

**SPECIAL DAYS IN MARCHESHVAN**

In MarCheshvan, the first Beis HaMikdash was completed, but was not dedicated until Tishrei of the following year. MarCheshvan was ashamed, and so HaShem promised that the dedication of the Third Beis HaMikdash would be during MarCheshvan. (*Yalkut Shimoni, Melachim I, 184*)

Zechariah HaNavi prophesied about the rebuilding of the Second Beis HaMikdash.

**Tishrei 30/October 8/Friday**  
**First Day Rosh Chodesh MarCheshvan**

**MarCheshvan 1/October 9/Shabbos**  
**Day 2 Rosh Chodesh MarCheshvan**

**Shlomoh HaMelech** finished building the Beis HaMikdash, 2936 [Melachim I, 6:35]

**Cheshvan 2/October 10/Sunday**  
The Rebbe RaShaB sent a Mashpiah and seven Talmidim to start Yeshivah Toras Emes, in Chevron, 5672 [1911].

Yartzeit of **R. Yosef Engel**, Talmudist, 5679 [1918].

Yartzeit of **R. Avrohom**, son of R. Yisroel Noach, grandson of the Tzemach Tzedek,



father-in-law of the previous Lubavitcher Rebbe, 5698[1937].

**Cheshvan 3/October 11/Monday**  
Yartzeit of **R. Yisroel of Rizhyn**, 5611[1850].

"...The day of the passing of the Rizhyner, Cheshvan 3, 5611, was very rainy. At three in the afternoon in Lubavitchn, the Tzemach Tzedek called his servant to tear Kryiah for him and told him to bring him his Tefilin. At that time news by telegraph didn't exist. The Rebbitzen asked him what happened; he said the Rizhyner had passed away, and he

**LUCKY BRIDES ~****IN HONOR OF THE BIRTHDAY OF THE REBBE RASHAB**

The fifth Lubavitcher Rebbe, Rabbi Sholom DovBer, used to make frequent trips abroad in connection with various public matters. On such occasions he would take his only son, Rabbi Yosef Yitzchok (who would become the sixth rebbe), with him, for he was his father's personal secretary and right hand.

Once, when they were traveling abroad, in Vienna, they rested in their hotel room after a busy morning. It was after their mid-day meal, and the Rebbe reclined on a couch, as was his custom. He never stretched himself out for a proper nap, but would rest reclining for a few minutes. However, that partic-

ular afternoon he remained in that position for a much longer time than usual. His eyes were half open, but he seemed as though he were in a trance. His son began to feel uneasy. He did not want to disturb his father, yet he felt he should somehow bring his father back to this world. And so Rabbi Yosef Yitzchok began to pace the floor and to shuffle his feet, in the hope that the noise might "wake" his father. But his father remained motionless. Then he moved the table in the room and some chairs, to no avail. It was getting late in the afternoon, and his father was deeply immersed in another world.

(Continued on page 5)

observed the practices of a mourner." [Sefer HaSichos 5702, p. 105]

"...The Alter Rebbe first saw the Rizhyner at a meeting when the students of the Baal Shem Tov and the Mezeritcher Magid gathered. He said then of the Rizhyner, "Imru Tzadik Ki Tov"—"Say of the Tzadik that he is good", since the Rizhyner was then seventeen ("Tov" is Gematria seventeen)..."

[The Rebbe MaHaRaSh related]: "When I was eight I went in on Shabbos to see my father, the Tzemach Tzedek. He was sitting and studying the Zohar. He closed it and said, "When the holy Tzadik of Rizhyn says Tehilim the whole world is open before him, and in the Tehilim of Shabbos he sees the source of all the matters of the world and can correct them in their source, and thus the decree is rejected and cancelled. And I agree with the advice of the holy Tzadik of Rizhyn."

And this was the story: There was great love between the Tzemach Tzedek and R. Yisroel of Rizhyn. Once there was a great general crisis and the Tzemach Tzedek sent the Gaon, Tzadik, and Chasid, R. Eizik HaLevi Epstein of Homel to R. Yisroel of Rizhyn to consult and plan with him about annulling the decree. When R. Eizik HaLevi came to the Rizhyner, he received him very graciously, and said: "We'll say a few chapters of Tehilim, HaShem Yisborach will light up the gates of light, and we'll see what happens."

"On Shabbos," R. Eizik HaLevi said, "when the Rizhyner said Torah—as was his custom—he stopped in the middle, told everyone to go out, and told me to stay. He said, "My advice is to send two people to the capital with these arguments and the decree will be annulled, with HaShem's help. And your Rebbe agrees with me." (*Letter of the previous Lubavitcher Rebbe, Kovetz Michtavim, 1*)

Yartzeit of **R. Yehudah Leib of Kopust**, second son of the Tzemach Tzedek, 5627 [1866].

