
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 29/Tuesday
First Day Rosh Chodesh MarCheshvan

MarCheshvan 1/October 30/Wednesday
Day 2 Rosh Chodesh MarCheshvan

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

Cheshvan 2/October 31/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/Nov 1/Friday
Yartzeit of **R. Yisroel of Rizhyn**, 5611[1850].

**IN HONOR OF THE
BIRTHDAY OF THE REBBE RASHAB ~ CHOF CHESHVAN
A STITCH IN TIME**

Ber'l Kotzneitzov was the only son of chasidic 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 The law exempting only children had been revoked.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."

(Continued on page 5)

"...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 Rebbitzen 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/Nov 2/Shabbos
The Rambam reached Yerushalayim and set aside this day as a private holiday for himself and his family, 4825 [1165].

MarCheshvan 5/Nov 3/Sunday
Yartzeit of the sons of King **Tzidkiyahu**, 3340, a fast of Tzadikim, . (*Shulchan Aruch, Orach Chaim 580:2*)

MarCheshvan 7/Nov 5/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, 1:117*)

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

MarCheshvan 9/Nov 7/Thursday
Yartzeit of **R. Asher b. Yechiel**, the "RoSh", renowned codifier of Halachah, leader of German Jewry, 5087 [1326].

M.Cheshvan 10/Nov 8/Friday
Yartzeit (and birthday, in 2196) of **Gad** son of Yaakov Avinu, 2321. (*Midrash Tadshe*)

MCheshvan 11/Nov 9/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/Nov 10/Sunday Yartzeit of **R. Zeev Volf Kitzes**, student of the Mezeritcher Magid, 5548 [1787].

Cheshvan 14/Nov 12/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/Nov 13/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 14/Thursday **The Rebbe RaShaB** left Lubavitch for Rostov-on-Don, 5676 [1915] because of the first world war.

M.Cheshvan 17/Nov 15/Friday Beginning of the Flood, 1657. (*Bereishis 7:11*)

M.Cheshvan 20/Nov 18/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'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/November 19/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 20/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 21/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 23/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 24/Sunday

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

MarCheshvan 27/November 25/Monday

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

MarCheshvan 28/November 26/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].

MarCheshvan 30/November 28/Thursday

Kislev 1/November 29/ Friday

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A stitch in time ~ In honor of Chof MarCheshvan *(continued from page 1)*

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 Zhitomir, 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..."

MarCheshvan 5780 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Day One
Tishrei 30/October 29/Tuesday

Rosh Chodesh Day Two
MarCheshvan 1/ October 30/Wed

Noach

MarCheshvan 4/November 2

Light Candles Friday November 1: **5:42**

Shabbos Ends: **6:45**

Last Time To Read Shema: **9:54**

Motzei Shabbos - Turn Clocks Back
One Hour

Lecha Lecha

MarCheshvan 11/November 9

Light Candles Friday November 8: **4:36**

Shabbos Ends: **5:39**

Last Time To Read Shema: **8:58**

Vayeira

MarCheshvan 18/November 16

Light Candles Friday November 15 **4:31**

Shabbos Ends: **5:34**

Last Time To Read Shema: **9:01**

MarCheshvan 20/Nov 18 /Monday

Birthday of the Rebbe Rashab

Farbrengen in Shul for men 8:30

Chayei Sarah

Shabbos Mevarchim Kislev

MarCheshvan 25/November 23

Light Candles Friday November 22: **4:27**

Tehillim: **8:15**

Shachris: **10:00**

Shabbos Ends: **5:30**

Last Time To Read Shema: **9:06**

Molad Kislev

Wednesday, Nov 27

7:18 (7 *chalakim*) AM

Rosh Chodesh Kislev Day one

Cheshvan 30/Nov 28/Thursday

Rosh Chodesh Kislev Day two

Kislev 1/ Nov 29/ Friday

Rosh Chodesh Kislev

Farbrengen for men in shul

Thursday Nov 28 8:00

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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 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)