

### WOMEN SHOULD STUDY AND SPREAD CHASSIDUS

- Needless to say, women should also study *chassidus*, and actively work at introducing other Jewish women to its study.<sup>28</sup>

מוקדש  
 לכ"ק אדמו"ר מלך המשיח  
 ✧  
 לזכות  
 התינוק חייל בצבאות ה' שלום דובער שי' בן ציון  
 לרגל הולדתו י"א חשון תשס"ט  
 ולזכות אחיו  
 לוי יצחק, מנחם מענדל, שניאור זלמן שיחיו  
 נדפס ע"י ולזכות הוריו  
 הרה"ת ר' אייל וזוגתו גולדא שיחיו בן ציון  
 זקנו  
 החסיד אליהו וזוגתו הדסה שיחיו בן ציון

May the Rebbe's Shluchim who have inspired our family toward the path of Torah and the lights of Chassidus continue in the Rebbe's holy Shlichus amidst health and prosperity and achieve the Rebbe's dream of bringing the Geulah now!



### יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

#### 28. Superiority of women

... After all, we explained earlier that Jewish women hold great superiority and are comparable to the Matriarchs – and that this also concerns the revelation of *chassidus*. (*Parshas Toldos 5749; Hisvaadyos*, pp. 384-5)

The revelation of *chassidus* in the month of Kislev [is certainly pertinent to women] ... for the accomplishments of the leaders of the Chassidic movement are associated with – and were influenced by – their righteous wives, the respective *Rebbetzins*. (*Parshas Toldos 5749; Hisvaadyos*, p.384)

#### Like the Geulah

Note that the superiority of the Matriarchs over the Patriarchs is a similar theme to the superiority that will become manifest in the future era of Redemption; then “the woman will encompass the man” in fulfillment of the verse, “A woman of valor is the crown of her husband.”

#### Avos and Rebbeim

Since the Patriarchs sampled a foretaste of the future Redemption, they too enjoyed this advantage; i.e., they received influence from the Matriarchs. The same is true of the *Rebbeim* of Chabad, through whom the preparation for the future revelation of Torah's inner dimensions is accomplished. (*Ibid.*, fn. 89. See there, at length)

# a CALL to ACTION

KISLEV  
 THE ‘CHASSIDISHER MONTH’

PRACTICAL INSTRUCTION  
 FROM THE TEACHINGS OF THE REBBE  
 5748-5752

A PROJECT OF  
 HaMaaseh Hu HaIkar

## Foreword

We are pleased to bring you this revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to the month of Kislev.

*HaMaaseh Hu Halkar* is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). This English translation is rendered by Rabbi Yaakov Paley.

At this time, when *Moshiach's* arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May this take place completely and immediately!

Editorial Office of  
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### a CALL to ACTION

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### TEACHINGS ASSOCIATED WITH THE CCCASION

- On every *chassidische* holiday in Kislev, we should begin our daily study by studying the teachings of the particular Rebbe associated with that date. For example, on the ninth and tenth of the month, we should begin our study with the teachings of the Mittlerer Rebbe.<sup>25</sup> Moreover, since "one *mitzvah* brings another in its wake," this initial study will bring us to study further teachings from the all other Chabad *Rebbeim*.<sup>26</sup>

### SPREAD STUDY OF CHASSIDUS

- In addition to our personal study, each of us should spread the wellsprings of *chassidus*, and influence other Jews to study its teachings.<sup>27</sup>

p. 384, fn. 90).

25. The Mittlerer Rebbe's discourses are extremely elaborate. (*Parshas Vayeitzei* 5749; *Hisvaadyos*, p.405.)

26. **All the Rebbeim**

... Particularly the discourses of the Alter Rebbe (whose anniversary of redemption is celebrated on the nineteenth of Kislev), and upon which the discourses of the Mittlerer Rebbe are based – the Mittlerer Rebbe having added further and broad expositions to them, as he personally documented in the introductions to many of his works.

We should also study the teachings of all other *Rebbeim*: the *Baal Shem Tov*; *Maggid*; *Tzemach Tzedek*; Rebbe Maharash; Rebbe Rashab; and the Rebbe, Leader of our Generation. (*Ibid.*)

27. **Farbreng and study**

... Most importantly: Everyone should remind themselves – as well as all those around them – about these practical directives; concerning both the *farbrengens* and the study of *chassidus*, as we have discussed at length.

