

SPECIAL DAYS IN TAMMUZ

Sivan 30/June 19/Monday First Day Rosh Chodesh Tammuz

Tammuz 1/June 20/Tuesday Second Day Rosh Chodesh

Yahrtzeit of **R. Kalonymus Kalman HaLevi Epstein of Krakow**, author of *Maor VaShomesh*, Chassidic commentary on the Torah, 5583 (1823).

Tammuz 2/June 21/Wenesday

Birth of **Yosef HaTzadik**, son of Yaakov Avinu, in 2200 (1560 BCE) and his Yahrtzeit 110 years later in 2300 (1460 BCE).

Tammuz 3/June 22/Thursday

Hillulah of our holy Master and Teacher, the **Rebbe, Nasi Dorenu**.

See Customs for Gimmel Tammuz on page 5.

Yehoshua commanded "the sun to stand in Givon and the moon in the Valley of Ayalon" during the conquest of Israel [Yehoshua 10:12, Seder Olam 11] 2488 (1273 BCE).

The **Frierdiker Rebbe** left Spalerno prison for Kostrama after his death sentence was commuted, 5687 (1927).

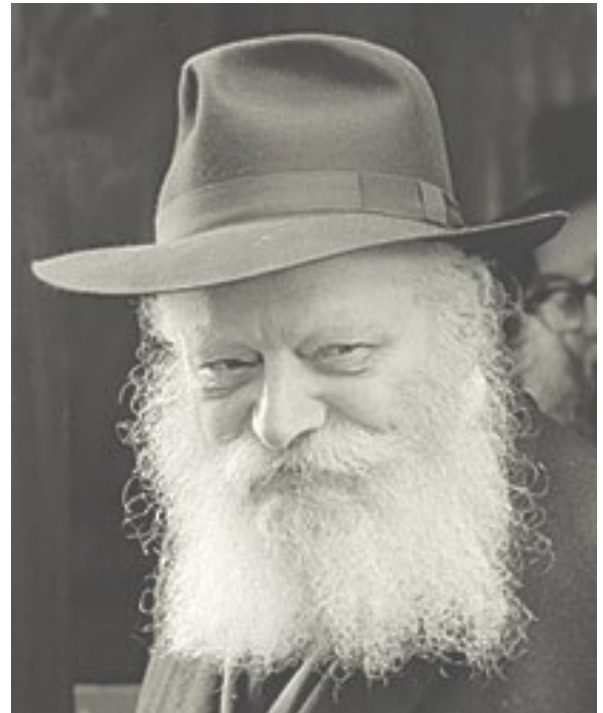
...The Rebbe (the Frierdiker Rebbe) at the train station standing on the train at the time of his farewell blessings, turned to the crowd who came to accompany him and said: "...Not by our will were we exiled from the land of Israel and not by our efforts will we return... nevertheless, all nations must know: our bodies alone have been handed into exile to be ruled, but not our souls...with regard to everything involving our religion, the Torah of the people of Israel, its commandments and customs...no force has the right to subjugate us." [Sefer HaMaamarim Kuntreisim I, p. 350]

The **Great Fire of Lubavitch**. The houses of the Tzemach Tzedek and his sons were burnt, in one of the worst fires in Lubavitch, 5611 (1851).

Tammuz 4/July 23/Friday

Yahrtzeit of **R. Yaakov b. R. Meir of Romreau**, "Rabbeinu Tam", one of the greatest of the Tosafists, grandson of Rashi, 4931 (1171).

"...And Rabbi Chayim Cohen (student of Rabbeinu Tam) used to say that if he had been there the day Rabbeinu Tam passed away, he



would come in contact with him (to participate in his burial, even though he was a Kohen)". [Tosafos, "Oso HaYom", Kesubos 103b]

Public debate began between **R. Yechiel of Paris** and the apostate **Nicholas Donin**, to decide the fate of the confiscated volumes of the Talmud, at the court of Louis IX of France, 5000 (1240).

R. Meir of Rotenburg, leader of the Jewish communities of Germany, was arrested in 5046 (1286).

Yahrtzeit of **R. Pinchas Halevi Hurvitz**, author of *Haflaah*, *Hamakneh* and *Panim Yafos Al HaTorah*, student of the Mezeritcher Magid, 5565 (1805).

"...(The Alter Rebbe presented his Hilchos Tzitzis and Hilchos Pesach) to those two golden coins, the laudable brothers, the famous Geonim of highest holiness, pillars of the world, our Master R. Shmelke and his brother, our Master R. Pinchas, ...they praised it and extolled it very, very much (and encouraged him to finish the Shulchan Aruch)...". [Introduction of the author's sons to the Alter Rebbe's Shulchan Aruch]

"...The Tzemach Tzedek used to say "I hold very much of the Panim Yafos". [Beis Rebbe]

Yahrtzeit of **Rebbetzin Esther Miriam**, daughter of the Mittlerer Rebbe, 5579 (1819).

Tammuz 5/June 24/Shabbos

Yehoyachin, king of Yehudah was exiled in chains to Bavel by Nevuchadnetzar, 3328 (432 BCE). [Melachim II 24, Daniel 1, Divrei HaYamim 36]

Yechezkel HaNavi had the vision of the Merkavah, 3333 (427 BCE). [Yechezkel 1:1]

Twenty-four wagon loads of handwritten Gemoras were burned in Paris, 5002 (1242).

When R. Meir of Rotenburg, leader of the Jewish communities of Germany, heard the news, he wrote the Kinah "Shaali Serufah Ba-eish" which we say on Tishah B'Av.

Many Jewish communities were destroyed on this date during the first Crusade, 4856 (1096) and in the Chemlinitzki massacres of 5408 (1648). It was also a memorial fast day for the estimated 50,000 Ukrainian Jews killed in Uman and other cities in the Haidamak uprising, in 5528 (1768).

R. Yom Tov Lipman Heller, author of Tosefos Yom Tov, was imprisoned 5389 (1629). He designated this day as a private fast day for himself and his descendants.

