
SPECIAL DAYS IN MENACHEM AV

Menachem Av 1/August 5/Monday
Rosh Chodesh

"When Av comes in, we minimize happiness" (Ta'anis 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. (B'Reishis 8:5, Rashi)

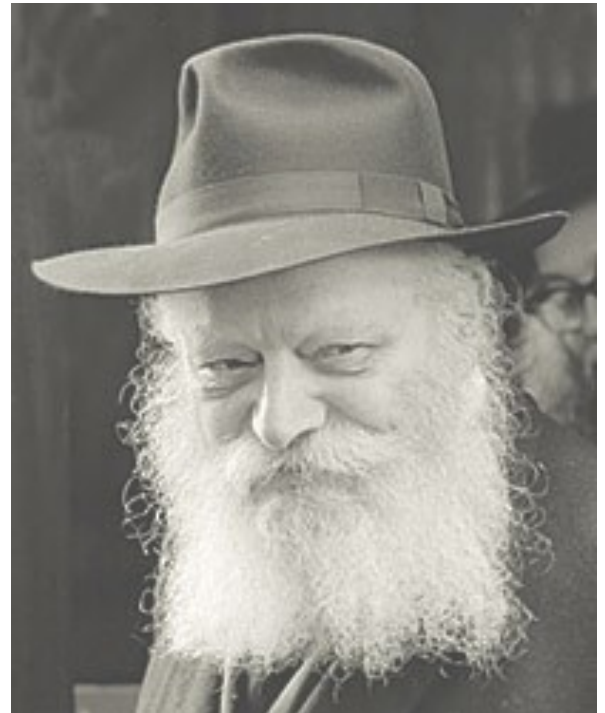
Plague of frogs in Mitzrayim. (Seder HaDoros)

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

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 Bavel, because they celebrated Jerusalem's destruction. (Yechezkel 26)


Menachem-Av 2/August 6/Tuesday

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

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

Menachem-Av 4/August 8/Thursday

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/August 9/Friday
 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 Yeshiva, Beis E-il, 5510 [1750]. The Ba'al Shem Tov's brother-in-law, R. Avraham Gershon Kitover studied in this Yeshiva.

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

Menachem Av 6/August 10/ 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 Haftorah of Shabbos Chazon, "Tzion in justice will be redeemed and its returning with righteousness" (Yeshayahu 1:27): Justice, 'Mishpat', is Torah (Likutei Torah, Devarim) 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.

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

Menachem Av 9/August 13/ Tuesday Fast of Tisha B'Av

Commemorates the destruction of the first and second **Beis Hamikdash** and many other tragedies that happened on this day.

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

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

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

Moshiach born on the day of the destruction of the Beis HaMikdash. (Yerushalmi Berachos 2:4, Eichah Rabah 1:51)

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

Betar, the 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 Farkas**, 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, 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.

M. Av 10/August 14/Wednesday
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. (Ta'anis 29a)

M. Av 11/August 15/Thursday
Yahrtzeit of **R. Hillel of Paritch**, Chasid of the Mittlerer 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 mitzvohs 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/August 16/Friday
Disputation between the **Ramban** and the apostate Pablo Christiani, 5023 [1263].

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

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

M. Av 13/August 17/Shabbos
Shabbos Nachamu

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/August 18/Sunday
Erev Tu B'Av -
No Tachanun at Minchah

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

M. Av 15/August 19/ Monday
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 resolutions 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 Rabeinu. (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 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 Brachah, "HaTov Ve-Ha-Meitiv" to the Birkas HaMazon.

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

M. Av 16/August 20/Tuesday
The **Friediker Rebbe** left Eretz Yisrael for the United States, 5629 [1929].

Menachem Av 17/August 21/ Wednesday

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

The Friediker 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 Hadasah Hospital, who assisted and cured the Rebbe. Our Rebbe at a farbrengen related a story that after the Friediker Rebbe got well, Dr. Wallach went into Yechidus, and asked for a Tikkun. The Friediker Rebbe asked him why he needs this Tikkun, to which 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 Klal Yisroel, and Klal Yisroel needs him, so he would not be able to be sick with no cure. So, he feels responsible

and is asking for 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 whom would you be able to do Chesed?" So, sometimes our thoughts must be, if not for us maybe this person would not need help. (Likkutei Sichos, vol. 30, pg. 67)

M. Av 18/August 22/Thursday

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

Yahrtzeit of **R. Yaakov Culi**, author of *MeAm Loetz*, 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 23/Friday

Yahrtzeit of Rabbi **Shimon Sholom Kalish, Rabbi Shimon** of Amshinov in 5715 (1954). My father, Rabbi Raichik, OB"m, 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 bochorim should seek the Amshinover Rebbe's advice

and follow what he says. He passed away in New York and was buried in Teveriah, 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 24/Shabbos

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 though 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. This 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 25/Sunday

Yahrtzeit of **R. Aharon Roke'ach of Belz**, Chasidic leader, 5717 [1957]. See letters of the Frierdiker Rebbe Vol. 5, pgs. 326-327, footnotes 329, Vol. 6, pg. 26, and Vol. 14, pg. 371, about the

Frierdiker 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 Brocho h 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 26/ Monday

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 tells the 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 28/Wednesday

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 Kolliel Chabad, in Chevron. He died at age ninety and is buried in Chevron.