He was known as the Maharil. He was born in 5568 [1808] The Alter Rebbe was his Sandik. From his youth he had great hiskashrus with his grand-father, the Mittlerer Rebbe. His grand-father used to wait for him before reciting Chassidus. The Mittlerer Rebbe nicknamed him "mein Shtender" because he used to lean on him while saying Chassidus. One time the Mittlerer Rebbe said eighteen hours of Chassidus, while leaning on him the whole time. The Friediker Rebbe writes in Sefer Hasichos 5705 [1945] that the Maharil was a partner with a business man, and one time he made an account of the business and when he tallied it up he wrote, there is no place that is void of Hashem.

A few months after the passing of his father the Tzemach Tzedek, he left the city of Lubavitch and settled in the city of Kopust. He was only there for a few months. On Simchas Torah 5627 [1866] he fell ill,

and the third of Cheshvan, a half a year after the passing of his father he was Nistalek.

#### **MarCheshvan 4/October 12/Tuesday**

**The Rambam** reached Yerushalayim and set aside this day as a private holiday for himself and his family, 4825 [1165].

#### **MarCheshvan 5/October 13/Wednesday**

Yartzeit of **the sons of King Tzidkiyahu**, 3340, a fast of Tza-dikim, . (*Shulchan Aruch, Orach Chaim 580:2*)

#### **MarCheshvan 7/October 15/Friday**

In Eretz Yisroel they begin asking for rain (ותן טל (ומטר לברכה) in the Shemoneh Esrei. Although they needed rain after Sukos, they would wait fifteen days to pray for it, until the last person could get home from the Aliyah LiRegel to the Beis HaMikdash without getting caught in the rain. (*Taanis 10a, Alter Rebbe's Shulchan Aruch, I:117*)

Yartzeit of **R. Meir Shapiro**, founder of the Daf Yomi, 5694 [1933].

#### **MarCheshvan 9/October 17/Sunday**

Yartzeit of **R. Asher b. Yechiel**, the "RoSh", renowned codifier of Halachah, leader of German Jewry, 5087 [1326].

#### **MarCheshvan 10/October 18/Monday**

Yartzeit (and birthday, in 2196) of **Gad** son of Yaakov Avinu, 2321. (*Midrash Tadshe*)

#### **MarCheshvan 11/October 19/Tuesday**

Yartzeit of **Meshu-selach HaTzadik**, 1656. HaShem delayed the Flood seven days in his honor. (*Yalkut Shimoni 56*)

Yartzeit of **Rachel Imeinu**, who died while giving birth to Binyamin son of Yaakov Avinu, and thus today is **Binyamin's** birthday, 2208. His Yartzeit was also today, 115 years later in 2323.

Yartzeit of **R. Menachem Nochum of Czernobyl**, student of the Baal Shem Tov and the Mezeritcher Magid, author of Meor Einayim, 5558 [1797].

One time R. Menachem Nochum was served milk and he did not touch it. They asked him why he was not drinking it, he replied that he did not see it, probably the milk was not Cholov Yisroel. The Mishnah says, "Milk that was milked by a Non-Jew and a Jew was not observing it," He explained this as, "If a Non-Jew milks, the Jew won't see it. (*This story was cited in a Ma'amar of the Rebbe*)

*Rashab, Sefer Ham'amorim 5666, and in Likutei Sichos Volume 5 pg. 140)*

One time Friday night the candles went out. The family called in a non-Jew to light the candles. When R. Menachem Nochum came into the room, he was walking as if it was still dark (tapping the walls, etc). He was asked why he was doing this. He answered that he does not see the light. They told him there was a light burning, but he still said he did not see it. He said the light was lit on Shabbos by a non-Jew and he can't see it. (*Sicha of the Rebbe, Parshas Chukas 5740—1980*)

The Rebbe Rashab writes in one of his ma'amorim: Fatness of the body can result from the spiritual pleasure and delight derived from G-dliness. They say of R. Nachum of Chernobil that he became corpulent from answering Amein Y'hei Sh'mei Raba. (*Hayom Yom Tammuz 15*)

His grandson, R. Yaakov Yisrael married the Mitteler Rebbe's daughter. It is told that the Alter Rebbe picked R' Yaakov Yisroel to marry his granddaughter when he was yet in his baby crib in his grandfathers house.

Yartzeit of **R. Shneur Zalman Aharon**, son of the Rebbe MaHaRaSh, 5669 [1908].

The Friediker Rebbe said about his uncle, Reb Zalman Aharon, that he was a man of Baal Midos Tovos (a person with good character traits) and a person with a very strong heart.

Personally, he went through many difficult times and suffered a great deal. Nevertheless there was always a smile on his face. He never shed a tear for himself. But for the pain of another would touch him very deeply, the smile would fade, his face would sadden, his eyes would fill with tears and he would do everything to help the person in distress.

Reb Zalman Aharon was a Baal Shmua and the Friediker Rebbe heard from him many stories of the previous Rebbeim. It is told that once a child of one of the Chassidim became sick and the child's father came to Reb Zalman for a Bracha. He stood facing the window, singing the Alter Rebbe's nigun. When he finished singing he turned to the Chassid and told him, "Go home, the child will live."

