

## SPECIAL DAYS IN CHESHVAN

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 16/Tuesday**  
**First Day Rosh Chodesh MarCheshvan**

**MarCheshvan 1/October 17/Wednesday**  
**Day 2 Rosh Chodesh MarCheshvan**

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

**Cheshvan 2/October 18/Thursday**  
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 19/Friday**  
Yartzeit of **R. Yisroel of Rizhyn**, 5611[1850].

## IN HONOR OF THE BIRTHDAY OF THE REBBE RASHAB ~ CHOF CHESHVAN LUCKY BRIDES

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 reclin-

ing for a few minutes. However, that particular 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 4)

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

**M.Cheshvan 4/Oct. 20/Shabbos**

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

**MarCheshvan 5/Oct. 21/Sunday**  
Yartzeit of the sons of King **Tzidkiyahu**, 3340, a fast of Tzadikim, . (*Shulchan Aruch, Orach Chaim 580:2*)

**MarCheshvan 7/Oct. 23/Tuesday**

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/Oct. 25/Thursday**

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

**M.Cheshvan 10/Oct. 26/Friday**

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

**MCheshvan 11/Oct. 27/Shabbos**

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'amarim: 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 grand-daughter 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/Oct. 28/Sunday**  
Yartzeit of **R. Zeev Volf Kitzes**, student of the Mezeritcher Magid, 5548 [1787].

**Cheshvan 14/October 30/Tuesday**  
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].

**Cheshvan 15/October 31/Wed**  
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].

**M.Cheshvan 16/Nov. 1/Thursday**  
**The Rebbe RaShaB** left Lubavitch for Rostov-on-Don, 5676 [1915] because of the first world war.

**M.Cheshvan 17/Nov. 2/Friday**  
Beginning of the Flood, 1657. (*Bereishis 7:11*)

**M.Cheshvan 20/Nov. 5/Monday**  
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'minim

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/November 6/Tuesday**

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/November 7/Wednesday**

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/November 8/Thursday**

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 10/Shabbos**

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 11/Sunday**

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

#### **MarCheshvan 27/November 12/Monday**

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

#### **MarCheshvan 28/November 13/Tuesday**

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].

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# Lucky Brides ~ In honor of Chof MarCheshvan *(continued from page 1)*

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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 granddaughters.

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.

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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.*

*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.*

... 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'alim 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)*

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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:
  - Make a farbrengen.
  - Add in our learning of the Rebbe RaShaB's Chassidus, especially the Ma'amer Hechaltzu.
  - Add more Tehillim, especially the chapters which coincide with the years of the Rebbe RaShaB
  - Give extra Tzedakah.

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 5773 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

**Rosh Chodesh Day One**  
**Tishrei 30/October 16/Tuesday**

**Rosh Chodesh Day Two**  
**MarCheshvan 1/ October 17/Wed**

**Noach**  
**MarCheshvan 4/October 20**  
Light Candles Friday October 19: **5:55**  
Shabbos Ends: **6:58**  
Last Time To Read Shema: **9:50**

**Lecha Lecha**  
**MarCheshvan 11/October 27**  
Light Candles Friday October 26: **5:47**  
Shabbos Ends: **6:50**  
Last Time To Read Shema: **9:52**

**Vayeira**  
**MarCheshvan 18/November 3**  
Light Candles Friday November 2: **5:40**  
Shabbos Ends: **6:43**  
Last Time To Read Shema: **9:55**  
*Motzei Shabbos - Turn Clocks Back*  
*One Hour*

**MarCheshvan 20/ Nov 5/Monday**  
**Birthday of the Rebbe Rashab**  
**Farbrengen in Shul for men 8:30**

**Chayei Sarah**  
**Shabbos Mevarchim Kislev**  
**MarCheshvan 25/November 10**  
Light Candles Friday November 9: **4:34**  
Tehillim: **8:15**  
Shachris: **10:00**  
Shabbos Ends: **5:37**  
Last Time To Read Shema: **8:59**

**Molad Kislev**  
**Wednesday 3:25 (11 Chalakim)**

**Rosh Chodesh Kislev**  
**Kislev 1/Nov 15/Thursday**

**Rosh Chodesh Kislev**  
**Farbrengen for men in shul**  
**Wednesday/ Nov 14 8:00**