M. Av 25/August 29/Thursday

The Alter Rebbe leaves Liadi on Erev Shabbos Mevarchim 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 30/Friday

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 Rabbinate 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 a 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 Friediker 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 with which he helped all the yeshivah bochurim and refugees, no matter which yeshivah 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 Yeshivah) was in the Rav's house to report to him almost every day about the conditions of the yeshivah, physically and spiritually. Any telegrams were signed "Ashkenazi-Tmimim). A story is 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 Friediker 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 Yeshivah.

M. Av 28/September 1/Sunday

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

M Av 30/September 3/Tuesday
First Day Rosh Chodesh Elul

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

Elul 1/August September 4/
Wednesday
Second Day Rosh Chodesh Elul

We start blowing the Shofar.

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The Nine Days and 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 (Bris, 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 Mikveh, a worker who got dirty, or one who needs to for medical reasons) it's permitted.

We don't wear fresh clothes during the Nine Days.

It's a good idea to prepare clothes to wear before Rosh Chodesh by wearing them briefly. It's customary not to wash clothes or linens, even to be worn after Tishah B'Av.

We may wash diapers and soiled baby clothes.

Shabbos Chazon

Av 6/August 10

On Erev Shabbos Chazon, we prepare as for 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 Mikveh on Erev Shabbos may do so. We wear Shabbos clothes and observe no customs of mourning on Shabbos.

Erev Tishah B'Av

Av 8/August 12/Monday

From midday of Erev Tishah B'Av, Monday, August 8, we may study only those parts of the Torah that deal with the destruction of the Beis Hamikdash or the laws of mourning: Megilas Eichah and its commentaries, the laws of Tishah B'Av and mourning in Shulchan Aruch, the tragic parts of Yirmiyahu and the third chapter of Moed Katan, etc.

We study the daily portion of Rambam before midday, and the next night after the fast.

It is customary to eat before Minchah on Erev Tishah 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 Mezman.

We don't say Tachnun at Minchah. At sunset, we remove our leather shoes and put on non-leather shoes.

Tishah B'Av

Monday Night ~ Tuesday - Av 9/ August 13– Aug 1

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

The Restrictions

Five principal restrictions apply the entire 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 Niddah 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.

We only study sections of the Torah that deal with the destruction of the Beis Hamikdash, or mourning, such as: Megilas Eichah and its commentaries, laws of Tishah B'Av and mourning in Shulchan Aruch, the tragic parts of Yirmiyahu and the third chapter of Moed Katan, etc.

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 you don't hurt his feelings.)

We don't say the Brochah, "She'asah Li Kol Tzorki" (the Brochah for shoes). We don't wear a Tallis or Tefillin at Shachris, but we do so at Minchah.

At Shachris we say Kinot after we put away the Sefer Torah. After Davening, we read Eichah.

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

Minchah is davened while wearing Tallis and Rashi Tefillin. We say Sh'ma and finish what was omitted at Shacharis, then begin Minchah. Then K'rias HaTorah and Haftarah. We add Nacheim and Aneinu in She-moneh 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 Brochah.

We say Kiddush Levanah (preferably after changing

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, which resulted that his Chassidim became playful. One Tishah 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)

Chof Av Yahrtzeit of Rabbi Levi Yitzchok - the Father of the Rebbe

Reb Leivik from a Youthful Perspective

Rabbi Menachem Mendel Raskin relates:

I was very young then, but I vividly remember when Reb Leivik first arrived at our home during Nissan 5704 (1944). He was a tall man, weak and tired, who walked with a cane. Reb Leivik and Rebbetzin Chanah stayed in a nearby apartment which we had rented for them.

Most people were afraid to associate with Reb Leivik because contact with an ex-prisoner was dangerous. However, my brothers and I visited him regularly and we tried to help him as much as possible. Every Shabbos Reb Leivik attended a secret minyan that was held in someone's home. When he first arrived in Alma Ata no one knew how frail Reb Leivik was - until several weeks later, when he was confined to a bed.

into leather shoes, washing our face, and eating something, IF we can do this and still say it with a Minyan.)

The laws of the Nine Days extend until midday of the day after Tisha B'Av, because the burning of the Beis Hamikdash continued into the Tenth of Av.

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

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

Every so often, farbrengens were held on Shabbos. Reb Leivik enjoyed these very much because they gave him the opportunity to meet more Jews. In Chiali he and Rebbetzin Chanah had been the only Jews and he had greatly missed Jewish company.