The Rebbe said that the Rebbe RaShaB said that he himself did not realize the humility of his brother, Reb Zalman Aaron. (*Sicha Cheshvan 11, 5712, 1951*)

**M.Cheshvan 12/October 20/Wednesday**

Yartzeit of **R. Zeev Volf Kitzes**, student of the Mezeritcher Magid, 5548 [1787].

**MarCheshvan 14/October 22/Friday**

The marriage of **Reb Yehuda Leib of Kopust**, second son of the Tzemach Tzedek, to the daughter of a Chassid, Reb Shlomo Fraidis of Shkluv, one of the greatest Chassidim of the Alter Rebbe and the Mitteler Rebbe, 5585 (1824).

At the Chasana, his grandfather, the Miteler Rebbe said many ma'amorim of Chasidus.

Siyum of the Sefer Torah written in honor of the birth of the **Rebbe RaShaB**, 5621 [1860].

**MarCheshvan 15/October 23/Shabbos**

Yartzeit of **Matisyahu b. Yochanan Kohen Gadol**, 3622 [166 BCE].

Yartzeit of **R. Leib Baal HaYesurim**, one of the great students of the Alter Rebbe, 5597 [1837]. Before he passed away, he promised that he would help anyone who would have a tzorah, G-d forbid, and come to pray at his gravesite. He is buried in Tzefas.

Kristallnacht, 5697 [1938].

**MarCheshvan 16/October 24/Sunday**

**The Rebbe RaShaB** left Lubavitch for Rostov-on-Don, 5676 [1915] because of the first world war.

**MarCheshvan 17/October 25/Monday**

Beginning of the Flood, 1657. (*Bereishis 7:11*)

**MarCheshvan 20/October 28/Thursday**

Birthday of our holy Master and Teacher, **R. Sholom Dov Ber, "The Rebbe RaShaB"**, the fifth Lubavitcher Rebbe, 5621 [1860]. The Tzemach Tzedek called the year "Kisrah" (crown, in Aramaic). The Rebbe RaShaB was named Dov Ber for his greatgrandfather, the Mitteler Rebbe, and Shalom for the father of the Tzemach Tzedek, R. Shalom Shachne. He founded Yeshiva Tomchei T'mimim

When the Rebbe Rashab was 3 years old he was annointed by the Tzemach Tzedek. The night before his Upshernish the Tzemach Tzedek told his son the Rebbe Maharash to bring his son to sleep in his room. In the morning when he woke up the Tzemach Tzedek told his servant, Reb Chaim Ber, to wash the hands of the child and personally said with him all the brachas and answered Amen.

After davening he called the parents of the child, his son, the Rebbe Maharash and his daughter in-law, the Rebbetzin Rivkah and said to them, "The Spiritual Vessel of Oil that the Baal Shem Tov gave to the Magid of Mezrich to anoint the Alter Rebbe for leadership for the generations and with that power my father-in-law was anointed and with that power I anointed you and I am anointing your son." (*Sefer Maamorim - pg. 163 - 5710/1949*)

The Tzemach Tzedek said that the Upshernish should be done quietly and that day he was taken to Cheder and the Tzemach Tzedek threw candies and said that the Malach, Michoel, was throwing them. The Rebbe RaShaB did not want to eat from the candies because they were very precious to him. Erev Pesach the Tzemach Tzedek called his grandson to find out what he had done with the candies, at which time he had to eat them up. 5624 (1863). (*Sefer Hasichos*, pg. 30 - 5701/1940 & *Likutei Sichos*, Vol. 16, pg. 129)

The Rebbe explained the following story in many Sichos, and the lesson we can learn from it:

When the Rebbe Rashab was a child of four or five, he entered the room of his grandfather, the Tzemach Tzedek, and burst into tears. His teacher in cheder had taught the verse "And Hashem revealed Himself to Avrohom..." "Why," wept the child, "does Hashem not show Himself to me?"

The Tzemach Tzedek replied: "When a Jew, a tzaddik, realizes at the age of 99 that he must circumcise himself, that he must continue to perfect himself, he is worthy that Hashem should reveal Himself to him." (*Hayom Yom MarCheshvan* 9)

Yartzeit of **R. David b. Yitzchak**, the "Raavad", author of *Sefer HaEshkol*, 4919 [1159].

#### **MarCheshvan 21/October 29/Friday**

Yartzeit of **R. David ibn Zimra**, the "RiDVaZ", Talmudist and Kabbalist, 5535 [1574]. Cited many times in Chasidus, in *Likutei Torah*, *Torah Or*, *Derech Mitzvosecha*, and *Or HaTorah*.

Yartzeit of **R. Avraham Azulai**, Kabbalist, author of *Chesed LiAvraham*, 5404 [1643]. Cited in the *Baal Shem Tov's Keser Shem Tov*, [the *Baal Shem Tov's* regard for him is recorded in *Shivchei HaBeShT*] and in *Likutei Torah*, and *Or HaTorah*.

