the whole city be saved because of only 5 good people in it. He always looked at the good side of everything, even if 95% was bad.

Our Zeide Avrohom had real Chessed. He really felt for another person, even if they were not the way they should be, and when they had a problem, he davened as if it was his problem.

The gemoroh says that one of the characteristics of Avrohom's children is that they have Rachmonus.

If one is only concerned with themselves, their personal level, and their obligations, then if they have done everything they can, they will be happy. After all "Oines Rachmono Patrei" - if you can't do something, Hashem will not punish you. However, if you really care for what you are doing, then it doesn't matter how hard you tried, it matters if you succeeded or not.

## Chassidisher Vort

Chassidim would say: "The piece of bread that I have, is yours as much as it's mine" - Chassidim must work on themselves to feel for every fellow Yid as our self.

## Chassidishe Vort

In Pirkei Avos it says "Yihyu aniyim bnei beischo" which literally means "the poor should be (comfortable and frequent in your home) like the children of your house". Chassidim would explain the mishnah slightly differently. "The children of your house should be poor" meaning that one should give up their comforts and luxuries for having guests. Even if fit means that you won't have everything that you would like, or your usual comfort and privacy. We should have guests even if it is not convenient and comfortable for us.

## Story

When R' Levi Yitzchok of Berditchev was a young man, before he was appointed rabbi of the city, he lived with his wife in the home of his father-in-law, in accordance with the custom of the times.

His father-in-law was a wealthy and respectable citizen, and his house was always full of guests. R' Levi Yitzchok always made a point of personally waiting on the many guests who stayed in the house, bringing in bundles of straw for bedding and arranging the bed linen. Seeing this, his

father-in-law once asked him: "Why do you have to go to all that trouble yourself? Couldn't you pay some gentile to drag about the bundles of straw?" "Now tell me," replied R' Levi Yitzchok. "Is it right to give a goy the privilege of doing the mitzvah, and on top of that to pay him for it?"

## Story

There was once a good man called R' Shmuel whose favorite mitzvah was showing hospitality to wayfarers. One bitter winter's night he looked out of his window and saw a group of merchants passing by his house, their wagons loaded high with their precious bundles. "Please come inside," he begged them. "There's a hot meal waiting for you and beds for the night as well."

"That's very kind of you," they said, "but we won't be able to accept. How can we leave all our merchandise unguarded?" "No worries!" he said assuringly. "There's a watchman here, and he'll take good care of your wagons." And with that he set the table, showed them their beds - and slipped outside to begin a long wintry shift as night watchman.

## Story

Once, on Shabbos or Yom Kippur (there are 2 versions of the story) the Alter Rebbe took off his Talis in the middle of Davening and went to the edge of the city to help a woman who had just given birth and needed help, and everyone left her to go to shul.. He did all the things that you are only allowed to do for Pikuach Nefesh, and he did it all himself!

The amazing part of the story is not so much that he did all the work himself, even though there was a shul filled with people who could have done it. The really amazing thing is that he did it in the middle of Davening! The Alter Rebbe's Davening, on Yom Kippur, in a shul, with a minyan, is something extremely holy and high. Nevertheless, in the middle of all that, he felt that there was a woman who needed help b'gashmiyus.

What Avrohom Did...	How we can emulate him
Hashem saved the people in the Taivoh because they were kind to animals. How much more precious it must be to Hashem if we're kind to people	Chassidim would say: "The piece of bread that I have, is yours as much as it's mine" "Der Shtikel Broit Vos Ich Hobb Is Dayner Vi Mayner"
Avrohom really cared about people; he didn't just try to help if it was easy or popular or to act like he was nice; he really cared.	Really care for your friends wellbeing Don't do it as a "favor" Care about your friend's wellbeing and good as if it was happening to you.
Avrohom and Soroh chose to live where they would be needed. They had many doors to their house to "catch" as many guests as possible	Chase after opportunities for chessed and don't try to avoid them. Look for ways to help people even before they have to ask you. People would go to shul early to find people to invite.
Avrohom tried to focus on the positive side of people even if they did bad things.	Search really hard to find the good parts of a person. Always stress and exaggerate the good side of people and try to ignore or minimize the negative side. Try and stick up for him, even if it might make you unpopular
Avrohom would check by himself to see if guests came and not rely on others	Don't give away a mitzvah to someone else R' Levi Yitzchok of Berditchev would work himself to make the beds for the Guests

