

Elul
5779/2019

Volume 30, Issue 6

SPECIAL DAYS IN ELUL

Menachem Av 30/August 31/Shabbos
First Day Rosh Chodesh Elul

We begin to say "**L'Dovid HaShem Ori**" at Shacharis and Minchah.

Plague of Lice in Mitzrayim.

Moshe Rabeinu went up to Har Sinai to receive the **second Luchos**. (Shemos 33:11, Rashi)

Wedding of **R. Boruch**, son of the Mittlerer Rebbe and **Rebbitzen Beila Reiza**, daughter of R. Chayim Avraham, son of the Alter Rebbe, 5582 [1822].

Elul 1/September 1/Sunday
Second Day Rosh Chodesh Elul

We begin to say **three extra chapters** of **Tehilim**, completing Sefer Tehilim by Yom Kippur, a custom received from the Baal Shem Tov.

We begin to blow the **Shofar** every day (except Shabbos) after Shacharis.

"In Elul we blow ten blasts daily, except on Shabbos, paralleling the ten powers of the Nefesh; on Rosh HaShanah we blow one hundred to awaken the ten powers, and the ten powers that each of THEM contain..." [Likutei Sichos Vol. II, p. 446]

In the days of the later Amoraim, beginning of **Chodesh Kalah**, month of study ("...and a pillar of fire came down for them from heaven") [Tosafos, Brachos 17a].

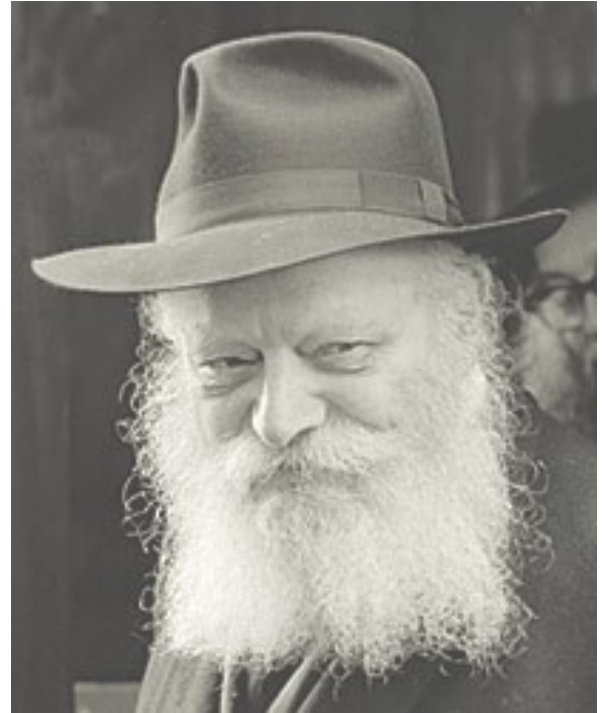
First day (Rosh HaShanah) of year for determining annual **Ma'aser of animals** (Rosh HaShanah 2a)

Chagai prophesied about the building of the Second Beis HaMikdash, (Chagai 1:1) 3408 [353 BCE].

Elul 5/September 5/Thursday

Yartzeit of **R. Yom Tov Lipman Heller**, author of Tosfos Yom Tov on Mishnayos, 5414 [1654].

The first group of **Chassidim**, led by R. Mendel of Vitebsk, R. Avraham of Kalisk, and



R. Yisroel of Polotzk, reached **Eretz Yisrael**, 5537 [1777].

Elul 7/September 7/Shabbos

Amram remarried **Yocheved** (Moshe Rabeinu was born seven months later), 2367 [1394 BCE] (Sotah 12a)

Yartzeit of the **Meraglim** who spoke against Eretz Yisrael, 2448 [1313 BCE], (Sotah 35a, Beis Yosef to Tur Orach Chaim 580)

Agrippa I dedicated the new gate of the wall of **Yerushalayim**, [42], once a holiday. (Megilas Taanis 6)

Elul 9/September 9/Monday

Birthday (2015) and Yartzeit (2199) of **Dan** son of Yaakov Avinu (Midrash Tadshe).

The **Ramban** renewed Jewish settlement in Yerushalayim, and founded a Beis HaKneses, 5027 [1267]. The Beis HaKneses was used for 700 years until 1948, and was reestablished in 1967.

Yartzeit of **R. Tzadok HaKohen of Lublin**, Chasidic leader and thinker, author of Pri Tzadik, 5660 [1900].

Elul 10/September 10/Tuesday
Noach sent out the raven. (Rashi, Bereishis, 8:5).

Yartzeit of **R. Pinchas Shapira of Korets**, student of the Baal Shem Tov, author of Midrash Pinchas, 5550 [1790].

Wedding of **Rebbitzen Chayah Mushka**, daughter of the Rebbe MaHaRaSh, with **R. Moshe HaKohen Hornstein**, 5652 [1892].