"...Study the holy sefer *Chesed LiAvraham* of Rav Azulai every day, and it will enlighten your eyes..." (*Seder of study from the Mezeritcher Magid for the Alter Rebbe, HaTamim*, p. 284)

#### **MarCheshvan 22/October 30/Shabbos**

Birthday of **Reb Boruch Sholom**, the oldest son of the Tzemach Tzedek, the great, great grandfather of the Rebbe, 5566 (1805).

In one of his sichos the Friediker Rebbe said that when Reb Boruch Sholom went to Cheder he came to his great grandfather, the Alter Rebbe, every day. When he was six the Alter Rebbe learned dikduk (grammar) with him and when he was seven the Alter Rebbe learned Taamei Kriah (the notes for how to read the Torah) with him. When the Alter Rebbe and his family and some Chassidim left Liadi in 1812 to get away from Napoleon,

little Reb Boruch Sholom sat next to his great grandfather and also slept next to him in his room. "142 days and nights I merited to be in the holy presence of my great grandfather, the Alter Rebbe until he passed away."

#### **MarCheshvan 23/October 31/Sunday**

The stones of the Altar, defiled by the Greeks, were removed from the Beis HaMikdash, 164 BCE. The day was set as a holiday. (*Megilas Taanis* 8)

#### **MarCheshvan 25/November 2/Tuesday**

The probable Yartzeit of **R. Menachem Mendel HaKohen Hornstein**, grandson of the Rebbe MaHaRaSh, youngest son-in-law of the previous Lubavitcher Rebbe. He married Rebbitzin Sheina, and was killed at Treblinka in 5703 [1942].

#### **MarCheshvan 26/November 3/Wednesday**

Yartzeit of **R. Raphael of Hamburg**, author of *Toras Yekusiel* and *VeShav Kohen*, 5564 [1804].

#### **MarCheshvan 27/November 4/Thursday**

HaShem told **Noach** to leave the Teivah.

#### **MarCheshvan 28/November 5/Friday**

Yartzeit of **Rabeinu Yonah of Gerona**, Spain, Talmudist and Torah leader, author of *Shaarei Teshuvah*, 5023 [1263].

Yartzeit of **Reb Michoel Berliner**, also known as Michoel der Alter. He was the first Mashpia of the Yeshiva Tomchei Temimim Lubavitch, 5672 [1911].

#### **MarCheshvan 30/November 7/Sunday**

**Rosh Chodesh Kislev**

#### **Kislev 1/November 8/Monday**

**Rosh Chodesh Kislev**

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## **LUCKY BRIDES** (CONTINUED FROM PAGE 1)

Finally, the Rebbe awoke with a start, and asked his son: "What day is it? What Sidra did we learn today?"

Rabbi Yosef Yitzchok told his father it was Wednesday and mentioned the Sidra they had studied earlier in the day.

He noticed that his father seemed to be excited inwardly, but he did not dare ask his father why he was so perturbed.

A few minutes later, his father appeared quite calm, and prepared himself for Minchah and Ma'ariv. He davened with extraordinary devotion, taking a long time, and humming the well known nigun of the Alter Rebbe. All this made Rabbi Yosef Yitzchok wonder, but he still did not dare ask his father to explain to him his unusual manner.

The following morning, Rabbi Sholom DovBer asked his son if he had any cash with him. For, among his other duties, Rabbi Yosef Yitzchok was also his father's treasurer during such travels. It so happened that he was short on cash, and realizing that his father needed a substantial amount, he went out to take a loan. Returning with the money, he handed it to his father. His father put the money in his pocket, and said he was going out. Since he did not ask his son to accompany him, Rabbi Yosef Yitzchok stayed in the hotel.

Some time later a delivery man brought a large package to the hotel. He knocked at the door of the room and when admitted, asked if Mr. Schneerson stayed there. Rabbi Yosef Yitzchok answered in the affirmative, and accepted the package. From the wrapping on the box he saw that it came from a store of women's and girls' dresses. Rabbi Yosef Yitzchok smiled, thinking that his father must have decided to return home, and bought dresses for his three grand-daughters.

Later that day, the Rebbe returned to the hotel and told his son that they would now be checking out of the hotel. Rabbi Yosef Yitzchok packed their things, paid the hotel bill, and they took a cab to the railroad station.

At the station, the Rebbe told his son to book tickets for Pressburg. Rabbi Yosef Yitzchok was greatly surprised, since Pressburg had not been on their itinerary. However, not accustomed to asking his father for explanations, he booked the tickets, and they boarded the next train for Pressburg.

Arriving in the town of the famed Chasam Sofer, Rabbi Yosef Yitzchok wanted to hire a cab to take them to a hotel. However, his father said they would walk instead. So Yosef Yitzchok took the valise, and they set out on foot.

Walking in the street, they saw a young man hurrying past them. The Rebbe stopped him and asked where he could find the Boarding House of Rabbi Abraham B. "I am in a hurry," the young man replied. "Go straight ahead and then ask someone else."