<b>What Avrohom Did...</b>	<b>How we can emulate him</b>
The word Aishel stands for Achilo (eating) Sh'siyo (drinking) and L'viyo (escorting)	Ask what they want, and if they are shy to ask, offer or make suggestions, let them choose where to go, what to do
The word Aishel can be re-arranged to read "Sho'el" meaning ask, vrohom and Soro would ask the guests what they want and try to provide it. They had a storehouse where they kept all kinds of rare food incase someone requested it	Make guests feel very comfortable, giving them better than yourself.
Avrohom would give his guests the best quality food. He even sheched three calves just to get the tongue which is a delicacy.	Give your guests your best and favorite (the best bed to sleep, couch to sit, pens, glove, ball, )
The tree in Avrohom's yard would spread it's branches over a person who believed in Hashem, and retract it's branches from a person who did not	Don't only invite people who you will enjoy having. Invite people who no-one else wants to invite.
Avrohom stopped speaking to Hashem in order to do Hachnosas Orchim The Gemoroh says that Hachnosas Orchim is more important than speaking to Hashem	If hachnosas orchim before speaking to Hashem, for sure it comes before personal comfort or pleasure. Have guests even when it means hard work for you Have friends over even when it's not so convenient.
Avrohom did not give up until the people were actually helped.	Never be satisfied with "I tried" to help, keep trying until you've succeeded in making someone else's life better. The Rebbe Rashab cried when he didn't succeed, even though he tried extremely hard Think: "What would I want if this was happening to me?" When you're trying to save your own life, you don't give up until you've succeeded! Act for others in the same way Continue until you succeed in helping
Avrohom did so much Chessed that the Maloch in charge of Chessed complained to Hashem that he has nothing left to do	
Because Avrohom really cared about people, they listened to what he said	Chazal say that the children of Avrohom care about others

## SHLICHUS - HOME EVALUATION

Here are some scenes which you may recognize in your home. Read each one and decide: What would be the best way to respond? You may choose more than one answer.

Please note: All of the following scenarios are NOT in an emergency situation.

### 1. Your family just got home from shopping, there are lots of groceries that need to be brought in and you notice that everyone is exhausted:

- a) You wait until you are asked to help & then kvetch while you do it
- b) You wait until you are asked to help and then do it with a smile
- c) You wait and see if your parents really need your help, and then you offer to help
- d) You realize the need and you ask your parents if you can have the zechus of helping

### 2. You noticed that one of your siblings has a lot of homework or is extremely busy with a school project:

- a) You surprise your sibling by asking what you can do to help
- b) You wait until your sibling asks for help, and you say "With pleasure!"
- c) You wait until your sibling asks and then you do it with a kvetch
- d) You want to help but you are busy with your own things

### 3. Shabbos is coming and you noticed that there are a lot of things left to be done:

- a) You continue playing until you are asked to help
- b) You realize the need and ask your parents what you can do to help
- c) You get all your brothers and sisters to help and together you get everything done
- d) You each take upon yourself something that you will do for Shabbos each week without mommy having to ask

### 4. A guest comes to your house:

- a) You ask them if they brought a present for you
- b) You sit on their lap and ask them to read you a story or play with you
- c) You make them feel welcome by offering a comfortable place to sit and ask them what they would like to eat or drink
- d) You ask your parents if you can give up your bed for the guest
- e) You walk them to the door when they leave

### 5. Your mother is preparing supper and you notice that the baby needs to be held, fed, or played with:

- a) You put in ear plugs so you don't hear the baby scream
- b) You tell your mother that the baby is crying
- c) You pick up the baby and bring him/her to your mother
- d) You help make supper so your mother can take care of the baby
- e) You do what you can to feed or play with the baby so that the baby calms down

### 6. You notice a sibling/classmate needs a pen, scissors or markers

- a) You tell him/her to find their own supplies
- b) You share your supplies only with certain siblings/classmates
- c) You share with the whole family and all classmates and lend what ever is needed when you are asked
- d) You share with the whole family and all classmates and lend what ever is needed before you are asked

## SHLICHUS - SCHOOL EVALUATION

Here are some scenes which you may recognize at school. Read each one and decide: What would be the best way to respond?

You may choose more than one answer.