Tammuz 7/June 26/Monday

Yahrtzeit of **Reb Simchah Bunim Alter of Ger, the Lev Simchah**, known for his sefer Lev Simchah, 5752 (1992).

Tammuz 9/June 28/Wednesday

Yahrtzeit of **Reb Yekusiel Yehudah Teitelbaum**, the Kloisenburger Rov 5754 (1994).

The Babylonians breached the wall of Yerushalayim, in 3339 (421 BCE). [Rosh Hashana, 18b] It was a fast day until the breaching of the wall by the Romans on Tammuz 17, 3829 (70), when the fast was replaced by Tamuz 17. [Tur, Orach Chaim: 549] (According to the Talmud Yerushalmi the Babylonian attack was on Tammuz 17 too.)

Tammuz 10/June 29/Thursday

Noach sent out the raven to see if the flood waters had receded, 1650 (2100 BCE). [Bereishis 8:1]

Tammuz 11/June 30/Friday

Yahrtzeit of **R. Tzvi Hirsh of Ziditchoiv**, Chassidic Rebbe, authority and commentator on the Zohar, author of Ateres Tzvi on the Zohar and PriKodesh Hillulim, 5591 (1831).

Tammuz 12-13/July 1-2/Shabbos-Sunday

Yom Tov of the redemption of the **Frierdiker Rebbe, R. Yosef Yitzchok**, of blessed memory in 5687 (1927).

"...In the days of Liberation, Yud-Beis and Yud-Gimel Tamus, the Chassidim should Farbreng for good and material and spiritual blessing... in the Farbrenge they should speak to each other in a spirit of brotherhood about strengthening the Shiurim of Torah...". [Letter of the Frierdiker Rebbe, HaYom Yom, Tamuz 12]

Tammuz 12/July 1/Shabbos

Birthday of the **Frierdiker Rebbe, R. Yosef Yitzchok**, 5640 (1880).

The Frierdiker Rebbe was told he was free from exile in Kostrama, 5687 (1927). That day he said the Maamar, "HaShem Is In My Assistance". [Printed in Sefer Hamaamarim, Kuntreisim, p. 179]

Yahrtzeit of **R. Yaakov b. Asher**, author of the Tur and Pirush Ba'al Haturim Al HaTorah, 5108 (1348).

First printing of the **Alter Rebbe's Shulchan Aruch**, 5576 (1816).

Yahrtzeit of **R. Eliyahu Yosef of Devrin**, great chassid of the Tzemach Tzedek, founder of the "Tzemach Tzedek" Shul in Yerushalayim, author of Oholei Yosef, 5625 (1865).

Tammuz 13/July 2/Tuesday

The **Frierdiker Rebbe** received his release papers, 5687 (1927). That evening he said the Maamar,

"Blessed Is He Who Has Done Kindness". [Printed in Sefer Hamaamarim, Kuntreisim, p. 183]

We don't say Tachnun.

Yahrtzeit of **R. Chaim HaKohen Rapoport of Levov**, student of the Ba'al Shem Tov, author of Teshuvos R. Chaim HaKohen and Zecher Chaim, 5531 (1771).

Tammuz 15/July 4 /Tuesday

The Frierdiker Rebbe arrives home after being liberated from his exile in Kastroma. This occurred on Friday, the 15th of Tammuz 5687/1927. The next day, Shabbos Parshas Pinchos he recited the brochoh of HaGomel, and delivered various Ma'amorim.

The Rebbe visited Camp Gan Israel, and Camp Emunah on Tammuz 15 5717/1957, and again in 5720/1960, and on the 16th of Tammuz 5716/1956. The Rebbe spoke to the children and said Ma'amorim, that are printed in the Sefer Bineos Deshe. The Rebbe gave out a Minchah-Ma'ariv to the children. These were the only trips that the Rebbe went to the country in all his years of Nesius.

Yahrtzeit of **R. Chaim b. Moshe Ibn Atar**, the Or HaChayim HaKadosh, author of Or HaChayim, 5503 (1743).

"...And we have heard that now in Poland they greatly esteem him... because the holy R. Yisrael Ba'al Shem Tov told of the greatness of his soul".

[R. Chaim Yosef David Azoulai, Shem Hagedolim]

The Frierdiker Rebbe said in the name of his father the Rebbe RaShaB who repeated something that was told to him by his father, the Rebbe MaHaRaSh, that R. Chayim b. Atar had only daughters and he taught them Torah. From these lessons he wrote the Sefer Ohr HaChayim and it is called Ohr HaChayim HaKadosh. Only a very few seforim are called with the word Kadosh. He

used to teach every Friday night and transcribe it after Shabbos. "This teaches every one of you that in your hands lies not only the responsibility of your own education in the proper Jewish path, but the right education and kedusha for the entire Jewish people, for this generation and for the coming generations. That is why the Rebbe, my father-in-law wrote his memoirs and sichos in a language that also girls and women should know what is Yiddishkeit and what is Chassidus and how this brings good fortune for them." *Sicha 15th of Tammuz 1957 and 1960 in Camp Emuna.*

Tammuz 16/July 5/Wednesday
Creation of the **golden calf**, 2448 (1313 BCE). (Seder Olam 6)

Yahrtzeit of **Chur** son of Calev ben Yifuneh and Miriam Haneviah, killed by the Eirev Rav when he protested the making of the golden calf, 2448 (1313 BCE). [Sanhedrin 7, Shemos Rabah, 48]

Pope Gregory IX ordered the confiscation of all manuscripts of the Talmud, 4999 (1239).

Tammuz 17/July 6/Thursday
Fast day

The Fast commemorates five tragedies in Jewish history:

1. Moshe Rabbeinu broke the Luchos, 2448 (1313 BCE). [Shemos 32:19, Taanis 28b]
2. An idol was put in the Beis Hamikdash. [Melachim II 21:7, Taanis 28b]
3. The Korban Tamid was discontinued in the Second Beis Hamikdash. [Taanis 28b]
4. The Romans breached the walls of Yerushalayim in 3760 (70), leading to the destruction of the Second Beis Hamikdash. [Taanis 28b]
5. Apostomus, captain of the occupation forces, publicly burned the Torah. [Taanis 28b]

(According to the Talmud Yerushalmi Taanis 4:5 also on this date, the Babylonians breached the walls of Yerushalayim leading to the destruction of the First Beis Hamikdash.)

