

## SPECIAL DAYS IN ADAR 1

*When Adar comes in,  
we increase in joy”.*  
[Ta’anis 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 9/Friday  
First Day Rosh Chodesh Adar I

Adar 1/February 10/Shabbos  
2nd Day Rosh Chodesh Adar I

*Since it’s Shabbos Rosh Chodesh we take out two Sifrei Torah - and Mussaf davening is a special davening for Shabbos Rosh Chodesh.*

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 She’eiris Yisroel (of R. Yisroel Dov of Vilednik), D’rush L’Sukkos, in the name of the Ba’al Shem Tov.” [Likkutei Sichos, Vol. 12, p. 70, Note 5]

Damascus blood libel, 5600 [1840].

## 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 Sichos 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)*

### **Adar 3/February 12/Monday**

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 Megilos) 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 13/Tuesday**

**R. Meir (MaHaRaM) of Rothenburg'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 15/Thursday**

**Moshe Rabbeinu** 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 Frierdiker Rebbe, brother-in-law of the Rebbe and Executive Director of Yeshiva Tomchei T'mimim, 6 Adar 1 5749 [1989].

### **Adar 7/February 16/Friday**

Birthday of **Moshe Rabbeinu**, in 2368 [1393 BCE] (Sotah 12b) and his *Yahrtzeit* in 2488 [1273 BCE]. (Kiddushin 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 Ha'azinu" to B'nei 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." (Megillah 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 Rabbeinu, 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 Shulchan Aruch Orach Chaim, ch. 580, footnote 8, which speaks about the Yahrtzeit of Moshe Rabbeinu being commemorated in Adar Alef, in accordance with the opinion that the year of his Histalkus was a Leap Year.*

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

*Yahrtzeit* of **R. Shlomoh Efraim**, of Luntshits, author of *K'li 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 Kalev, Hungary, 5581 [1821].

### **Adar 9/February 18/Sunday**

First controversy of **Beis Hillel** and **Beis Shammai**. (Megilas Ta'anis)

*Yahrtzeit* of **R. Yosef Yoel Halprin of Stepan**, student of the Ba'al Shem Tov.

### **Adar 10/February 19/Monday**

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 20/Tuesday**

*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 Ba'al Shem Tov and the Mezritcher Maggid 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 Rogatchov, author of Tzofnas Pane'ach, 5696 [1936]. He gave Semichah to the Rebbe. [Introduction to HaYom Yom]

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

Those who heard and read the Rebbe speak out on this issue, felt how important this issue was to the Rebbe, and how it threatens the very survival of the Jewish people.

#### **Adar 12/February 21/Wednesday**

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

#### **Adar 13/February 22/Thursday**

**Erev Purim Katan.**

Yom Nikanor: **Yehudah HaMacabi** defeated the Syrian general Nikanor, [161 BCE] (Megilas Ta'anis )

*Yahrtzeit* of **R. Yehudah HaChassid**, author of Sefar Chassidim, 4977 [1217].

"...It's known of the Roke'ach, R. Yehudah HaChassid and their circle, that they were men of very great miracles." [Sefer HaChakirah, Eidus HaShem, of the Tzemach Tzedek]

"...Of him it was said that if he were in the

time of the Amora'im, he'd be a great Amora, and if in the days of the Tana'im, a great Tana, and if in the Nevi'im, he'd be a great Navi..." [Sichah, Tamuz 14, 5716]

#### **Adar 14/February 23/Friday**

**Purim Katan**

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

**Bris of Moshe Rabbeinu.**

*Yahrtzeit* of **R. Ze'ev Volf of Zhitomir**, student of the Mezritcher Maggid, 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 Frierdiker Rebbe, which was said on Purim Katan 1927. The last edited Ma'amar from the Rebbe is "V'Atoch Tetzaveh," based on the Frierdiker Rebbe's Ma'amar of Purim Katan. These should be studied on Purim (Katan). and on Shushan Purim (Katan).

#### **Adar 15/February 24/Shabbos**

**Shushan Purim Katan**

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

#### **Adar 16/February 25/Sunday**

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

#### **Adar 18/February 27/Tuesday**

*Yahrtzeit* of **R. Alexander Zyskind of Horodna**, author of Yesod V'shoresh Ha'avodah, 5554.

"...The Tzemach Tzedek told his sons that 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 Maggid, but he told him that he didn't need this, as he'd already attained the way of Chassidus.

If he joined the Chassidim, those opposed to them wouldn't accept his influence.... He visited the Maggid on the Shabbos before the Maggid's passing."

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~ ~ ~

**Frank Revere Lawyer**  
**Revere & Wallace**

1150 South Olive, Suite 2000  
Los Angeles, CA 90015

frank@reverelawfirm.com  
213 839-1333  
310 553-9200

\*\*\*

**Melinda Dauer, Psy. D.,**  
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[Introduction to 1971 edition of Yesod Veshoresh Ha'avodah.]

"...The Rebbe Yehudah Leib of Kopust held it (Yesod Veshoresh Ha'avodah) 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 Rebbe, author of Kav Naki, Beis Aharon, and Sha'ar HaKollel, a great Chassid of the Tzemach Tzedek and the Rebbe MaHaRaSh, Rav of Nikolayev, 5650.

"...The [Frierdiker] 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 29/Thursday**

Choni HaMe'agel's prayer for rain answered (Megilas Ta'anis): "Once most of Adar went by and it didn't rain. They sent for Choni HaMe'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." [Ta'anis 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/March 1/Friday**

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/March 3/Sunday**

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 Maggid, author of Chaim V'Chessed, 5547 [1787].