### 1. You noticed a classmate walking around by him/herself during recess:

- a) You ignore him/her and continue your game
- b) You assume that he/she just doesn't want to play
- c) You wait until your game is over and then ask him/her if everything is ok
- d) You go over to him/her and ask if he/she wants to play with you

### 2. Your notice your teacher needs help, and by helping you will miss your recess:

- a) You wait until your teacher asks you to help and you do it with a smile.
- b) Before you volunteer, you make sure your teacher will give you enough time to eat your snack
- c) You do not offer, as you want your recess
- d) You tell your teachers that when ever they need help they can rely on you

### 3. You notice a classmate has no snack:

- a) You tease him/her in front of the whole class that he/she has no snack
- b) You offer to share some of your snack without being asked
- c) You wait until you are asked and then you say "With pleasure!"
- d) You make a class snack Gemach for kids who forget their snack

### 4. You notice a classmate sitting alone on the school bus:

- a) You ignore him/her and leave the seat empty
- b) You change seats to sit next to him/her and keep him/her company
- c) You ask your friend to go with you and sit next to him/her
- d) You listen to the bus monitor and move wherever you are told

### 5. You notice a classmate was not in school today:

- a) When you get home from school you call to see how he/she is feeling
- b) You wait another day before you call to see if he/she is really sick
- c) You find out during the day how he/she is feeling and if necessary make a class get well card and go visit him/her after school
- d) You wait until he/she comes back to school and then you ask how he/she is feeling

### 6. You are planning a birthday farbrengen:

- a) You invite the whole class so nobody will feel left out
- b) You invite just your closest friends
- c) You invite the whole class except for the boys/girls that you don't like so much
- d) You invite the whole class even the boys/girls you don't like but you tell them it was only because you were forced to invite them



# VEHOLACHTO BIDROCHOV EVALUATION SHEET

## MISSION #2 – CHODESH KISLEV: AVROHOM - SHLICHUS

**Note to Parents and Teachers:**  
Below are the general hachlotos. After choosing a hachloto please discuss it with your child/student and set his/her guidelines. Ex "I will reach out to help a fellow yid with their Avodas Hashem"; will your child/student complete this by helping someone find the place in shul, by teaching someone how to make a bracha or helping a friend with Tanya Baal Peh.

**Choose one of the following 10 Hachlotos and circle that number on your mission sheet**

### HOME SHLICHUS HACHLOTO

	My Hachloto:	Details:
1	I will help my mother by looking after one of my siblings	<input type="checkbox"/> Once a week <input type="checkbox"/> Twice a week <input type="checkbox"/> Three times a week
2	If someone in my family cannot get out of bed (because they forgot to bring Negel Vasser the night before) I will bring them Negel Vasser	<input type="checkbox"/> I will bring negel vasser when I am asked <input type="checkbox"/> I will look out to see if anyone needs and bring it even before I am asked
3	I will share my toys and play a game with my siblings - with ahavas yisroel	<input type="checkbox"/> Once a week <input type="checkbox"/> Twice a week <input type="checkbox"/> Three times a week
4	On Erev Shabbos I will help my mother prepare for Shabbos	<input type="checkbox"/> 15 minutes a week <input type="checkbox"/> 30 minutes a week <input type="checkbox"/> 1 hour a week
5	I will take great care of my guests just like Avrohom Avinu	<input type="checkbox"/> I will give them the most comfortable place to sit and sleep <input type="checkbox"/> I will serve them food/drink <input type="checkbox"/> I will walk them to the door

### SCHOOL SHLICHUS HACHLOTO

	My Hachloto:	Details:
6	When ever a child is not in school I will call to see how he/she is feeling	<input type="checkbox"/> I will call as soon as I come home from school <input type="checkbox"/> I will call before I go to sleep that night
7	I will invite a friend to play at my house and share my toys with him/her	<input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Three times a month
8	I will help my friends or siblings with their homework	<input type="checkbox"/> Once a week <input type="checkbox"/> Twice a week <input type="checkbox"/> Three times a week
9	When participating in group activities I will do my best to make sure that everyone is included and no one is left out	<input type="checkbox"/> When planning a Birthday fabrengen <input type="checkbox"/> When playing games in school <input type="checkbox"/> When giving out Mishloach Monos
10	I will reach out to help a fellow yid with their Avodas Hashem	<input type="checkbox"/> Once a month <input type="checkbox"/> Twice a month <input type="checkbox"/> Three times a month

YOUR NAME:

TEACHER:

GRADE/CLASS:

PARENT'S SIGNATURE:

## **Rosh Chodesh Kislev 5738 (1977)**

הקפות, the world of Lubavitch was thrown into complete turmoil. The Rebbe had suffered a massive heart attack. During the next few weeks the love between the Rebbe and his Chassidim was revealed to its fullest. Chassidim around the world turned over "Heavens and Earth" to insure the Rebbe's full recovery. On ראש חודש כסלו the Rebbe left 770, returning to his home on President Street for the first time since שמייני עצרת. Until then he was in his room, which became a mini-clinic.

