
SPECIAL DAYS IN ADAR 1

*When Adar comes in,
we increase in joy”.*

[Taanis 29a]

Many of these dates took place either in Adar 1 or Adar 2, or in a year which had one Adar.

Shevat 30/February 1/Tuesday
First Day Rosh Chodesh Adar I

Adar 1/February 2/Wednesday
2nd Day Rosh Chodesh Adar I

Beginning of the plague of darkness.

Yahrtzeit of **R. Avraham Ibn Ezra**, commentator on Chumash, 4924 (1164).

Tosfos Yom Tov Purim: **Rabbi Yom Tov Lipmann Heller**, author of Tosfos Yom Tov on the Mishnah, established the day of his installation as Rav of Cracow in 5403 [1643] as his private Purim.

Yahrtzeit of **R. Shabsai HaKohen Katz**, (the “Shach”) author of Sifsei Kohen, on Shulchan Aruch, 5422 [1662].

“...The Alter Rebbe said all the authors of Sefarim until the “Taz” and the “Shach”,



and them included, wrote their works with Ruach HaKodesh.” [HaYom Yom, Shevat 6]. “And similarly it says in Shearis Yisroel (of R. Yisroel Dov of Vilednik), Drush LiSukos, in the name of the Baal Shem Tov.” [Likutei Sichos, Vol. 12, p. 70, Note 5]

Damascus blood libel, 5600 [1840].

Adar 2/February 3/Thursday

Yahrtzeit of **Reb Yisroel Alter of Ger**, known as the Beis Yisroel, 5737, 1977. See Farbrenge Parshas Tetzaveh, Shushan Purim

The Double Adar

This year is a Jewish Leap Year and thus, there are two months of Adar. The last Leap Year the Rebbe gave over a Sichah to us was in 5752 (1992). It is proper that we print some of the Sichahs the Rebbe said in Adar 1 5752. From the week of Rosh Chodesh Adar 1 until 27 Adar 1, 5752 the Rebbe spoke seventeen times and every time he spoke (during the week) he gave out dollars in addition to Sunday dollar distribution. By learning the Rebbe’s Torah we connect with the Rebbe. This strengthens our Emunah and our connection with the Rebbe and hastens the coming of Moshiach.

“As Adar enters, we increase in joy,” (Our Sages mention this concept in contrast to the Month of Av of which it is said, “As Av enters, we minimize our joy.” This emphasizes the dynamics of transformation, that just as darkness can be transformed into light, bitterness is transformed to sweetness.)

The positive nature of the month is further emphasized in the present year when all aspects of Adar are given a twofold expression.

(Continued on page 6)

5737, where the Rebbe spoke about the connection between Lubavitch and Ger.

Adar 3/February 4/Friday

Second Beis HaMikdash completed, in 3412 [349 BCE], (Ezra 6:16).

[The Eastern wall had on it the image of Shushan, the capital of the Persian Empire, which ruled Eretz Yisrael in the first years of the Second Beis HaMikdash [Midos 2:4]

Purim of Amzslav, 5604 [1844]. Many communities celebrated their own private Purims (with reading their own Megilahs) when saved by HaShem from evil decrees. Many of them were in Adar.

Yahrtzeit of **R. Mordechai Yaffe**, author of Sefer Halevushim, 5372 [1612].

Adar 4/February 5/Shabbos

R. Meir (MaHaRaM) of Roten-burg's body was released for burial in 5067 [1307] fourteen years after his death in the fortress of Ensisheim. He was buried in the old Jewish cemetery of Worms. Next to him was buried R. Alexander Susskind Wimpfen, who gave away his entire fortune to ransom the body. Both graves miraculously escaped Nazi ravaging of the cemetery.

Adar 6/February 7/Monday

Moshe Rabeinu completed his review of the Torah, 2488 [1273 BCE]. (Seder Olam Rabah).

Birthday of **R. Menachem Mendel**, son of the Rebbe MaHaRaSh, 5627 [1867]. He was born in the year after the Tzemach Tzedek's passing, and named for him.

Yahrtzeit of **R. Shmaryahu Gurary**, oldest son-in-law of the previous Lubavitcher Rebbe, brother-in-law of the Lubavitcher Rebbe and Executive Director of Yeshiva Tomchei Tmimim, 6 Adar 1 5749 [1989].

Adar 7/February 8/Tuesday

Birthday of **Moshe Rabeinu**, in 2368 [1393 BCE] (Sotah 12b) and his Yartzeit in 2488 [1273 BCE] (Kidushin 38a).

According to one opinion, in Talmud Sotah - 12B, Moshe was born on the 7th Adar 1 in a leap year.

On the day of his passing, he said "Shiras Haazinu" to Bnei Yisrael, (Ibn Ezra, Devarim 32:48), gave them his final blessing, and wrote thirteen Sifrei Torah,

one for each Shevet and one for the Mishkan.

The Mon stopped falling that day, (Kidushin 38a)

"...When Haman drew lots to determine the date to destroy the Jews he was happy when he drew Adar, month of Moshe's death, not realizing it was also the month of his birth." (Megilah 13b)

In many communities, today is the annual holiday and dinner of the Chevrah Kadisha Burial Societies (sometimes preceded by a fast and Selichos) because HaShem Himself buried Moshe Rabenu, freeing the Chevrah Kadisha that day. (The Chabad custom is Kislev 15, based on the Minhag of Lithuania.)

The custom of the Chabad Rebbeim is not to say Tachnun on Adar 7. [Sefer Haminhagim].

See Magen Avrohom in the Shulchan Aruch Chaim, Ch. 580, footnote 8. Which speaks about the Yartzeit of Moshe Rabeinu, which takes place in Adar Alef, and there is an opinion that the year of his Histalkus was a Leap Year.

All copies of the Talmud in France, seized on Shabbos, 5000 [1240].

Yahrtzeit of **R. Shlomoh Efraim**, of Luntshits, author of Kli Yakar, 5379 [1619].

First auto-de-fe of the Spanish Inquisition, Seville, 5241 [1481]. (The last auto-de-fe was on **Adar 24**, 5559 [1799].)

Yahrtzeit of **R. Yitzchak Eizik of Kalev**, founder of Chasidic line in Hungary, 5581 [1821].

Adar 9/February 10/Thursday

First controversy of **Beis Hilel** and **Beis Shamai**, (Megilas Taanis).

Yahrtzeit of **R. Yosef Yoel Halprin of Stepan**, student of the Baal Shem Tov.

Adar 10/February 11/Friday

Purim of Povidl (Bohemia), 5491 [1731].

Once a Babylonian idol-worship day, (Avodah Zarah 11b); in 5751 [1991] the allied forces attacked Iraq [Babylon] on this day.

