

## SPECIAL DAYS IN MARCHESHVAN

Volume 36, Issue 8

CONGREGATION LEVI YITZCHOK CHABAD OF HANCOCK PARK

# Chabad Chodesh MarCheshvan 5786

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 22/Wednesday**  
**First Day Rosh Chodesh MarCheshvan**

**MarCheshvan 1/October 23/Thursday**  
**Day 2 Rosh Chodesh MarCheshvan**

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

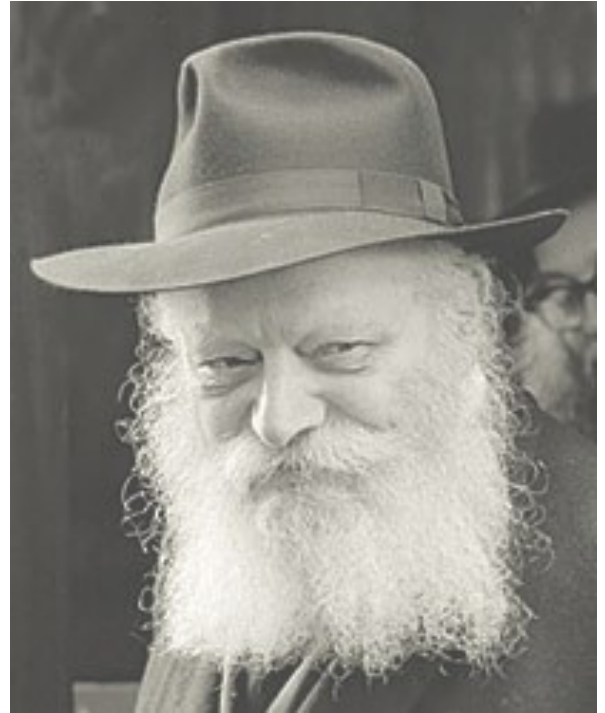
**MarCheshvan 2/October 24/Friday**  
The Rebbe RaShaB sent a Mashpiah and seven Talmidim to start Yeshivah Toras Emes, in Chevron, 5672 [1911].

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

Yahrtzeit of **R. Avrohom**, son of R. Yisroel Noach, grandson of the Tzemach Tzedek, father-in-law of the Friediker Rebbe, 5698 [1937].

**MarCheshvan 3/October 25/Shabbos**  
Yahrtzeit of **R. Yisroel of Ruzhyn**, 5611[1850].

"...The day of the passing of the Ruzhyner, Cheshvan 3, 5611, was very rainy. At three in the afternoon in Lubavitch, the Tzemach Tzedek called his servant to tear Kriyah for him and told him to bring him his Tefillin. At that time, news by telegraph didn't exist. The Rebbetzin asked him what happened; he said the Ruzhyner had passed away, and he observed the practices of a mourner." [Sefer HaSichos 5702, p. 105]



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

[The Rebbe MaHaRaShrelated]: "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 Ruzhyn 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 Ruzhyn."

And this was the story: There was great love between the Tzemach Tzedek and R. Yisroel of Ruzhyn. Once there was a great general crisis and the Tzemach Tzedek sent the Gaon, Tzadik, and Chasid, R. Eizik HaLevi Epstein of Homil to R. Yisroel of Ru-

zhyn to consult and plan with him about annulling the decree. When R. Eizik HaLevi came to the Ruzhyner, 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 Ruzhyner 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 Friediker Rebbe, Kovetz Michtovim, 1*)

Yahrtzeit 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 to his grandfather, the Mittlerer Rebbe. His grandfather used to wait for him before reciting Chassidus. The Mittlerer Rebbe nicknamed him "mein Shtender", because he used to lean on him while saying Chassidus. One time the Mittlerer Rebbe said eighteen hours of Chassidus, while leaning on him the whole time. The Friediker Rebbe writes in Sefer HaSichos 5705 [1945] that the Maharil was a partner with a business man, and one time he made an account of the business and when he tallied it up he wrote, there is no place that is void of Hashem.