Elul 11/September 11/Wednesday
R. Yosef Karo finished his Beis Yosef on the Tur, 4302 [1542] in Tzfas, having begun in Adrianapole, Turkey in 4282 [1522].

Yartzeit of **R. Simchah Bunim of Pyrschyscha**, Chasidic Rebbe and thinker, author of Kol Simchah, 5587 [1827].

Wedding of the **Rebbe RaShaB** and the **Rebbitzen Sterna Sarah**, 5635 [1875]. The wedding took place in the city of Ursht, where the Kallah lived. The Rebbe Maharash did not travel to the wedding, during that week he said 32 ma'amarim. When the Rebbe RaShab came back his father told him he has a wedding present for him, and that was the 32 ma'amarim.

Elul 12/September 12/Thursday
Birthday of the **Ramban, R. Moshe b. Nachman**, 4954 [1194], Gerona, Spain.

The **Previous Lubavitcher Rebbe** visited America, for the first time, 5689 [1929]. He visited several cities to strengthen Yiddishkeit, and was received by President Hoover at the White House. He stayed for almost a complete year, until the 21st of Tammuz 5690, 1930. (See Letters of the Previous Rebbe, Vol. 2, which speaks about the work that the Rebbe did in America.)

Elul 13/September 13/ Friday
Yartzeit of **R. Yaakov Yisroel of Czerkass**, son of R. Mordechai of Czernobyl, son-in-law of the Mittlerer Rebbe, 5636 [1876].

Wedding of the **previous Lubavitcher Rebbe** and **Rebbitzen Nechamah Dinah**, 5657 [1897].

Yartzeit of **R. Yosef Chayim of Baghdad, the "Ben Ish Chai"**, Sephardic Posek and Kabbalist, author of Ben Ish Chai, Od Yosef Chai, Rav Pealim, Ben Yehoyada and Mekabtziel, (one of the first Sephardic Poskim to cite the Alter Rebbe's Shulchan Aruch), 5669 [1909].

Elul 14/September 14/Shabbos

From Shabbos Nachamu until Rosh Hashanah we read the Seven Haftoros of Consolation. This year Rosh Chodesh Elul is on Shabbos Parshas Re'eh and since we read the Haftorah of Rosh Chodesh, therefore this Shabbos, Parshas Ki Teitze we read two Haftoros of consolation - Rani Akarah and AniYa Soa'ra.

The Previous Rebbe moved from Riga, Latvia, to Warsaw, Poland, 5693 (1933). He stayed there for two years. In the Summer of 1935 he moved to the suburb of Otwosk. (Letters of the Friediker Rebbe Vol. 13, pg. 282).

Yartzeit of **Rebbetzin Chaya Mushka Hornstein**, youngest daughter of the Rebbe Maharash, who was killed in Treblinka, 5702 (1942) (Sefer Ma'amorim 5711, pg. 106, letter of the Rebbe). The Rebbe would recite Kaddish.

Yartzeit of **R. Boruch Mordechai Ettinge of Bobroisk**, great Chassid of the Alter Rebbe, Mittlerer Rebbe, and Tzemach Tzedek, 5612 [1852]. He had been a student of

the Gaon of Vilna and was the son-in-law of R. Shmuel, the Av Beis Din of Vilna. He settled in Yerushalayim a year before his passing. (He is buried next to the Or HaChayim HaKadosh; the Mittlerer Rebbe had written of his desire to move to Eretz Yisrael, "... and if he desires to be lit in the light of life..") [Beis Rebbe]

Elul 15/September 15/Sunday
Yartzeit of **R. Yaakov Kopel Chosid of Kolomay**, student of the Baal Shem Tov, and the Chazan in his Beis Midrash, founder of Kosov-Vizhnitz Chassidus, 5529 [1769].

The Russian government decreed the drafting of Jewish boys at the age of twelve to be sent to military school until eighteen, and then to serve in the Czar's army for twenty-five years, 5587 [1827]. Some 100,000 Jewish boys became **cantonists**. (The Mittlerer Rebbe spoke about this decree the week before his passing and said a Maamar, "To Understand The Drafting of Soldiers From Israel" (printed in Migdal Oz, p. 399).

The **Tzemach Tzedek** organized a group to **fight the conscription law**: they helped communities negotiate for lower quotas, paid ransoms to free them, sent people to comfort the children at assembly points and encouraged them to be loyal to Judaism. (Some in this group were imprisoned). The Tzemach Tzedek himself met with the cantonists, spoke with them and said two Maamarim for them.