Adar 11/February 12/Shabbos

Yahrtzeit of **R. Mordechai Posner**, brother of the Alter Rebbe, 5583 [1823]. He was the Rav of Ursha and a great Gaon; he helped the Alter Rebbe establish the Chadorim, the study groups of the Alter Rebbe's disciples in Liozna, and helped prepare the Alter Rebbe's Shulchan Aruch for publication.

Yahrtzeit of **R. Chayim Yosef David Azulai**, (the "ChiDA"), 5566 [1806]. A Halachist and Kabbalist, historian and bibliographer, he was close with the students of the Baal Shem Tov and the Mezeritcher Magid who came to Eretz Yisrael, and cites their teachings and practices in his many Sefarim.

Yahrtzeit of **R. Avraham Bornstein of Sochaczov**, author of *Avnei Nezer*, 5670 [1910].

Yahrtzeit of **R. Yosef Rozin**, the Gaon of Ragatchov, author of *Tzofnas Paneach*, 5696 [1936]. He gave *Semichah* to the Lubavitcher Rebbe. [Introduction to *HaYom Yom*].

Law of Return altered by the Israeli Knesseth who deleted (conversions) "according to Halacha." That Purim the Rebbe, publicly began his effort to amend the law to include the word "Halacha". The Rebbe demanded in numerous letters and *Farbrengens* the importance of this amendment and the chaos this law would fuel, 11 Adar 1 5730 (1970).

Those who hear and read the Rebbe speak out on this issue, feel how important this issue is to the Rebbe, and how it threatens the very survival of the Jewish people.

Adar 12/February 13/Sunday

Dedication of *Beis HaMikdash* built by Herod, 3750 [11 BCE].

Adar 13/February 14/Monday

Erev Purim Katan. No Tachnun by Mincha

Yom Nicanor: **Yehudah HaMacabi** defeated the Syrian general Nicanor, [161 BCE] (*Megilas Taanis*).

Yahrtzeit of **R. Yehudah Hachassid**, author of *Sef-er Chassidim*, 4977 [1217].

"...It's known of the Rokeach, and R. Yehudah Hachassid and their circle, that they were men of

very great miracles." [Sefer Hachakirah, *Eidus Ha-Shem*, of the *Tzemach Tzedek*].

"...Of him it was said that if he were in the time of the Amoraim, he'd be a great Amora, and if in the days of the Tanaim, a great Tana, and if in the Neviim, he'd be a great Navi..." [Sichah, *Tamuz* 14, 5716].

Adar 14/February 15/Tuesday

Purim Katan

On this day no *Tachnun* is recited, we do not fast, and we eat better than usual meals.

Bris of **Moshe Rabeinu**.

Yahrtzeit of **R. Zeev Volf of Zhitomer**, student of the *Mezritcher Magid*, author of *Or Hameir*, 5560 [1800].

"...The *Tzemach Tzedek* cites him in *Or HaTorah*, and explains and comments on his words" [Sichah, *Shabbos Chazon*, 5734]

"We have heard that he once visited the Alter Rebbe." [Beis Rebbe].

The Rebbe always noted that we should study the *Ma'amar "V'Kibel Hayehudim"* from the *Friediker Rebbe*, which was said on *Purim Katan* 1927. The last edited *Ma'amar* from the Rebbe is "*Atoh Tet-zaveh*," based on the *Friediker Rebbe's Ma'amar of Purim Katan*. These should be studied on *Purim (Katan)*. and on *Shushan Purim (Katan)*.

Adar 15/February 16/ Wednesday

Shushan Purim Katan—No *Tachnun*

Agrippa I began construction of a gate for the wall of *Yerushalayim*, 3802 [42], once a holiday (*Megilas Taanis*).

Adar 16/February 17/Thursday

The **Previous Lubavitcher Rebbe** received American citizenship at 770, by special legislation of Congress, 5709 [1949]. He said a *Sichah* and signed the documents.

Adar 18/February 19/Shabbos

Yahrtzeit of **R. Alexander Zyskind of Horodna**, author of *Yesod Vishoresh Ha-avodah*, 5554.

"...The *Tzemach Tzedek* told his sons the Alter Rebbe met one time with the Rav Hatzadik, author of *Yesod Veshoresh Ha-avodah*" [Beis Rebbe].

"...He wanted to come to the *Mezritcher Magid*, but he told him that he didn't need this, as he'd already attained the way of *Chassidus*.

Kesherim & Ben David Inc.
Established 1947
Diamonds, Rubies & Sapphires



706 S. Hill Street # 320
Los Angeles, CA 90014
Tel: 213 910-1700
Davidkesherim@yahoo.com

Shomer Insurance Agency
Insurance Specialists
Joseph Schneerson
Principal & Broker
4221 Wilshire Blvd. #222
323 934-8160
License #0717982

Frank Revere - Lawyer
Revere & Wallace
355 S Grand Ave #2450
Los Angeles, CA 90071
frank@reverelawfirm.com
Phone: 213-943-1333
Fax: 213-403-4847
Cell: 213-422-5408

Melinda Dauer
Psy. D., A.T.R. - B.C. - M.S.T.
Art Therapy & Coaching
Children & Adults
310 892-6988
mikhla@aol.com

Law Office of
Michael E. Rubinstein
Personal Injury Attorney
Auto Accidents,
Bicycle Accidents, Slip & Falls
213-293-6075
www.rabbiawyer.com
We Come To You

YOSEF Y. SHAGALOV
Traveling Notary
Public & Home Signing Agent
Member:
National Notary Association
Cell: (323) 934-7095
Fax: (323) 934-7092
E-mail: yys770@aol.com
"For All Your Notary Needs
- At Your Location"

If he joined the Chassidim, those opposed to them wouldn't accept his influence.... He visited the Magid on the Shabbos before the Magid's passing." [Introduction to 1971 edition of Yesod Veshoresh Ha-avodah.]

"...The Rebbe Yehudah Leib of Kopust held it during the Seudah of Shemini Atzeres, 5650, and said was a very pious sefer." [Kovetz Marchefes]

Yahrtzeit of **R. Avrohom Dovid Lavut**, great-grandfather of the Lubavitcher Rebbe, author of Kav Naki, Beis Aharon, and Shaar Hakollel, a great Chassid of the Tzemach Tzedek and the Rebbe MaHaRaSh, Rav of Nikolayev, 5650

"...The [previous] Rebbe, my father-in-law, of blessed memory, mentioned to the administration of Kehot the necessity to reprint the Sefer Kav Naki..." [Introduction of the Lubavitcher Rebbe to Kav Naki].

Adar 20/February 21/ Monday

Choni Hame'agel's prayer for rain answered (Megilas Taanis): "Once most of Adar went by and it didn't rain. They sent for Choni Ha-me'agel. He prayed and the rains didn't come. He drew a circle and stood in it, and said, 'Master of The World, Your sons have turned to me; I swear in Your great name that I won't move from here until You have pity on Your sons.' The rains came down." [Taanis 23a].