Beginning of **Bein Hameitzarim**, the **Three Weeks** of Mourning for the Beis Hamikdash.

Moshe Rabbeinu destroyed the golden calf. [Shemos 32:20, Seder Olam 6, Rashi to Taanis 30b]

Moshe Rabbeinu went up to Har Sinai for the second time. He was there for forty days, pleading for forgiveness for the sin of the golden calf. [Shemos 33:11, Rashi]

More than 4,000 Jews were killed in Toledo and Jaen, Spain (1391).

Jewish Quarter of Prague was burned and looted, 4319 (1559).

The Kovno ghetto was liquidated, 5704 (1944).

Libya ordered the confiscation of Jewish property, 5730 (1970).

Noach sent out the dove the first time to see if the Flood waters had receded, [Bereishis 8:8], 1650 (2100 BCE).

Tammuz 19/July 8/Shabbos
Birthday of **R. Schneur Zalman Aharon**, elder son of the Rebbe MaHaRaSh, 5619 (1859).

Day of the Bris of the **Frieddiker Rebbe**, 5640 (1880). At the Bris the Rebbe cried; his grandfather, the Rebbe MaHaRaSh, said, "Why are you crying? When you grow up, you'll be a Rebbe and say Chassidus articulately."

The completion of the seven day celebration of the Frieddiker Rebbe's Bar Mitzvah. The Rebbe RaShaB said a Ma'amar every day, 5653/1893.

In 5728/1968, seventy five years from the Bar Mitzvah celebration of

the Frieddiker Rebbe, on Monday, Tammuz 19, at 1:00 in the afternoon. the Rebbe made a special farbrengen and said a Ma'amar and a Sichah in connection with this event., and in connection with the completion of the first printing of the Alter Rebbe's Shulchan Aruch in America. The Rebbe brought to this Farbrengen an unbound copy of volumes 5 and 6 of the Shulchan Aruch. The Ma'amar was edited and printed in Sefer Ha'Ma'amorim Meluket volume 3.

Tammuz 20/July 9/Sunday
Yahrtzeit of **R. Avraham Chaim Noeh**, author of Ketzos HaShulchan on the Alter Rebbe's Shulchan Aruch, Piskei HaSiddur on the Alter Rebbe's Siddur and Luach Kolel Chabad, 5714 (1954).

"...He was very involved in the Alter Rebbe's Shulchan Aruch...and tried to unify the opinions in the (Alter Rebbe's) Siddur and the Shulchan Aruch, and that is a special Zechus, since, unfortunately, people don't get involved enough in the Shulchan Aruch". [Sichah]

Tammuz 21/July 10/Tuesday
Yahrtzeit of **R. Eliyahu b. Moshe Loanz**, "R. Eliyahu Ba'al Shem", the Ba'al Shem of Worms, Kabbalist, 5397 (1637).

Tammuz 23/July 12/Wednesday
Yahrtzeit of **R. Moshe Cordevero** (the "RaMaK"), Kabbalist, author of Pardes Rimonim, 5330 (1570).

"...However, the Alter Rebbe cites the Pardes, which is the Kabbalah of the RaMaK, in many places, as is explained that the Kabbalah of the RaMaK is included in the Kabbalah of the AriZal, ...just as the AriZal told at the funeral of the RaMaK, how he saw a pillar of fire going out...". [Sicha, Shemini 5741]

Yahrtzeit of **R. Shlomo b. Meir of Karlin**, Chassidic leader and Talmudist, killed in the Polish rebellion against Russia, 5552 (1792).

Tammuz 24/July 13/Thursday

Noach sent out the dove the second time to see if the Flood waters had receded, 1650 (2100 BCE). [Bereishis 8:10, Seder Olam]

Crusaders herded the Jews of Yerushalayim into a Shul and burned it, 4859 (1099).

Tammuz 26/July 15/Shabbos

Shabbos Mevorchim Menachem Av
Shabbos Chazak

Victory of **R. Chaim Hakohen Rapaport**, in the debate with the Frankists, 5519 (1759).

"...A day of feasting and rejoicing." [Letter of the Ba'al Shem Tov and R. Chaim Hakohen Rapaport, Sefer Hatoldos Ba'al Shem Tov Vol. II p. 765]

A question was asked by the Rebbe, how is it that this festival is so little-known, in spite of the fact that it was proclaimed by the Ba'al Shem Tov himself and his disciples? In a letter of 8 Kislev 5720 the Rebbe gives the following explanation:

Since the Ba'al Shem Tov passed away over a month before this day the following year, before the first celebration of the day was to take place, this never became an occasion of an actual celebration. (Igros Kodosh #19)

Tammuz 27/July 16/Sunday

Third Expulsion from France, 5082 (1322).

Yahrtzeit of **R. Yehudah Leib Slonim**, son of Rebbetzin Menuchah Rachel, the Mittlerer Rebbe's daughter, 5653 (1873). He lived all of his life in Chevron, where his house was the center of Chassidei Chabad in Israel. From the time he was eighteen, whenever he would visit the Tzemach Tzedek in Lubavitch, he would be the Chazan for Rosh HaShanah.

Tammuz 28/July 17/Monday

Yahrtzeit of **R. Moshe Teitelbaum of Uhiely**, author of Yismach Moshe

and Vevehshiv Moshe, Talmudist and Chassidic leader, 5601 (1841).

Tammuz 29/July 18/Tuesday

Erev Rosh Chodesh Menachem Av

Yahrtzeit of **R. Shlomo Yitzchaki**, Rashi, 4865 (1105).