The **Rebbe RaShaB** founded Yeshivas Tomchei Tmimim, 5657 [1897] during the Seudah of the wedding, Sheva Brochos for the Friediker Rebbe. The Rebbe Rashab said, "For years I was worried, and full of pain from the spiritual level, and the dryness of Chassidum. My heart was bleeding, every time I

visited the Ohel of my fathers, our holy Rebbes, I poured out my bitter heart for the standard of Chassidim, and Chassidus. Summer 5656 (1896) I was in the holy Ohelim of the Holy Ba'al Shem Tov, the Magid of Mezritch, the Alter Rebbe and the Mittler Rebbe, and coming back to Lubavitch to the Ohel of my grand-father the Tzemach Tzedek and my father the Rebbe Maharash. With their blessing I started to plan a Yeshiva which will raise Chassidishe bochurim, with good middos, who will give over their lives to the way of Chassidus with Mesiras Nefesh. I am sure with the Brochos from all those mentioned above, the Yeshiva will be successful, and the light of Torah and Avoda will shine on Jews generally and by Chassidim specifically. (Sefer Hasichos 5701, 1941, pg. 106) In another sicha (Sefer Hasichos 5686, 1925, Simchas Torah) the Friediker Rebbe says, "My father when he had to make the Yeshiva told me, ...Ten years I was thinking about making the Yeshiva, and I visited the Ohelim of my father and grand-father many times regarding it.

The name **Tomchei Temimim** was given by the Rebbe Rashab, two years later during Hakofos, 5659, 1896.

Elul 17/September 17/Tuesday
Noach sent out the **dove** the first time, (Bereishis 8:5).

Roman garrison in Yerushalayim destroyed by Jewish insurgents, once a holiday (Megilas Taanis 6) [66].

Wedding of **R. Boruch and Rebbitzin Rivkah**, parents of the Alter Rebbe, 5503 [1743].

The **Lubavitcher Rebbe** personally laid the cornerstone for the expansion of 770, 5748 [1988].

Elul 18/September 18/Wednesday
Birthday of our Holy Master and Teacher, **Rabbi Yisrael b. Eliezer, the Baal Shem Tov**, founder of Chassidus, 5458, [1698].

In 5484 [1724], (The Baal Shem Tov's twenty-sixth birthday) **Achiyah Ha-Shiloni** first appeared to him. On this day in 5494 [1734] (his thirty-sixth birthday) he was revealed as a Tzadik. On this day in 5504 [1744] the Baal Shem Tov told R. Boruch, the Alter Rebbe's father, he would have a son in a year.

Birthday of our Holy Master and Teacher, **R. Shneur Zalman b. Baruch, the Alter Rebbe**, founder of Chasidus Chabad, 5505 [1745].

Upsherenish of the **Alter Rebbe** by the Baal Shem Tov, 5508 [1748].

"...Chai Elul is the day that brings Chayus [life] into Elul"

"From Chai Elul until Chai Kislev, said the Rebbe MaHaRaSh, is for us [the Rebbeim] the three months of preparation for the Avodah of the Rosh HaShanah of Chassidus, the holy day of Yud-Tes Kislev." [Sichah, Chai Elul, 5705].

"...From Chai Elul are twelve days until Rosh HaShanah. The preparation must be an introspection about the twelve months of the year, a day for every month." [Sefer HaSichos 5703, p. 177]

"...From the time it became known that Chai Elul is the birthday of the Baal Shem Tov and of the Alter Rebbe, there's been the custom in many places, and especially in Chabad Shuls, to make it a day of Farbrenging, and telling stories of Tzadikim, strengthening the ways of Chassidim in general and Ahavas Yisroel in particular, and accepting commitments in setting times for Torah study, in Nigleh and Chassidus . . . The birthday is celebrated with a special

inspiration in the House of the Rebbe, and the Rebbe speaks words of inspiration in Torah and Avodah and sometimes says a Maamar." [Letter of the Rebbe, 5704, Likutei Sichos, Vol. 24, p. 518]

"...It was privately observed by the Rebbeim as a spiritual festival, when they would say a Maamar to their sons alone...moreover this being a tradition from my revered father [the Rebbe RaShaB] one thing is certain, on this day the Baal Shem Tov speaks his words of Torah for his disciples and for their disciples and for all those whose souls are bound to them." [Sefer HaMaamar-im, 5708. p. 292].

"The greeting used by the Rebbe RaShaB and the previous Rebbe on Chai Elul was 'Gut Yom Tov.' [Sichah, Chai Elul, 5703]

The **Mitteler Rebbe** settled in **Lubavitch**, 5573 [1813]. It became the center of Chabad Chassidus until Cheshvan 17, 5676 [1915] when the Rebbe RaShaB left for Rostov-on-Don.