Purim of Frankfurt (Fettmilch), 5376 [1616]

Yahrtzeit of **R. Yoel Sirkes**, (the "BaCh"), author of Bayis Chadash on the Tur, 5400 [1640].

"...The BaCh was a known Kabbalist, as we see how he writes about Birchos HaTorah, about Torah Lishmah, and uses expressions that are found only in Chassidus" [Sichah, Adar 16, 5724].

Adar 21/February 22/ Tuesday

Purim of Narbonne, 4496 [1236]. Oldest recorded private Purim.

Yahrtzeit of **R. Elimelech of Lizhensk**, author of Noam Elimelech, colleague of the Alter Rebbe, 5546 [1786].

Once the Alter Rebbe met a Rav, who said he had a Sefer called Noam Elimelech, which he kept under a bench, and wanted to know about its author. The Alter Rebbe said, "The author is such that if you put him under the bench, too, he wouldn't say anything either." [Beis Rebbe]

Adar 23/February 24/Thursday

The Mishkan was assembled and disassembled for seven days until the Chanukas HaMishkan, 2449 [1312 BCE]. [BaMidbar Raba, 13, Yerushalmi, Yoma 1:1].

Beginning of Consecration of **Aharon and his sons** as Kohanim, 2449 [1312 BCE] (VaYikra 8:1, Rashi).

Dedication of Second Beis HaMikdash, [516 BCE].

Yahrtzeit of **R. Chayim Chaykil of Amadur**, student of the Mezritcher Magid, author of Chaim Vichesed, 5547 [1787].

Yahrtzeit of **R. Yitzchok Meir Alter of Ger**, author of Chidushei HaRiM, 5626 [1866].

Adar 24/February 25/Friday

Adar 24 1, 5700 (1940), the Friediker Rebbe, left the city of Riga, flying first to Stockholm, in Sweden. He then made his way by train to Gothenburg where he set sail for the United States, saving him from the German Invasion. On that day the Rebbe wrote a letter to all Chassidim, which is printed in Igros Kodesh, Vol. 5.

Adar 25/February 26/Shabbos Shabbos Mevarchim Adar II

Shabbos Shikolim

First day of Creation, according to **R. Yehoshua**. [Rosh HaShanah 19a].

Yahrtzeit of **R. Avraham Gershon Ashkenazi of Kitov**, brother-in-law of the Baal Shem Tov, 5521 [1761].

Birthday of **Rebbitzin Chayah Mushka**, of blessed memory, wife of the Lubavitcher Rebbe, 5661 [1901].

Death of **Nevuchadnetzar** 3364 [396 BCE]. (Yirmiyahu 52:31).

Adar 26/February 27/Sunday

Yahrtzeit of **R. Aharon**, (“**Dr. Gordon**”), student of the Mezritcher Magid, 5750 [1810].

Adar 27/February 28/Monday

Yehoyachin released from Babylonian prison, after thirty-six years, upon the death of Nevuchadnetzar (Seder Olam Raba)

Yahrtzeit of **Tzedkiah**, last king of Yehudah, died in captivity, in Bavel, 3364 [396 BCE].

Yahrtzeit of **R. Imanuel Chai Ricci**, Kabbalist, author of Mishnas Chassidim, 5503 [1743].

“...My great-uncle, The Gaon R. Yehudah Leib, told me in the name of [the Alter Rebbe] that he was extremely meticulous about this because it

was brought in the Mishnas Chassidim, . . .” [Tzemach Tzedek, Piskei Dinim, Yoreh Deah, 116]

“...It is known that the Alter Rebbe followed him (in his Sidur)” [Kuntres Hashulchan, p. 57].

Adar 28/March 1/Tuesday

Once a holiday, commemorating the rescinding of the Roman decree against Bris, Torah and Shabbos, through the efforts of **R. Yehudah b. Shamua** and his colleagues. (Megilas Taanis, Rosh Hashanah 19a).

Purim Mitzrayim.

Yahrtzeit of **R. Shlomoh HaKohen of Radomsk**, Chassidic leader and thinker, author of Tiferes Shlomoh, 5626 [1866].

Yahrtzeit of **R. Moshe HaKohen Hornstein**, son-in-law of the Rebbe MaHaRaSh, 5701 [1941]. He married the Rebbitzin Chayah Mushka, the Rebbe MaHaRaSh’s youngest daughter.

Adar 29/March 2/ Wednesday

Yahrtzeit of **R. Yekusiel Zalman**, son-in-law of the Mittlerer Rebbe, 5627 [1867]. He married Rebbetzin Beila. He was R. Levi Yitzchak of Berdichev’s grandson.

Adar Rishon 30 /March 3/Thursday 1st Day Rosh Chodesh Adar II

Adar Sheini 1/March 4/Friday 2nd Day Rosh Chodesh Adar II

Happy Adar 1

Thus this year there is a “great Purim” and a “small Purim.” This also provides every Jew with a directive in his service of G-d, teaching that at times we must be “great,” and at times “small,” i.e. conduct ourselves with bitul, as we say, “My soul will be as dust to all.”

The latter approach enables one to be a mekabel, “recipient,” and indeed, to receive from the essence of the Ein Sof, G-d’s infinity. This in turn heightens the intensity of our bond of oneness with G-d; “Israel and the Holy One, blessed be He, are entirely one.”

This year the moths of Adar include sixty days (including the first day of Rosh Chodesh Adar Rishon). The number sixty is associated with the nullification of undesirable influences, Bitul B’shimshim. Furthermore when a non-kosher food is mixed with sixty times its quantity of kosher food, the entire amount—including the amount of non-kosher food that has become intermingled in the mixture—may be eaten. This points to, not only the nullification of opposing forces, but their transformation into positive influences.

The concept of transformation is intrinsically related to the month of Adar (and particularly to Adar within a

leap year). This transformation also affects worldly matters. The Hebrew word for world, Olam, relates to the Hebrew word, Hellem, meaning “concealment.” The concealment of our world is transformed into a positive influence, the darkness associated with G-d’s essence, as it is written, “He made darkness His hidden place.”

This will prepare us for the fulfillment of the commandment in the beginning of this week’s Torah portion, “And you shall make Me a Sanctuary and I will dwell within,” This refers to the Sanctuary which is in the heart of each and every Jew, man woman and child and also to the building of a Sanctuary for G-d in this material world.

And in a literal sense, this refers to the Sanctuaries constructed throughout Jewish history, the Sanctuary constructed by Moshe, the Sanctuary of Shiloh, those of Nov and Givon, the First and the Second Batei Mikdash and the third Beis Hamikdash to be built in the immediate future, “the Sanctuary of G-d established by Your hands.”

