

SPECIAL DAYS IN MENACHEM AV

Menachem Av 1/July 15/Wednesday
Rosh Chodesh

"When Av comes in, we minimize happiness" (Taanis 26B)

"In the nine days from Rosh Chodesh Av on we should try to make Siyumim." (Likutei Sichos Vol. XIV: p. 147)

Mountains emerged above the receding Flood waters (BeReishis 8:5, Rashi)

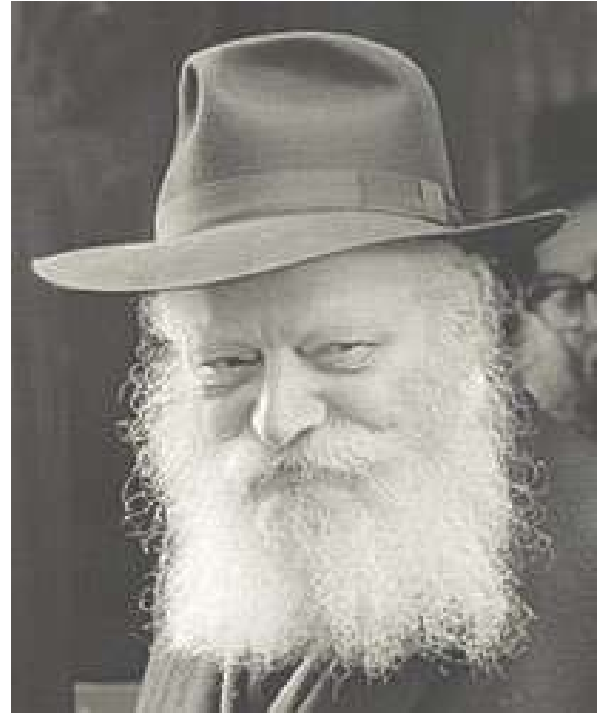
Plague of frogs in Mitzrayim. (Seder HaDoros)

Yahrtzeit of **Aharon HaKohen**, 2489 [1312 BCE], the only Yahrtzeit recorded in the Torah, (BaMidbar 33:38) (in **Parshas Masei**, read every year on the Shabbos of the week of his Yartzeit)

Ezra and his followers arrived in Yerushalayim, 3413 [457 BCE]. (Ezra 7:9)

In Av 5331 [430 BCE] there was a debate between Chananya ben Azur and Yirmiyahu. Chananya prophesized that Nevuchadnetzar and his armies would soon leave Eretz Yisroel, and all the stolen vessels from the Beis HaMikdash would be returned from Bavel along with all those who were exiled. Yirmiyahu explained, that he too wished that this would happen, but the prophesy is false. Only if the Jews do Teshuvah can the decree be changed. Yirmiyahu also said that in that year Chananya will die, since he spoke falsely in the name of HaShem. And so it happened. (This occurred around seven years before the destruction of the first Beis HaMikdash.) (Yirmiyahu 28).

In the eleventh year of the reign of Tzidkiyahu, on Rosh Chodesh Av, the year of the destruction of the Beis HaMikdash, Yechezkel said a prophesy, that the kingdom of Tzur will be destroyed by Nevuchadnetzar King of Babylon, because they celebrated Yerushalayim's destruction. (Yechezkel 26)

**Menachem Av 2/July 16/Thursday**

Titus commenced battering operations against the courtyard of the Beis HaMikdash, 3829 [70].

The **Friediker Rebbe** arrived in Eretz Yisrael for his historic visit, 5689 [1929].

Menachem Av 4/July 18/Shabbos Chazon
Reb Hillel of Paritch would say in the name of R. Levi Yitzchok of Berditchev: "Chazon" means vision; on Shabbos Chazon, HaShem shows every Jew a vision of the Third Beis HaMikdash".

"...Appropriate with the end of the Haftarah of Shabbos Chazon, "Tzion in justice will be redeemed and its returning with righteousness" (Yeshayahu 1:27): Justice, 'Mishpat', is Torah (Likutei Torah, Deva-rim) and righteousness, 'Tzedakah', is all of the Mitzvos, which includes the Mitzvah of Tzedakah, we should, in these days add in the study of Torah and doing Mitzvos, especially the Mitzvah of Tzedakah." (Sichah, Shabbos Chazon, Av 9, 5751a)

The Rebbe would hold a far-brenge on this Shabbos and advised that farbrenge spreading simchah with Ahavas Yisroel be held on this Shabbos.

Nechemiah began building a wall around Yerushalayim, 3413 [444 BCE]. (Nechemiah 6:15)

Yahrtzeit of **R. Menachem Azariah of Fano, the RaMa MiPano**, author of Asarah Ma'amaros and Alfasi Zuta, Halachist and Kabbalist; cited extensively in Chasidus, 5385 [1625].

Menachem Av 5/July 19/Sunday
Yahrtzeit of **R. Yitzchak Luria, the Ari Zal**, 5332 [1572]. He passed away at age thirty-six, in Tzfas.

" . . . All Israel accepted him as the final Posek in all matters of the hidden parts of the Torah and its secrets; there is no room for argument and the Halachah is as the words of the Ari Zal" (Kovetz Lubavitch, Vol. II: p. 61)

Yahrtzeit of **R. Gedalyah Hayun**, head of the Yerushalayim Kabbalists, founder and head of the Kabbalists Yeshivah, Beis E-il, 5510 [1750]. The Ba'al Shem Tov's brother-in-law, R. Avraham Gershon Kitover studied in this Yeshivah.

Yahrtzeit of **R. Chaim of Krasna**, student of the Ba'al Shem Tov, 5553 [1793].

Menachem Av 6/July 20/Monday

Nevuchadnetzar occupied the First Beis HaMikdash, 3338 [423 BCE].

**Menachem Av 9/July 22-23/
Wednesday-Thursday
Fast of Tisha B'Av**

Commemorates the destruction of the first and second **Batei HaMik-**

dash, and many other tragedies that happened on this day.

On this day is revealed only the positive aspect of the day, that which Moshiach was born on it. (Eichah Rabah 1:51)." [Sichah, Shabbos Chazon, Av 9, 5748]

The Exodus generation condemned to die in the desert, 2449 [1312 BCE]. (Devarim 1:35; Taanis 26b)

Nevuzaradan set fire to the Beis HaMikdash 3175 [586 BCE].

The **Romans** destroyed the Second Beis HaMikdash, 3829 [69].

The **Romans** plowed the site of the Beis HaMikdash to convert it into a Roman colony, Aelia Capatolina, 71 [3831] (Ta'anis 26b).

Betar, last independent outpost under Bar Kochba fell to the Romans, 3895 [135]. (Ta'anis 26b)

Edward I of England ordered the expulsion of all Jews, 5050 [1290].

Ferdinand of Spain expelled the Jews, 5066 [1492].