Beginning of studies in the Yeshivah. The first official day of learning in Yeshiva Tomchei Temimim 5657 [1897]. The Rebbe Rashab said, "I am kindling the Ner Tamid of the Illuminators, what the Ba'al Shem Tov and the Rebbeim gave us, that it should be fulfilled the promise of "Yafutzu mayonosecha chutzah" and the coming of Moshiach Tzidkeinu." (Sefer Hasichos 5702, 1942 pg. 133)

Yartzeit of **R. Yehudah Loew b. Betzalel, the MaHaRaL of Prague**, (the Alter Rebbe's great-grandfather), 5369 [1609].

"...The MaHaRaL of Prague was the greatest genius of his time, a Gaon in Nigleh and Nister, and philosophy, blessed with a gift in music, with a fine character, and above all a wonderful teacher who

sanctified and established the Jewish customs in Klal Yisrael . . . the guidance and education, said the Tzemach Tzedek, and Jewish customs that the MaHaRaL sanctified and established in Klal Yisrael stand above all the books he wrote. ." [Sefer HaSichos 5702, p. 73]

"...In Lubavitch we were very meticulous about customs and especially the customs received from the MaHaRaL of Prague." [Sefer HaSichos 5704, p. 7]

Elul 19/September 19/Thursday

Anti-Jewish riot in London at the coronation of Richard I; Yartzeit of **R. Yaakov of Orleans** a Tosafist, student of Rabeinu Tam, who was killed, 4949 [1189].

The **previous Lubavitcher Rebbe** moved into **770 Eastern Parkway**, 5700 [1940].

Yartzeit of **R. Yaakov HaLevi Segal Moellin**, "the **MaHaRiL**" of **Mayence**, author of Minhagei MaHaRiL, the primary source of Minhagei Ashkenaz, 5187 [1427].

Yartzeit of **R. Yonasan Eybeschutz**, author of Kereisi UFleisi, Urim VeTumim, Yaaros Devash, and others, 5524 [1764].

Elul 21/September 21/Shabbos Shabbos Selichos

We begin saying **Selichos Motzei Shabbos** after midnight.

The **Previous Lubavitcher Rebbe** left Otvosk for Warsaw, at the outbreak of World War II, 5699 [1939].

The **Chanukas Habayis** of 770, 5700. 1940. The Friediker Rebbe said a Ma'amar printed in the Sefer Hama'morim 5700, pg. 160.

Elul 22/September 22/Sunday
Yartzeit of **R. Mordechai Dov Ber of Hornesteipel**, grandson of the Mittlerer Rebbe, author of Haemek Sheelah, 5663 [1903]. He was named for his great-grandfather, R. Mordechai of Czernobyl and the Mittlerer Rebbe.

Elul 23/September 23//Monday
Noach sent out the dove the second time. (Rashi, Bereishis, 8:5).

Yartzeit of **R. Uri of Starelisk "the Saraf (Burning Angel)"** Chassidic leader, author of Imrei Kodesh, 5686 [1826].

Yartzeit of **R. Meir Shlomo HaLevi Yanovsky**, grandfather of the Lubavitcher Rebbe, Chasid of the Rebbe MaHaRaSh and Rebbe RaShaB, Rav of Nikolayev.

Elul 24/September 24/Tuesday

The third day of Selichos was set aside by the Alter Rebbe to say Chassidus privately to the Mittlerer Rebbe and later, to the Tzemach Tzedek. It was secret, and no one knew of it. On the third day of Selichos the Tzemach Tzedek would say a Maamar of the Alter Rebbe privately for the Rebbe MaHaRaSh, as did the Rebbe MaHaRaSh for the Rebbe RaShaB. In 5655 (1895), the Rebbe RaShaB said Chassidus to the previous Lubavitcher Rebbe, and told him to keep it a secret until the time he would be told to reveal it. (Sefer Maamarim 5705, p. 226; Letter of the Rebbe, 5710). In 5705 (1945), the **previous Lubavitcher Rebbe** said a Maamar on this day and asked that it be printed and publicized. (See Sefer Hamaamarim)

Marriage of **Dovid HaMelech and BasSheva** (Shalshelas HaKabalah).

Yartzeit of **R. Yisroel Meir Kagan of Radin**, author of Chafetz Chayim, Mishnah Berurah and Shmiras HaLashon, 5693 [1933].

Zerubavel and the people of Yerushalayim begin clearing the Beis Ha-Mikdash site to build the **Second Bayis**, [520 BCE] (Chagai 1:15).

Elul 25/ September 25/Wed

First day of Creation, 5772 years ago.

Nechemiah completed rebuilding the walls of Yerushalayim, 3426 [335 BCE]. (Nechemiah 6:15)

Yartzeit of **R. Elazar son of R. Shimon bar Yochai**, 3862 [102].