(Sichah, the Night following Rosh Chodesh Adar 1, 5752)

MESIRAS NEFESH!!!!

PURIM KATAN 5687/1927

On Purim Katan, 5687 (1927), hundreds of Chassidim crowded into the Lubavitcher Shul in Moscow, to hear a new Ma’amar from the previous Lubavitcher Rebbe, R. Yosef Yitzchok Schneersohn, of blessed memory.

The fearlessly “counter-revolutionary” discourse urged the Chasidim to defy the Hamans of their day, to prepare themselves to literally sacrifice their lives to keep open the underground Torah classes for the last hope of Israel, their own little children. The Chassidim knew that they were endangering their lives just by their attendance in the Shul. Agents of the NKVD were planted among them and in fact, exactly four months later the Rebbe was arrested (15th of Sivan)

An excerpt from a letter written by the Rebbe Rayatz, 1 Kislev 5697 1936:

“...On Purim Katan, 5687 (1927), a Wednesday, I was in Moscow. The Chassidim and the students of Yeshiva Tomchei Temimim (May they live and be well) organized a Farbrengen in the Lubavitcher Shul. That same morning I was informed that investigations were being made about me at my lodgings in the Sibirski Hotel. A secret agent was already counting my steps. Earlier in the evening I received news from Leningrad that (May we never know of such news!) a person close to me (the Rebbe’s secretary, R. Elchonon Dov

(Chonye) Morozov) had been arrested. In fact (among Chassidim), fears were being expressed concerning me. Nevertheless, I did not want to cancel the Farbrengen.

The Farbrengen was held at the appointed hour. I said the ma’amar, Vekibeil Hayehudim. Self-sacrifice for the sake of Torah and Mitzvos is mentioned there several times. I placed particular emphasis on those passages, ignoring the fact that the walls had ears... Later, in the course of the Farbrengen, I repeated those words with an emphasis intended to arouse the hearts (of my listeners to action) in keeping with the needs of those days...”

Traveling To Moscow – 1927

We present excerpts of a diary written by the Friediker Rebbe which show the Mesiras Nefesh that the Rebbe and the Chassidim lived with. In the middle of Adar I 1927, the Frierdike Rebbe traveled to Moscow for community work, and to strengthen chassidishkeit. These words can inspire us in our time. Share them with your family and others. (Printed in Sefer HaSichos 5687 (1927).

11 Adar 1 – Free Translation

The Rebbe Rayatz went to Moscow to meet with members of the Joint Distribution Committee and other organizations to present to them his work and his budget (40,000 for the coming six months.)

THE TRAIN TO MOSCOW

... As always this time I also traveled with the express coach (horse-drawn wagon) which takes 6-8 minutes from my house to the station and it's a 3-4 minutes from the wagon to the sleeping cars of the train. [Then] it is only 2-3 minutes before the train leaves. It's not pleasant to wait in the station or on the platform for there are the people with seven eyes who walk around the length of the platform and they look at everyone who is going on the train. As always, I am traveling with one of my daughters to the train. This time it is my daughter Shaina. When we came to the train there were about four more minutes before departure. Most passengers were already aboard and only the stragglers were left. My daughter entered the compartment with me and for three minutes we spoke. She told me that the person who stood next to the train as we entered made an unfavorable impression on her. He gazed at me very strongly. She requested that I call from Moscow when I arrive and tell her that the old man's health is good. From the summer of 1926 on, I heard that the Yevseksia is demanding to send my family away from Leningrad. The GPU made inquiries about my family to the neighbors, but my neighbor, Mr. Garin, said I was a good neighbor. Mrs. Marduchovitch (the mother of Mr. Sharoff from the next apartment), told me in the name of her son, that he had been asked to watch (and report) anyone who looks suspicious. The GPU is watching me and is trying to trap me. I am careful to avoid being in the street or the station for any extra time...



This sleeping compartment is modern and spacious with a chair, a table, and a lamp. Also, when the train is running it feels smoother than most cars. I decided to write down the *Maamar* of *Atah Tetzaveh* which was said this past Shabbos. In Moscow I can complete it, so it can be copied and sent out to the people who were there for Shabbos. For two hours I was busy writing. In the midst (of writing) I heard knocking on the door, but I ignored it, I didn't need to be interrupted by the conductor on his rounds. There was a knock on the door again after half an hour. The conductor entered and another man was standing by the door - the man who had been standing near the train as I boarded. The conductor told me that from the time the train left Leningrad this person demanded that he should see your ticket, which I did not wish to show him. This man displayed his credentials when the head conductor came to check the tickets of all the passengers. At that point the head conductor was required to show all the tickets and among them was yours. This man wrote something in his book and returned to his

compartment. After a while he came to me and requested that I tell you that a passenger wishes to come and speak to you. I said that most probably you would be sleeping by now but when we were passing the lounge, we could see that there was a light in your room - so he demanded that I should knock on your door. When I did there was no answer. Later he had me knock again, more strongly, and tell you that someone wanted to come in and visit you.

I respond to all this that I am unaccustomed to greeting visitors on a train; it is, after all very late, and I wish to go to sleep. And I asked the conductor to wake me at 6:00 a.m.

Thoughts came to my mind - the different things which the Yevseks were doing to quash religion - closing Mikvahs, arresting rabbis, shoachim, melamdim, libeling Orthodox Jews. During the last six years in the cities where the non-Jews were running things the officials ignore the Shuls and Mikvahs. In cities and towns where there are Jews in charge it is they who are persecuting the Orthodox Jews.

Now, from thinking of these things I get depressed and I remember the holy words which my father told me three weeks before his passing (Adar 1920), about the new government and about the three heads of the government. He said that over Russia there are very heavy clouds for 22 years at least. Then he quoted the Alter Rebbe, who said that a government which suppresses Yiddishkeit and annuls the learning of Torah must be destroyed - so it was for the last years of Czar Nikolai. But for years they had been oppressing Yiddishkeit and Torah - so a war came and Czar Nikolai, together with his ministers and advisors, was broken. But at the end the Aibishter will break those who wish to destroy Judaism - until then we will have to withstand their cruelty and their libel. The Rashab said of the three leaders of the communists that Lenin will die of depression. T[rotsky] he will be driven out and they will get rid of him. Stalin will go according to the pattern of the day and - if it will be necessary he will decorated himself with (military) medals."

