

לזכות החתן
הרה"ת ר' משה דובער שיחי' בעגון
והכלה המהוללה
מרת נחמה מאשא תחי' ווילהעלם
נדפס ע"י משפחתם שיחיו

HISTORICAL HIGHLIGHTS

The Rebbe draws lessons from occurrences on dates in Jewish history:

22 AV

Yechezkel Hanavi Stands Up

ואתה שכב על צדך השמאלי ושמת את עון בית ישראל עלי... שלש מאות ותשעים יום...
וכלית את אלה ושבבת על צדך הימני שנית... ארבעים יום.

And you shall lie on your left side, and you shall place the iniquity of the house of Israel through it... three hundred and ninety days...

And when you complete these, you shall lie on your right side a second time... forty days...

(Yechezkel, 4,4-6)

22 Av was the day that Yechezkel Hanavi completed the number of days for which he was instructed by Hashem to lie down (Siddur Rav Yaakov Emden). The Gemara in Sanhedrin (39a) relates how a Tzedoki confronted Rabbi Avahu: "Hashem laughs at His *neviim*," he said, "First he tells the *navi* to lie down on his left side for so many days, and then on his right side for a much smaller and disproportionate amount of days." Before Rabbi Avahu answered the Tzedoki, a student of his asked him: "What is the rationale for *shemitta*?" Rabbi Avahu responded: "Now I will tell you something that answers both questions. Hashem told the Yidden, 'Plant for six years and rest during the seventh, so as to know that the land is mine.' The Yidden did not do so, but instead sinned and they were exiled. The way of the world is that if a physical king is angered by a country, if he is cruel, he kills all of the inhabitants; if he is merciful, he kills half of them; if he is most merciful, he causes the prominent people among them to suffer. So too, Hashem caused Yechezkel to suffer in order to cleanse the Yidden of their sins.

The Maharsha explains that the 390 days corresponds to the 390 years that the Yidden sinned, from when they entered Eretz Yisroel until the exile of the ten tribes, and the 40 days correspond to the 40 years that the Yidden sinned after the exile of the ten tribes, until the destruction of Yerushalayim.

When speaking about this Gemara at the farbrengen of Shabbos Eikev 5737, the Rebbe pointed out how each year on 22 Av, all undesirable things are wiped away (for that's when Yechezkel's days of lying down ended; the days that served to atone for the Yidden's sins), to the extent that the *mida* of *Din* can no longer accuse.

Tzaddikim in every generation accept suffering upon themselves, to the extent that they suffer the pains of exile, which are worse than death. This shows us the greatness of *tzaddikim*; they accept suffering in order to save Yidden from undesirable occurrences.

The Rebbe connected this with the *yahrtzeit* of his father, Horav Levi Yitzchok two days earlier on Chof Av, who was sent to exile because of his work in strengthening and spreading Yiddishkeit, eventually bringing about his passing.

(*Sichos Kodesh 5737 vol. 2 pgs. 469-471*)

{IN THE REBBE'S PRESENCE}

Every year on Chof Av, the Rebbe would daven at the *amud* and say *kaddish*, and hold a farbrengen. In the later years, these farbrengens were televised and broadcast live. When it fell out on a weekday, the Rebbe would make a *siyum* on a *masechta* in connection with the *yahrtzeit*.

On the 20th *yahrtzeit*, in 5724, the Rebbe established "Keren Levi Yitzchok," a fund named after his father. Its purpose was to loan money to educational institutions that taught *al taharas hakodesh* and to teachers who taught *limmudei kodesh*.

During the farbrengen on Chof Av 5740, the Rebbe made a call to establish *kollels* everywhere for Jewish seniors—"Kollel Tiferes Zekeinim." The Rebbe then added: "The suggestion is in connection with the *yahrtzeit* of my father and teacher, who gave his life for the spreading of Torah and Yiddishkeit in general, over there [in Russia]. He was arrested because of this, judged and sent away, and he is buried there, in exile. The *kollels* should be called "Kollel Tiferes Zekeinim Levi Yitzchok," and this will certainly give his soul *nachas*."