3,000 Jews perished in the **Chmielnicki massacres**, 5408 [1648].

Deportation of Jews from the Warsaw ghetto started, 5702 [1942].

Yahrtzeit of **R. Dovid Furkas**, student of the Ba'al Shem Tov, 5532 [1772].

Yahrtzeit of **R. Ya'akov Yitzchak, the "Chozeh" of Lublin**, author of Divrei Emes, 5575 [1815]. **There** is a vort of the Chozeh's student that my father, Rabbi Menachem Shmuel Dovid Raichik, OB"m, often repeated which he heard from the Rebbe, on Sukkos 5716/1955. In Tehillim we say (Psalm 126), "HaShem has done great things for these (the

Yidden). HaShem has done great things for us: we were joyful." When the Geulah will come the nations of the world will ask "Why does HaShem do such great things for the Jewish people?" The Yidden will respond, "HaShem was so great with us - because we were always joyful." It is well known how much the Chozeh did to try to bring Moshiach in his times.

Menachem Av 10/July 24/Friday

Birth of **Yisachar** son of Ya'akov Avinu, 2196, and his Yahrtzeit, in 2318. (Midrash Tadshe)

Beis HaMikdash destroyed by a fire started the preceding afternoon, (Taanis 29a).

**M. Av 11/July 25/Shabbos -
Shabbos Nachamu**

Yahrtzeit of **R. Hillel of Paritch**, Chasid of the Mittler Rebbe and the Tzemach Tzedek; author of Pelach HaRimon, Shabbos Nachamu 5624 [1864].

He never saw the Alter Rebbe but he did hear a D'var Torah from him. Reb Hillel tried to meet the Alter Rebbe, as he had a question for him on the Tractate Erchin (discussing the evaluation of things for the Bais HaMikdash). Every time he came to meet the Alter Rebbe the Alter Rebbe wasn't there.

Reb Hillel decided to find out where the Alter Rebbe planned to be one time. He went early and hid in the room so that when the Alter Rebbe would come in he would be able to speak to him. When the Alter Rebbe entered the room he said, "If a young man has a question on Tractate Erchin, he has to evaluate himself." Hearing this, Reb Hillel fainted. When he came to, the Alter Rebbe had already left.

It is known that Reb Hillel Paritcher was exceedingly scrupulous in his performance of mitzvos throughout his life. As the Rebbe explained - because of what Reb Hillel heard from the Alter Rebbe he constantly evaluated and reevaluated himself regarding his observance of the mitzvos. (Likutei Sichos Vol 22, pp. 171-172)

The Alter Rebbe left Peterburg for Liadi, after his second imprisonment, 5561 [1801].

M. Av 12/July 26/Sunday
Disputation between the **Ramban** and the apostate Pablo Christiani, 5023 [1263].

Wedding of the **Alter Rebbe** and the **Rebbetzin Sterna**, 5520 [1760].

The Frierdiker Rebbe and Agudas Chasidei Chabad purchased **770 Eastern Parkway**, World Lubavitch Headquarters, 5700 [1940].

M. Av 13/July 27/Monday

Yahrtzeit of **R. Nasan Shapiro** of **Cracow**, Kabbalist, author of *Megaleh Amukos*, 5393 [1633].
Yahrtzeit of **Sir Moses Montefiore**, outstanding philanthropist, 5645 [1885]. In 1839, Sir Moses visited the Chabad community in Chevron (then the Chabad center in Eretz Yisrael) at the community's invitation. He and Lady Judith were given lifetime seats in the Chabad Shul.

M. Av 14/July 28/Tuesday
Erev Tu B'Av -

No Tachanun at Minchah

The **Alter Rebbe** settled in Liadi, 5561 [1801].

M. Av 15/July 29/Wednesday
Tu B'Av- No Tachanun

" . . . There were no days more joyous than the Fifteenth of

Av and Yom HaKipurim". [Ta'anis, 26B]

"In connection with Tu B'Av, we should make Farbrengens everywhere with great joy, to gather, speak Divrei Torah, make Siyumim, and make good decisions to add in Torah, Mitzvos and Tzedakah and all good things. (Sichah, Shabbos Chazon, 5751)

The last of the Exodus generation stopped dying in the desert; HaShem resumed speaking to Moshe Rabbeinu. (Ta'anis 30b).

Intertribal marriage permitted to post-exodus generations (Ta'anis 30b).

Permission was given to the tribe of **Binyamin** to marry into other tribes, saving them from extinction (Shoftim 21:21; Ta'anis 30b).

King Hoshea restored pilgrimage to Yerushalayim, removing road-blocks put up by King Yeravam. (Ta'anis 30b)

"Wood Bringing Day", observed as a holiday by Jews who brought wood contributions to the Beis HaMikdash, the last day of cutting wood for the Mizbe'ach, "The Day of Breaking the Axes" (Ta'anis 30b).

The Romans permitted the burial of Jews killed at **Betar** in the Bar Kochba rebellion, 3898 [138] (Ta'anis 30b); At that time the Chachamim added the B'rachah, "HaTov Ve-HaMeitiv" to the Birkas HaMazon.

Wedding of **Rebbetzin Chayah Sarah**, daughter of the Mittler Rebbe, with **R. Aharon Alexanderov** of **Shklov**, 5586 [1826]. They were the parents of Rebbetzin Rivkah, the Rebbe MaHaRaSh's wife. R. Aharon printed the first Torah Or, in Shklov.

M. Av 16/July 30/Thursday

The **Frierdiker Rebbe** left Eretz Yisrael for the United States, 5629 [1929].

M. Av 17/July 31/Friday

Arab riots in Chevron; sixty seven Jews were murdered, among them almost the entire Slonim family, who were descendents of the Mittler Rebbe's daughter Menuchah Rochel, and the Jewish community (including the central Chabad Community of Eretz Yisrael) was forced to move to Yerushalayim, 5689 [1929].

The Frierdiker Rebbe was on the ship coming to the United States, when he was informed of the riots and destruction in Chevron, where he had visited just the previous week. The Rebbe fell seriously ill from this news. On the ship there was a Doctor Wallach, a German Jew, founder of Shaeri Tzedek Hospital who assisted and cured the Rebbe. Our Rebbe at a farbrengen related a story that after the Frierdiker Rebbe got well, Dr. Wallach went into Yechidus, and asked for a Tikkun. The Frierdiker Rebbe asked him why he needs this Tikkun and he replied that since he was on the ship he feels responsible for the Rebbe falling ill. HaShem wouldn't have made the Rebbe sick without a sure cure in sight, since the Rebbe is a Nasi Yisrael, a leader of K'lal Yisroel, and K'lal Yisroel needs him, so he would not be able to be sick with no cure. So, he feels responsible and is asking a Tikkun from the Frierdiker Rebbe.