“Wait,” the Rebbe said to him. “This is no way to treat strangers. You see, we are coming from the railroad station and do not know our way here. Don’t you want to help us out?”

The young man stopped and apologized. He realized that he had not been very friendly. So now he gave them clear and detailed instructions how to get to the Boarding House. “By the way,” the young man volunteered, “the owner of the Boarding House died the other day, and the family is sitting Shiva there.”

When he mentioned the time of the man’s death, Rabbi Yosef Yitzchok realized with a start that it was exactly that afternoon when his father seemed to be in another world!

The Rebbe and his son found their way to the Boarding House. It was true that the widow and three daughters were sitting Shiva, but an employee showed them to their room.

After a short rest, the Rebbe invited his son to come for a walk with him. They walked in the city for a while until they came to a Yeshiva. They went in and found many young men learning Talmud with much enthusiasm. There they also found the young man they had met in the street. The Rebbe engaged several students in a Talmudic discussion. With two of them, one a little older, and the younger man being the young man they had met in the street, the Rebbe discusses certain Talmudic passages at some length. One the way from the Yeshiva, back to their Boarding House, the Rebbe praised those two students, especially the older one.

After returning to the Boarding House, the Rebbe went in to express condolences to the widow and her daughters.

In the course of his conversation, he told the widow that she should try to find Shidduchim for her two older daughters, who were of marriageable age.

The widow sighed sadly, “Times are difficult, especially now that my husband is gone,” she said. She added that the cost of a wedding gown was more than she could afford. “In any case,” she concluded, “no suitable shidduchim have as yet been proposed.”

“It is not at all as difficult as you think,” the Rebbe said. “I happen to have with me a complete bridal outfit.”

“That is very kind of you, but what good is a bridal outfit without a bridegroom?” the widow said.

“As a matter of fact, I can recommend a very suitable young man for your oldest daughter. He is a very fine Yeshiva bochur I met at the Yeshiva,” the Rebbe said. The widow was delighted. She was even happier when the Rebbe promised to arrange a Shidduch also for the second daughter, and provided a bridal outfit also for her.

A meeting between the two yeshiva bochurim and the widow’s two older daughters was duly arranged. The young people liked each other, and in a happy and auspicious hour the two Shidduchim were concluded. The Rebbe and his son then left Pressburg.

Some five years later, while traveling abroad, Rabbi Yosef Yitzchok happened to be not far from Pressburg. There was nothing that required his presence in that city, but he decided to make a quick visit there to see how the girls, whom his father had helped to get married, were getting along. He stopped at the Boarding House, which was now run by the youngest daughter and her husband.

The young woman recognized him immediately. In reply to his inquiries, the young woman said that she was happily married. “Since your visit here together with your saintly father, things brightened up for us,” she continued. “My two older sisters are especially happy. My oldest sister’s husband is a Rabbi in a good community, and my second sister’s husband is a Rosh Yeshiva in another town. I wish your father had also arranged my Shidduch,” she added. “Then I too, might have been married to a Rabbi. But your father’s blessing certainly helped, for my husband is a good man,” she concluded gratefully.

*Retold from Shmuos V’sippurim  
by Refoel Nachman Hakohen, Kfar Chabad, 5624*

*In the summer of 1960/5720, the Rebbe visited Camp Gan Yisroel in honor of the 200th year of the passing of the Ba’al Shem Tov. In his talk to the children the Rebbe spoke about the Ba’al Shem Tov and the Rebbeim and mentioned the above story.*

# A STITCH IN TIME

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Ber'l Kotzneitzov was the only son of chassidic parents who lived in White Russia. As an only child, he was exempt from serving in the army, where it was almost impossible to live as an observant Jew.

But circumstances changed, and one day, during the Russo-Japanese war in 1908, he received call-up papers. The law exempting only children had been revoked.

Ber'l's parents were fearful for his future. They decided to go to Lubavitch to ask the advice of Rabbi Shalom Dov Ber, the saintly fifth Lubavitcher Rebbe, also known as the Rebbe Rashab.

With tears and supplications they begged the Rebbe for his advice - how could they save their only son? The Rebbe Rashab listened to their tale, and then replied: "Right now, there is nothing to be done. However, after he has been conscripted, please inform me exactly where he is serving, and I promise you that with G-d's help he will be released."

The couple returned home greatly encouraged, although they were still worried. A few days later, Ber'l was conscripted. The new recruits' camp was situated close to the town of Zhitomir, and Ber'l's parents quickly informed the Rebbe.

The Rebbe Rashab summoned one of the students of the Tomchei Temimim Yeshivah which he had founded, one Wolf Patchover. He sent the youth to Zhitomir armed with explicit directives. The Rebbe's plan was that Ber'l should do to himself some minor injury (a common device during those troubled times) and then complain to the camp doctor.

The Rebbe added that he was sure the plan would not go smoothly, but was confident that it would succeed in the end. He instructed the Yeshivah student in how to handle whatever situation should arise.

