

## WEDNESDAY, KISLEV 18

Today is the *yahrtzeit* of the *tzaddik* Rabbi Yosef Yitzchak of Avrutch—the great-grandfather of the Previous Rebbe.

*Tachanun* is not recited during Minchah.

*Lu'ach Colel Chabad* notes: “In every city, *Anash* gather with feasts and joy, thanking G-d for this big miracle. The day is also commemorated by the conclusion of the Talmud in every community of Chassidim and the division of its study for the following year. The intent is [that] every person resolves to study a tractate of the Talmud with the intent of finishing it by Yud-Tes Kislev [of] the following year. It is also the day when the annual cycle of the study of the *Tanya*, as ordained by the Previous Rebbe, is begun anew.”

Today's entry in *Ha-Yom Yom* is its last, and is followed by a festive greeting:

***Gut Yom Tov! May you be inscribed and sealed for a good year in the study of Chassidus and in following the ways of Chassidus!***

In numerous *sichos*, the Rebbe discusses extending this greeting in the Hebrew singular (*tikaseiv*, not *tikaseivu*, etc.), when applicable.

In *Igros Kodesh* (and similarly in numerous other sources), the Rebbe states: “I suggest that on the first night, the eve of Yud-Tes Kislev, they should conduct *farbrengens* in many different locations. They should also inform people in those events of the next day's grand *farbrengen*. Then, on the next evening, the eve of the twentieth of Kislev, they should all gather in one location for a grand *farbrengen*.”

## THURSDAY, KISLEV 19, CHAG HAGEULAH

Today is the *yahrtzeit* of the Maggid of Mezritch. He passed away on Tuesday in the week of *Parashas Vayeishev*—Kislev 19, 5533 (1772). He is buried in Anipoli.

Today is the anniversary of the Alter Rebbe's release

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Friday *Parashas Vayeichi* 5775, which appeared then in the Badatz bulletin board in 770

from his first imprisonment. He was freed on Tuesday in the week of *Parashas Vayeishev*—towards the evening of Kislev 19, 5559 (1798).

Today is the anniversary of the rescue of the Alter Rebbe's son, Harav Moshe. He was saved on the eve of Yud-Tes Kislev, in the year 5576 (a Wednesday night, just like this year).

Yud-Tes Kislev is a day of *farbrengen* and taking on positive resolutions to fix times for the public study of Torah and Chassidus and for strengthening observance of the ways of Chassidus—in a spirit of true brotherhood and friendship.

On the eve of Yud-Tes Kislev 5749, the Rebbe instructed, “It is obvious that today's study should begin with topics that are timely—teachings that explain the concept of this day (the laws of the day, so-to-speak). One should begin with the words of the Rebbe that are printed in the introduction to *HaYom Yom*.”

The introduction to *HaYom Yom* reads as follows:

*Yud-Tes Kislev is the festival on which “He redeemed our soul in peace,” and the light and vitality of our souls were granted to us. This day is the Rosh Hashanah for the teachings of Chassidus, which our holy forbears bequeathed to us, i.e. the teachings of the Baal Shem Tov.*

*“This day is the beginning of Your works,” the fulfillment of the Divine intention underlying the creation of man in this world—to elicit a revelation of the light of our holy Torah's innermost dimension.*

*On this day, that light is elicited in a comprehensive manner for the whole year. It is our duty on this day to awaken our hearts, the very core of our hearts, with an inward and elemental desire and will—that G-d illuminate our souls with the light of the innermost [mystical] dimension of His Torah.*

*“From out of the depths I called to You, G-d,” to elicit the depths and inwardness of His Torah and mitzvos from the inwardness and Essence of the Infinite Light, so that it will*

*illuminate the innermost reaches of our souls. Our entire being (i.e. our total existence, compromising its essence and extensions) will thereby be devoted to Him alone, banishing from us any natural traits that are evil or despicable.*

*Rather, all our actions and affairs (both in our avodah, i.e. davening and Torah and mitzvos, and in the worldly undertakings that are needed to maintain the body) will be sincerely motivated by the cause of Heaven, as G-d wishes.*

*May G-d the Merciful Father show us compassion and lead us along the good and righteous path and thus “the righteous shall behold His Countenance.”*

On *Parashas Vayishlach* 5752, the Rebbe instructed that “in order to strongly emphasize that every person is also a *mashpia*, it is appropriate for each person to host his own *farbrengen*. He should *farbreng* with himself, with all ten powers of his soul. He should *farbreng* with his family. And he should *farbreng* with his friends and acquaintances. As it is stated (regarding the Redemption), “*He will return the hearts of fathers to the sons and the hearts of sons to their fathers*” ... Ideally, each person should participate in three *farbrengens* (establishing a *chazakah*). He should personally attend one *farbrengen* and have representatives attend two others, if all three are held simultaneously.”