The Rebbe explained the lesson of this story. Many times we feel great that HaShem gave us the Zechus to help someone in need, but what we must feel is that possibly the reason for this person needing help is only to give us the opportunity to do Chesed, as the Medrash quotes "If everyone were rich, with who would you be able to do Chessed?" So, sometimes our thoughts must be, if not for us maybe this person would not need

help. (Likutei Sichos, vol. 30, pg. 67)

M. Av 18/August 1/Shabbos

The **Ner Ma'aravi** was extinguished in the Beis HaMikdash. (Megilas Ta'anis, concluding chapter)

Yahrtzeit of **R. Ya'akov Culi**, author of *MeiAm Loez*, 5492 [1732]. He also edited and assembled the *Sefarim*, *Mishneh LaMelech* on the *Rambam's Mishneh Torah* [with his own explanatory comments in brackets] and *Perashas Derachim*, of his teacher **R. Yehudah Rosanes** after the latter's passing.

M. Av 19/August 2/Sunday

Yahrtzeit of **Shimon Sholom Kalish**, **Rabbi Shimon** of Amshinov in 5715 (1954). My father, **Rabbi Raichik**, OB"Y, was sent to Otvosk by the Amshinover Rebbe with his recommendation, without which he would not have been accepted in the Lubavitch Yeshivah.

During WWII **R. Shimon** of Amshinov traveled to Vilna and then Shanghai. He encouraged the use of Japanese Visas. The Rebbe Rayatz said that if communication is cut off to the Rebbe due to the war, the bochurim should seek the Amshinover Rebbe's advice and follow what he says. He passed away in New York and was buried in Teveri, next to the talmidim of the Maggid. The Rebbe went to *menachem ovel* his son (comfort the mourner) at his home in Brooklyn.

M. Av 20/August 3/Monday

Yahrtzeit of **R. Levi Yitzchak Schneerson**, father of the Rebbe, Rav of Yeketrinislav, who passed away in exile in Alma Ata, 5704

[1944]. He had been exiled by the Russian government for his activities in spreading Yiddishkeit.

Of **Rabbi Levi Yitzchak's** last hours we have this eye-witness account: A friend and I were privileged to serve him, passing all of Tuesday night at his bedside. We saw his lips murmur ceaselessly through his voice made no sound. Suddenly, he stirred, opened his eyes and asked for water to be brought for him to wash his hands. This was done, and taking the water, he said: "It is time to get ready to cross to the other side." These were the last words he uttered.

The next day, Wednesday, 20 Menachem Av, he continued to decline and his sufferings reached a new intensity, but his lips never ceased their murmuring. One of those present bent down near to him hoping to make something of the broken phrases and the sighs. Thus much he heard: " 'And Thy footsteps were not known...' Ay! the footsteps of Mashiach...the footsteps of Mashiach..." (Days in Chabad p. 246).

M. Av 21/August 4/Tuesday

Yahrtzeit of **R. Aharon Roke'ach of Belz**, Chasidic leader, 5717 [1957]. See letters of the Frieddiker Rebbe, (Vol. 5, pgs. 326-327, footnotes 329, Vol. 6, pg. 26, and Vol. 14, pg. 371), about the Frieddiker Rebbe's involvement trying to save R' Aharon during WWII. (Vol. 8, pgs. 187-189) The Rebbe inquires from Chassidim, how R' Aharon is feeling, and how he settled in Eretz Yisroel. (Vol. 14, pgs. 392-393) Rosh Hashanah letter bentching R' Aharon that the Rebbe sent to him, and requesting a B'rochah from R' Aharon in return.

R. Mordechai b. Hillel, famed Talmudist, author of the *Mordechai*, perished in Nuremberg with his wife and five children in the Rindfliesch massacres, 5058 [1298].

M. Av 22/August 5/Wednesday

Yahrtzeit of **R. Meir of Premyshlan**, Chasidic leader, 5537 [1777]. (See *Likutei Diburim* Vol. 2, 25 Shevat 5696, 1936 part 3, chapter 3. In the English Version Vol. 2, pgs. 205-207.) The Rebbe states that known story of R' Meir Premyshlan and his comment "If a man is bound up on high, he does not fall below, Meir is bound up on high and that's why he can go up and down a slippery hill."

M. Av 24/August 7/Friday

Yahrtzeit of **R. Moshe Meisles**, Chasid of the Alter Rebbe, head of the Kahal of Vilna, 5609 [1840]. In 1816, he moved to Eretz Yisrael, and in 1823, became one of the heads of the Chabad community and Kollel Chabad, in Chevron. He died at ninety and is buried in Chevron.

M. Av 25/August 8/Shabbos Shabbos Mevorchim Elul

The Alter Rebbe leaves Liadi on Erev Shabbos Mevorchim Elul, because of the advancing French Army under the lead of Napoleon, and the Alter Rebbe did not want to be under Napoleon's rule.

Yahrtzeit of **R. Yisochor Dov of Zlotchov**, student of the Mezritcher Magid, author of *Bas Eini*, 5555 [1795].

M. Av 26/August 9/Sunday

The **Tzemach Tzedek** left Petersburg after the conference, in 5603/1843, that the Russian government convened to restructure

the established way of Jewish education and of the Rabbinat and other issues. This conference lasted many months. The Tzemach Tzedek was steadfast against any change and was arrested 22 times. At one point he was told that his conduct was an act of insurgency against the Czar. He replied, "One who rebels against the king forfeits his life in this world. On the other hand, one who rebels against the kingdom of Heaven forfeits his soul. Which of them is the most grave?!" (HaYom Yom, 23rd of Cheshvan)

After the conference he was asked how he could put himself in such danger, what would be with the Chassidim. The Tzemach Tzedek replied, "(A) I have my children, and (B) the unity of Chassidim will keep them until Moshiach." (Sichah, Nissan 13, 5726/1966).

Yahrzeit of HaRav HaChasid R. Meir Ashkenazi, Rav of Shanghai in 5714 (1954). Rabbi Ashkenazi was sent to the Jewish community of Shanghai to serve as Rav in the 1920s by the Frierdiker Rebbe. In 1941, when the refugees of World War II arrived in Shanghai, he and his wife did everything for them.

Many stories are told about the endless dedication in which he helped all the yeshiva bochurim and refugees, no matter which yeshiva or town they came from. HaShem made it that R. Ashkenazi was in Shanghai for many years, which enabled him to be of great aid to all. The Lubavitcher bochurim had less than everyone else, and my father (who ran the Yeshiva) was in the Rav's house to report to him almost every day about the conditions of the yeshiva, physically and spiritually. All telegrams were signed "Ashkenazi-T'mimim. A story told by Rabbi

Chaim Bukiet, o.b.m.: One day a member of the local Jewish community came to Rabbi Ashkenazi and said that a very distinguished rabbi had appeared in his dream the past night and had asked why doesn't he take care of his children. Rabbi Ashkenazi showed the man a picture of the Frierdiker Rebbe and the man recognized the Rebbe as the rabbi in his dream. So Rabbi Ashkenazi explained that the dream meant that the man should take care of his children - the Lubavitcher bochurim of the Yeshiva.