When I heard these words in 1920 I was trembling. "Must we suffer for 22 years? Isn't it enough that we suffered for the past seven years?" My whole body shook when I realized that we would have to go through at least another 15 years - and I started to cry. In my thoughts I pictured the scene of the 8 Adar, 1920 in the morning, when my father, the Rebbe Rashab, said those words to me. My father finished off by saying, "Yosef Yitzchok, for spreading Torah with *Yiras Shomayim* (fear of heaven) and strengthening Yiddishkeit you should have *mesirus nefesh* (self sacrifice) actually, not only in potential." I fell asleep and dreamt that I saw a vision of my father dressed in Yom Tov clothes, sitting next to the table in his room between the two windows on the western wall. There is a candelabra in the middle of the room with many candles burning, and 2 more candles on the table. The sefer of "*Pri Etz Chaim*" was open. My father put a red silk handkerchief over the page in the sixth chapter about Mordechai and Esther. He looked at me with a very serious gaze and asked me, "Why are you crying? When Adar comes you have to add in joy! And if your work will become a very stressful, heavy load for you, I warned you that you should be *moser nefesh* (self-sacrificing) for the strengthening of Torah and Yiddishkeit and you need actual *mesirus nefesh* (self-sacrifice), not only potential."

I awoke and looked at the clock which read 3:00 then returned to sleep. At six, the conductor woke me and I was more relaxed and peaceful. I arose, washed and dressed myself and prepared to daven. After davening I continued writing the maamar. There was about an hour left until the train was due to arrive in Moscow. But the conductor came and said that because we were stopped on the way and ten people were arrested, the train would not arrive for another full half hour, also said that the person from last night wished to speak with me. So I asked that he wait for a minute or so until I straightened out the room, then he could come in.

The man introduced himself as Mark Semyonovich Bashkovy, the chairman of the City Counsel of Chelabinsk and a member of the national GPU, and he asked, "Who are you?"

"I am Yosef Yitzchok Schneersohn. I am a Jew," I replied. What made me curious about him was that he wore a hat in my compartment.

"All Jews are Jews, but what is your title?"

"Yes, all Jews are Jews. This is a title which he cannot pass or change. All the other titles, if we do anything wrong we can lose the title, but a Jew even though, he sins is still a Jew. That *pinteleh Yid* stands forever. Only there are different levels of Jews - there is someone who loves his people, loves the scholars and honors the Torah and treasures every mitzvah and custom. There are some who are actually prepared to be self-sacrificing for any mitzvah. This is the effect of the *pinteleh yid*. But to reveal it depends mostly on the type of education and the different way of his lifestyle." At this point the conductor announces that in a few minutes we will be arriving in Moscow.

Bashkovy says, "I was born in Arsha and I want to meet you and get better acquainted. I'd like to come and visit you in Moscow, if possible, and if not, when you will be in Leningrad I'll come and visit you at home, for my father and grandfather were all Lubavitcher Chassidim. The name of the Lubavitcher Rebbe was always on their lips. My grandfathers always used to walk to Lubavitch (100 years ago). Tell me, in which hotel you are staying?"

"In Steree Voskia," I answered.

He finished off, "Thank you, be well and be successful."

The train is delayed by 35 minutes. I am still under the influence of this meeting with the Chairman of the City of Chelabinsk who is a member of the GPU - the same GPU which casts fear on the entire nation. Whether a simple person or a government official, all are afraid of him. And

he is one of them! He himself stems from Chassidim!! And his grandparents went to Lubavitch on foot over 100 years ago!! This meeting is not just coincidental - for even a straw which turns over in the middle of the marketplace, is by *hashgacha prozis*, as the Baal Shem Tov taught... This strengthened my understanding that all the evil against the Jews is perpetrated by the Yevseksia - the Jewish department of the GPU.

THE TRIP TO THE HOTEL

I am thinking deeply and walking slowly as I leave the train station and a porter carries my packages. I usually take an express wagon but most of them have already left the station. One wagon driver asks, "to the hotel?" I pay off the porter, climb on the wagon and tell him Hotel Steree Voskia. The driver declares, "Gut!"

The driver answers in Yiddish! We are traveling on a small side street, and after a few moments pass he says to me, again in Yiddish, "How are you? So many years have passed since I have seen you!" And he goes on, "I am Yaakov Lipshutz, I was born in the city of V. My father used to go to Lubavitch - he learned between Mincha and Maariv with Reb Velvel Gittel."

(This was one of the *melamdim* which I know, he is now very old and living in Horodok in the home of his son, R. Shraga Melamud. He and his son are among those who receive support from the funds which I administer, the Rebbe recalls.)

"Until the military draft came I was in business. I became lax in putting on Tefillin and in eating only Kosher as well as *chillul Shabbos*, and when my draft number came up (it was a high one, and I assumed I wouldn't be drafted), I became worse. When the war came I was one of the first to be mobilized. My father told me to go to the Rebbe in Lubavitch for a Brocha. So I arrived there in Elul, 1914, only a month after the war broke out. During Yechidus the Rebbe [Rashab] instructed me to be careful to keep from eating treif, to put on Tefillin every weekday and accept upon myself to keep Shabbos. The Rebbe said that when one breaks the Shabbos on the battlefield, it is not considered as

deseccrating Shabbos. The one who desecrates is one who does it of his own free will. When you fulfill these three things then Hashem Yisborach will help you - that no bullet will touch you and you will return home in good health.

For one full year I was on the front lines, bullets were on all sides but I was never hurt. Then I was given a two month leave. Before I returned to the front again I went to Lubavitch. When I came to the station in Rudnia I saw the Rebbe was there, leaving on a trip. I went with him on the train and received another brocha. When the war ended and the new government began, I chose a livelihood where I would be able to keep Shabbos and keep kosher and. I can daven every day. My wife and I are Shomer Shabbos, we have a kosher home and we educate our children in the Jewish way. I live in a nice home, for in my business I am considered well off. I have three rooms. Rebbe, I can give you one big room room and my wife can cook for you! Rebbe, why should you stay in a hotel where they search you with seven eyes?"

I thanked him for his suggestion and said. "I took pleasure in hearing your story. If you will keep what the Rebbe told you, his brochos will certainly continue to protect you." And I asked him please to hurry up for we were traveling already half an hour from the train to the hotel and time is very important. We arrived at the hotel and he would not accept any money from me. I wanted to speak with him when I got off the wagon, but he simply said be well, whipped the horses and departed...

FROM HOTEL TO HOTEL

12 Adar Rishon, 9:30 AM, Moscow

From the initial time when I began to travel for community work, infrequently beginning in the summer of 5655-1895, and permanently from 5658-1898, I made it a rule that I should always travel on the train in a private compartment; I would stay in a major hotel; and I would also tip the manager, clerks, and others who work in the hotel.

Since the revolution, the restrictions of the old government have been nullified – especially for Jews and now a Jew can live in any part of the nation. Even today (under the Communist government) I benefit from ‘casting my bread upon the water’ (Koheles 11:1). True, the government has changed. However, concerning the Jews, there is nothing new. Under the czar, they hit us with the right hand (the rightists) and now they hit us with the left hand (the leftists – the Yevsek-sia). Moreover, sometimes the power of the left is very strong and their blows are stronger than the ones from the right.