## **THURSDAY NIGHT, EVE OF KISLEV 20**

### **CHAG HAGEULAH**

In numerous *sichos*, the Rebbe states that the main *farbrengens* and large scale events should be held on the night following Yud-Tes Kislev, i.e., on the eve of Chof Kislev.

When Yud-Tes Kislev began on a Wednesday night in the year 5728, the Rebbe stated at a *farbrengen* the following evening: “It is now Thursday night, when many *yeshivos* and other places observe *mishmar* [late night study programs]. It used to be the practice to remain awake [and study Torah] the entire night [each Thursday], but I am not going to go there.... Anyhow, it is not asking too much to expect that [the *farbrengen*] be extended [into the night], at

least for as long as possible. If we are not ready to do it in the merit of Yud-Tes Kislev, then let us do so in the merit of the Thursday night custom! And if that is also not enough, then combine both merits together!” [See the original source for the continuation of this discussion.]

Along similar lines, the Rebbe stated in the year 5751<sup>2</sup>: “Each year on Yud-Tes Kislev, it is customary to hold *chassidische farbrengens* in every possible location ... Especially as this year, Yud-Tes Kislev occurs on a Thursday. [In a footnote, the Rebbe points out that during Creation, the blessing of the fish (multiplicity) was issued on the fifth day of the week (see *Kesuvos* 5a).] This makes it far easier for us to hold at least three *farbrengens* on three consecutive days. We have the eve and day of Thursday, Yud-Tes Kislev, followed by the eve and day of Friday, Chof Kislev (customarily, this is when we hold the main Yud-Tes Kislev *farbrengens*), and then the eve and day of Shabbos, the twenty-first of Kislev. This way, we have a *chazakah* of three consecutive days of *chassidische farbrengens* associated with Yud-Tes Kislev. This imparts a *chazakah* and *chizuk* (encouragement) in all matters of *yiddishkeit* and *chassidishkeit*, resulting in a year that is more *chassidish* than it has been until now.”

In a footnote, the Rebbe comments on the above theme of *chazakah*: “Note that the *yomim tovim* were established at the very start of this year in a pattern of *chazakah*. There were two days of Rosh Hashanah followed immediately by Shabbos, giving us three consecutive holy days. This pattern was itself subject to a *chazakah* because it was repeated three times: 1) Two days of Rosh Hashanah followed by Shabbos, then the first two days of Sukkos followed by Shabbos, and finally, the last two days - Shemini Atzeres and Simchas Torah - followed by Shabbos.”<sup>3</sup>

For additional Yud-Tes Kislev *sichos* delivered on calendar sequences identical to the present year, refer to the following years: 5714 (in *Sichas Shabbos Parshah*

2) Sefer HaSichos, vol. 1, pp. 177-8

3) For more on this topic, see the beginning of the above *sichah* as well as *Sichas Shabbos Parashas Emor* 5751, fn. 122

*Vayeishev* of that year, the Rebbe also discusses the similar calendrical sequence in the years 5667 and 5704); 5718; 5721; 5724 (here the Rebbe discusses also Yud-Tes Kislev 5667 and 5704); 5731; 5741; 5745; 5748 (the Rebbe discusses the connection with that day's portion of Chumash - the portion for Thursday, *Parashas Vayeishev*); 5751 (the Rebbe discusses the sequence not only on Yud-Tes Kislev, but throughout that year).

Farbrengen tonight in 770 at 8.30pm.

## FRIDAY, KISLEV 20, CHAG HAGEULAH

Today is the anniversary of the first printing of the Tanya, which occurred on a Tuesday, Kislev 20, 5557 (1796), at the printing house at Slavita.

The Previous Rebbe revealed in a letter that in the year 5558, the Alter Rebbe instructed the Chassidim to apply themselves diligently to the study of Tanya, and that on the Shabbos that coincides with Chof Kislev, every community of Anash should study two chapters from the first part of Tanya and one chapter from its second part. The Previous Rebbe concludes that this was an enigma (*va'yehi l'pele*) in the eyes of Chassidim<sup>4</sup>.