M. Av 28/August 11/Tuesday

Moshe Rabbeinu came down after his second ascent to Har Sinai, 2448 [1313 BCE]. (Bava Basra 121A, Rashbam)

M. Av 29/August 12/Wednesday Erev Rosh Chodesh Elul

Moshe Rabbeinu carved out the second Luchos for his third ascent to Har Sinai on the following morning. (Shemos 34:4)

The Alter Rebbe left Liadi because of the advancing army of Napoleon, 5572 [1812].

M. Av 30/August 13/Thursday First Day Rosh Chodesh Elul

We start saying "**L'Dovid HaShem Ori**" at Shacharis and Minchah.

Elul 1/August 14/Friday Second Day Rosh Chodesh Elul

We start blowing the Shofar.

We start saying the three extra chapters of Tehillim.

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The Nine Days & Tishah B'Av

From Rosh Chodesh Menachem Av until after Tishah B'Av we don't buy or make new clothes or shoes, even to wear after Tishah B'Av.

We don't do house construction or improvements, except to remedy a danger; we don't do house painting.

We don't eat meat (or chicken) or drink wine (or grape juice), from Rosh Chodesh onward. On Shabbos and at a Seudas Mitzvah (B'ris, Pidyon Haben) it is permitted.

After Rosh Chodesh, it's forbidden to wash the whole body, even in cold water.

Swimming is forbidden. If there's a reason for a bath or shower, (I.e. a woman going to the Mikvah, a worker who got dirty, or one who needs to for medical reasons) it's permitted.

We don't wear freshly laundered clothes during the Nine Days. It's a good idea to prepare clothes to wear before Rosh Chodesh by wearing them briefly. It is customary not to wash clothes or linens, even to be worn after Tishah B'Av.

We may wash diapers and soiled baby clothes.

On Erev Shabbos Chazon, we prepare as any other Shabbos. We may wash our face, hands, feet and head in hot water in honor of Shabbos. Those whose custom is to go to the Mikvah on Erev Shabbos may do so. We wear Shabbos clothes and observe no customs of mourning on Shabbos.

Erev Tisha B'Av

From midday of Erev Tisha B'Av, Wednesday, July 29, we may study only those parts of Torah that deal with the destruction of the Beis HaMikdash or the laws of mourning: Megilas Eichah and its commentaries, the laws of Tisha B'Av and mourning in Shulchan Aruch, the tragic parts of Yirmiyahu and the third chapter of Mo'ed Katan, etc.

It is customary to eat before Minchah, on Erev Tisha B'Av. After Minchah, we eat Seudah HaMafsekes, the final meal before the fast, sitting on a low bench. The custom is to eat only bread and a hard boiled egg dipped in ashes. We bentch without a Mezuman.

We don't say Tachanun on Minchah. At sunset we

remove our leather shoes and put on non-leather shoes.

The Fast of Tishah B'Av

We take the Paroches off the Aron Kodesh. We dim the lights and read Megillas Eichah after Shemoneh Esrei.

The Restrictions

Five principal restrictions apply to the night and day of Tishah B'Av: eating and drinking, washing, anointing, wearing leather shoes and marital relations. A couple should conduct themselves as they would during the Nidah period.

Pregnant or nursing women fast; a person feeling ill should consult a Rav.

We can't wash, even with cold water. In the morning and after using the bathroom, wash your fingers until the knuckles. (We may wash dirt off our hands.) We can't rinse our mouth. Oil, soap or cosmetics on the skin are forbidden, except for medical purposes.

We can't wear leather or partly leather shoes; rubber or canvas shoes are permitted.

It's customary to sit on a chair lower than three Tefachim, (about nine inches) until after midday. We don't say "Good Morning" or "Hello." (If a person who doesn't know the law greets you, answer softly, so that you don't hurt his feelings.)

We don't say the B'rochah, "She'asah Li Kol Tzarki" (the B'rochah for shoes). We don't wear Tallis or Tefillin at Shachris, but at Minchah.

At Shachris we say Kinos after we put away the Sefer Torah. After Kinos we say Ashrei and U'va LeTzion leaving out the posuk Va'ani zois B'risi, followed by Kadish Shaleim without Tiskabel. Then Aleinu, skipping shir shel Yom and Ein Kelokeinu. No Tehillim is said. After Davening, we read Eichah on our own.

We don't do any work until midday. We don't take pleasure walks or smoke.

Chitas may be learned after mid-day., Rambam after the fast.

Minchah is davened while wearing Tallis and Rashi Tefillin. We say Shema and finish what was omitted in Shacharis (Shir Shel Yom, Ein Kelokeinu and Tehillim) then begin Minchah. Then Krias HaTorah and Haftorah. We add Nacheim and Aneinu in Shemoneh Esrei. After Minchah we put on Rabbeinu Tam Tefillin.

After The Fast

After the fast, wash your hands three times, as you would in the morning, without a B'rochah.

We say Kiddush Levanah (preferably after changing into leather shoes, washing our face and eating something, ONLY IF we can do this and still say it with a Minyan.)

Usually all the laws of the Nine Days extend until mid-day of the day after Tishah B'Av, because the burning of the Beis HaMikdash continued into the tenth day. Because this year is Friday, we are permitted to wash ourselves, take haircuts and do laundry Friday

morning in honor of Shabbos. We must wait until after 1:00pm to eat meat or drink wine.

This is a very brief summary of the laws of Tisha B'Av. Consult a Rav for special circumstances.

May it be the will of HaShem that these days change to days of happiness and joy.

The Rebbe, of blessed memory, requested that we increase in the study of the Rambam's Hilchos Beis HaBechirah during the Nine Days. Try to learn a chapter a day beginning Rosh Chodesh. (There's an excellent translation by Rabbi Eliyahu Touger.)

Try to participate in a Siyum each of the Nine days, including Tishah B'Av as well as up until the Fifteenth of Av.

CHOF AV ~Yahrtzeit of Rabbi Levi Yitzchok ~ the Father of the Rebbe

Rabbi Levi Yitzchok Schneerson, father of the Rebbe was born on Nisan 18, 1878, in the small town of Padabrianka, near Homel, White Russia. His father, Reb Boruch Shneur, a Chasid of the Rebbe Ma-HaRaSH, named his son after his own father who had been Rav of that town and had passed away at the early age of forty four.

Reb Boruch Shneur's grandfather, R. Boruch Sholom, was eldest son of the Tzemach Tzedek, third Rebbe of Chabad.

"From his earliest years," writes the Frierdiker Rebbe, Rabbi Yosef Yitzchok (his cousin and Mechutan), "Rabbi Levi Yitzchok showed extraordinary brilliant intellectual talents."