"How awesome was the sight of the כהן גדול exiting the קודש קדשים." Watching the Rebbe walking in a healthy stride, Chassidim burst into spontaneous singing and dancing which lasted throughout the night, thanking ה' for the wonders and miracles.

Upon witnessing the שמחה, the Rebbetzin commented that she had not seen such joy expressed by Chassidim since the day that her father was liberated from exile on י"ב תמוז, almost fifty years earlier. Chassidim have since consecrated this day as a day of joy and thanksgiving, thanking ה' for His everlasting kindness. On סעודת הודעה we make a ר"ח כסלו.

## **2nd of Kislev 5748 (1987)**

In 5745 the librarian at the אגודת חסידי חב"ד Library, noticed that rare valuable ספרים were disappearing. After installing a hidden surveillance camera, he was shocked to see that a relative of the Rebbe was removing ספרים. Further investigation revealed that he was selling them to collectors from around the world for exorbitant high prices.

The case was brought before the U.S Civil Court. On ה' תשמ"ז - 1987, "Victory was ours – דדן נצח" - the court decided that the ספרים belong to the Chassidim.

The following year, ב' כסלו תשמ"ח (1987), marks the crowning culmination of the דדן נצח victory with the actual return of the ספרים and כתבים of the Rebbeim to their rightful place in the library of אגודת חסידי חב"ד.

### 5th of Kislev 5563 (1803)

The צמח צדק married Rebbetzin Chaya Mushka, (his first cousin; the oldest daughter of the Mittlerer Rebbe) at the age of fourteen. Their grandfather, the Alter Rebbe, arranged the shidduch four - five years earlier and was מסדר קידושין.

### 6th of Kislev 5689 (1928)

The תנאים of the Rebbe to Rebbetzin Chaya Mushka, daughter of the Rebbe Rayatz, in the city of Riga, Latvia.



## 9th of Kislev 5534 (1773)

On 9th of Kislev 5534 (1773), the second Lubavitcher Rebbe, Reb

Dov Ber (the Mittlerer Rebbe) was born. The Alter Rebbe had been

married for thirteen years and had only been blessed with daughters. Upon requesting a blessing for a son from his Rebbe, the Maggid of Mezritch,

he was advised to be meticulous in the Mitzvah of הכנסת אורחים.

Days before his passing in 5533-1772, the Maggid blessed the Alter Rebbe saying, "You will beget a son and you should name him after me."

A year later the Mittlerer Rebbe was born and the Alter Rebbe named his son Dov Ber after the Maggid. The Alter Rebbe gave his wife a special piece of silk cloth, instructing her to wrap the infant with it after his first

bath. [Incidentally, the Alter Rebbe did the same for his grandson the Tzemach Tzedek.]

*Below are the front covers of the first editions of the printed works of the Mittlerer Rebbe:*



## 9th of Kislev 5588 (1827)

The הסתלקות of the Mitteler Rebbe. The Mitteler Rebbe always said that he was frightened of the year תקפ"ח, because the number תקפ"ח hinted that there would be גזירות, and he began to hint to his Chassidim that he would pass away. Once he said to his Chassidim: "My father was 54 years old when he was arrested and taken to Petersburg for the first time, and he was given a choice from שמים between suffering or passing away, and he chose suffering. It seems to me that the second choice has remained..."

And so it was that the Mitteler Rebbe passed away in the year תקפ"ח, on his 54th birthday. While returning to Lubavitch after the High Holidays of תקפ"ח(1827), the Mitteler Rebbe fell seriously ill. An emergency stop was made in the city of Niezhin. The best doctors were

brought in to evaluate the Rebbe's state of health.

Tragically they deemed his sickness hopeless beyond cure.

The situation worsened, reaching its peak the night of ט' כסלו. The Mitteler Rebbe fainted many times and was repeatedly awakened. Then he fainted again and he did not stir. It appeared that he was no longer alive.

The Chassidim approached the Rebbe and cried out, "Why is the Rebbe frightening us? Does he not hear our cry?" The Rebbe opened his eyes, turned to them and replied, "I hear a voice calling out, 'What need is there for this soul on earth?'" He then told his Chassidim to dress him in his white garments of Shabbos.

Appearing like an angel of ה', his face took on a fiery complexion, as he began to speak words of praise about

כלל ישראל. He told the Chassidim they must be happy, for happiness

sweetens harsh decrees. The Rebbe prepared himself to deliver a מאמר. Everyone's hearts filled with joy; it seemed that at least for the time being the Rebbe had regained his full strength. Full of intense emotion the Rebbe began the מאמר, stopping a number of times to question if the sun had risen.