At nine o'clock last night, when I returned from our gathering, I continued to write the Ma'amar of Atah Tetzaveh until 1:00 AM. Then I stopped writing and prepared to sleep. I bathed, read Krias Shema, and lay down in bed. All of a sudden, at that hour, someone was hammering on the door. I felt that it was someone who made a mistake, who was knocking on the wrong room. (I had heard that there was a gathering next door.) Therefore, I shut the lights and prepared to sleep. In a few moments, my telephone rings. I hear the voice of the manager, Mr. Kuznetzov. He says forgive me and please open the door, I must speak of something important with you. Therefore, I open the door to him. Mr. Kuznetzov tells me that fifteen minutes ago a man came into the office of the hotel and asked if Rabbi Schneersohn returned for the night....

The manager advises: Rabbi, now you must leave the hotel and go to a different one – there is a hotel where the night manager is my friend – I spoke to him already and you will stay there tonight.

It took me fifteen minutes to pack, and then I left the hotel through the kitchen with the night manager – to avoid the eyes of those who sought me. As the new hotel was full, I was given a room, which was reserved, for the workers of the hotel until a guest room would be available. At 2:30 AM, I went to sleep and at 7:00 AM I arose, davened and drank a warm tea. The manager promised me room 33 at noon, when it would be

available. I thanked him, paid him for a two-night stay, and gave him a tip. The manager of this hostelry, the Bolshoi Moscow Hotel, knew what his friend had told him – that I was trying to hide from the Yevseksia. He told me not to leave through the front doors of the hotel and that I should tell him the time I planned to return. He began his work at 11:00 PM and he would meet me at a side entrance where I would have more privacy to come and go.

As it appears, the things that were told to me by Mr. G. are true – that the head of the GPU, Mejesinski, is against the Yevseksia, and he disapproved of the idea to quash religion. Also, in a special group, which is to break religion, is a group of young people who search after all who keep Yiddishkeit to libel and harm them (G-d forbid). Mejesinski gives no GPU power to them. It was told to me that a few times Litvokov complained about Mejesinski at the central committee but he left empty handed... He was successful in the GPU in Leningrad.

12:30 AM: When I came, I met the night manager. He gave me the key to Room 33 on the second floor. In the morning when I came back to the original hotel, I entered the office to take my room key. One clerk inquired where were you last night? When did you leave the hotel? This man is new in the hotel and I do not recognize him. He is a young man, and speaks like the young people of today (disrespectfully). I suspect that he is Jewish. He is obviously holding back his anger for his eyes are sparking and his face is red. The other clerks, whom I know for many years, are bent at their desks writing and it easily evident to me that they are angry with this young man. Even though I was afraid, I gave a calm smile. Before I said anything, the young man began to speak again. “When I came this morning I knew that twice policemen had come to ask about the visitor in Room 67 on the second floor. The keys were in the office. I took the key and opened the room. The bed had been slept in but no one was there. I inquired from the hotel staff and they told me you had left at 8:00 PM. So where were you the whole night?”

“It is already 25 years that I travel though Russia staying in different hotels in city after city and this is the first time that the office staff interrogated me to find out where I am day or night. I see no

reason why I must answer this!” I turned to leave.

“Don’t leave,” said the young clerk in Yiddish. “Your ‘Gomorraah kop’ won’t help you. We, the Jewish group, know who you are and from our grasp, you will not escape. We will catch you!”

“The entire Russia knows who I am and who my parents are,” I respond, “this is known to Russia and the whole world. But who you are no one knows.”

The clerk angrily and accusingly retorts, “If I call the police they will arrest you right now!” Calmly I reply, “I never heard that the police should arrest someone for nothing.”

The clerk said, “We young Jewish members of the Yevseksia will demand this from the police and they will comply.”

I went to my room and packed the rest of my belongings with my Tallis and Tefillin, took my satchel and, taking the key, exited through the kitchen....

MEETING WITH THE JOINT

[As mentioned earlier the Rebbe was in Moscow to meet with the leader of the Joint Distribution Committee, Dr. Joseph Rosen. The Rebbe met with different Chassidim to prepare for this meeting, and then met with Dr. Rosen himself.

The Rebbe needed to further the underground network of Yeshivas, chadarim, mikvaos, melamdin, mohelim, shoctim, etc. and also to be able to help religious Jews, Chassidim and Ashkenazim, support themselves. At the same time, the ones who are working with mesiras nefesh are the Chassidim—the bochurim of Tomchei Temimim—but when it came to supporting Jews the Rebbe makes no division between those who are Chassidim and those who are not.

Some time before this meeting, the Rebbe arranged to buy sewing machines, looms, button machines, shoelace machines, and so forth, which he would resell to individuals on a payment plan. This project required much capital

but it assured that families would be able to provide for themselves. Hundreds of families benefited from these machines.]

The Rebbe met with Dr. Rosen in his office on 12 Adar (1927). Dr. Rosen was in a very good mood probably because he was successful in some matters for the community, which was always a pleasure to him.

Dr. Rosen said to the Rebbe, “Yesterday when I was in the Jewish bank I was told about your great work for Yiddishkeit and livelihood and economic support, which many families benefit from them. I met people from Kiev, Poltava, Minsk, Vitebsk and Zhitomir and from all of them I heard how young people came as emissaries from the Rebbe to encourage the local Jews to get involved in independent labor. These emissaries gave loans to needy people to buy these machines. It made a very great impression. This effort touched my heart. I am ready to help you with all my capabilities, because this project can help thousands of people....”

Once I heard that Dr. Rosen speaks so highly about the machinery program, I saw Divine Providence and it gave me the encouragement to say what I want in my budget. I said the following to Dr. Rosen, “Yes, the machinery program I began three years ago. The first two years I did not see much success except in Rostov where making cigarettes and weaving proved popular, and in Chernigov and Mohiliv Gubernia. However, this year the campaign is thriving and many people wish to invest in these machines. I would recommend to Dr. Rosen that we should import these machines from other countries. A certain amount we will have to distribute for free, and the rest of them will be on a long-term payment plan.

Dr. Rosen replied, “To bring from out of the country is very difficult. I am ready to help here in Russia based upon a clear proposal.”

“The plan that the committee of helping Jews with hand machines is that within a few months we should buy 60,000 worth of machines, even buying them in Russia.

“5% now, 20% in four weeks, and the remainder in 2 months or 10 weeks.” Dr. Rosen thought intently and marked something on his paper. The

Rebbe noted in his diary, “My heart turned to Hashem that He should awaken mercy on the merit of my holy parents that He should bring the right thought to the doctor that he should fulfill my requests.