When Wolf reached Zhitomar, he managed to meet Ber'l and inform him of the Rebbe's instructions. The young soldier did precisely as he was told, inflicting a wound in one of his limbs and then notifying the camp doctor of the pain he was having.

The camp doctor, however, was no simpleton. He realized that the wound had been self-inflicted, and seethed at the attempt to fool him. "I will tell the chief army doctor of your little plot," he yelled.

"He'll punish the likes of you properly."

Ber'l was stunned. He had already heard of the spitefulness of the chief doctor.

Ber'l was then hospitalized in the main wing of the hospital, but not without first informing Wolf of the latest development.

Following the instructions of the Rebbe, and with the aid of members of the Zhitomir shul, Wolf went searching for the tailor's shop where the army officers generally had their uniforms sewn and mended. He soon discovered that the tailor was a Jew.

As soon as the tailor heard that Wolf had been sent by the Rebbe Rashab, he expressed a readiness to help. He said, "tomorrow afternoon, the chief doctor of the army has an appointment with me to measure a new uniform I am making for him. Conceal yourself in the room next door, where you will be able to overhear our conversation."

The following day, at the appointed hour, Wolf was already waiting when the chief doctor arrived. The tailor began chatting, as if incidentally, about the Rebbe Rashab and his greatness.

Suddenly, as if remembering something, the tailor told the doctor about of the Rebbe's students who was serving in the nearby camp. "Not only has the young fellow been conscripted, but there are those who wish to insinuate that he deliberately wounded himself!"

The doctor expressed interest in the Rebbe and his chassidim. He even asked the tailor for the name of the unfortunate chossid.

The following day, the chief doctor made the rounds of the hospital, accompanied by the camp doctor. He went from bed to bed, diagnosing patients. Each one cringed as he waited for the cruel doctor's utterances. Ber'l's heart also pounded, for according to the veterans he had reason to fear.

"This is the patient I mentioned, who deliberately inflicted a wound upon himself in order to get out of the army service," said the camp doctor as they reached Ber'l's bed. The eyes of the camp doctor were ablaze. Only out of deference for his superior did he manage to speak civilly.

The chief doctor had already noticed the patient's beard. "What's your name?" he asked as he bent down to examine Ber'l's wounds.

"Ber'l Kotzneitzov," he replied. It seemed to him that a faint smile touched the lips of the physician, though he seemed to be concentrating on examining the wounds.

The chief doctor then turned to the camp doctor and remarked: "I think this is an old wound which has opened up. He should be exempt from army service."

As the camp doctor grudgingly wrote out his report and moved to the next bed, the chief doctor bent over Ber'l and whispered: "When you get home, don't forget to mention me to your Rebbe for a blessing..."

## Assigning a Time for Torah Study

**In conjunction with our resolutions of Simchas Torah, we present portions of a letter of the Rebbe. The Rebbe had an urgent appeal to all men and women stressing the importance of Shiurim, classes of Torah, and affecting others to do the same.**

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... A suggestion and urgent appeal to all of you, men and women.

To take upon yourselves, in connection with the new year - new (additional) shiurim (regular study periods) in Torah, each one on his/her level; especially those who do not yet have any regular Torah study periods: And to get involved in this with renewed vitality, coupled with increased true joy "that G-d has chosen us from all the nations and given us (as "a most generous gift." as noted earlier) His Torah."

As for those who, seemingly, have a full schedule of Torah shiurim, surely they will wish to fulfill the rule of ma'alin b'Kodesh (matters of holiness should be on the ascendancy), which (also) implies ascendancy to an ever higher level in the quality of Torah comprehension, in greater depth and with greater enthusiasm, vitality and joy.

... Women, too, are obligated to learn the laws of the Torah - all aspects pertaining to Mitzvos which are obligatory on women the same as on men, including the basic Mitzvos of belief in G-d, fear of G-d, love of G-d, etc. which are incumbent upon all Jews without distinction, constantly, every minute; as well as all the Mitzvos Lo Ta'aseh (Don'ts), etc....

In light of the Great Principles of the Torah - V'ahavta l'reacha komocho (Love your fellow like yourself), which, moreover, it is one of the basics of the Torah.

And also in keeping with a related teaching that the Torah begins with an act of chesed (benevolence) and ends with an act of chesed, underscoring the highest importance of helping others in the needs of the Neshama (soul) which is truly a part of G-dliness from Above and which vitalizes also the whole body, helping it with eternal matters of Torah and Mitzvos, which are our life and the length of our days."

Comes the next suggestion and urgent plea that everyone, men and women, should do their utmost to encourage other Jews, the more the better, to start shiurim in Torah on a regular basis, if they have no such shiurim yet; and those who have such, should increase them. Needless to say, in all matters of Torah and Mitzvos time is of the essence, there should be no delay, since each minute that can be filled with Torah and Mitzvos in their own right, "leaving no time" for making up any loss in the past.