"...The Alter Rebbe once said, "Rashi's commentary on the Torah is the wine of Torah, it opens the heart and reveals essential love and fear; Rashi's commentary on the Talmud opens the mind and reveals essential intelligence. [Hayom Yom, p. 24]

Av 1/July 19/Wednesday

Rosh Chodesh Menachem Av

ג' תמוז GIMMEL TAMMUZ

WEDNESDAY NIGHT~THURSDAY JUNE 21~22

In reference to the practices of Gimmel Tammuz, the Hillulah of the Lubavitcher Rebbe, Nasi Doreinu, we reprint the letter the Rebbe wrote: "...In reply to the many questions about a detailed schedule for the Hilullah of the Previous Rebbe

1. On the Shabbos¹ before the Yartzeit everyone should attempt to be called for an Aliyah to the Torah.
2. If there aren't enough Aliyos, the Torah should be read in different rooms. However, no additions should be made to the number of Aliyos (at each reading).
3. The congregation should see to it that the Maftir should be the most respected member of the congregation, as determined by the majority of the congregation; alternatively, the choice should be determined by lot.
4. The congregation should choose someone to lead the prayers on the day of the Yartzeit. It's proper to divide (the honor), one person to lead Ma'ariv, a second to lead Shacharis, and a third, Minchah. In this way a greater number of Anash will have the privilege.
5. A (Yartzeit) Candle² should be lit to burn throughout the twenty-four hours. If possible, the candle should be of beeswax.
6. Five candles should burn during prayer services.
7. After each Tefilah (and in the morning after the reading of Tehillim), the Shaliach Tzibur should study (or at least conclude the study of) Chapter 24 of Mishnayos Keilim and Chapter 7 of Mishnayos Mikvaos. He should then recite the Mishnah beginning "Rebbi Chananya ben Akashya...", followed silently by a few lines of Tanya, and Kaddish D'Rabonon.
8. After Ma'ariv, part of the Ma'amar (Basi Legani)³ that was released for the day of the demise, should be recited from memory. If there is no one to do this from memory, it should be studied from the text. This should

also be done after Shachris, and the Ma'amar should be concluded after Minchah.

9. Before Shachris, a chapter of Tanya should be studied. This should also be done after Minchah.
10. In the morning, before prayer, Tzedakah⁴ should be given to those institutions related to our Nasi, my revered father-in-law, of sainted memory. Donations should be made on behalf of oneself and of each member of one's family. The same should be done before Minchah.
11. After Shachris and the recitation of the Ma'amar, each individual should read a Pidyon Nefesh.⁵ (It goes without saying that a Gartel is worn during the reading.) Those who had the privilege of entering (the saintly Rebbe's study) for Yechidus, or at least of seeing his face, should (while reading the Pidyon Nefesh) picture themselves as standing before him. The Pidyon Nefesh should then be placed between the pages of a Ma'amar or Kuntres, etc., of his teachings, and sent, if possible on the same day, to be read at his graveside.⁶
12. In the course of the day one should study chapters of Mishnayos that begin with the letters of the Rebbe's name.
13. In the course of the day one should participate in a Farbrengen.
14. In the course of the day one should set aside a time during which to tell one's family about the saintly Rebbe, and about the spiritual tasks at which he toiled throughout all the days of his life.
15. In the course of the day, people (to whom this task is appropriate) should visit Shuls and Botei Midrash in their cities and cite a statement or adage from the teachings of the saintly Rebbe. They should explain how the Rebbe loved every Jew. They should make known and explain the practice

the Rebbe instituted of reciting Tehillim every day, studying the daily portion of Chumash with Rashi's commentary, and, where appropriate, studying the Tanya as he divided it into daily readings, throughout the year. If possible, this should all be done in the course of a Farbrengen.

16. In the course of the day, people (who are fit for the task) should visit centers of observant youth, and, in a neighborly spirit, should make every endeavor to also visit centers for the young people who are not yet observant, to explain to them the warm love that the saintly Rebbe constantly had for them. It should be explained to these people what he expected of them; they should be told of the hope and trust he placed in them, that they would ultimately fulfill their task of strengthening their observance of Judaism and disseminating the study of Torah with all the energy, warmth and vitality that characterize youth.

If prevailing conditions allow, all the above should of course be continued during the days following the Yartzeit, and particularly on the following Shabbos.

May Hashem hasten the coming of our Redeemer, and then "Those who lie in the dust will

and sing joyful praises."

And our Nasi among them will give us wondrous tidings, and lead us along the path leading to the House of Hashem.

[Letter of the Rebbe, Rosh Chodesh Shevat 5711]

* Notes:

2. A (24 hour) candle is lit at home and the candle by the omud in shul are lit Friday before Shabbos.

3. Either one should learn the Maamar "Basi Legani" 5711 (1951), the first Maamar which the Rebbe said on Yud Shevat, 5711 or "Ata Tetzaveh" the last Maamar the Rebbe edited in 5752 (1992) Both of these discourses are printed in English.

The Rebbe at the Tziyun

1. Before he would enter the Ohel the Rebbe would knock on both the outer and inner doors of the Ohel - as if seeking permission to enter.

2. As soon as he would enter the actual Ohel - using the inner door closest to the outer entrance - the Rebbe would commence reciting the Ma'aneh Lashon.

3. At the point of the recitation, "I am lighting this lamp" the Rebbe would light a candle.

4. After lighting the candle he would continue for a short while with the recitation of Ma'aneh Lashon. He would then begin reading the notes of petition (pa'nim). Upon conclusion of this sacred service the Rebbe would continue reciting Ma'aneh Lashon.

5. Before departing the Ohel, the Rebbe would circle the sacred resting site. There were occasions when he circled seven times; on other occasions he circled only twice. During the later years, the Rebbe would circle but once.

6. The Rebbe would pause before he would leave, reentering his small booth within the Ohel and silently reciting something for a short while, after which he would leave. The Rebbe would depart by way of the second and furthestmost door.

The Rebbe made it a point never to leave the inner room of the Ohel from the same door that he entered.