Chassidus and Gematrios

At the bris of Reb Mendel Rabinowitz's son, my father served as the mohel and Reb Leivik was the sandek. This caused him tremendous pleasure and he expounded profound themes in Chassidus at great length. Unfortunately I did not understand everything he said, as much of it was based on complicated Gematrios. Although I never wrote any of his words down, I still remember his joy and excitement as he piled up learned ev-

idence for everything he said.

Over the next few weeks Reb Leivik's health deteriorated until he could no longer leave his bed. Eminent physicians who had fled to Alma Ata from major Russian cities discovered that he was suffering from a terminal illness. Rebbetzin Chanah was constantly at his side and we did whatever we could to help. Reb Leivik, for his part, was always so warmly appreciative of everything we did.

His Recollections of the Rebbe RaShaB

That year Tishah B'Av fell on Sunday. On Shabbos, it was my turn to help him. I found him lying in bed, weeping. He told me all about the trips he had made with the Rebbe RaShaB and Rabbi Avrohom Garelik to various countries, in order to advance the cause of distressed Jewish communities around the world. Reb Leivik told me exactly what roles each of them had to fulfill and which ministers and rulers they had to meet. He also recounted how he had traveled to various spas with the Rebbe RaShaB and he described the datcha which the Rebbe RaShaB used to visit in his pursuit of health.

I spent hours with Reb Leivik that afternoon. He told me all about the Rebbe RaShaB's dedication to his chassidim as well as to the entire Jewish people; without any regard for his own failing health he had traveled widely to help suffering Jews. Reb Leivik also told me about his own bitter experiences in Chiali. Unfortunately, I never wrote any of these stories down so I do not remember many of the details.

As the afternoon wore on, I realized that I still had to eat before the fast began. Yet Reb Leivik continued to talk. I asked Rebbetzin Chanah if I could leave because I needed to eat. Reb Leivik did not pay attention to the Rebbetzin when she told him this. He simply went on with his stories as if he had

not heard, and the Rebbetzin instructed me to remain. Later on, when I arrived home I discovered that a messenger from the Red Army had been looking for me that afternoon....

His Last Days

After Tishah B'Av, Reb Leivik's condition grew steadily worse. During the last week of his life he became so weak that he was unable to speak and spent most of his time sleeping. I was not present when he passed away. However, we all attended the funeral. I was too young to take part in the taharah, which was carried out by members of the Chevrah Kadisha. Once this procedure was finished and Reb Leivik's body had been wrapped in a shroud, Rebbetzin Chanah took her leave of her husband. Standing tall and proud like a soldier, she was heard to ask, "Now whom am I left with?"

Reb Leivik's funeral took place on the afternoon of the 20th of Av and was attended by all the Jews of Alma Ata. My father recited Kadish. From then on we did our best to help the Rebbetzin, and for a while she came to live with us. In time she moved into her own home, but we continued to visit her and help her as often as we could. In exchange, as it were, she enjoyed telling us stories about Reb Leivik.

For a number of years the Rebbe was unsure whether his father had passed away on the 20th or the 21st of Av, until my father wrote to him with the exact date. After some time a headstone was set up, and his resting place can now be visited.

Menachem Av 5784 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Menachem Av
Av 1/August 5/Monday

Devarim
Shabbos Chazon
Av 6/August 10
Light Candles Friday August 9: **7:28**
Shabbos Ends: **8:31**
Last Time To Read Shema: **9:33**
Pirkei Avos Chapter 3

Tishah B'Av
Av 9/August 12-13
Monday Night
Fast Begins: **7:43**
Talis and Tefillin before
Minchah
Fast Ends: **8:09**

VoEschanan
Shabbos Nachamu
Av 13/August 17
Light Candles Friday August 16: **7:20**
Shabbos Ends: **8:23**
Last Time To Read Shema: **9:35**
Pirkei Avos Chapter 4

Eikev
Chof Menachem Av
Yahrtzeit of R. Levi Yitzchok
Father of the Rebbe
Av 20/August 24
Light Candles Friday August 23: **7:12**
Shabbos Ends: **8:15**
Last Time To Read Shema: **9:36**
Pirkei Avos Chapter 5

Re'eh
Shabbos Mevarchim Elul
Av 27/August 31
Light Candles Friday August 30 **7:03**
Shabbos Ends: **8:06**
Last Time To Read Shema: **9:38**
Pirkei Avos Chapter 6

Rosh Chodesh Elul Day One
Av 30/September 3/Tuesday

Rosh Chodesh Day Two
Elul 1/September 4/Wednesday

Molad of Elul
September 3/Tuesday
2:37 (and 12 chalakim) p.m.





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Directives of the Rebbe for Menachem-Av - המעשה הוא העיקר

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 Gemarah 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's laws of Melachim and in the Gemarah 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.