*(Letter of the Rebbe from Isru Chag, Shemini Atzeres, Shimchas Torah, Shabbos Bereishis, Mevorchim Chodesh MarCheshvan, 5745)*

# Daily Torah Study

Compiled by Rabbi A. E. Friedman

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## Categories of Damage

One of the four major categories of damage mentioned in the Mishnah (Bava Kama 1:1) is a bor (pit). What does this signify in a person's Divine service? One who remains idle and does not learn Torah. Bor in this sense is derived from the word s'de bor - an unplowed and unsown field.

*(Tzva'as HaRivash par. 121)*

## Three Aims

One must study Torah:

In order to know what to do in practice.

To fulfill the purpose of the soul's descent.

To strengthen the G-dly soul, for the Torah is its nourishment.

*(Igras Kodesh of the Rayatz, vol. 5, p. 277)*

## Affecting the Soul

Daily Torah study is crucial to life itself. This applies not only to the soul of the person studying, but also to the soul of his family. For then (through Torah study), the atmosphere of the home becomes an atmosphere of Torah and piety. *(Hayom Yom Cheshvan 4)*

## Peace in the Home

The honor and respect due to a husband and father does not come only from the fact that he provides sustenance for the family, and gives them all their needs, but also because of spiritual factors.

The family must know that the husband and father studies, and that he is solidly entrenched in Torah and fear of Heaven. Then he has a completely different appeal in the eyes of his family, and he will enjoy true peace in his home.

*(Likutei Dibburim vol 1, p. 10)*

## Arousing Compassion

When a Jew returns home in the evening, tired and worn from the day's work, scorched by the sun or frozen from the cold, and yet learns his daily measure of Torah, then the holy Torah itself arouses compassion upon him and his family.

*(Likutei Dibburim vol. 1, p. 126)*

## Superior Qualities

There are a number of superior qualities gained by one who sets time for Torah study. He fulfills the mitzvah of studying Torah; the Torah purifies him and refines him; he knows the Torah, and will not stumble as a result of lack of knowledge; his home will be run in a completely different manner; he will be viewed very differently in his home; Shabbos and Festivals will have a completely different flavor.

*(Igras Kodesh of the Rayatz, vol. 1, p. 385)*

## A Vessel

Learning Torah together with others is a vessel for parnossa - earning a livelihood - in both a material and spiritual sense. *(Igras Kodesh of the Rayatz, vol. 3, p. 66)*

## A Beacon

Classes in Torah in the shul are a beacon of light, and a source of success in material and spiritual matters, both for those who attend them and for their families.

*(Igras Kodesh of the Rayatz, vol. 10, p. 329)*

## Recompense

A person who dedicates himself to arousing others to set times for Torah study, particularly in groups - the Torah will not remain indebted to him. It will bring him and his family an outflow of blessing and success in material and spiritual matters.

*(Likutei Dibburim vol. 1, p. 120)*

## Fire & Fire

Fire is characterized by several qualities: It burns and destroys; when lit in one place, it quickly spreads to another, especially when there is a wind; its heat and light reach great distances; it causes fear; it reveals the truth - that material existence has no permanence, overnight it is gone.

Torah, which is compared to fire ("From His right hand a Fiery Law for them.") has similar qualities:

The study thereof destroys evil; study in one place causes study in other places, and particularly when there is some ruach (wind, but also spirit) - referring to the spirit of the Torah's inner di-

mensions; its light and warmth spread to great distances; the light of Torah increases fear of Heaven; it reveals the truth - that the main thing is G-dliness (*Ma'amarim Kuntreisim vol. 1, p. 261*)

### **Enveloping Light**

One who is to be found where Torah is studied, and who participates in the study, even though his intellect is unable to achieve a clear understanding, so that he only hears what is said without comprehending - the enveloping light of Torah illuminates him. (*Igros Kodesh of the Rayatz, vol. 1, p. 383*)

### **Fixed in the Soul**

The Alter Rebbe was once asked about the situation of Chassidim in regard to Torah study. He replied that Chassidic workmen had set times for study.

When he was told that that was no different from any other group, the Alter Rebbe replied, "True, but the times for Torah study of Chassidic workmen are not only set time wise but also in their souls. (*Likutei Dibburim, vol. 1, p. 7*)

## **Lech Lecha ~ A Teaching from the Rebbe Rashab**

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From the time that G-d said to our father Avrohom "Go from your land" and "Avrohom went on, journeying southward," began the process of birurim, the process of 'extracting' the sparks of holiness which are scattered throughout the universe and buried within the material existence.

By the decree of Hashgocha Protis, man wanders about in his travels to those places where the 'sparks' that are to be extracted by him await their redemption. The Cause of All Causes brings about the many circumstances and pretexts which cause him to arrive at those places where his personal mission in life is to be fulfilled. (Hayom Yom Cheshvan 1)

The Chassid Rabbi Raphael Nachman ('Fuleh') Kahan told:

In November of 1917, Rabbi Sholom Dov Ber of Lubavitch left Rostov for a conference of rabbis in Petersburg. He reached Moscow as the fighting between the Bolsheviks and the 'White' forces raged in the city's streets.