7. Before he would leave, the Rebbe would remain standing in the hallway (where the candles used to be lit) and recite the Yehi Ratzon found at the conclusion of the Ma'aneh Lashon.

8. From 5725 and onward, after leaving the Ohel the Rebbe would visit the Tziyon of his mother, HaRabbanis Chanah, of blessed memory. From 5748 and onward, the Rebbe would also visit the Tziyon of the Rebbetzin Chaya Mushka, of blessed memory.

9. Prior to entering the car, the Rebbe would thrice pluck blades of grass, tossing them over his shoulder.

No one ever witnessed the Rebbe placing a pebble on the Tziyon.



GIMMEL TAMMUZ

By Rabbi Shimon Raichik OBM

As the days pass, the calendar shows that we are approaching Gimmel Tammuz, and we should take the time to reflect on the past to strengthen our connection to the Rebbe. All of us want to strengthen our connection and convey this tie to our family, especially our children.

One of the unique things we were granted by the Rebbe, was that when an individual received dollar, or Kos Shel Brochoh, or even if one was only before the Rebbe for a matter of seconds, there was a feeling of exclusivity. The Rebbe was there for you alone. I recall the Sunday before my oldest son's, Yosef Yitzchak's, Bar Mitzvah. It was the last Sunday that I approached the Rebbe for dollars.

My son had won this trip to New York from Tzivos Hashem of California, and he had written a letter requesting a Brochoh for all the members of Tzivos Hashem. We waited for hours to proceed past the Rebbe. I still remember how the Rebbe looked at my son and gave this thirteen year old his time, as if there was nothing else pressing, as if no one else was in the room.

From this we can learn a lesson for the Chinuch of our children. The Rebbe was the leader of Klal Yisroel and the problems of the entire world weighed on his shoulders. However, when someone approached the Rebbe, the Rebbe gave his fullest attention to that individual and there appeared to be no other concern for the Rebbe, other than the needs of that person. To the Rebbe, everyone who came before him was a diamond. As it was once asked of the Rebbe, how could he

stand for hours and hours, hearing the problems of each one, and giving his Brochos, and yet he was never tired. The mere standing in line waiting to see the Rebbe was so fatiguing! The Rebbe answered that when you count diamonds, you never tire!

Every one of us, and everyone who passed by the Rebbe was a diamond. The Rebbe polished each individual jewel to bring forth the shine and the glow of that diamond. The same, too, we must remember that the Aibishter gave into our hands our own diamond jewels - our children - and we must take the time to address their individual needs. And as the Rebbe took his time and put his efforts into us and gave us Farbrengens, Yechidus, Kos Shel Brochoh, Lekach, Dollars, Kuntreisim, Seforim, and when we had a problem the Rebbe made us feel that we were the only ones with whom he was involved. In the same way we should give of ourselves to our children so that they should be educated in the way the Rebbe wishes.

I heard the following story at a Farbrengen in Shul one Purim, which illustrates how the Rebbe cares for each individual...

As a young man this Chossid learned in the Lubavitch Yeshivah at Bedford and Dean in the early 1960's. One day his principal Rabbi Tennenbaum, ob"m, called this boy into his office and told him that tonight he had an appointment with Rabbi Hadokov at 9:00 pm. The boy didn't understand why he was wanted. At 8:30 he walked into the office of Merkos and inquired, "do I really have an appointment with Rabbi Hadokov tonight?"

They looked in the book and the secretary said yes, at 9:00 tonight Rabbi Hakokov wants to see you. Impatiently the 12 year old boy waited to see Rabbi Hadokov, and at 9:00 he knocks on the door and Rabbi Hadokov opens it and asks him to be seated. Rabbi Hadokov asks the bochur how he is and so forth, and after a few minutes of questions Rabbi Hadokov asks, "Did you have a test lately? How did you fare on the test?"

The bochur did not yet know his test results. Rabbi Hadokov turned to the bochur and told him that the marks of this test were sent in to the Rebbe and when the Rebbe saw his mark, he said only one word: "Hayetochen (how come)?" That's why Rabbi Hadokov called him in.

Let's think this through a bit. Would the CEO of a major business with hundreds of people and projects under him - globally - get involved in the mark of a 12 year old boy? Big deal - on this test he didn't do so well, on the next test he will do better.

But, to the Rebbe this was not so. This individual 12 year old was a diamond and the Rebbe sought to polish that diamond. The 'Hayetochen' does not mean that you are bad, it means that you have capabilities, you can do better, and make it happen.

The same thing the Rebbe asks each of us every day: I invested so much in each one of you!! What are we doing to bring out the Rebbe's investment in us?

The Rebbe once said at a Farbrengen that tomorrow morning you will wake up and Moshiach will be here and you will give him Sholom Aleichem, and Moshiach will ask you what you did to hasten his arrival? The same thing the Rebbe is asking from every one of us - what are we doing to bring the world closer

to the revelation of Moshiach? This is accomplished by fulfilling the Rebbe's directives, and learning his teachings and educating our children in the way the Rebbe wanted, so that when Moshiach will come we will be proud to say, "See the children who we educated even in this harsh, dark, golus!"

In these dark times we must remember what happened on Gimmel Tammuz, 1927. At the train station as the Frierdiker Rebbe departed into exile he said, "That Hashem should be with us, and will be with us to aid and protect us as He was with our ancestors." We must keep this at the forefront of our thoughts.

We must not fall into despair. The Rebbe is with us and gives us his blessings, and it is up to us to strengthen our connection with him.

THE SEVENTEENTH OF TAMMUZ

שבעה עשר בתמוז

Wednesday night~Thursday

At Shacharis, the Chazzan adds “Aneinu” in the repeated Shemoneh Esrei. We say Tachnun, Selichos and “Avinu Malkeinu,” and read the Torah. Only those fasting have Aliyos.

At Minchah we read the Torah and Haftorah before Shemoneh Esrei. In Shemoneh Esrei those fasting include “Aneinu” in Shema Koleinu. (If you forgot, don’t repeat Shemoneh Esrei.)