His published works—unfortunately only a tiny portion of his literary output—attest to the breadth of his erudition in all branches of Torah and to his profundity in original Torah thought.

He received Semichah from twelve of the greatest Torah authorities of his time, including the famous Rabbi Chaim Soloveitchik, Rav of Brisk, and Rabbi Eliyahu Chaim Meislish, Rav of Lodz, who expressed them-

selves enthusiastically about his scholarship and other great qualities.

In 1900, he married Rebbitzin Chanah, daughter of R. Meir Shlomo Yanovsky. At his father-in-law's home in Nikolayev, R. Levi Yitzchok spent ten years in intensive Torah study eighteen hours a day. He would study each night until 5:00 am, when he would read the Shema in Tefillin and lie down for a short rest. By 9:00am he would already have finished his prayers with the regular Minyan.

In Nikolayev his eldest son, the Rebbe was born.

In his early twenties, he was drawn by the Rebbe RaShaB into communal work. From 1902 on, he participated in all meetings of communal leaders, and campaigned to provide Matzos for Jewish soldiers in the Far East during the Russo-Japanese War of 1904-5.

The Rebbe RaShaB considered him one of his three greatest Chassidim about whom he would say, "with these three I can be proud in this world and the next". (The other two were Rabbi Mendel Chein,

Rav of Niezhin, who died a martyr's death at the hand of Denikin's anti-Semitic "White" troops in 1919, and Rabbi Shneur Zalman Schneerson, son of Rabbi Leib, Rav of Velizh.)

A sign of the high regard the Rebbe RaShaB had for him was that he sent him, when he was eighteen, several years before his marriage, to check the Mikvaos in Germany. The prominent Rabbis of Germany were impressed with the young Rav's intellect and erudition and presented him with a gold watch and chain as a token of their esteem.

It was a critical time for Russian Jews, including those of Yekatrinoslav. Government-backed pogroms had killed hundreds of Jewish victims and destroyed Jewish stores and homes, ruining their economic mainstay. This was a direct cause of the mass emigration of the Polish and Russian Jews to Western Europe and America.

It also contributed to the spread and secular ideologies among young Jews in search for a solution to the Jewish plight.

When Jews needed strong leadership and encouragement, the choice of the Yekatrinoslav Chasidic community leaders fell on R. Levi Yitzchok.

The Rebbe RaShaB strongly encouraged him to accept the position and he became Rav at thirty one in 1909. It was his first and only rabbinical post, and he occupied the position for over thirty years—as last Rav of Yekatrinoslav, under the communist regime. [Today, Yekatrinoslav (Dnepropetrovsk), has a Rav, R. Shmuel Kaminsky, sent there 1990 by the Rebbe.]

He immediately threw himself into the problems of the community. Discovering that the Mikvah for women was no longer usable, he called a meeting to discuss plans for a new one. The community leaders complained that they were unable to afford such a costly project.

The young new Rav rose, took off the expensive new frock coat he had donned for the first time in honor of his new position and declared: "Take this expensive coat as a beginning for the building fund of the Mikvah". The leaders immediately decided to find the financial means for a superlative Mikvah.

R. Levi Yitzchok conducted communal affairs proudly and fearlessly, allowing nothing to interfere with his duties.

"An exceptionally good-natured person", as the Frierdiker Rebbe describes him, he was blessed with a rare talent for clear analysis of any situation. These qualities made his adjudication of disputes according to the Torah-law (Din Torah) famous. He was respected

and beloved by the entire city; Jews and non-Jews.

In most large Russian cities before the 1917 Revolution, there were two Rabbis, one for the Chasidim and another for the non-Chasidim. When the non-Chasidic Rav of the city passed away, the entire Jewish community decided to accept R. Levi Yitzchok as their Rav.

He continued his activism in national Jewish affairs. As one "amazingly expert in the words of Kabbalah", as the Frierdiker Rebbe writes, he was entrusted by the Rebbe RaShaB in preparing for the defense of Mendel Beilis in the blood libel trial of 1911. The priest responsible for the accusation claimed to find support in Kabbalah for his libel, and the Rebbe RaShaB referred all queries to R. Levi Yitzchok.

He was active in organizing relief for the Jewish refugees from Poland and Lithuania who were blamed by the commander-in-chief of the Russian forces, the Czar's uncle, Prince Nikolai Nikolevitch, for his defeat by the German army.

These innocent Jews were turned out of their homes near the fields of battle to evacuate into the Russian interior. Many came to the Ukraine where R. Levi Yitzchok made it his personal concern that they be adequately supplied with food and shelter. His own home was made available to the refugees.

The Bolshevik Revolution at the end of 1917 opened a new and bloody era for the Jews of Russia.

The 1917 Revolution brought chaos and civil war. As the situation began to stabilize during the 1920's, the new Soviet regime proceeded to implement its anti religious policies.

The Jewish masses, though loyal in the most part to Judaism, found it increasingly difficult to keep Mitzvos. Jobs where one could keep Shabbos and Yom Tov were almost impossible to find; religious articles and books were prohibited. Also banned was Jewish Education and few were courageous enough to risk sending their children to the underground cheder-schools established by the Frierdiker Rebbe and his Chasidim.

They tried to inculcate into their children the fundamentals of Yiddishkeit, but it seemed infinitesimal in comparison with the systematic indoctrination they received at school and in their entire environment. When Jews were weighed down with economic hardship, it fell to "Reb Levik" to raise their spirits and provide encouragement.

This was made difficult by the penalties the government imposed on Rabbis and the harassment of the Yevsektzia (Jewish section of the Communist Party). Seeing how little they could accomplish, many rabbis simply resigned their positions. One of the few to remain till the end was Reb Leivik. He continued to fulfill in secret all his previous rabbinical functions.

Many, even party members, would still secretly approach the Rav to have their children circumcised or to perform marriages. Once, when a young couple came in the dead of night to request a Chupah, he insisted on finding ten Jews. After managing to scrape together nine, he finally requested the tenth, the government supervisor of his building, whose job it was to spy on his religious activities! The Jew agreed and thankfully no more was heard about it.

When the Bolshevik war on religion reached its peak and details began seeping through to the outside world, the Vatican called for a crusade against the Soviet Government. The regime didn't find it in their best interest to have world opinion so solidly against them, and sought means for weakening the damage.

One ruse was calling a meeting at Minsk of thirty two rabbis of White Russia, at which they were coerced into signing a paper declaring that there existed no religious persecution in Soviet Union.

Intoxicated with their success, the government called a similar meeting at Kharkov of all Ukrainian rabbis. They realized R. Levi Yitzchok would be the hardest nut to crack. The local NKVD chief called him to a personal interview to explain the significance of such a declaration and how it could contribute to the national cause. He offered R. Levi Yitzchok a first class train ticket— compliments of the NKVD.