For several days, including Shabbos, the Rebbe was stranded in Moscow, neither able to continue to Petersburg nor to return to Rostov. My parents prepared the Rebbe's food, which we took to his lodgings with bullets whizzing over our heads.

One afternoon, my father saw the Rebbe pacing in his room, a distraught expression on his face. He heard him saying under his breath: "I set out for Pe-

tersburg, but remain in Moscow. Nu, it seems that this is the way it was meant to be ... " The Rebbe then turned to my father: "I would like to get together a few chassidim. I know these are difficult times, but still ... "

The Rebbe prepared a list of several wealthy members of the Lubavitcher community, and my father rounded them up. At first the invitations were extended by telephone, but soon the lines went down and my father ventured out to call on the invited himself. Despite the menacing conditions, every last one of those invited, came.

The Rebbe said to them: "Many Jews have been made homeless by the war and refugees are stranded throughout Europe and Russia. Many have been displaced to areas where no Jew has ever lived. They now find themselves without any of the sefarim essential to a Jew, particularly Sidurim and Chumashim."

The Rebbe then proposed that a printing company be formed with shares offered for 1000 rubles a share. Each participant was asked to purchase as many shares as he wished. All those present signed up.

On Sunday, the Rebbe walked to the train station (the conditions did not allow for any vehicular traffic to pass in the streets) accompanied by several chassidim and returned home. Back in Rostov, the Rebbe formed the 'Ezra Press' and published Sidurim, Nusach Ari as well as Nusach Ashkenaz. He then dispatched the prayer books to wherever Jews were to be found.

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**Directives of the Rebbe for MarCheshvan - המעשה הוא העיקר**

- From Rosh Chodesh until MarCheshvan 7, we should make gatherings for men, women and children, each on their own. To unite them and strengthen in their good resolutions of Tishrei, and to bring them down to a practical level. Each person should make an accounting of what they have accomplished in Tishrei, and what they take from this. As the Rebbe Rashab said, “A resolution that is done publicly, has the power of a *rabim*, community.” (*Letter of the Rebbe, Tishrei 30, 5744, and Farbrengen Shabbos Parshas Noach 5744*)
  - Gather every Shabbos to learn Torah, Nigleh and Chassidus. “Lehakhel Kehilas B’Shabbos” (*Farbrengen Shabbos Parshas Noach and Lech Lechah 5750*)
  - Kiddush Levanah should be done in a public way. This should be done with the intention of bringing the Geulah as we say it in Kiddush Levanah. (*Farbrengen Shabbos Parshas Noach 5752*)
  - In honor of Chof Cheshvan, in order to utilize this day in a proper way we should:
    1. Make a farbrengen.
    2. Add in our learning of the Rebbe RaShaB's Chassidus, especially the Ma’amer Hechaltzu.
    3. Add more Tehillim, especially the chapters which coincide with the years of the Rebbe RaShaB
    4. Give additional Tzedakah on Erev Shabbos or after Shabbos ends. If possible this should all be done b'rabim. (When possible this should be done in a Yeshivah Tomchei Temimim)
- From the Farbrengen of Vayerah-Marchesvan 15, 5748 and Shabbos Vayerah ~ Marchesvan 18, 5749 (1987-88)*

# MarCheshvan 5771 Calendar

**Rosh Chodesh Day One**  
**Tishrei 30/October 8/Friday**

**Noach**

**Rosh Chodesh Day Two**  
**MarCheshvan 1/October 9**  
Light Candles Friday October 8: **6:10**  
Shabbos Ends: **7:13**  
Last Time To Read Shema: **9:47**

**Lecha Lecha**

**MarCheshvan 8/October 16**  
Light Candles Friday October 15: **6:01**  
Shabbos Ends: **7:04**  
Last Time To Read Shema: **9:49**

**Vayeira**

**MarCheshvan 15/October 23**  
Light Candles Friday October 22: **5:52**  
Shabbos Ends: **6:55**  
Last Time To Read Shema: **9:51**

**Chof Cheshvan**

**Birthday of the Rebbe Rashab**  
**MarCheshvan 20/Oct 28/ Thursday**  
**Farbrengen for men in Shul 8:30**

**Chayei Sarah**

**MarCheshvan 22/October 30**  
Light Candles Friday October 29: **5:45**  
Shabbos Ends: **6:48**  
Last Time To Read Shema: **9:54**

**Toldos**

**Shabbos Mevarchim Kislev**  
**MarCheshvan 29/November 6**  
Light Candles Friday November 5: **5:38**  
Tehillim: **8:15**  
Shachris: **10:15**  
Shabbos Ends: **6:41**  
Last Time To Read Shema: **9:57**

*Motzei Shabbos - Turn Clocks Back*  
*One Hour: 12:00*

**Molad Kislev**

**Shabbos, 9:04 pm + 3 Chalakim**

**Rosh Chodesh Kislev - Day 1**  
**MarCheshvan 30/Nov 7/Sunday**

**Rosh Chodesh Kislev - Day 2**  
**Kislev 1/November 8/Monday**