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

#### **MarCheshvan 4/October 26/Sunday**

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

#### **MarCheshvan 5/October 27/Monday**

Yahrtzeit of **the sons of King Tzidkiyahu**, 3340, a fast of Tzadikim. (*Shulchan Aruch, Orach Chaim 580:2*)

#### **MarCheshvan 7/October 29/Wednesday**

In Eretz Yisroel they begin asking for rain (תן 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 L'Regel to the Beis HaMikdash without getting caught in the rain. (*Ta'anis 10a, Alter Rebbe's Shulchan Aruch, I:117*)

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

#### **MarCheshvan 9/October 31/Friday**

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

#### **MarCheshvan 10/November 1/Shabbos**

Yahrtzeit (and birthday, in 2196) of **Gad** son of Ya'akov Avinu, 2321. (*Midrash Tadshe*)

#### **MarCheshvan 11/November 2/Sunday**

Yahrtzeit of **Mesushelach HaTzadik**, 1656. HaShem delayed the Flood seven days in his honor. (*Yalkut Shimoni 56*)

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

Yahrtzeit of **R. Menachem Nochum of Czernobyl**, student of the Ba'al Shem Tov and the Mezritcher 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 HaMa'amarim 5666, and in Likutei Sichos Volume 5 pg. 140*)

One 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. (*Sichah 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 Chernobyl that he became corpulent from answering Amein Y'hei Sh'mei Raba. (*Hayom Yom Tammuz 15*)

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

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

The Frierdiker Rebbe said about his uncle, Reb Zalman Aharon, that he was a Ba'al 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, which would touch him very deeply, his 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 Ba'al Shmua and the Frierdiker Rebbe heard many stories of the previous Rebbeim from him. It is told that once a child of one of the Chassidim became sick and the child's father came to Reb Zalman Aharon 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 Aharon. (*Sicha Cheshvan 11, 5712, 1951*)

### **MarCheshvan 12/November 3/Monday**

Yahrtzeit of **R. Ze'ev Volf Kitzes**, student of the Mezritcher Magid, 5548 [1787].

### **MarCheshvan 14/November 5/Wednesday**

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

At the Chasuna, his grandfather, the Mitteler Rebbe said many ma'amorim of Chassidus.

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

### **MarCheshvan 15/November 6/Thursday**

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

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

Kristallnacht, 5697 [1938].

### **MarCheshvan 16/November 7/Friday**

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

### **MarCheshvan 17/November 8/Shabbos**

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

### **MarCheshvan 20/November 11/Tuesday**

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 Yeshivah Tomchei T'mimim

When the Rebbe RaShaB was 3 years old he was anointed by the Tzemach Tzedek. The night before his Opsherenish the Tzemach Tzedek told his son the Rebbe MaHaRaShto 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 brochos and answered Amen.

After davening he called the parents of the child, his son, the Rebbe MaHaRaSh and his daughter in-law, Rebbetzin Rivkah and said to them, "This is the Spiritual Vessel of Oil that the Ba'al 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 Ma'amarim - pg. 163 - 5710/1949*)

The Tzemach Tzedek said that the Opsherenish should be done quietly, and on that day he was taken to Cheder. There 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. 5624 (1864). (*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*)

Yahrtzeit of **R. David b. Yitzchak**, the "Ra'avad", author of *Sefer HaEshkol*, 4919 [1159].

#### **MarCheshvan 21/November 12/Wednesday**

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

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

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

#### **MarCheshvan 22/November 13/Thursday**

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 Frierdiker 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 Ta'amei K'riah (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 14/Friday**

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 Ta'anis 8*)

#### **MarCheshvan 25/November 16/Sunday**

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

#### **MarCheshvan 26/November 17/Monday**

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

#### **MarCheshvan 27/November 18/Tuesday**

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

#### **MarCheshvan 28/November 19/Wednesday**

Yahrtzeit of **Rabbeinu Yonah of Gerona**, Spain, Talmudist and Torah leader, author of *Sha'arei Teshuvah*, 5023 [1263].

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# IN HONOR OF THE BIRTHDAY OF THE REBBE RASHAB

## חשוון כ' - CHOF CHESHVAN

### LUCKY BRIDES

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

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

However, that particular afternoon he remained in that position for much longer than usual.

His eyes were half open, and it seemed as though he were in a trance. His son began to feel uneasy. He did not want to disturb his father, yet he felt he should somehow bring his father back to this world.

And so Rabbi Yosef Yitzchok began to pace the floor and to shuffle his feet, in the hope that the noise might "wake" his father. But his father remained motionless.