Yartzeit of **R. Yechiel Michel of Zlotczov**, student of the Baal Shem Tov, 5546 [1786]. It is known that on the Histalkus of the Ba'al Shem Tov, Shavuot 5520, 1760, the Ba'al Shem Tov called R. Yechiel Michel and told him to sing his famous Nigun. The Ba'al Shem Tov said I promise that anyone who'll sing this Nigun, of great awakening of mercy, with an awakening of Teshuvah, I will hear it in any place I may be (In Gan Eden) and I will join him in the singing and awaken great mercy on the ba'al teshuvah that sings it. This is accepted as the Nigun of Hisorerus Rachamim Rabin.

Bris of the Alter Rebbe, 5505 [1745]. On that occasion the Baal Shem Tov said to make a Seudah, and said Chassidus.

Elul 28/September 28/Shabbos

We don't say Birkas Hachodesh; we do say Sefer Tehillim.

"...The Alter Rebbe said: "I heard from the Mezeritcher Magid, in the name of his teacher; The first month of the year HaShem himself blesses on the last Shabbos of Elul. With this strength Israel blesses eleven times." (HaYom Yom)

"...The blessing is that expressed in the Parshah, which begins, "You are all standing today". "Today", refers to Rosh Hashanah, the day of judgment; Jews are all "standing" - victorious in judgment." (Sichah, Shabbos Nitzavim/Vayelech, 5750)

Yartzeit of **R. Noson Adler**, Kabbalist and Rosh Yeshiva, teacher of the Chasam Sofer, author of Mishnah DiRabi Nasan, 5660 [1800] in Frankfort-on-Main. His practice of Davening Nusach Sefarad, even as Chazan, is cited as an authoritative precedent, in Sefer HaMinhagim, p. 2.

Yartzeit of **R. Shalom Rokeach of Belz**, founder of Belz Chassidus, 5615 [1855]. R' Chitrik writes in Volume 3 of Reshimas Devarim, one time the Rebbe Maharash went to Belz, and he was dressed as a businessman. He wanted to see the Tzaddik R' Shalom of Belz. He sat in the far corner of the shul, where he could observe. When R' Shalom came in, it was very hard for him to see, his attendant was taking him to the head table, he pulled away and said he smells a very fine odor, he went to the Rebbe Maharash, and said to him, from me you can not hide. He asked him how his father the Rebbe, the Tzemach Tzedek is doing. Later he gave him Sherayim and whispered to him the secret of giving

Sherayim. (See Letters of the Rebbe, volume 2, pg. 324 and footnotes)

Elul 29/September 29/Sunday
Erev Rosh Hashanah

We do not blow Shofar today.

Birthday of our Holy Master and Teacher, **R. Menachem Mendel b. Sholom Shachne, third Lubavitcher Rebbe, "The Tzemach Tzedek,"** author of Tzemach Tzedek, 5549 [1789] in Liozna. (He was named for R. Menachem Mendel of Vitebsk, who passed away the year before.) The Alter Rebbe said a Maamar, which became the first three chapters of Tanya.

The laws and customs of Erev Rosh HaShanah will appear, B'Ezras HaShem, in the Tishrei issue.

*May you be inscribed and sealed
for a good & sweet year*

Elul: A Time For Cleansing The Blood

At the tender age of five the Mittlerer Rebbe he had already completed the entire Tanach, mastering it by heart and, as he turned six, he began learning Gemorah under the tutelage of Reb Avrohom the Melamed.

Next door to Reb Avrohom lived a doctor, Reb Ber. In those days bloodletting was a common medical practice, often prescribed to treat a host of varying ailments and complaints and it was for that purpose that Reb Ber bred leeches. These bloodsucking animals thrive in water and would have to be prepared in warmer seasons, particularly in summer months. During the winter season they would dissolve in the frigid water or bury themselves into inaccessible spots leaving the good doctor without this form of bloodletting.

It once so happened that the doctor struck up a conversation with Reb Avrohom the Melamed and the two chatted amiably on the porch of Reb Avrohom's house as the Mittlerer Rebbe played in the yard. "Do you know," Reb Ber complained, "that we are already deep into the month of Elul? I have not prepared my leeches yet!"

Later on that day when the Mittlerer Rebbe came home

he found a group of young Chassidim gathered in one of the outer rooms of the Alter Rebbe's house. The Chassidim were talking amongst themselves and burst into laughter over a comment someone had made. When this little child turned to them and said rebuking: "It is already deep into Elul, yet none of you have prepared your leeches but rather sit around and laugh!" He went on to explain, "It is the nature of leeches to suck diseased and sickly blood out of the body and to lower one's blood pressure. Elul is a month of earnest reckoning and preparation for the awe inspiring days of Rosh Hashonah. It behooves each and every person to fashion his or her personal "leeches" in order to draw out the sinful blood that rushes through the body and to quiet its boil." After these words the Mittlerer Rebbe exited and retired to his room, leaving the Chassidim in an uproar.