I have received the good news that during the past few days, both men and women have successfully complied with this directive; they should certainly increase in this matter with ever greater strength, and steadily add more and more. (*Parshas Vayeitzei* 5749; *Hisvaadyos*, p. 411)

Being that it is now Kislev, the "Month of Redemption," and we are still in Exile and outside of the Holy Land, we should greatly increase all positive activities that spread the teachings of *chassidus* to the widest circles. We should engage in this task in a manner befitting [the tenth of Kislev,] the redemption [of the Mittlerer Rebbe], i.e., with utmost expansiveness and without limit [characteristics of the Mittlerer Rebbe].

It is therefore fitting to remind everyone – with greater motivation and the utmost *shturem* – of the two proposals [the directives to *farbreng* and to study *chassidus*] that were issued at the beginning of the month. (*Parshas Vayeitzei*, Kislev 10 5749; *Hisvaadyos*, p. 404)

**A TEACHING FROM EACH REBBE**

• Our study should include a teaching from each of the leaders of *Chassidus*: The *Baal Shem Tov*, the *Maggid of Mezritch* and the *Rebbeim* of Chabad.<sup>21</sup>

**BREADTH AND DEPTH**

• We should study (a) the teachings of each Chabad Rebbe on a range of topics; as well as (b) the various teachings of each Rebbe on a single subject.

• Both endeavors have their own unique advantage: Studying the works of a single Rebbe allows for a deeper perspective, while studying a single topic from each of the *Rebbeim* highlights their respective innovations and provides a broader perspective.<sup>22</sup>

**MORE EACH DAY**

• Ideally, we should study more and more each day in Kislev, adding in both quantity and in quality<sup>23</sup> – and continuing even after Kislev has passed.<sup>24</sup>

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here on their own initiative. Whoever speaks to their fellows – men to other men and women to other women – and inspires them to increase their study of *chassidus* will be blessed! (Night of *Rosh Chodesh Kislev 5749*; *Hisvaaduyos*, p. 375)

**22. Two approaches**

The study of separate topics from each of the Chabad Rebbeim lends itself to more in-depth analysis than the study of all of the *Rebbeim's* teachings on a single topic. On the other hand, by studying what all of the *Rebbeim* have taught on a single subject, it is possible to appreciate and discern the novel points that each Rebbe adds. (*Parshas Vayeitzei 5749*; *Hisvaaduyos*, p. 404, fn. 94)

**23. Climax or catch up**

Those who already began this study (of all the Rebbeim's teachings) from the beginning of Kislev should certainly continue to do so; they should *further* increase their study in keeping with the precept to “constantly ascend in matters of holiness.”

Those, however, who have not yet begun to do so – for whatever reason – should now make use of these propitious days, the ninth and tenth of Kislev, to made good their lack in the appropriate manner. (Ninth of Kislev 5749; *Hisvaaduyos*, p. 395) [See also *Parshas Vayeitzei 5749* (*Hisvaaduyos*, p. 405).]

**24. Festival of spiritual oil**

It has been pointed out that the festival of *Chanukah* (the miracle of which symbolizes the “oil” – or inner teachings – of Torah) begins at the end of Kislev and then continues into the month of Teves. (*Parshas Toldos 5749*; *Hisvaaduyos*,

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# The Month of Kislev

## THE “CHASSIDISHE MONTH”

Kislev’s uniqueness is its wealth of Chassidic festivals and auspicious occasions<sup>1</sup> – including no less a date than the “*Rosh Hashanah*” of *Chassidus* (Kislev 19).

It has also become synonymous with the theme of liberation and redemption; including in the month of