Then he moved the table in the room and some chairs, to no avail. It was getting late in the afternoon, and his father was deeply immersed in another world.

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

Rabbi Yosef Yitzchok told his father it was Wednesday and mentioned the Sidra they had studied earlier in the day. He noticed that his father seemed to be excited inwardly, but he did not dare ask his father why he was so perturbed.

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

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

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

home, and bought dresses for his three granddaughters.

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

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

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

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

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

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

When he mentioned the time of the man's death,

Rabbi Yosef Yitzchok realized with a start that it was exactly that afternoon when his father seemed to be in another world!

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

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

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

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

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

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

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

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

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

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

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

**Retold from *Sh'muos V'Sippurim*  
by Refoel Nachman HaKohen,  
Kfar Chabad, 5624**

*In the summer of 1960/5720, the Rebbe visited Camp Gan Yisroel in honor of the 200th year of the passing of the Ba'al Shem Tov. In his talk to the children the Rebbe spoke about the Ba'al Shem Tov and the Rebbi'im and men-*

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# A STITCH IN TIME

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Ber'l Kotzneitzov was the only son of a chassidic couple 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 the saintly Rabbi Shalom Dov Ber, fifth Lubavitcher Rebbe, the Rebbe RaShaB.

With tears and supplications they begged the Rebbe for his advice - how could they save their only son?

The Rebbe RaShaB listened to their tale, and then replied: "Right now, there is nothing to be done. However, after he has been conscripted, please inform me exactly where he is serving, and I promise you that with G-d's help he will be released."

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

The Rebbe RaShaB summoned one of the students of the Tomchei Temimim Yeshivah which he had founded, one Volf 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 Volf 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 Volf of the latest development.

Following the instructions of the Rebbe, and with the aid of members of the Zhitomir shul, Volf 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 Volf 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, Volf 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 exempted 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..."

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

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- 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 *rabbim*, community.” (*Letter of the Rebbe, Tishrei 30, 5744, and Farbrengen Shabbos Parshas Noach 5744*)
- Gather every Shabbos to learn Torah, Nigleh and Chassidus. “Lehakhel Kehilos B’Shabbos”. (*Farbrengen Shabbos Parshas Noach and Lech Lecha 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'amar Heicholtzu.
  3. Add more Tehillim, especially the chapters which coincide with the years of the Rebbe RaShaB
  4. Give additional Tzedakah

If possible this should all be done b'rabbim. (When possible this should be done in a Yeshivah Tomchei Temimim.)

*From the Farbrengen of Vayeirah - MarCheshvan 15, 5748 and Shabbos Vayeirah - MarCheshvan 18, 5749 (1987-88)*

# MarCheshvan 5786 Calendar

**Rosh Chodesh Day One**  
**Tishrei 30/Oct. 22/Wednesday**

**Rosh Chodesh Day Two**  
**MarCheshvan 1/Oct. 23/Thursday**

**Noach**  
**MarCheshvan 3/October 25**  
Light Candles Friday October 24: **5:50**  
Shabbos Ends: **6:53**  
Last Time To Read Shema: **9:50**

**Lecha Lecha**  
**MarCheshvan 10/November 1**  
Light Candles Friday October 31: **5:43**  
Shabbos Ends: **6:46**  
Last Time To Read Shema: **9:53**

**Vayeira**  
**MarCheshvan 17/November 8**  
Light Candles Friday November 7: **4:37**  
Shabbos Ends: **5:40**  
Last Time To Read Shema: **8:56**

**Chof Cheshvan**  
**Birthday of the Rebbe RaShaB**  
**MarCheshvan 20/November 11**  
**Tuesday**  
*Monday Night Farbrengen*

**Chayei Sarah**  
**Shabbos Mevorchim Kislev**  
**MarCheshvan 24/November 15**  
Light Candles Friday Nov. 14: **4:32**  
Tehillim: **8:15**  
Shachris: **10:00**  
Last Time To Read Shema: **9:00**  
Shabbos Ends: **5:35**

**Molad Kislev**  
**Thursday/November 20**  
**1:38pm and 9 chalakim**

**Rosh Chodesh Kislev**  
**Kislev 1/November 21/Friday**



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**CALENDAR TIMES ARE FOR LOS ANGELES ONLY**