With the first rays of sunrise, the Rebbe finished with the words, "For with You is the source of life, all life." Immediately his soul left his body connecting with the Holy One Blessed Be He. His resting place is in the city of Niezhin.

The צמח צדק later commented, "A הסתלקות like this, to pass away in the middle of saying Torah, we don't find since the הסתלקות of the רשב"י (Rabbi Shimon Bar Yochai)."

## **10th of Kislev 5586 (1825)**

The Mitteler Rebbe (Reb Dov Ber) was released from his house arrest in Vitebsk. He was imprisoned on כ"ח תשרי under false accusations, with forged documents as evidence against him.

The Mitteler Rebbe had written a letter stating that thousands of rubles had been collected for the Alter Rebbe's family after the Napoleonic War.

The forgers changed the sum to over 100,000 rubles and alleged among other things that it was directed to the Sultan of Turkey then in control of ארץ ישראל.

This was considered treason against the government, which was at war with Turkey at the time.

The Mitteler Rebbe proved that the money sent was strictly to assist the poor and needy.

The court was still investigating the accusations, so there were no formal

celebrations that year. The investigation was finally concluded, the following year, a few days after his הסתלקות.

חסיד ישער הנהגות:

- We do not say תחנון.
- It is a day of farbrengens in which we are encouraged to learn more Chassidus and follow in its path.

### **11th of Kislev 5689 (1928)**

The Rebbe's "ufruf" in Riga, Latvia. The Rebbe was called up to the Torah on שבת פרשת ויצא in the Rebbe Rayatz's minyan. After davening, the Rebbe Rayatz held a joyous farbrengen, in which he said the מאמר הי " וכל בניך לימודי הי " מאמר הי " ורב שלום בניך

### **13th of Kislev 5746 (1985)**

During the court case about the precious ספרים which were stolen from the library of אגודת חסידי חב"ד, the defendant's lawyers demanded that the Rebbe come to court and testify in person.

On the 13th of Kislev, 5746 (1985) the judge, recognizing the Rebbe's position, exempted him from having to testify in court. [Note the הלכה: A king does not testify . . . (Rambam)]



### 14th of Kislev 5689 (1928)

On the 14th of Kislev (1928) the Rebbe married the Frieddiker Rebbe's (Reb Yosef Yitzchok) second daughter, Rebbetzin Chaya Mushka. The חופה took place in the courtyard of ישיבת תומכי תמימים - Lubavitch in Warsaw, Poland and the wedding meal was in a large hall. At the חופה the Frieddiker Rebbe was מסדר קידושין and said all of the שבע ברכות.

There were thousands of guests at the wedding. Amongst them were great Rabbeim, Rabbonim and community leaders from throughout Poland. The singing and dancing continued until seven o'clock in the morning! All of Poland had never seen such a joyous wedding.

The Rebbe's parents (living behind the Iron Curtain) were unable to attend. However they made a big celebration in their home, in Yeketrineslav.

On 14th of Kislev (1953) the Rebbe farbrenged in honor of his 25th wedding anniversary.

During that farbrengen the Rebbe said the famous words:

"דאָס איז דער טאָג וואָס מ'האַט מיר פאַרבונדן מיט אַיך און אַיך מיט מיר, און צוזאַמען וועלן מיר אויסמאַטערן די גאולה האַמיתית והשלימה. און דער אויבערשטער זאל העלפן מען זאל זען פרי טוב בעמלינו"

"This is the day which bound me to you and you to me, and together, we will realize the true and complete

redemption. May Hashem help us that we see the fruits of our labor."



### 19th of Kislev 5533 (1772)

On Tuesday י"ט כסלו תקל"ג (1772) the Mezritcher Maggid (Reb Dov Ber) was נסתלק. Shortly before his passing he commented to the Alter Rebbe, "יום י"ט כסלו is our טוב."

When the מגיד was to be immersed in the מקווה for purification, the Alter Rebbe said, "Our sages teach צדיקים are greater in their death than when they are alive.' Let the מגיד immerse himself." The מגיד then

immersed his head three times! His resting place is in the city of Annipoli, Ukraine.

### 19th of Kislev 5559 (1798)

On Tuesday י"ט כסלו תקנ"ט (1798) Reb Schneur Zalman, founder of חסידות חב"ד was released from prison.