- 
1. The following are some of the auspicious dates that occur in the month of Kislev:
    - 1st** of Kislev: **The Rebbe returned home** in 5738 (1978), having recovered from a heart attack.
    - 2nd** of Kislev: **The books were returned** to the Lubavitch Library following a lengthy court case in 5748 (1987).
    - 3rd** of Kislev: **Marriage of the third Lubavitcher Rebbe**, known as the Tzemach Tzedek, in 5564 (1803).
    - 6th** of Kislev: **The Rebbe’s engagement** in 5689 (1928).
    - 9th** of Kislev: **Birth and *yahrtzeit* of the second Lubavitcher Rebbe**, known as the Mittler Rebbe; he was born on the 9th of Kislev, 5534 (1773), and passed away on the same date in 5588 (1827).
    - 10th** of Kislev: **Release of the Mittler Rebbe** from Czarist imprisonment in 5587 (1826).
    - 11th** of Kislev: **The Rebbe was called to the Torah** in preparation for his marriage in 5689 (1928).
    - 14th** of Kislev: **Marriage of the Rebbe** in 5689 (1928).
    - 18th** of Kislev: **Completion of the annual study of Tanya**.
    - 19th** of Kislev: ***Yahrtzeit* of the Magid of Mezritch** in 5533 (1772).
    - 19th-20th** of Kislev: **Release of the Alter Rebbe** from Czarist imprisonment in 5559 (1798); this date marks the “**Rosh Hashanah of Chassidus.**”
    - 20th** of Kislev: **The Tanya was first printed** in 5557 (1796).
    - 26th** of Kislev: **The Alter Rebbe received the first edition of Tanya** in 5557 (1796). ***Bris* of the fifth Lubavitcher Rebbe**, known as the Rebbe Rashab, in 5621 (1860).
    - 27th** of Kislev: **Release of the Alter Rebbe** from his second imprisonment, in 5561 (1800); this coincided with the third day of Chanukah. Although he was freed, he was required to reside within the city of Petersburg.
    - 29th** of Kislev: **Release of the Alter Rebbe** from his second imprisonment – according to alternative accounts. The Rebbe suggested that significant developments in his release occurred on *both* the 27th and the 29th of Kislev.

preference given to the texts<sup>19</sup> that have only recently been printed.<sup>20</sup>

## IN GROUPS

- Ideally, this study should be done in groups – for example, during the *farbrengens*.<sup>21</sup>

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19. I.e., 1) *Ma’amarei admur ha’emtza’i, Derushei chasunah*; and 2) *ma’amor* entitled *Bechof hei bekislev*. By Divine Providence, the publisher did not have access to this discourse when he published *Sefer hama’amarim admur haemtza’i* on *Sefer Bereishis*; it has now been published in a pamphlet of its own. (*Ibid.*, fn. 95)

20. **New!**

It is natural, according to the nature that Hashem instilled in us (not due to any sin or lack, G-d forbid), to be further attracted, excited and so on, regarding something that is brand new. (*Parshas Vayetzei 5749; Hisvaadyos*, p. 405; and *Hashlomos*, p. 410)

### Try a sample

... Especially now that it is far easier to study the teachings of the Rebbe who is associated with the current day of Kislev, since a new book [of his teachings] has recently been printed ... Although the discourses [in that particular book] do not coincide with our current *parshah*, nevertheless, since the material in the book is drawn from all of the *parshios* and all Torah subjects, you need but open it and make a cursory perusal to immediately realize (in the spirit of the verse, *taamu u’re’u*, “taste and see”; simply study and experience for yourself) that you are able to find teachings that relate to the current *parshah* and even the current portion of Rambam (the “Laws of Loaning”). Further, it is all explained in the expansive manner that was characteristic of the Mittler Rebbe. (Tenth of Kislev 5748; *Hisvaadyos*, p. 580)

Before we conclude, we will again remind everyone about the study of the new discourses that have only recently been printed; the discourse *padah veshalom* of the tenth of Kislev and of the nineteenth of Kislev and so forth. (*Parshas Vayishlach 5749; Hisvaadyos*, p. 446)

21. *Ibid.*, p. 405.

### From the Avos

We should study a “*vort*,” a short saying from the teachings of all “three fathers” of *chassidus*: the *Baal Shem Tov*, the *Maggid* and the *Alter Rebbe*. Whoever can manage more should also study the teachings of all other Chabad *Rebbeim*. (Night of *Rosh Chodesh* Kislev 5749; *Hisvaadyos*, p. 375)

On every day in Kislev, we should study an extra topic from the teachings of *Chassidus* – preferably in groups. Ideally, we should study a teaching from all “three fathers” of *chassidus*... (*Parshas Toldos 5749; Hisvaadyos*, p. 384)

### Blessings for spreading chassidus

Surely, we will all add much to the directives being discussed – for it is the nature of a Jew to wish to add something of his *own* ... in so doing, we become “partners with G-d in Creation” ... in this case, too, everyone will add to the directives mentioned

Leader of our Generation.<sup>17</sup>

#### ADVANCE PREPARATION

- In order that *farbrengens* for the *chassidishe* holidays are conducted in the most *orderly* fashion – together with a “*storm*” of holiness – we should prepare for and publicize the events well ahead of time.<sup>17</sup>