The Mittlerer Rebbe's words had a profound impact. The Chassidim, knowledgeable of his extraordinary mental capabilities and mature nature, were certain that these words had come from the Alter Rebbe himself and, as such, it spread throughout the town until it reached the ears of the Alter Rebbe. "This is the

path of the Ba'al Shem Tov, to find, from every physical occurrence, a lesson in the service of Hashem," the Alter Rebbe said. "We worked and toiled to implement this teaching into ourselves and it has become the very blood of our children. He who will follow in the path of the Ba'al Shem Tov and the Maggid, " the Alter Rebbe promised, "will plant a spark, a yearning for G-dliness in him and his descendants."

That Rosh Hashonah the floorboards of the Alter Reb-

CHAI ELUL

BIRTHDAY OF THE BA'AL SHEM TOV & THE ALTER REBBE

WEDNESDAY ~ SEPTEMBER 18

In the year 5585 (1825), on Shabbos Parshas Ki Teitzei, thirteen of Elul, the Mittler Rebbe spoke about the day on which a tzaddik is born, and specifically about the day on which an individual with a comprehensive soul is born. He spoke of the festive meal which celebrates the occasion in the Lower Garden of Eden and in the higher Garden of Eden. This spiritual repast consists of the Divine Presence, when they behold and apprehend the essence of G-dliness. All the souls present take leave of the soul of the tzaddik which is about to descend to the world, and offer it their blessings for success - in realizing the ultimate purpose of its descent into a body.

"The nature of the festive Seudas Mitzvah which is held in the Lower and Higher Gan Eden in honor of a comprehensive soul is quite different from that which is held in honor of the soul of an ordinary righteous person. Once the Heavenly Court has decreed that a particular comprehensive soul must descend to the world at a certain time and be born to specific parents, then some time before the body of the prospective infant is formed, the Court assigns this soul a particular chamber, and there it heads a heavenly academy.

There, as it awaits its downward mission, this soul expounds the Torah to the souls of the righteous.

With the approach of the time appointed for the soul to set out on its descent, the soul of Moshe Rabbeinu leads all the comprehensive souls who now foregather for the festive occasion. They give the embarking soul their mission for the public welfare, and promise to aid it in its endeavors.

"The day destined for the birth of a tzaddik (and even more so, for the birth of a tzaddik with a comprehen-

be's shul were drenched on tears by those aroused by the lesson of the leeches. That Simchas Torah, the shoes were torn by the joyous dancing created through the Alter Rebbe's promise.

Sefer Hasichos 5696, p. 5

*Explained by the Rebbe on the night of Simchas Torah
5723, 1962*

sive soul), is thus a Yom Tov that is celebrated in all the supernal worlds. It is an auspicious tie, a time at which the Holy One, blessed be He, rejoices exceedingly, so to speak. And all those who participate in the farewell celebration derive spiritual nourishment from the celestial table, from the festive banquet which is held in the higher spheres, in the Higher and in the Lower Garden of Eden." (Sefer Hasichos 5703, pg. 89)

Continuing in the words of the Rebbe Rashab: One who is knowledgeable and well versed in the paths of life of the Neshamos in the lower Gan Eden and in the upper Gan Eden (as explained in Zohar and Sifrei Kabala, and with lengthy explanations in Reishis Chochma and Maver Yabok), and is sensitive to the soul will be able to appraise the great joy in the heavenly chamber of the Baal Shem Tov during the twenty-four hours of Chai Elul, when there are gathered together the outstanding head of the Jewish People, the Holy Society of his students and the students of his students, who are the Nesiim of Israel, together with the thousands and tens of thousands of those who are attached to them.

It is clear at this moment, as the Tefillah of Maariv approaches, there is an announcement in heaven on the occasion of the birthday of the Baal Shem Tov, "Arise, tzaddikim, and prepare yourselves for the holy celebration," because all Neshamos, - it goes without saying the souls of the tzaddikim who have already received the punishment which is due them - but also the souls who are still undergoing purification after the revelation of the Baal Shem Tov in the lower world -- merit to participate in this celebration, each soul according to its essential being -- because all of the souls are equal in their root in Atzi-

lus, and in the root of their root in the Essence of Ein Sof Boruch Hu, and the division is only in the level at which they are revealed here below and in the particular path of their service -- and according to this level is the manner in which they merit to participate in the holy celebration. "At midnight the Holy One, Blessed Be He comes to have enjoyment with the tzaddikim in Gan Eden, as explained in the Zohar from the comparison and interpretation of many verses, and the enjoyment is in the secrets of Torah. Even though the live of the tzaddikim in the Lower and Higher Gan Eden is completely good and completely holy and has nothing of the workaday, for in every world the level of Gan Eden in that world is the Atzilus within that world, which is all good, nevertheless, there exist distinctions between weekday and Shabbos and Yom Tov, and it is certain that the enjoyment that the Holy One, Blessed Be He has with the tzaddikim on this night, the night of Chai Elul, will be like the joy of Yom Tov.