Years earlier the Alter Rebbe had established an organization called "כולל חב"ד" (which is still in effect to this day) collecting money to alleviate the financial burden of those families who moved to ארץ ישראל. Some of the opponents of Chassidus alleged that he was sending money to the Sultan of Turkey, then in control of ארץ ישראל. Being that Russia and Turkey were at war, this was considered treason in the highest degree.

A day after סוכות the Alter Rebbe was arrested and taken to prison in a specially guarded wagon reserved for "highly dangerous criminals." After lengthy interrogations the Alter Rebbe's innocence and piety was proven beyond doubt.

While the Alter Rebbe was in prison the Baal Shem Tov and the Maggid came to visit him. Upon seeing them, the Alter Rebbe asked them why he was put in prison. They told him that it was because he had taken Hashem's most precious jewel (תורת החסידות) and given it over freely to everyone. The Alter Rebbe then asked them if he should stop spreading Chassidus when he is freed to which they replied NO! Now that you have started you should continue as your freedom shows that the complaint against you is not valid.

On the 53rd day of his arrest the Alter Rebbe was in middle of reciting the Posuk of Tehillim; “ פדה בשלום ”, "He redeemed my soul in peace," when he was informed of his release. This day was celebrated by חסידים as a joyous יום טוב. Years later the Rebbe Rashab consecrated this day as ראש השנה לחסידות.

In paraphrase of the traditional ראש השנה greeting, we wish each other on this day " גוט יום טובץ לשנה טובה " בלימוד החסידות ובדרכי החסידות תכתב ותחתם."

#### חסידישער הנהגות

- We do not say תחנון.
- It is a day of farbrengens at which Chassidim dedicate themselves to spreading the wellsprings of Chassidus outward.
- The day is also commemorated by the conclusion of the study of the

Shas by every community of חסידים and the division of its study for the following year. The intent is that within every community - or within several communities combined, if one community is not large enough - every person resolves to study a גמרא מסכתא with the intent of finishing it by י"ט כסלו the following year.

- At the Yud-Tes Kislev farbrengen, a siyum is made.
- It is also the day when the annual cycle of the חת"ת study of the תניא is begun anew.
- One of the charges against the Alter Rebbe was that the צדקה funds which he sent to ארץ ישראל were being used to support the Turks in their struggle against the Russians. Afterwards, on several occasions, the Alter Rebbe explained that it was the merit of this צדקה that enabled him to prevail. Accordingly, it is appropriate to use the day to raise funds for the support of חב"ד institutions in

ארץ ישראל, particularly כולל חב"ד which the Alter Rebbe founded.

### **20th of Kislev 5533 (1772)**

After the Alter Rebbe's release on י"ט כסלו he requested to be brought to the home of Reb Mordechai Leipler, (one of his closest Chassidim).

Reb Mordechai lived on the second floor of a complex. The Alter Rebbe was mistakenly brought to the first floor, the home of one of the foremost מתנגדים.

As the hours passed the Chassidim became nervous. Thinking that perhaps "חס ושלום" the Czar changed his mind. Thinking that the מתנגד neighbor might be aware of any change, they went downstairs to speak to him.

Coming to the door they heard this מתנגד screaming at the Alter Rebbe. Hearing the intense knocking the מתנגד opened the door and said "take your Rebbe". However the Alter Rebbe did not leave immediately saying "one must give honor to his hosts." After drinking a cup of tea, he went to Reb Mordechai's house.

The Alter Rebbe told the Chassidim "You literally revived me. Believe me, the entire time I sat in prison was not as difficult as those three hours I spent in the house of that מתנגד, hearing him disparage and mock my holy Rebbeim (the Baal Shem Tov and the Mezritcher Maggid)."  
Being that he was only reunited with the Chassidim the evening of the כ"י כסלו, the י"ט כסלו celebrations are continued on this day.

**20th of Kislev 5557 (1796)**

After twenty years of strenuous work, perfecting every word and letter of the manuscript, the Alter Rebbe finally completed the writing of the תניא (ליקוטי אמרים). After receiving approbations from two great Tzadikim, Reb Yehuda Leib HaCohen and Reb Zushe of Annipoli, he gave permission to print the book of תניא. On the כ"י כסלו תקנ"ז the first copies of the printing was completed.

#### חסידים שער הנהגות

- We do not say תחנון today.
- On this day we continue with the שמחה of י"ט כסלו.