R. Levi Yitzchok was not flattered. Thanking him for his kindness, he politely refused, coolly informing him that he could pay for his own trip. The NKVD chief had not expected such a slap in the face from a rabbi, but he had no choice to accept it in silence.

In Kharkov, a stranger, a government agent, moved among the rabbis. They were afraid to utter a word. Not Reb Leivik. He expressed his firm opinion that it would be wrong to sign a false declaration.

The Ukrainian Minister of Education called in R. Levi Yitzchok to reprimand him. He warned him that these actions could be viewed as treasonous and counterrevolutionary. Reb Leivik refused to budge and convinced his colleagues to resist and pressure. The meeting ended in failure.

Meanwhile, Reb Leivik discovered a person about to leave the country. He sent a messenger imploring him to inform the world press of this coercion. The sensation was smeared all over the front pages to

the international press—with a caricature of a secret police agent pointing his pistol at a bearded Rabbi forcing him to sign the paper before him.

On a questionnaire for a government census, each person had to declare whether or not he believed in G-d. Many feared writing the truth. Reb Leivik stormed publicly that to do so was forbidden by the Torah. One man was so affected by Reb Leivik's words, that, on learning that his wife had filled out the form in his absence, answering for him that he was not a believer, he immediately went to the Census Office and demanded that they return the form, as it had been incorrectly filled out.

When Reb Leivik was later arrested, his public call not to sign for denial of G-d was included among the charges. He answered that he had simply called for Soviet citizens to answer questions honestly...

There was difficulty in obtaining Kosher Matzos. He inquired until he found highly-placed contacts through whom he succeeded in reaching the President of the USSR, himself. The government agreed to supply all Jews with Matzos according to R. Levi Yitzchok's requirements.

At 3:00am on Nisan 9, of 1939, loud knocks were heard at Reb Leivik's door. NKVD agents searched the house, sifting through his valuable library and his own manuscripts, packing them all into cases. By 6:00am they were through. "Rabbi, put on your coat and follow us". Realizing it was unlikely he would be home for Pesach, he requested and was granted permission to take with him two kilos of Matzah.

So began the ten long months, three hundred and three days, the sixty one year old Rav was imprisoned. After six and a half months he was informed that he had been sentenced to five years exile in Chilli, a primitive Tartar village in remotest Kazakhstan, Central Asia, a few hundred miles from the Tibetan border.

So broken physically was Reb Leivik that when Reb-betzin Chanah was finally able to see him briefly before his departure for Alma Ata, capital of Kazakhstan, she could barely recognize him. He hungered there for lack of kosher food and had gone without medical attention. His first wish was to tell him how many days Cheshvan had that year, so he would know when to light candles for Chanukah.

The journey to Alma Ata took a month. Reb Leivik was upset by the lack of water for Negel Vasser. For eleven days only limited quantities of water were given each prisoner. Reb Leivik used it for Negel Vasser, exchanging even the bulk of his rations for a little extra water.

What hurt Reb Leivik most was his lack of Torah books for study, and paper to record his stream of original Torah insights. Besides the rare scraps of paper that came his way he utilized the page edges of the Tanya and Zohar that the Rebbetzin had managed to bring him for writing commentaries. The impossibility of obtaining ink was remedied by Rebbetzin Chanah manufacturing her own from local herbs and crushed pencil leads.

Upon publication of the five volumes of “Likutei Levi Yitzchok” in 1971-3, the Torah world was amazed at the originality of Reb Leivik’s new approach to Torah explanation, based on the intimate relationship between every single detail of Torah phraseology, even the most seemingly irrelevant, with the underlying Kabbalistic significance.

They were further amazed at his unbelievable erudition that knew no bounds, quoting verbatim from every Sidra of the Torah, every book of Tanach, every tractate of Gemara and numerous other Halachic and especially Kabbalistic works, all of which he is known definitely not to have had with him in his exile.

Sadly, most of his voluminous writings from before his imprisonment were apparently destroyed during the Nazi occupation of Yekaterinoslav, when his second son, Berel was also tragically murdered, HY”D.

As the five lonely years of exile drew to a close in 1944, he was shocked to learn that the government planned to extend all expired terms of imprisonment and exile for even longer. Before an official order would be received by the local NKVD office it was necessary to forestall it with a release document. But how?

Since the Nazi invasion of Russia in 1941, thousands of Jews fled to inner Russia. Many found their way to Tashkent and Samarkand, others to Alma Ata, among them Lubavitcher Chasidim and friends of Reb Leivik. They gathered a large sum of money and endangered their own lives, bribing government officials to issue an order for his release. On Pesach of 1944 he was free to leave.

He arrived in Alma Ata totally broken in body from his harsh imprisonment and subsequent exile. He was dying of a critical sickness and barely four months left to his life. His devoted friends went out of their way to take care of all his needs, and to make the last months of his life comfortable.

Meanwhile, his spirits took an upward turn. Here were hundreds of refugees, Chabad Chasidim, Polish Chassidim, Misnagdim - he had Jews with whom to farbreng.

His joy knew no bounds. The Jews of Alma Ata responded in kind. After experiencing hell on earth in

their flight, separated from families, friends, Torah mentors, they found here a Torah giant to whom they could look for direction, advice and comfort. But it was all too brief a period of time.

Despite his increasingly critical sickness and past suffering for his work for Yiddishkeit, Reb Leivik bravely resumed his exhortations in public, to strengthen observing Mitzvos despite all who seek to prevent it. His fiery words on Shavuos were heard in astonishment and fright by those in shul; they hadn’t heard such words in years, especially from one who held a prominent rabbinical position and suffered so terribly.

The NKVD spies were in shul. Reb Leivik’s home was visited frequently during the next weeks by NKVD agents, who found him confined to his sick bed. As his end approached, many Jews found excuses to absent themselves from work to spend time with the dying Rav.

They could not tear themselves away from his captivating personality, wisdom and counsel, his encouragement to remain strong in Yiddishkeit even in such times. And he, too, sensing how much they craved his words, fought with his last strength to fulfill their spiritual needs.

The final hours came. He barely spoke, his lips were murmuring continuously. The evening before his passing away, he suddenly opened his eyes and requested that his hands be washed. “It’s time to go over to the other side...” were his last spoken words.

The next morning, Menachem Av 20, his situation worsened considerably. His pains were unbearable and he indicated several times they should turn him over. His lips continued moving ceaselessly and Reb Hishel Rabinovitz, who put himself out for Reb Leivik more than anyone else, put his ear close to hear what he was saying.

They were words from Tehillim 77: “Ve’ikvosecha Lo Nodau” (Your footsteps are not known) “Oy, Ikvos Meshicha...Ikvos Meshicha (The footsteps of Moshiach, the period of suffering, physical and spiritual, right before the coming of Moshiach).