"When I set my heart and mind -- continued my holy father the Rebbe Rashab -- to meditate upon the life history of our Master the Baal Shem Tov, and the life history of the Alter Rebbe, and the paths of their lives in hard labor with self sacrifice on behalf of the holy Name of the Almighty, in their war with the supernal opposition and with those here below who opposed their approach and their Torah, in which, with the help of the Almighty, they were victorious, I come to the conclusion that their holy day must be celebrated in heaven in the same way as the celebration of field marshals who return from the fields of battle with the emblems of victory in hand.

The heavenly kingdom is analogous to the earthly kingdom. In the earthly kingdom, when the field marshal returns from the fields of battle after having defeated the hated enemy, the king himself goes out to meet him, and all the officers and nobles of the kingdom follow in his train. All as one praise and exalt the marshal, and his name is recorded everlastingly in the chronicles of his nation. And if, in the earthly kingdom, his reward is doubled and redoubled, it must be impossible to assess the surpassing joy and glory and honor, the radiance and brilliance which shines forth in the chamber of the Baal Shem Tov.

As the universal practice at the celebration of the field marshal, his battalions and their officers are honored with medals and with presents, each officer according to his rank in the battalion of the field marshal, and each soldier according to his service and according to his devoted self-sacrifice in carrying out this service. So too in this holy celebration; assuredly, the entire Holy Society, the students of the Baal Shem Tov and the students of their students, together with all who have attached themselves to them, are all, each according to his function, honored with numerous presents, the promotion of their holy Neshamos to higher and higher levels.

We, too, who dwell in the material tenement of the body in this physical world, are remembered for good and for blessing in the prayers of the Baal HaSimcha (the Holy Baal Shem Tov), who arouses the mercies of Heaven upon those who connect themselves to those who are attached to him (his disciples and those who are bound to them), to go in their footsteps in constant toil in the Torah of our holy fathers, the Rebbeim, and to tread the broad highway of the service of the Creator in the service of the heart, refinement of character, and the love of one's fellow Jew. The Baal Shem Tov was the Rosh HaMechanchim (fore-most educator) and the Alter Rebbe was the Rosh HaMadrachim (foremost counselor and guide).

(Sefer Hasichos 5703/1943, pg. 186)

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The Tzemach Tzedek

We are presenting some stories about the Tzemach Tzedek, who's birthday is on Erev Rosh HaShana. The Tzemach Tzedek was born in the year 5549/1789.

In 5603 (1843) the Tzemach Tzedek went to Petersburg for the Rabbinical Commission, a meeting with government officials, rabbis, and Maskilim from Vilna and Riga. This meeting was orchestrated by the Government to bring change in Yiddishkeit, according to the wishes of the Maskilim. (The Tzemach Tzedek was arrested 22 times between May 6 and August 27.) Before he left, he told his wife and children to say three chapters of Tehilim every day in his room. He visited the grave of his mother Rebbitzin Devorah Leah. She told him that because of her Mesiras Nefesh for Chassidus she merited to be in the chamber of the Ba'al Shem Tov: She asked him for a Segulah so that, with G-d's help, he's be able to stand strong. The Ba'al Shem Tov said, "Your son knows Chumash, Tehilim, and Tanya by heart. It's written, "VaYehi Chitas Elokim" "And Hashem's fear was upon them." (Bereishis 35:5) Chitas stands for Chumash Tehilim, and Tanya; one who is expert in all their letters can break the darkness.

The Minister of the Interior once told the Tzemach Tzedek, "You are rebelling against the Czar." The Tzemach Tzedek answered that if a person rebels against the king he deserves the death penalty, but if he rebels against Hashem, he deserves the death penalty on his soul.

R. Yitzchok of Volozhin, who was at the meeting, commented to the Tzemach Tzedek that he would lose his Olam Habah for defying the government, that, G-d forbid, he could be sentenced to death for disagreeing with the wishes of Czar Nikolai. The Tzemach Tzedek said if there is no physical world for Jews, of what is the use of Hashem's Olam Habah.

(Sefer Hatoldos, p. 118)

At that time the cantonists (Jewish boys who were drafted into the army) asked that the Tzemach Tzedek come and speak to them. In the beginning of Av, the infantry men, soldiers and sailors gathered and the Tzemach Tzedek said a Ma'amar for them. He met with a second group of three battalions (about 600 men) and said the Ma'amar "Shema Yisroel."