**לשם אהבים**

**חלק השני תיקור בום**

**במזל של בריאות**

מוקדם כל שבתות ומוצאי שבתות  
 קולקט נתיב בום על מסלול  
 חנוכה שנת ה'תש"ח בום בום בום  
 תש"ח - בום בום בום בום  
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### **26th of Kislev 5557 (1796)**

On the כ"ו כסלו, the 2<sup>nd</sup> day of Chanukah, תקני"ז (1796), the Alter Rebbe (Reb Schneur Zalman) received the first two hundred copies of תניא from the printing press in Slavita, Ukraine.

### **26th of Kislev 5621 (1860)**

On כ"ו חשוון כתר"א (1860) the Rebbe Rashab ( ר' שלום דוב ) was born. In honor of the ברית a festive meal was prepared and many guests arrived.

The night before the ברית, Rebbetzin Chaya Mushka overheard her husband, the צמח צדק, telling their son, the Rebbe Maharash, to postpone the ברית. Not wanting to disappoint the guests, the Rebbetzin begged the צמח צדק to keep the ברית as scheduled. After much persistence, he finally agreed not to postpone it.

The next morning the candles in Shul were lit, the meal was set and the מנין did not say תחנון. When it was time for the ברית they realized that the baby wasn't healthy enough. On the כ"ו כסלו (a month later!), 2nd day of חנוכה, the צמח צדק told his son to have the ברית privately in his own room, inviting only the closest relatives.

The baby was named "שלום" after the צמח צדק's father, Reb Sholom Shachna, and "דוב בער" after the Mittlerer Rebbe.



### **27th of Kislev 5561 (1800)**

On כ"ז כסלו, the 3<sup>rd</sup> day of חנוכה, תקס"א (1800) the Alter Rebbe (Reb Schneur Zalman) was released from his second imprisonment. (According to another tradition, he was freed on כ"ט כסלו, the 5th day of חנוכה).

During the two months that he was held in the "Taini Soviet" prison, he was frequently interrogated on matters of חסידות.

All were overwhelmed by the Alter Rebbe's brilliance and on the advice of his highest officers, the Czar Paul granted the Alter Rebbe total freedom.

He was now able to spread חסידות in a greater way than before his arrest. The Frierdiker Rebbe writes in one of his letters: "Although the Alter Rebbe's first imprisonment was harsher, yet the second liberation was a greater victory for Chassidic life and lore than the first. In תקני"ט (the first imprisonment) the charges (of treason) were directed primarily against the Alter Rebbe himself. In תקס"א (the second imprisonment) the slander was primarily against the movement and its philosophy."

With regard to the abovementioned conflicting traditions about the correct

date of the Alter Rebbe's release, the Rebbe writes;  
"These dates most likely mark two different aspects of liberation in the Alter Rebbe's release from prison."

### **יעלה ויבא of דינים**

If, during שחרית or מנחה, you forgot to say יעלה ויבא, or if you're not sure if you said it or not...

a) If you remember after you've said "...ברוך אתה ה'"  
but before "המחזיר שחינתו לציון", you say: "למדינו חוקיך",  
"יעלה ויבא", and then start from "ותחזנה" again.

b) If you remember after you finished the ברכה of  
"המחזיר", but you didn't yet start "מודים", you say יעלה  
ויבא right there.

When you finish saying יעלה ויבא, you don't say  
"ותחזנה" again.

c) If you remember once you've started "מודים", you  
stop wherever you're up to and go back to "רצה."

d) If you remember after the second "ייהיו לרצון" (the  
one after "אלוקי נצור"), you must go back to the

beginning of שמונה עשרי, but you don't say "ה' שפתי"  
תפתח."

e) If you remember after מוסף, you don't have to daven  
שמונה עשרי again.

If you forgot to say יעלה ויבא during מעריב, you don't  
repeat שמונה עשרה.

When there are two days of ראש חודש, and by מעריב of  
the 2nd day you remember that you forgot יעלה ויבא by  
מעריב מנחה, you daven מעריב  
שמונה עשרה twice.

### **ראש חודש of שחרית**

- After חזרת הש"ץ, we say half-הלל.
- We say a ברכה before and after הלל, even when  
davening without a מנין.
- We repeat the פסוק הודו לה' after each of the three  
פסוקים נא-פסוקים etc. even when davening without a  
מנין.

- After הלל we say: קדיש תתקבל, ואברהם זקן, שיר של קדיש יתום, and ברכי נפשי, הושיענו, יום
- We then call up four עליות and read from פרשת פנחס (Bamidbar 28:1-16).
- After קריאה we say חצי קדיש, אשרי, and ובא לציון, אשרי, חצי קדיש, and יהללו.