#### TEN DAYS TO THE NEAREST FESTIVAL

- We should immediately begin preparing for the closest approaching festival, namely, the Festival of Redemption – the 10<sup>th</sup> of Kislev:

We should prepare *farbrengens* everywhere – in each location and for each society according to its particular conditions – to ensure a highly-charged and holy atmosphere.<sup>15</sup> Most importantly, these gatherings should be geared to promote additional study of Chassidic teachings and their wider dissemination.<sup>17</sup>

## Daily Study of Chassidus

#### A NEW TOPIC IN CHASSIDUS EACH DAY

- In 5749 (1988), the Rebbe instructed: On each day of Kislev,<sup>18</sup> every man, woman and child should study at least one (additional) subject from the teachings of *Chassidus* – with

#### 18. From the start

We will get started on this right away, and immediately mention something from the inner dimension of Torah.

... The main thing is that this should actually be carried – starting now, this very night of *Rosh Chodesh*, right here [in 770] and wherever else people are now hearing this message [via the live hookup]; or wherever this message will later be relayed.

Even in those places where it is not yet *Rosh Chodesh*, they can nevertheless begin this study already – right now, on *erev Rosh Chodesh*. Certainly, then, in locations where *Rosh Chodesh* Kislev has *already* commenced, they should immediately begin implementing this directive.

This should be done in a manner that best fits each location’s particular conditions and the nature of its inhabitants and institutions. (Night of *Rosh Chodesh* Kislev 5749; *Hisvaadyos*, p. 375)

Kislev are dates that mark restoration of health, release from incarceration – and of course, the salvation, miracles and wonders of *Chanukah*. In recent times, the joy of Kislev was further augmented by the Rebbe’s marriage on Kislev 14 5689 (1928).

For that reason, Kislev is known as the “Chassidishe Month,” “Month of Redemption” and “Month of Joy.”

The entire month, however, is encapsulated in its first day (every month’s “vitality” is included in its “head”), making *Rosh Chodesh* a particularly auspicious occasion – a status greatly enhanced by the Rebbe’s return home after recovering from a heart attack on *Rosh Chodesh* Kislev 5738 (1978).

## Joy and Redemption

#### ROSH CHODESH

- The month of Kislev is a “Chassidishe Month,”<sup>2</sup> and, as

#### 2. Who does not know?!

There is no need to explain ourselves when we state that Kislev is the “Chassidishe Month” – it is a simple fact, and is readily understood by every man, woman and child. Go speak with any child who was raised and educated in a *chassidishe* household and you will see that they are naturally aware that the month of Kislev is connected with *chassidus*.

This is certainly the case in our generation, when a number of events that are associated with the teachings of *chassidus* have been added to the month of Kislev. [I.e., there are a number of auspicious days associated with the Rebbe – as listed above, fn. 1.]

#### Nineteenth of Kislev

Foremost among this month’s festivals is the nineteenth of Kislev, the anniversary of the *histalkus* (passing) of the *Maggid*, who is closely associated with the dissemination of the Torah’s inner dimension. It is also the anniversary of the Alter Rebbe’s Festival of Redemption, which marks the start of “disseminating the wellsprings” in earnest.

#### From start to finish

... There are many other events that came to pass in the month of Kislev ... anyone who gives it a bit of thought will be able to think of many further examples.

Moreover, the conclusion of Kislev is marked by *Chanukah*, the festival that was

Jewish communities worldwide have begun to recognize with ever-deepening appreciation, the entire month of Kislev is considered a “Month of Redemption.”<sup>3</sup> Now, since the first day of Kislev encapsulates the entire month, it therefore constitutes “the *Rosh Chodesh* of Redemption.”<sup>3</sup>

#### PADAH VESHALOM

- Throughout Kislev, the Rebbe would instruct those present at his *farbrengens* to sing the special melody that has become synonymous with Kislev<sup>4</sup> – *Padah veshalom*.<sup>5</sup>

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established to commemorate the miracle of the oil – significantly, “oil” represents the Torah’s inner teachings. (Night of *Rosh Chodesh* Kislev 5749; *Hisvaaduyos*, p. 373)

#### 3. Redemption and Rosh Chodesh

... This is in addition to the fact that the Redemption is closely connected with the renewal of the moon that occurs on *every Rosh Chodesh*. (*Parshas Toldos*, 5752; *Hisvaaduyos*, p. 314)

The spark of Moshiach that resides within every Jew is revealed on *Rosh Chodesh* ... and this revelation generates renewal in each person’s overall being [his whole *metzius*], as well as in the details of his daily life, causing a Jew’s every activity to be permeated with the highest soul-level, the *yechidah*. (*Ibid.*, p. 123)

#### 4. The power of a *niggun*

We will conclude with the melody *padah veshalom*; however, for the sake of order – to avoid confusion and the like – we will sing the melody only *after* distributing dollars for *tzedakah*. This announcement is nevertheless being made *now*, so that the distribution of *tzedakah* will be accomplished in a more superior and complete manner. (Kislev 9; *Hisvaaduyos*, p. 396).