At the end he said, "When a question arises of changing our religion, G-d forbid, a Jew is obligated in self sacrifice, even if the king commanded him." Years lat-

er Czar Nikolai was inspecting military maneuvers and asked the general who the soldiers were. The general replied "Yankel, Berel..." naming Jewish names. The Czar became angry and decreed that they convert immediately. The Jewish soldiers answered, "Your excellency, five years ago the Rebbe of Lubavitch visited us and told us it's forbidden to change our religion, and even if the Czar himself demands it, it's still forbidden, and we must be Moser Nefesh." They all jumped into the water and drowned.

When the previous Lubavitcher Rebbe told this story he said there are two wonders here: One, that the Jewish soldiers remembered what the Tzemach Tzedek had told them five years earlier, and second, the power the Tzemach Tzedek instilled in them to be Moser Nefesh.

(Sefer Hatoldos, pp. 132-140)

The Tzemach Tzedek returned to Lubavitch in Elul. That Erev Rosh Hashanah he told how he had gone to Krunstadt to address the cantonists (who had made a big parade in his honor).

He told how the soldiers had told him, "Rebbe, we worked hard to polish the buttons of our uniforms for you; now, please polish our Neshamos, which have become besmirched." And they burst into tears.

Many of the soldiers knew Tehilim by heart; while polishing their buttons they would say Tehilim. The Tzemach Tzedek said a Ma'amar for them, and said, "You polish buttons with sand and water. Sand is Tehilim and tears wash away the spots." The soldiers said, "To capture a city you don't use tears, you sing a march."

"Today is Erev Rosh Hashanah," the Tzemach Tzedek told his Chassidim. "We must polish ourselves by saying Tehilim with tears from the depths of our hearts but with a joyful soul." And he concluded with Brochos for a sweet year.

(Sefer Hasichos 5705, p. 3)

Elul 5779 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Re'eh
Rosh Chodesh Elul Day One
Av 30/August 31
Light Candles Friday August 30: **7:03**
Shabbos Ends: **8:06**
Last Time To Read Shema: **9:39**
Pirkei Avos Chapter 5
Start saying L'Dovid Hashem Ori

Rosh Chodesh Day Two
Elul 1/September 1/Sunday
Begin Blowing Shofar
Add 3 Chapters of Tehillim Daily

Shoftim
Elul 7/September 7
Light Candles Friday September 6: **6:54**
Shabbos Ends: **7:57**
Last Time To Read Shema: **9:40**
Pirkei Avos Chapter 6

Ki Teitzei
Elul 14/September 14
Light Candles Friday Sept 13: **6:44**
Shabbos Ends: **7:47**
Last Time To Read Shema: **9:41**
Two Haftoros (see Special Days)
Pirkei Avos Chapter 1 & 2

Ki Tavo
Elul 21/September 21
Shabbos Selichos
Light Candles Friday Sept 20: **6:34**
Shabbos Ends: **7:37**
Last Time To Read Shema: **9:43**
Pirkei Avos Chapters 3 & 4
Selichos Motzei Shabbos **1:00am**

Selichos followed by Shachris
Monday thru Friday
First Selichos Minyan: **6:00**
Second Selichos Minyan: **6:30**
Third Selichos Minyan **7:00**

Nitzavim
Elul 28/September 28
Light Candles Friday September 27 **6:24**
Tehillim: **8:15**
Shachris: **10:00**
Shabbos Ends: **7:27**
Last Time To Read Shema: **9:44**
Pirkei Avos Chapters 5 & 6

Erev Rosh Hashanah
Elul 29/September 9/Sunday
First Selichos Minyan: **6:00**
Second Selichos Minyan: **6:45**

***Each Selichos Minyan followed
by Shachris & Annulment of
Vows***

*Please be aware that during this
time of the year Candle Lighting
time changes drastically from week
to week, and changes earlier - as
much as between 7 - 10 minutes a
week.*

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Directives for Elul - המעשה הוא העיקר

1. On Rosh Chodesh Elul, Moshe Rabeinu went up to Har Sinai to receive the second Luchos, and descended forty days later on Tishrei 10, Yom Kippur, when the forgiveness was complete.
2. These days were set aside as days of mercy.
3. It's an appropriate time for self-improvement, to review the year, to resolve to increase the positive and correct the negative for the coming year.
4. We blow the Shofar every day, (except Shabbos and Erev Rosh HaShanah).
5. From the First day of Rosh Chodesh Elul, until Hoshana Raba we say "LiDovid Hashem Ori" at Shachris, after Shir Shel Yom, and Minchah before Aleinu.
6. We say three extra chapters of Tehilim, completing Sefer Tehilim on Yom Kippur.
7. During Elul we have our Tefilin and Mezuzos checked, and correct any defects in any other Mitzvah.
8. From Rosh Chodesh Elul until Yom Kippur when we write a letter or meet someone, we wish them to be written and sealed for a good and sweet year.
9. Before Rosh Hashanah we write a Pidyon Nefesh and send it to be read at the Ohel of the Rebbe.