We say Tachnun and Avinu Malkeinu.

Tammuz 17 begins the Three Weeks of mourning, which end with the fast of Tishah B’Av, the Ninth of Av. These fasts, and the sad days in between, commemorate tragedies in our history, connected mostly with the destruction of the Beis Hamikdash.

During the Three Weeks we don’t listen to music, get married or attend festivities. We don’t purchase or wear new clothes (for which we’d say Shehechyanu) or take haircuts. We don’t say Shehechyanu, even on Shabbos. From Rosh Chodesh Av on, there are additional restrictions.

It’s an auspicious time to increase the learning of Torah, the giving of Tzedakah and Ahavas Yisroel.

The Rebbe requested that during the Three Weeks we learn about the Beis Hamikdash from Sefer Yechezkel (from Chapter 40 on), from the Mishnayos Midos, and from Rambam - Laws of Beis Hamikdash (there is an excellent translation by R. Eliyahu Touger—Moznaim Publishers). All of these are available in English.

The Midrash says Hashem showed Yechezkel the Third Beis Hamikdash. Yechezkel said, “How can I come to the Jews and tell them this? It will only bring greater sadness.” Hashem said, “If they learn about the Beis Hamikdash it is as if the Beis Hamikdash is not destroyed.”

By learning these sources, especially during the Three Weeks, we can nullify the sad events of the Seventeenth of Tammuz and Tishah B’Av and hasten the building of the Third Beis Hamikdash.

This is a brief summary of the laws. For specific questions please ask a Rav.

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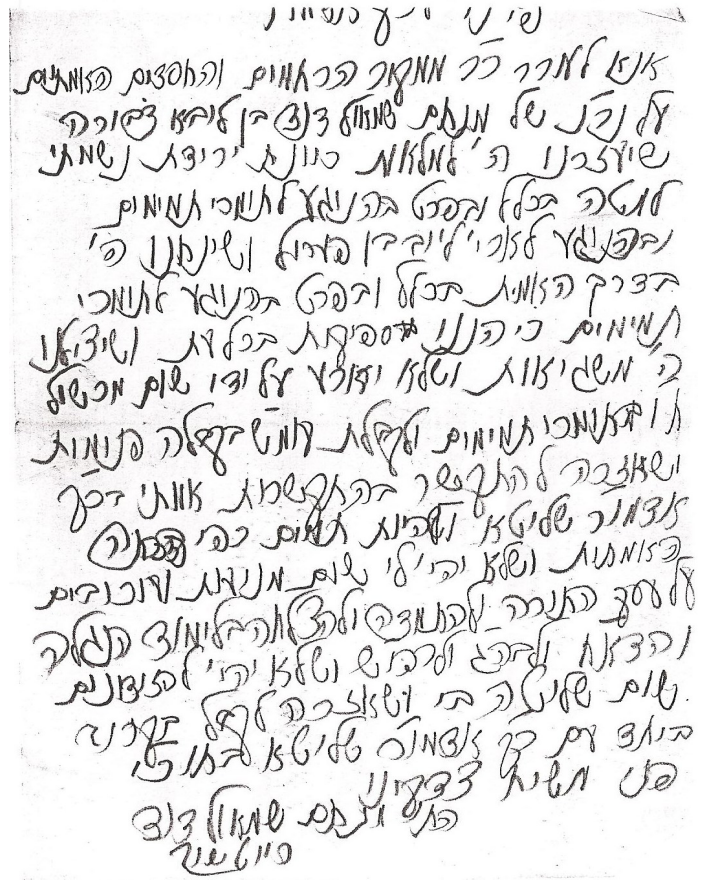
CHOSSID AND REBBE

In Honor of Gimel Tammuz

We are printing here pidyonos that were written to the Friediker Rebbe during my father's sojourn in Shanghai, China during World War II, that are not in the book SHADAR. Since war conditions did not permit these pidyonos to be sent to the (Previous) Rebbe, my father placed them in a Sefer HaTanya. These pidyonos shed light on the true connection between a Rebbe and a Chossid even during difficult times. It is not easy to date each pidyon, but generally, one can determine the time of year each was written. (Pidyonos were found from other Tmimim in Shanghai in this same Sefer HaTanya.)

It is striking to note the lack of concern for physical needs reflected in these pidyonos. Although Chassidim of every stripe are accustomed to request brochos from their Rebbeim for both their physical and spiritual needs, from the time of the Alter Rebbe, it has seemed that Chabad Chassidim are ashamed to ask for the physical, and instead their focus has always been on the spiritual. Here, during the perilous war years, facing danger on a daily basis, with a severe lack of food and other personal needs, it is noteworthy to read these pidyonos that show virtually no regard for personal wants other than good health. When my father taught me how to write a pidyon for Rosh Hashanah, it was to ask for teshuva, kabolas ol malchus shomayim and a k'siva v'chasima tova. I heard that this approach to writing a pidyon was instilled into the bochurim in Otvosk by their Mashpia, R. Boruch Friedman.

I. A Rosh Hashana Pidyon written for himself and for the Yeshiva. My father was the administrator of Yeshiva Tomchei Tmimim Shanghai, he ran the yeshiva and made sure the bochurim had food, etc. He was between 22 and 24 years old at this time. This pidyon makes mention of Aryeh Leib Berlovsky, who helped the Yeshiva. He was a Russian Jew with roots in Chabad; my father was m'karev him.