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

#### **Adar 24/March 4/Monday**

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/March 5/Tuesday**

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

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

Birth day of **Rebbetzin Chayah Mushka**, of blessed memory, wife of the Rebbe, 5661 [1901].

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

#### **Adar 26/March 6/Wednesday**

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

#### **Adar 27/March 7/Thursday**

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

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

*Yahrtzeit* of **R. Immanuel 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 De'ah, 116]

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

#### **Adar 28/March 8/Friday**

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 Ta'anis, 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 Rebbetzin Chayah Mushka, the Rebbe MaHaRaSh's youngest daughter.

#### **Adar 29/March 9/Shabbos**

**Shabbos Mevorchim Adar II**

**Parshas Shekalim**

**Erev Rosh Chodesh Adar II**

Shabbos Chazak and Shabbos Shekalim - Two Sifrei Torah are used.

*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 10/Sunday**

**1st Day Rosh Chodesh Adar II**

#### **Adar Sheini 1/March 11/Monday**

**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 months 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’shishim. 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, He’elam, 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 (Terumah), “And you shall make Me a Sanctuary and I will dwell within them”. 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 Second Batei Mikdash and the third Beis Hamikdash to be built in the immediate future, “the Sanctuary of G-d established by Your hands.”

## Years of Mesirus Nefesh

We present excerpts of the Frierdiker Rebbe’s diary of Adar Rishon 1927 printed in *Sefer HaSichos*, 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 Frierdiker Rebbe, R. Yosef Yitzchok Schneersohn, of blessed memory.*

*The fearlessly “counter-revolutionary” discourse urged the Chassidim 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, many of those present were arrested, including the Rebbe, himself.*

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 (may we never know of such news!) from Leningrad that 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..."

*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 Yevseksia). 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 V'Atah Tetzaveh until 1:00am. Then I stopped writing and prepared to sleep. I bathed, read K'rias She-ma, 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 to-night.

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 2:30am, I went to sleep and at 7:00am 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 11:00pm 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.

*12:30am:* 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've known 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 8:00pm. So where were you the whole night?"

"It is already 25 years that I travel through 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 'Gemora 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...."

[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 Yeshivos, 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, to the Rebbe it makes no difference 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 Gerbernia. 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 free of charge, and the rest of them will be on a long-term payment plan.

Dr. Rosen replied, “To bring them 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 yeshivos, chadarim and the support of the Rabbonim, 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....”

“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 chairper-

son 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 yeshivah), 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 tie 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 mem-

bers 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...”

*To be continued...*

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# The Jewish Leap Year

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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,” Sukkos 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 Lehadil Torah U’lehadirah, and to the Mitzvos in both strict adherence without change or compromise, together with Hidur Mitzvah and L’ha’alos BaKodesh.

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



323-313-0636

# The Rebbe's Last Public Words

On Monday, Adar 27, 5752-1992, while at the Ohel, the 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 mean-

ings 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 5784 Calendar

**Rosh Chodesh Day One**  
**Shevat 30/January 31/Friday**

**Mishpatim**

**Rosh Chodesh Day Two**

**Adar 1 (1) /February 10**

Light Candles Friday February 9: **5:13**

Shabbos Ends: **6:13**

Last Time To Read Shema: **9:23**

**Terumah**

**Adar 8/February 17**

Light Candles Friday February 16: **5:20**

Shabbos Ends: **6:23**

Last Time To Read Shema: **9:20**

**Purim Katan**

**Adar 14/February 23/Friday**

**No Tachnun**

**Tetzaveh**

**Shushan Purim Katan**

**Adar 15/February 24/Shabbos**

Light Candles Friday February 14: **5:26**

Shabbos Ends: **6:29**

Last Time To Read Shema: **9:15**

**Ki Tisa**

**Adar 22/March 2**

Light Candles Friday March 1: **5:32**

Shabbos Ends: **6:35**

Last Time To Read Shema: **9:10**

**Vayakhel**

**Shabbos Mevarchim Adar Sheini**

**Parshat Shekalim**

**Adar 29/March 9/Shabbos**

Light Candles Friday March 8 **5:38**

Shabbos Ends: **5:41**

Last Time to Read Shema: **9:05**

**Rosh Chodesh Adar Sheini Day One**

**Adar (1) 30/March 10/Sunday**

**Rosh Chodesh Adar Sheini Day Two**

**Adar (2) 2/March 11/Monday**

**Molad of Adar 2**

**March 10/Sunday**

10:13 and 6 Chalakim AM

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## Directives of the Rebbe for Adar I - המעשה הוא העיקר

- The Rebbe encourages us to add in Simchah since there are 60 days of Adar!
- In the weeks of Parshas Terumah, Tetzaveh, and Ki Sisa, we should add in learning the Meforshim and Divrei Chazal concerning the building of the Mishkan and Keilim.
- During the week of Zayin Adar we should add in Torah, Tefillah and Tzedakah. The Rebbe explains: to add in learning, to daven with more kavanah and to give extra tzedakah.
- PURIM KATAN—The Shulchan Aruch states to add in Simchah and Seudah for Purim Katan and Shushan Purim Katan. In addition the Rebbe stresses to learn the Ma'amar of V'Kiblu HaYehudim that the Friediker Rebbe said in 1927 which speaks about Mesiras Nefesh. The last Ma'amar that the Rebbe edited, V'Ata Tetzaveh 5772/1992 is based on the Friediker Rebbe's Ma'amar of V'Kiblu HaYehudim.