So passed away the last Rav of Yekaterinoslav of that time period, the great leader of Russian Jewry, a man of invincible courage to rise above the storm and inspire all with his bravery and fortitude.

On Matters of Moshiach

Waiting Every Day

The Rambam writes, **אחכה בכל יום שיבוא**. There are those who understand this to mean, not that one should await his coming every day, but that every day one should await his coming, while his actual coming will take place in due course, “whenever Moshiach should so desire.”

However, if this were the intention of the words, they should have been rearranged thus: **בכל יום אחכה לו שיבוא**.

The true meaning of the phrase can also be understood from the wording of one of the blessings in the Shemoneh Esreh:

את צמח דוד עבדך מהרה תצמיח - “Speedily cause the scion of David Your servant to flourish.” Here, “speedily” is obviously intended to be taken literally, in keeping with the continuation of the same passage, “...for we hope for Your salvation every day.”

If anyone should argue that perhaps the phrase really means that one should hope every day, while anticipating that the actual salvation will come whenever G-d so pleases, - ask him: “When you pray for some ailing member of your family, do you ask that G-d should send a complete recovery whenever he so pleases, or immediately?”

Moreover, since “Any generation during which (the Beis HaMikdash) is not rebuilt, is reckoned as if it had destroyed it,” G-d forbid that we should passively say that “Moshiach will come whenever he so desires.”

(From a talk of the Rebbe, Shabbos Parshas Eikev, 5744 (1984))

“Did You Yearn for the Redemption?”

A man’s spiritual labors should be imbued with a constant yearning for the Redemption, in the spirit of the phrase, “I await his coming every day.” Our Sages taught, “What is the light that the House of Israel is awaiting? - It is the light of Moshiach,” thus, too, they taught, “When a man is led into the Heavenly Court he is asked, ‘...Did you yearn for the Redemption?’” So since one is obliged to serve G-d constantly, all day long, it is clear that this hopeful anticipation should likewise be constant all day long.

(Likutei Sichos, Vol. XXIII, p. 77)

Jewish Style

One day, when the Tzemach Tzedek was still a young man, he was sitting with a group of Chassidim who were discussing the question, “Who knows when Moshiach is going to come?”

He commented: “This kind of talk recalls the style of (the gentile prophet) Bila’am, who said (concerning the ultimate Redemption of Israel), ‘I see it, but not now; I perceive it, but not in the near future’ - as if the Redemption were far away. A Jew, though, should hope and anticipate every day that Moshiach will come on that very day.”

(Transmitted by Oral Tradition)

A Poor Businessman

One of the Chassidim of the Tzemach Tzedek operated an inn and a store for which he prepaid an annual rent to the local squire. As he was growing old, he sent his son one day to sign the annual contract on his behalf. The son, however, asked the poritz to agree to a three year contract, which he did, and the son paid for the three years in advance.

Hearing this, his father was irate: “Look here! We believe with perfect faith that Moshiach is coming. In fact, he is coming this year for sure. And you’ve gone and wasted two years’ payment for nothing?!”

(Transmitted by Oral Tradition)



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MODESTY VS. HEAT

By Rabbi M. Laufer

The Rebbe directed us to be more diligent in matters of modesty at home and outside the home, especially in the summer months. In one of the Sichos that the Rebbe touched on this topic, he asked us to stress the topic that negated the habit of easing up in matters of modesty during the summer months and when people are outside of the city.

“...A goy in France will not dictate to B’nos Yisroel how to dress...”

At camps and bungalow colonies

Let no one say: “As regards major elements of tznius (modesty), I will be careful, but it is not necessary to be strict about the most minor elements.”

One should be aware that even a minor detail is vitally important, and has the potential to transform something from one extreme to the other.

But the yetzer hara could still argue: “When does the above apply? As regards one’s regular conduct. However, if talking about a temporary situation, it is not necessary to be so uncompromising.”

Even in a temporary structure such as a tent, prudence and modesty are important. For then one’s conduct is in the manner of the “How impressive are your tents, Ya’akov, your dwellings, Israel.”

(Likkutei Sichos Vol. 13, p. 84)

This is the appropriate point at which to emphasize a matter which is relevant at this time: There are some who are lax when it comes to matters of tznius during the summer, particularly when they are in temporary lodgings outside the city. Some of them say: “I will sin while I’m away, and do teshuvah when I come back.”

The conduct of men, and particularly of women, each of whom is referred to as an akeros habayis, the foundation of the house, is of special importance in this regard.

There is much more to be said, but this is not the place to discuss the matter at length.

(Likkutei Sichos Vol. 13, p. 84 fn. 34)

From three plus

According to the Shulchan Aruch, a girl of three years and one day must dress modestly. How much more so a girl of ten and more! But one should not make the matter overly burdensome. It is possible to mention the matter in a pleasant way.

(Likkutei Sichos Vol. 18, p. 448)

Dress length

For Sukkos 5732, a group of students from Bais Rivkah Seminary in France came to 770. In Cheshvan the Rebbe sent a long letter to the principal of the seminary, mentioning the visit of the students, “whose conduct, fitting for Jewish women, caused great satisfaction.”

The Rebbe then added: “Following what we said above regarding the conduct of Jewish women, particularly in our orphaned generation, and also in connection with the question which a number of people have asked regarding the length of dresses — my view is known in this regard. Concerning all Jewish women, in every place, the minimum length is that which covers the knees when sitting.

This is the very minimum. However, there are communities where the above is regarded as insufficient, for in matters of modesty and the like, in addition to the universal standard of modesty, which may not be changed, there are details which may be modified according to the customs of a particular place — requiring greater strictness, but not allowing greater lenience, of course. In this regard, it is incumbent upon the Rabbi and halachic authority of that place to clarify and determine what standards must be applied.

This requirement to apply stricter standards where the local conditions require it does not necessarily mean that this is austerity for its own sake — it is possible that because of the standards in that place, the matter is forbidden by Torah.

(Likkutei Sichos Vol. 18, p. 447)

As regards modesty of women, the general rule is that the longer the garment, the better.

Just because some goy from France decides what the latest fashion should be, Jewish women do not have to obey. It is understood from the Gemara that male

community leaders and scholars should also wear long garments. It is clear that the reason for this is modesty. How much more so does this apply to women!

In practice, I do not wish, and it is unnecessary to rule exactly what length clothing should be; the local rabbis should decide. One will require an inch longer, another an inch shorter.

Nevertheless, my opinion is clear; the litmus test is that the length when one is standing should be so that when sitting, the knees are covered.

Those of a liberal cut will try to find a way around this — by making garments long enough, but so tight that they emphasize the body's contours, and so arouses the yetzer hara even more. Obviously, this must also be negated.

As regards your wife, this is something close to her heart, and therefore it would be beneficial to have her speak to other women about these matters, for “words which are said from the heart touch the heart of others, and have their effect.”