We will once again sing the melody unique to the month of Kislev – *padah veshalom nafshi*... (Kislev 10; *Hisvaaduyos*, p. 411).

[In the year 5749 (1988), the Rebbe instructed that the melody *pada veshalom* be sung at his *farbrengens* repeatedly throughout Kislev, including the night of *Rosh Chodesh* Kislev; the third of Kislev (*Shabbos Parshas Toldos*); the ninth of Kislev; the tenth of Kislev (*Shabbos Parshas Vayeitzei*); the fifteenth of Kislev; the seventeenth of Kislev (*Shabbos Parshas Vayishlach*); the twenty fourth of Kislev (*Shabbos Parshas Vayeishev*).]

#### 5. *Tehillim* 55:19.

[Concerning his release, the Alter Rebbe wrote: “... On that day, while I was reciting the verse from *Tehillim*, ‘He has redeemed my soul in peace’ – even before I began the following verse – I went forth [from imprisonment] in peace, through [the help of Hashem,] the G-d of Peace.”

Years later, [during the imprisonment of the Mittlerer Rebbe,] he was informed of his release while he was reciting this exact same verse of *Tehillim* (*Beis Rebbe*, sec. 2, ch.5).

#### MEN, WOMEN AND CHILDREN

- These *farbrengens* should be geared for both men and women (separately, of course), and should include the children as well.<sup>14</sup>

#### ENCOURAGE STUDY AND SPREADING OF TORAH

- We should speak words of Torah at these *farbrengens*, and inspire one another to study both its “revealed” and inner dimensions. We should also encourage the dissemination of Judaism and *chassidus*.<sup>15</sup>

#### CHASSIDIC DATES AND CHANUKAH

- We should hold *farbrengens* on each of the Chassidic festivals and auspicious dates that occur during Kislev, as well as during the festival of *Chanukah*, which is described as “Days of Joy.”<sup>16</sup>

#### EVERYWHERE

- We should arrange these *farbrengens* everywhere – both near and far;<sup>17</sup> both in the Diaspora and (certainly) in the Holy Land.

#### IN 770

- A *farbrengen* should definitely be held right here – in the *daled amos* (close proximity) of the Rebbe, my father-in-law,

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In truth, *any day* is a good time for a *farbrengen* and requires no specific reason to hold one. “A good heart is festive always” (*Mishlei* 15:15); all the more so in light of the statements of the Rebbe, my father-in-law, regarding the immense virtue of a *chassidische farbrengen*. (*Parshas Vayeitzei* 5749; *Hisvaaduyos*, p. 404)

#### Sunday night

As to whether or not to hold *farbrengens* on Sunday night (which is already the “second day of the week” in Jewish Law) – when (for numerous reasons [see *Shulchan Aruch, Yoreh De’ah* (179:2), “one does not begin a new undertaking on the second or fourth day of the week”]) it would involve certain limitations... Nevertheless, these limitations are of *no consequence* when it comes to matters of Torah and holiness... (*Ibid.*, p. 410)

15. *Parshas Vayeitzei* 5749 (*Hisvaaduyos*, p. 404).

16. ... As we have discussed numerous times in the past [e.g., *Likutei Sichos*, vol. 30, p. 204] (*Parshas Toldos* 5749, fn. 92; *Hisvaaduyos*, p. 385).

17. **Spiritually far**

Whether these locations are geographically far, or, more importantly, spiritually distant – for it is specifically in such places that we should invest far greater effort, as befits the resultant “superiority of light that emerges from darkness.” (*Ibid.*, p. 385)

## Month of Farbrengen

### CONSTANT AND COMMONPLACE

- In 5749 (1988),<sup>12</sup> the Rebbe instructed: Since the month of Kislev is the “Chassidische Month,”<sup>13</sup> it would be fitting to express this by arranging *farbrengens* throughout the month and in all locations.<sup>14</sup>

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“revealed” and inner dimensions of the Torah, stressing a greater “wholeness” of Torah.