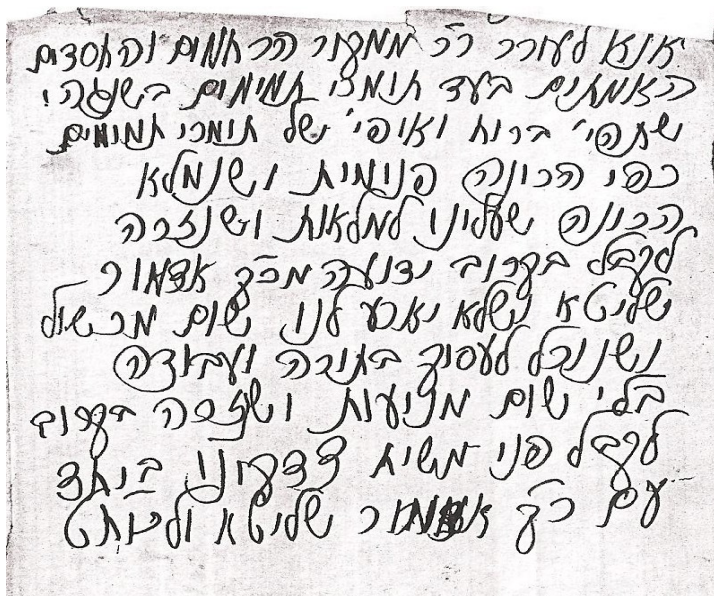


...To awaken generally and specifically with true teshuva and to accept the Yoke of Hashem with an inner acceptance, and to fear Hashem; to be a Tomim as intended [by the founder of the Yeshiva...ed.]. I should merit to fulfill the purpose for which my neshomo came to this world generally, and especially Hashem should guide me how I should run Yeshiva Tomchei Tmimim. I am constantly in doubt about how to run the Yeshiva, so Hashem should guide me in the true path.

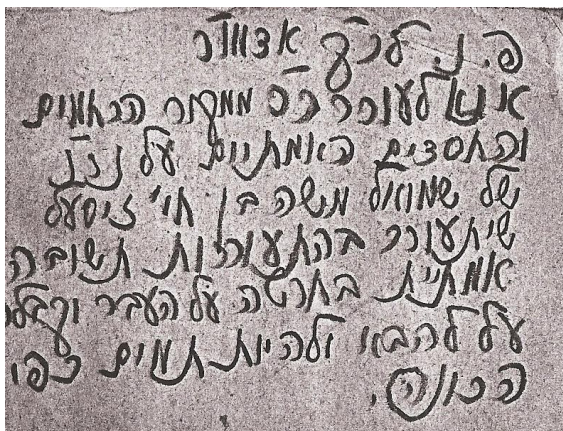
And for Aryeh Leib ben Perel--he shouldn't be faced with stumbling blocks, especially regarding the Yeshiva--nothing should hold us back from learning Torah with diligence and success in both its revealed and hidden aspects; and to connect with a true connection to the Rebbe and be inscribed and sealed for a good and healthy year and success for my work for the Yeshiva, and good health. The wicked should have no dominion over me and Hashem should save us from any mistakes and we should merit together with Klal Yisroel to receive

Moshiach with the Rebbe.

II. For the Yeshiva of Tomchei Tmimim, Shanghai: it should be in the spirit and conduct of Tomchei Tmimim according to the inner purpose for which it was founded. We should fulfill the intent and involve ourselves with the learning and service of Hashem without any hindrance and we should merit hearing information [regarding] the Rebbe. There should be no obstacles to learning diligently in Torah and the service of Hashem; we should merit together with all Tmimim to welcome the revelation of Moshiach together with the Rebbe, shlita, and we should be written and sealed for a good year.



III. Shmuel Moshe ben Chaya Zissel should awaken with true teshuva and remorse for the past and to accept positive resolutions for the future; to be a Tomim as truly intended.



Going through my fathers papers, I found a rough draft that my father was writing to someone. The draft looks like the person wanted my father to write to the Rebbe for him.

My father used to write to the Rebbe many times for people who needed a brochoh from the Rebbe. Once I flew with him to NY for Rosh Hashana. On the plane he was writing names of people to give to the Rebbe.

In this rough draft that I found, it looks like he was writing to someone he knew personally who was a tomim. He wanted this person to write to the Rebbe himself and told him:

“How could I ask the Rebbe for great mercy for you if I really don’t know your situation. You know your problem. You have to be the one to express entirely what’s bothering you.”

This taught me that each chossid needs to write himself to the Rebbe and express his own feelings and what’s bothering him. No one else can express your feelings for you. Nevertheless, if someone needs a specific brocho, surely you should write for him but we shouldn’t generally ask others to write for us. Sometimes, we might not want to write because we’re afraid. I saw a letter from Rabbi Weinberg to a tomim. He wrote: “You don’t have to be ashamed. The Rebbe is your father, and the Rebbe wants to know how you are. And the Rebbe accepts you as a father accepts a child. And don’t be ashamed.”

As we see in the next pidyon, Mr. Berlovsky personally addressed the Rebbe telling him how he was helping the yeshiva and what he struggled with, and my father also wrote for him.

IV. I, Aryeh Leib ben Perel, during the past year had the capability to do the work that I wanted – to support the Talmud Torah and the Yeshiva Tomchei Tmimim, I did what I could to help them in a time of stress. I also founded a Gemilas Chesed for the bochurim of Yeshiva Tomchei Tmimim so they should have some flexibility for their personal expenses. I also founded for them Kupas Ezras Cholim to help those who got sick. We made new shoes for them. I see to it that every Shabbos they should have some meat to eat. I try to help them with all their needs. I also made a shul for the Shomer Shabbos refugees from Germany and I am now trying to make a Mikvah in the Ghetto. The Aibishter should enable me to avoid all obstacles.

I have nachas from my son Dovid; he goes to the university here in Shanghai. He has a warm Jewish heart, he puts on Tefillin daily and davens three times a day.

I see that the brochoh of the Rebbe for all those who support the Yeshiva is actually becoming fulfilled in me.