(From a Yechidus with an Anash from Israel)

As in every matter of holiness, in tznius too, enhancing and increasing is always relevant— tznius beyond tznius.

(Hisva'aduyos 5741 Vol. 1, p. 142)

Guarding against yichud

Women and girls traveling in taxis or cars with a male driver should be reminded that there is a problem of yichud (when a male and female are alone in a way forbidden by halachah), as discussed in several works. In such cases, one should clarify the halachah with a competent Rabbi.

In our times (and particularly in a large city such as New York), it should be possible to find or arrange a taxi with a women driver.

(Hisva'aduyos 5741 Vol. 1, p. 244, fn. 14)

Women driving

“The custom of the circles in which he moves is that women absolutely do not drive, even though others have different views. Accordingly, you should act according to the custom of the group to which he belongs.”

(See Hiskashrus Vol. 25, p. 11)

A Sheitel or a tichel?

The Rebbe's opinion that a sheitel (wig) is preferable to a tichel (headscarf) has been recorded at length (see Sha'arei Halachah u'Minhag vol. 4, p. 143-5).

The Rebbe even sent money to women so they could buy a sheitel. One of the chassidim recorded the following incident in his diary in 5718:

This week, P. the mother-in-law of Sh.L. and M.D., reported the following: One of the householders who davens in the shul were Sh.L. is the shamash has a daughter of 11. Her hair started falling out, and she was so embarrassed that she would not go outside. She was taken to many doctors, and also to several tzadikim, but to no avail. Sh.L. advised the family to ask the Rebbe for his advice. The Rebbe told them that if the girl would take upon herself to wear a sheitel when she married, G-d would help her and her hair would grow again. She promised. Some time later, her hair started growing again, and now she has healthy, beautiful hair.

Nice clothes

When the “Chernobyl Children” project was launched in Kfar Chabad by Tzach (a program into which the Rebbe had a special input), a problem arose as to whether or not to accept 100 Russian girls who had no idea of tznius into the regular Chabad educational system. One of the heads of the project, Rabbi Shmuel Chefer, wrote to the Rebbe to ask his advice. This is the answer he received:

For over 30 years, the school has been functioning in this way (the girls wear a modest uniform and conduct themselves modestly). This may not be altered in any way merely because so and so have relatives who were educated in the opposite way.

As for the argument that this is for them and their families, the answer is simply that a large number of them do not have even the knowledge of yiddishkeit of the most extreme Left in Israel.

In general, all this should be done in a natural way, and according to common sense, so that things are presented from the outset as follows: 1) It is necessary to be as lenient as possible with them during the period of acclimation. 2) It is not possible to change the customs of Kfar Chabad, nor is this required. Moreover, it is not possible to make distinctions between one and another.

(Accordingly,) beautiful, but modest clothes should be bought for them so that they will accept the modesty along with the clothes.

This is all obvious. In addition — and this is also self-evident — only a strong stand in the matter will prevent the possibility of discord. In view of the situation, only this will be able to endure, and only in this way, should they involve themselves at all.

(reprinted from Kfar Chabad Magazine)

Menachem Av 5786 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Menachem Av
Av 1/July 15/Wednesday
 “Nine Days” Begin

Devarim
Shabbos Chazon
Menachem Av 4/ July 18
 Light Candles Friday July 17: **7:46**
 Last Time To Read Shema: **9:25**
 Pirkei Avos Chapter 2
 Shabbos Ends: **8:49**

Av 8/July 22/Wednesday
 Mid-day: **12:59**
 Fast Begins: **8:02**

FAST of AV—Thursday
Av 9/July 23
 Mid-day: **12:59**
 Fast Ends: **8:29**
 Kiddush Levana

V’Eschanan
Shabbos Nachamu
Menachem Av 11/July 25
 Light Candles Friday July 24: **7:42**
 Last time to Read Shema: **9:27**
 Pirkei Avos Chapter 3
 Shabbos Ends: **8:45**

Eikev
Shabbos
Av 18/August 1
 Light Candles Friday July 31: **7:37**
 Last Time To Read Shema: **9:30**
 Shachris
 Pirkei Avos Chapter 4
 Shabbos Ends: **8:40**

Re’eh
Shabbos Mevarchim Elul
Av 25/August 8
 Light Candles Friday August 7: **7:31**
 Last Time To Read Shema **9:32**
 Pirkei Avos Chapter 5
 Shabbos Ends: **8:34**

Rosh Chodesh Elul Day One
Av 30/August 13/Thursday
 Start saying L’Dovid Hashem Ori

Rosh Chodesh Day Two
Elul 1/August 14/Friday
 We start blowing shofar after Shachris

Molad of Elul
Thursday/Av 30/August 13
 8:15 (0 *chalakim*) AM



The Tzemach Tzedek, who used to refer to the Rebbe (R’ Yisroel) of Ruzhin as “the holy Ruzhiner,” once related:

The holy Ruzhiner would not brook any melancholy nor even bitterness - with the result that his Chassidim became playful. One Tisha B’Av they occupied themselves for a while tossing burs at each other. Then they decided to climb onto the roof of the Beis Midrash and to lower a noose over the entrance. Whoever walked in the door could then be lassoed and promptly hoisted onto the roof. The prank succeeded until, sure enough, who should walk in but their Rebbe, the Ruzhiner. From up there it was hard to tell one hat from another, and only when the tzaddik was halfway up did they identify him. When they had lowered him to the ground he exclaimed: “Master of the Universe! If your children do not observe your Yom Tov, then take it away from them!” (Sefer Haminhagim)

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Directives of the Rebbe for Menachem Av

1. Learn the halachos pertaining to the Nine Days.
 2. We should add in learning Torah and giving Tzedakah.
 3. We should learn about the building of the Beis Hamikdash from Sefer Yechezkel (from Chapter 40 on), from the Mishnayos of Midos, and from Rambam - Laws of Beis HaMikdash, also how it's explained in Chassidus.
 4. We should try to make a Siyum each of the Nine Days, as well as Tishah B'Av and up until Av 15.
 5. We should make the Siyum as public as possible, even get small children involved. (I.e. Shuls, Camps etc..)
 6. We should connect the Siyum with giving Tzedakah.
 7. On the Fifth of Av, the Yahrtzeit of the Arizal, we should add in Torah and Tzedakah, utilizing the day properly.
 8. Make a farbrengen on the Fifteenth of Av, and publicize what the Gemara says that from the Fifteenth of Av the night becomes longer and we must add in our learning of Torah. (Since the nights were created for learning.) The farbrengens should be made for men, for women, and for children.
 9. We should add in our learning of Moshiach and Geulah, as they are in the Rambam laws of Melachim and in the Gemara in Sanhedrin, and as explained in Chassidus. We should make this learning as public as possible.
 10. We must add in Ahavas Yisroel - Ahavas Chinom.
- May it be the will of Hashem that these days change to days of happiness and joy.*