### הלכות חנוכה

#### **Where do we put the menorah?**

- The מנורה is placed at the left side of a doorway, inside the actual doorframe.
- We place the מנורה on a chair. Which way does it face?
- We are not careful which way the מנורה faces; the menorah may be positioned from north to south or from east to west.

#### **How high and how low can it be?**

- We are not precise in seeing that it be at least seven טפחים high, nor that it be only slightly higher than three טפחים from the ground.

#### **Do we wear Shabbos clothing?**

- We do not put on our Shabbos clothing for the lighting of the menorah.

#### **What do we use to light the מנורה?**

- It is a Lubavitch custom to use oil lamps with cotton wicks and for the שמש, we use a beeswax candle.

#### **Are women allowed to work ?**

- It is customary for women not to perform work while the Chanukah lights are burning.

#### **Do boys light their own מנורה?**

- Boys should light their own מנורה from the time they reached the age of חינוך.

#### **Do girls light their own מנורה?**

- Girls living together with a family, (their own family or another family) do not light their own מנורה.
- Similarly, married women are יוצא through their husband's lighting.

- A single woman living alone, however, must light Chanukah candles.

#### **What happens if a candle extinguishes?**

- If one of the lights becomes extinguished within half an hour (fifty minutes on nights other than Friday and Shabbos when the candles are lit at sunset) after its being lit, we relight it. On Friday one may not relight it after sunset.

#### **When do we light the מנורה?**

- During Chanukah, it is a Lubavitch custom to light the menorah after sunset, but before צאת הכוכבים. If that is not possible, the menorah should be lit as soon as possible.
- We stay near the מנורה for approximately half an hour after kindling them, except for Friday.

#### **Till when can we light the מנורה?**

- If a person did not light מנורה directly after sunset, he may light throughout the night, provided the members of his household are awake.

- If they are not awake, he should light the menorah without reciting a ברכה. (It is, however, proper for him to wake them so that he can make a ברכה.)

#### **How many ברכות do we say?**

- We say two ברכות, "להדליק נר חנוכה" and "שעשה ניסים" every night.
- On the first night we say a third ברכה, שהחיינו.

#### **Which candle do we light first?**

- One light is kindled on the first night of חנוכה and each night a new light is added to the left (i.e., when standing opposite the candles) of the light kindled on the previous night.

The new light is kindled first. This pattern is followed throughout the nights of חנוכה. Then we Sing...

- After kindling the lights, we sing הנירות הללו.

#### **Are we allowed to fast on חנוכה?**

- On חנוכה, we do not fast. The only exception is a person who had a disturbing dream.

#### **When do we light on ערב שבת?**

- We daven מנחה early. We then light the מנורה (and then the Shabbos candles).

### **How much oil must be used?**

- Enough oil must be used - or a large-enough candle - so that

the חנוכה lights will continue burning at least fifty minutes after sunset.

### ועל הניסים

- Starting from מעריב the first night of חנוכה, we include ועל הניסים in all תפילות and in bentsching.
- The announcement for ועל הניסים should be made before שמריב begins and not before the עשרה.
- A person who forgot to say ועל הניסים, but remembered before he recited Hashem's name in the Brocha הטוב שמך... should recite ועל הניסים and finish the ברכה again.
- If he already mentioned Hashem's name, he should finish the עשרה without adding ועל הניסים.

These הלכות apply throughout חנוכה.

- In Shul, the מנורה is placed on the southern wall and the candles are arranged from east to west.
- The חזן recites the ברכות and lights the candles. It is desirable that there is מנין in the shul while the מנורה is lit.

The חזן must also light his own מנורה at home.

Nevertheless, if he lives alone, he does not recite the ברכה שהיינו on the first night.

### שחרית

- A person who recites עשרה שמונה slowly should not intentionally skip ועל הניסים so that he will be able to respond to קדושה or מודים with the מנין.
- After reciting the complete הלל, חצי קדיש is recited.
- חנוכה and תחנון are not recited throughout חנוכה.
- The Torah is taken out. Three men are given עליות. For the כהן, we read from במדבר (7:18 to 20). For the לוי, we read from posuk 21 to 23. And for the person given the

third עלייה, we read from posuk 24 to 29. A similar pattern is followed on the following days of Chanukah.

- After קריאה, ובא אשרי, חצי קדיש is recited, followed by אשרי, ובא, אשרי, חצי קדיש, קריאה, and יהללו. After the ספר תורה is returned to the ארון קודש, we recite בית יעקב and then שיר של יום.
- During שחרית, it is customary to light a מנורה in Shul without reciting a ברכה.