[We say this is the *Tzemach Tzedek*'s innovation] even though this was apparently the innovation of the Alter Rebbe, [grandfather of the *Tzemach Tzedek*]. Indeed, the Alter Rebbe's very name, “Schneur Zalman,” alludes to this concept: “Schneur” is a combination of “*Shnei-Or*,” indicating that the “two lights” of the “revealed” and mystical dimensions of Torah combine to form a single entity [signifying their total unity – the Alter Rebbe was the author of both the *Tanya* and the *Shulchan Aruch HaRav*].

However, to enable people of *our* caliber to discern this is harmony between the revealed and inner aspects of the Torah – and to do so vividly – requires the innovative approach that we find chiefly expressed in the Chassidic discourses of the *Tzemach Tzedek*.

There are very few discourses from the other *Rebbeim* in which this connection is so apparent – demonstrating this unity on a steady basis and in a *multitude* of discourses was the *Tzemach Tzedek*'s innovation.

#### Now is the time

The main thing is the deed: It is now *erev Rosh Chodesh* Kislev, which constitutes the “opening” and beginning of Kislev, the month that is uniquely bound with Torah's mystical teachings as they are revealed through the teachings of *chassidus*. We should therefore accept positive resolutions to increase our study of *chassidus*, and begin actualizing these resolutions – in reality and immediately. (Night of *Rosh Chodesh* Kislev 5749; *Hisvaaduyos*, p. 375)

#### 12. Get a head start

May we be able to demonstrate that this entire month is a *Kislev/dikeh* month in *actuality*, by holding a *farbrengen* right away on its very first day – and then again on the second day and once more on the third... Then, with three days behind us, we will have established a *chazakah* [legal “fact”]. The same may also be said for the end of the month... (First day of *Rosh Chodesh* Kislev 5750; *Hisvaaduyos*, p. 411)

#### 13. One glance says it all

On every day of this month it should be apparent in everyone that Kislev is a “Chassidische Month” – since each *chassid* and all *chassidim* will *farbreng* throughout the month. (*Tochen Katzar* of *Parshas Vayeitzei* 5749)

#### 14. *Parshas Toldos* 5749 (*Hisvaaduyos*, p. 385).

#### Who needs a reason to *farbreng*??

We should certainly hold a *farbrengen* on the *chassidische* festivals of this month.

### PACKAGES FOR THE NEEDY

- It is to be expected that joyous occasions involve a certain amount of material expense. We should therefore see to it that each individual is able to procure all of his needs for the festive month of Kislev — including *chanukah gelt*.<sup>6</sup>

## Month of Torah

### INTRODUCTION

A year may be divided into two general stages: spring/summer and fall/winter. Kislev, the third of the “winter” months, parallels Sivan, the third of the “summer” months.

Sivan is synonymous with the festival of Shavuot, and is known as “the month in which the Torah was given”; Kislev, by extension, must also express the theme of Torah.

In this regard, however, the two months are not identical; each represents a different approach to Torah:

Just as the summer sun is a physical reflection of the Divine radiance that is then apparent, Sivan is when we

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Like the Alter Rebbe, the Previous Rebbe was released from *his* imprisonment on a Tuesday - and (being a time of need) he would recite *Tehillim* as it is divided according to the days of the week, so that on the day of his release, he too recited the abovementioned passage.]

#### 6. Month-long festival

*Parshas Toldos* 5752 (*Sichos Kodesh*, p. 374). [See there, where the Rebbe refers to Kislev as “A Month of Joy.”]

[In *Parshas Toldos* 5752 (*Sichos Kodesh*, p. 374), the Rebbe refers to Kislev as “A Month of Joy.”]

Kislev is rich in festivals, more than any month (except Tishrei, for the letters of “Tishrei” (תשרי) can be rearranged to spell רשית, “beginning”; Tishrei constitutes the “head” (ראש) of all the months of the year).