“Okay, I will give you the amount in the times you say – 5% now, 20% in four weeks and the remainder in 2 months or 10 weeks – come tomorrow and you will have your first payment.” Dr. Rosen tells his assistant, Mr. G., to pay the next two installments, for in two weeks Dr. Rosen would be leaving the country.

“I want to begin to discuss the strengthening of the yeshivas, chadarim and the support of the Rabbanim, Shochtim, etc. require.”

“Yes, responds the doctor, “I have been told about your work. This past week, Professor Chaikin met me (you met him last year). In his travels he investigated the level of Yiddishkeit in the various institutions and he was very impressed that all this is under the influence of R. Schneersohn and on his return to Moscow he wants to meet you....”

YEVSEKTSIYA’S ANGER AT THE FRIERDIKE REBBE

“Yesterday,” continues Dr. Rosen, “one of the young people, a nephew of mine who is a member of the group which is against Yiddishkeit, told me about a meeting which they had. The head of the Yevseksia, Litvakov, gave a speech which was against the rabbis and especially against R. Schneersohn—who has organized a strong program throughout Russia to strengthen and support learning, houses of worship, rabbis, shochtim; printed siddurim for prayer, mikvaos; and sends his young students to encourage the hearts of the old and has an influence on the middle aged people. He works very rapidly and intelligently.”

“Listen to what I have discovered,” said Litvakov. “In Kulash, at a meeting of the city council, after I finished speaking the chairperson thanked me for speaking and praised the work of the central committee in Moscow. He was impressed that we sent out people to visit them, to support them,

and the chairperson continued, in the name of all the Jewish inhabitants we want to thank you and the central committee in Moscow for sending us an emissary to build a mikvah for women. In ten months, we built a mikvah next to the bathhouse, and I as the chairperson, ask you, the honored member of the central office in Moscow, to come with us and see the beautiful Mikvah that we built so you may report to the central committee – and we thank you deeply for it.

Litvakov continued, “I understood that the source of many stories like this is the work of that Schneersohn and I was forced to hold back my anger and smile, but my blood boiled within me. The chairperson of the city council told me that two weeks after Comrade Shevilov arrived in the city, he closed a shul, with great difficulty, and made it a club and he closed the Mikvah, even though the women were against it. Then he left. Soon a special messenger who spoke Georgian came with a young person who spoke Russian. They said they were from the Central Committee and that we should make the mikvah as it used to be. He gave 200 shvarnas for the expense of fixing it but we did not take it from him, but we fixed the mikvah. When it was repaired, we sent for Rabbi Slavin (who learned in the Schneersohn yeshiva), he checked the mikvah and assured us it was kosher. The rejoicing of our young people was great.”

Litvakov went on, “I went with him to the mikvah and when I saw the great joy of these people, I was afraid to speak the truth and I knew it would not help. When I came to the farewell party the chairman of the city gave me a written request from 129 members including the signatures of the board members of the city council, requesting that the club should be returned to the shul it was originally, because these two emissaries that came, told them that if 50 people sign such a petition the law is that it must be done. And here are 129 names. This was in Kulash, in Georgia. When I came to the city of Lonya also in Georgia, it was the same. After our member closed the shul and destroyed the mikvah the young emissaries came and gave 300 shvarnas, rebuilt the mikvah, which was proclaimed kosher by Rabbi Perlov and on their own they changed the club back into a shul and the locals are davening there now! This is a shameful act!” Litvikov cried to the committee.

“We do not have the power to close the mouth

and tied the hands of one person who breaks and destroys all our work. True are the words of our member, Comrade Dmitri, Litvikov says to the assembly. He says if we do not have the power to tie the hands and close the mouth of Schneersohn let us work together to take him and put him away for life! Then we can break his whole organization in a short time.”

Litvikov continued, “From Leningrad it is known that Schneersohn left last night to Moscow. We should take a committee of three active members who will take steps to get rid of Schneersohn and break his organization. All the members agreed to this.”

Dr. Rosen related this chilling message to me. My response was that after such a revolution in the Yevseksia to break my organization and get rid of me, now we need to strengthen the organization even more and for this, we need a lot of capital.

Dr. Rosen says, “Two weeks ago I gave you 20,000.”

“Yes, I received it,” I answered. “20,000 was payment for the budget of the past half year from Tishrei to Adar. Now we must make a projection for the next half year, Adar to Elul. A certain percentage I’ll take upon myself but the deficit I need the Doctor to fulfill.”

“How much will it be?” asked Dr. Rosen. My answer to him was not less than 40,000.

“Good,” Dr. Rosen committed himself. “I’ll give it in two payments, but you must be careful to protect yourself from the Yevseksia – they are very strong people and are suspicious of everything...”

[The day after these events, the famous far-brogen of Purim Katan 5687 (1927) took place. See page 6]

The Jewish Leap Year

The significance of our Leap Year, is closely associated with the uniqueness of our calendar. It is based on the rule that the Jewish people count the days and the months by the moon. Our calendar is basically lunar, but takes into account the sun (which determines the seasons of the year).

The Torah requires that the Jewish festivals occur in their due season: Pesach in the “Month of Spring,” Sukos in the “Season of Ingathering,” in autumn and so on. Since the annual seasons, are determined by the sun, it is necessary to make up the difference between the Lunar Year and Solar Year. This takes place every two or three years, when the difference of accumulated days adds up to about a month, by adding a thirteenth month to that year, giving us two months of Adar, Adar Rishon and Adar Sheini. In this way it is assured that our festivals always occur within their due season of the year.

Both the sun and the moon were created “To give light upon the earth” and to serve mankind; while the task of a human being is, to quote the Sages, “I was created to serve my Creator,” to serve Hashem.

There is an obvious difference between the sun and the moon in the manner of their providing light on the earth: The sun radiates its light in the same constant manner, without perceptible change from day to day. On the other hand, the moon “renews” itself (which is why a month is called “Chodesh, “new”) as it reappears, “reborn” (“Molad”) at the beginning of each month, first as a narrow crescent, becoming fuller and brighter until it attains its complete fullness and brightness on the fourteenth - fifteenth day of the month.

In other words: The sun and moon symbolize two different characteristics. The sun represents the element of sameness and constancy; the moon change and renewal.

Both these elements are found in Avodas Hashem. At first glance they appear contradictory. However, since a human being is a “complete (not a split) world,” both of them combined together are

indispensable to achieve completeness in Avodas Hashem.

There are those aspects of Avodas Hashem which are the same from day to day, without change. A Jew begins every day with Modeh Ani, acknowledging and thanking Hashem, the “Living and Eternal King,” for giving him life and fresh powers to serve Him, the Mitzvah of reading the Shema, expressing total commitment to Hashem and to His commandments to the point of self sacrifice; so are the blessings and prayers recited every day, the Mitzvah of learning, and of Ahavas Yisroel, and many other Mitzvos which a Jew is obligated to do every day.