Shulchan Aruch states that although a person hears the entire Torah read in Shul on Shabbos morning, he also needs to read it himself every week. We recite *shnayim mikra ve'echad targum*, i.e. we read twice each verse and once the commentary of Onkelos. It is customary to do this Friday after chatzos, midday. The best way to fulfill this *mitzvah* is to ensure that the reading has been completed before starting the Shabbos morning meal, and preferably even before the start of Shacharis.

One is obligated to check his pockets on *erev* Shabbos before the onset of Shabbos. This is especially important if he wore the same Shabbos / Yom Tov clothing today in honor of *Yud Tes - Chof Kislev* and may not remember that he is carrying something.

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<sup>4</sup>) For elaboration, see Likkutei Sichos vol. 25, pg. 200 f. 72

## FRIDAY NIGHT, EVE OF KISLEV 21

In the year 5744, Yud-Tes Kislev fell on a Friday. The main *farbrengen* was held earlier than usual, on Thursday night, because it is not feasible to hold it on the eve of Shabbos. As a result, the *chassidim* simply left 770 after *kabbalas Shabbos* and returned to their homes for their Shabbos meals, as is done on an ordinary Shabbos. At the *farbrengen* the next afternoon, the Rebbe delivered a lengthy rebuke, lamenting the fact that the *chassidim* had not remained to *farbreng* in honor of 19-20 Kislev. "I had strong hope that the *chassidim* would certainly arrange a *farbrengen* between themselves on the eve of Chof Kislev as is done every year. Accordingly, the schedule should have been as follows: After a powerful *kabbalas Shabbos*, the *chassidim* should have held an energetic *farbrengen* - as is done on Chof Kislev each year, but with even greater vigor!" The purpose of this lengthy rebuke was "to ensure that this matter is not repeated, G-d forbid, in the future." See *Hisva'aduyos* 5744 (vol. 2, pp. 597 and 653 ff.) In *Sefer HaSichos* 5751, the Rebbe discusses holding a *farbrengen* on the eve of Shabbos, Kislev 21.

One who participates in a public *farbrengen*-meal in *shul* on Friday night should avoid reciting *kiddush* for the benefit of others if he has already made *kiddush* for himself. He should do so, however, for those who are unable to recite their own *kiddush*.

See *Sichas Yom Beis D'Rosh Hashanah ve-Yom Beis D'Chag HaSukkos* 5727 regarding reciting *kiddush* again for the benefit of one's household. That would seem to apply in the case that the members of his household find it difficult to recite their own *kiddush*. Some have the custom to repeat *shalom aleichem* and *eishes chayil* when repeating *kiddush* for the benefit of their households.

## SHABBOS PARASHAS VAYESHEV, KISLEV 21

*Av ha-rachaman* is recited before Musaf and *tzidkasecha tzedek* is recited during Minchah, as on an ordinary Shabbos.

This Shabbos, Kislev 21, is closely associated with Yud-Tes Kislev. This is demonstrated, as the Rebbe points out, by the fact that “the *ma’amarim* and *sichos* delivered on such a Shabbos also, perhaps overwhelmingly, address the themes of Yud-Tes Kislev. Since the Rebbeim took this position publicly and with publicity, it serves as a directive for the public to follow<sup>5</sup>.”

The superior quality of Shabbos, Kislev 21, and its association with Yud-Tes Kislev is explained at length in *Sichas Shabbos Parashas Vayeishev* 5745. There, the Rebbe discusses the significance of the concept of *va-yechulu* (completion of the act of creation), and the significance of this Shabbos being the third day from Yud-Tes Kislev and the conclusion of these auspicious *yemei ha-geulah*. The Rebbe also discusses the association with *Parashas Vayeishev* and the significance of the date - Kislev 21.

## MOTZOEI SHABBOS, EVE OF KISLEV 22

*Vihi no’am* is recited as usual at the conclusion of tonight’s Maariv.



לע"נ

הרה"ג וכו' הרב חיים אלעזר ישראל בן

הרה"ג המפורסם וכו' הרב שלמה זלמן ברוין

זצ"ל

מח"ס שערים מצויינים בהלכה על הש"ס

(י"ד כרכים לע"ע)

נפטר ח' טבת תשע"ג ת.ג.צ.ב.ה.

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מוקדש ע"י א' מאנ"ש שי'

5) *Sefer HaSichos* 5748, vol. 1, p. 155