Due to the profusion of festivals in Kislev, the *entire* month assumes a *Yom Tov*-like state – so that the previous month of Cheshvan (which boasts not a single festival) is considered “*erev Yom Tov*”. (*Parshas Toldos*, 5749; *Hisvaaduyos*, p. 377, fn. 1)

are given the Torah from Above. Conversely, the reduced radiance of winter allows our *own* efforts to rise to the fore – during Kislev, then, we receive the Torah through our own exertion.<sup>7</sup>

### GO ALL OUT IN TORAH STUDY

- Each of us should step beyond the parameters of our regular positive efforts and increase our Torah studies – introducing far greater energy and effort to our current mode of study.<sup>8</sup>

### ADD AGAIN

- One who already extends himself beyond the required measure in his regular Torah studies should nevertheless increase his efforts during Kislev.<sup>8</sup>

### ADVANCE DAILY

- We should steadily increase our Torah study from one day to the next throughout the month of Kislev.<sup>8</sup>

### LIVE TORAH

7. Based on *Likkutei Levi Yitzchak, Igros Kodesh*, p. 205 and 217.

8. 5751 p. 353.

#### **Kabbalas Hatorah in the winter**

Kislev, the third month of the winter, corresponds to Sivan, the third of the summer months. Now, Sivan is the month of *Matan Torah*; as our Sages state, “A threefold Torah, [comprised as it is of Torah, *Nevi'im* and *Kesuvim*] ... given in the third month: [Sivan, the third month from Nissan, the ‘first of months’].”

Not only does Kislev parallel Sivan, but Kislev even holds *superiority* over Sivan. [For although the Torah was given in Sivan, nevertheless,] the *actual service* of Torah study is more pronounced ... and further emphasized [in Kislev] to an even greater extent than the Torah study of [Sivan,] the third of the summer months.

#### **Long nights – lengthy study**

What is Kislev’s superiority over Sivan? It involves what the Tanya describes as “He who serves Hashem” [by going beyond his habitual limits within Torah study]: As winter progresses, the days become shorter and the nights grow longer; we therefore increase our current schedules of nightly Torah study; for our Sages state (Eiruvin 65a) that “the night was created only for the study of Torah.”

We further add to the *quality* of our study, by toiling in the *in-depth* study of Torah – the intricate expositions and analyses of the Sages. This kind of study is represented in the Hebrew word for “winter,” *chofef* (חורף), which is related to *charifus* (חריפות), “sharpness” [in learning]. (*Parshas Vayeitzei* 5751; *Hisvaadyos*, p. 353)

- This addition applies equally to students, scholars and businessmen; we should *all* fix times for Torah study. Further, we should truly “absorb” the Torah we study, so that the Torah becomes an integral part of who we are.<sup>8</sup>

### STUDY CHASSIDUS

- During Kislev, we should intensify our study of the “revealed” parts of Torah, as well as its inner dimension; i.e., the deep mysticism that is expounded in a systematic and comprehensible manner in the teachings of Chabad *chassidus*.<sup>9</sup>

### PUSH YOUR LIMITS

- We should add in both the quantity of time spent learning Torah, and most importantly, in the *quality* of our studies – studying with ever-increasing exertion that not only surpasses our habitual efforts, but even our very nature.<sup>8</sup>

### CHASSIDIC LOOK AT NIGLEH

- The year 5749 (1989) was both a leap year<sup>10</sup> (often referred to as a “complete” year) and also the 200<sup>th</sup> anniversary of the *Tzemach Tzedek’s* birth. During Kislev of that year, the Rebbe instructed us to add in our study of Chassidic teachings that are associated with the “revealed” dimension of Torah, thus lending the aspect of “wholeness” to our Torah study. This should be done throughout Kislev, and in an increasing measure from day to day.<sup>11</sup>

#### 9. **A complete Torah**

In keeping with the instruction and request of the Rebbe Rashab concerning [the *yeshiva* he founded,] *Tomchei Temimim*; he established the *yeshiva*, “in order that [all of] G-d’s Torah – both its ‘revealed’ dimension as well as its Chassidic dimension – be complete; [i.e., the study of both dimensions *complement* each other],” and that it be a place where *chassidus* is studied “with proper depth, for the sake of comprehending and expounding its teachings as is the customary method of studying topics belonging to the ‘revealed’ dimension of Torah.” (*Ibid.*, fn. 114)

10. [I.e., a 13-month year; the twelfth month is repeated, giving us Adar Alef (Adar I) and Adar Beis (Adar II).]

#### 11. **The Tzemach Tzedek’s unique style**

When we study the works of the Chabad *Rebbeim* we are able to discern the unique innovation of the *Tzemach Tzedek* over all other *Rebbeim* before and after him. His Chassidic discourses truly underscore the essential unity of the