At the same time, a Jew is expected to generate a renewal and resurgence of inspiration and joy in all matters of Yiddishkeit, particularly those that are repeated every day, so that they be experienced as if just given that day by Hashem for the first time.

There’s an additional measure of inspiration on special days, Shabbos and Yom Tov, etc., with additional prayers and special Mitzvos to be fulfilled only on those special days, lighting candles, Kiddush on Shabbos and Yom Tov, eating Matzah on Pesach and so forth. These certainly call for special inspiration and joy, so much so, that the holiness of Shabbos should be felt every day, and the teachings of the festivals should be an inspiration throughout the year.

May Hashem grant that reflection on these topics result in a strengthened commitment to Torah in both aspects: its unchangeable completeness, together with Lehagdil Torah Ulehadirah, and to the Mitzvos in both strict adherence without change or compromise, together with Hidur Mitzvah and Lihaalos Bakodesh.

(Letters of the Rebbe, Tishrei and Nisan, 5744)

Unity and Ahavas Yisroel!

The Rebbe's Last Public Words in 1992

On Monday, Adar 27, 5752, while at the Ohel, the Lubavitcher Rebbe suffered a severe stroke. Here is a sichah the Rebbe said Shabbos Vayakhel, two days before the stroke.

The Torah portions of Vayakhel and Pikudei represent two different types of service to Hashem. Parshas Vayakhel symbolizes the general, all-encompassing aspect of Yiddishkeit, while Pikudei lists and enumerates each item individually. In Vayakhel, Moshe Rabbeinu sums up the total of all the contributions to the building of the Mishkan as a whole; in Pikudei they are broken down into separate units and counted individually.

This year, we read Vayakhel alone, without Pikudei. This emphasizes even more the importance of unity and the oneness of Hashem and of Israel that we must bring to our lives and into the world.

This Shabbos we also read Parshas Shekalim, wherein we are instructed "all Jews should give...one half a shekel. The rich should not add, the poor should not give less, than half a Shekel.

The Mitzvah of the "Half Shekel: raises several questions. Why the emphasis on giving only a half? Shouldn't our contribution to the Temple be whole and complete? The offerings bought with this money had to be whole without blemish. Yet the Torah insists here on an incomplete entity, a half.

And if so, why does the Torah mention the worth of a whole Shekel, ten Gera? Why is the worth of the whole relevant? And why does the Torah mention the 'poor' and the 'rich'?

Giving the 'half-shekel' doesn't refer just to the monetary contribution given once a year. It represents all our contributions, all of our service to G-d. Giving a half means we realize we are only one half if we are by ourselves. We become complete only by uniting with another Jew. Only together with someone else can we be fulfilled.

We, as Jews, also consider ourselves as only one half. G-d is our other half. Both these meanings

are connected, as the Alter Rebbe explains in Tanya, that the way to truly love someone is through emphasizing the spirit, the soul and the divine soul that connects us all to our One Father in Heaven.

We are certainly aware of the differences between us. There are the 'rich' and the 'poor', yet through revealing our oneness, our soul, our Father in Heaven who unites us, we become one Shekel.

Before we begin our individual prayers, before embarking on our own private way to serve G-d, we must preface it by saying "I accept the Mitzvah of love your fellow." It's like the statement of Modeh Ani". The common underlying essence which unites us all together.

We now see the beginning of the fulfillment of the Divine Promise, the ingathering of the exiles. Jews are now able to go to Eretz Yisroel without fear and the nations of the world even assist in this effort.

This is in the spirit of Vayakhel, "ingathering". This is without Pikudei, when each part is carefully counted individually and scrutinized for its worth and merit. The emphasis now is only on Vayakhel, all as one, with the complete Redemption of Israel as one people, as one man with one heart.

Adar 1 5782 Calendar

Rosh Chodesh Day One
Shevat 30/February 1 /Tuesday

Rosh Chodesh Day Two
1 Adar I /February 2/ Wednesday

Terumah
Adar 4 /February 5
Light Candles Friday February 4: **5:09**
Shabbos Ends: **6:10**
Last Time To Read Shema: **9:25**

Tezaveh
Adar 11/February 12
Light Candles Friday February 11: **5:16**
Shabbos Ends: **6:16**
Last Time To Read Shema: **9:22**

Purim Katan
Adar 14/February 15/Tuesday
No Tachnun

Ki Tisa
Adar 18/February 19/Shabbos
Light Candles Friday February 18: **5:22**
Shabbos Ends: **6:22**
Last Time To Read Shema: **9:18**

Vayakhel
Shabbos Mevarchim Adar Sheini
Parshat Shekalim
Adar 25/February 26
Light Candles Friday February 25: **5:29**
Shabbos Ends: **6:28**
Last Time To Read Shema: **9:14**

Rosh Chodesh Adar Sheini Day One
30 Adar I /March 7/Thursday

Rosh Chodesh Adar Sheini Day Two
1 Adar II /March 8/Friday

Molad of Adar II
Thursday, March 3, 2022
3:51 (17 *chalakim*) AM

Pekudei
Shabbos Chazak
Adar 2 II /March 5/Shabbos
Light Candles Friday March 4: **5:35**
Tehillim: **8:15**
Shachris: **10:00**
Shabbos Ends: **6:34**
Last Time to Read Shema: **9:09**

CONGREGATION LEVI YITZCHAK
CHABAD OF HANCOCK PARK

356 N. La Brea Avenue
Los Angeles, CA 90036

Chabadofla.com

Torah On The Line



To Get Connected, Call:

(323) 939-TORAH

(323) 939-8672

(310) 453-4774

EZ Roth Plumbing & Heating Inc.

Zalman Roth

“Always Helpful for any Situation”

5747 Melrose Avenue

323 469-5692 * Fax: 323 469-3736

License #741375

Directives of the Rebbe for Adar I - המעשה הוא העיקר

- The Rebbe encourages us to add in Simcha since there are 60 days of Adar!
- In the weeks of Parshas Teruma, Tezaveh, and Ki Sisa, we should add in learning the Miforshim and Chazal concerning the building of the Mishkan and Keilim.
- During the week of Zayin Adar we should add in Torah, Tefillah and Tzedokah. The Rebbe explains to add in learning, to daven with more kavanah and to give extra tzedokah.
- PURIM KATAN—The Shulchan Aruch states to add in Simcha and Seuda for Purim Katan and Shushan Purim Katan. In addition the Rebbe stresses to learn the Maamar of V’Kiblu Hayehudim that the Frierdike Rebbe said in 1927 which speaks about Mesiras Nefesh. The last Maamer that the Rebbe edited, Ata Tezaveh 5772/1992 is based on the Frierdike Rebbe’s Maamer of V’kiblu Hayehudim.