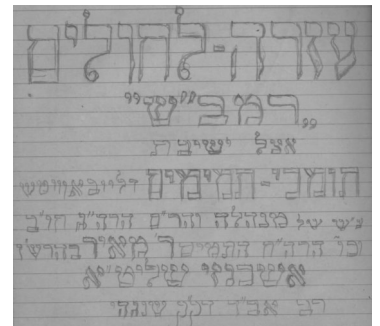
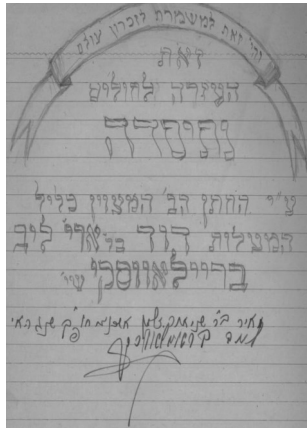
My request is that I should have a Refuah Shleimah, that my physical body should not be an obstacle to me; I should continue to do my work and to fulfill the desire of my heart to sanctify Hashem's Name. I should receive my livelihood without undo stress. The wicked ones should have no power over me.

I should be inscribed and sealed for a good and healthy year, I shouldn't face any stumbling blocks in doing Torah and Mitzvos, especially Taharas HaMishpocho and Kosher food.

For Dovid ben Zina – he should be healthy; he should be strong in the path of his parents, and he should be a Jew who is Shomer Torah and Mitzvos and should be involved in the Yeshiva Tomchei Tmimim. He should be inscribed for a good and sweet year.

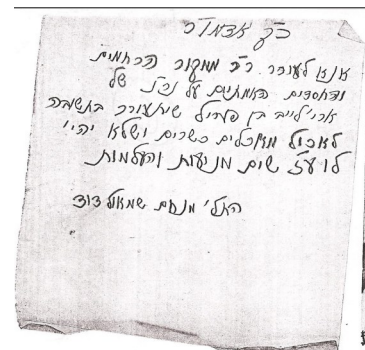
For my wife, she should awaken herself with Yiras Shomayim and true teshuva... and she should be written and sealed for a good year. We should merit soon with the Rebbe to receive Moshiach Tzidkeinu, together with all the Tmimim and Klal Yisroel.

Handwritten Hebrew text, likely a letter or document, with a signature at the bottom. The text is dense and covers most of the page.



V. As you read Mr. Berlovsky's Pidyon, he wrote that he was struggling in Taharas HaMishpacha and Kashrus. My father, therefore, wrote a pidyon for him too that he should overcome his struggles.

Aryeh Leib ben Perel should awaken with true teshuva to eat only kosher food and regarding this he shouldn't be blocked from its fulfillment.

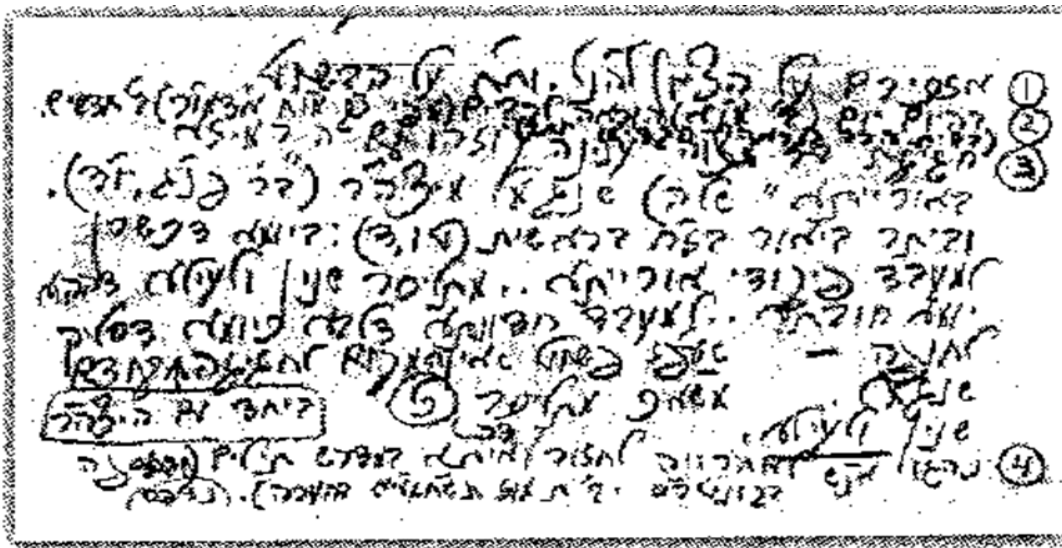


DARCHEI HACHASSIDUS

BRINGING THE WARMTH OF CHASSIDUS INTO DAILY LIFE BY FOLLOWING THE GUIDANCE AND INSIGHT OF THE RABBEIM

In honor of Gimel Tammuz and Yud-Beis Tammuz we are printing various freely translated answers from the Rebbe and the Previous Rebbe: (1) Concerning when to make the celebration of a Bar Mitzvah; (2) How we prepare ourselves on Erev Shabbos to honor the Shabbos properly and bring the proper spirit of Shabbos into our family; (3) Concerning the participants under the chupah; and (4) Inspiration which comes and goes.

The celebration of the Bar Mitzvah is alluded to b'remez (hinted) in the Torah by saying, in reference to Yitzchok Avinu's Bar Mitzvah, "In the day the Yitzchak was weaned," "He [Yitzchak Avinu] was weaned from the Yetzer Harah". (Midrash Beraishis Rabbah 53:10) This is further elaborated upon (in the holy Zohar) "the day one is prepared to fulfill the mitzvos of the Torah, when one is thirteen years old and he becomes obligated to do so, it is a day of rejoicing comparable to the day of one's wedding." Accordingly, there is no place to celebrate one's Bar Mitzvah earlier together with the Yetzer Harah, [not yet having been weaned from him]; celebrating the Bar Mitzvah afterwards is okay...



הוראות לבר-מצוה

כמענה לשאלה אודות: זמן התחילת הנחת תפילין לפני הבר-מצוה, וכן באם אפשר לערוך את חגיגת הבר-מצוה כמה ימים לפני הניצו ליל שלוש-עשרה, הואיל הרבי לענות: 1 אזהרים על הציון לתנייל. ות"ח על המשו"ט [= השעות חץ על הנשורות טובות].

2 בהיום יום (בי מנ"א) הוראה לרבים (מפי כ"ק מו"ח אדמו"ר) כי הדשים - בבית הרב בנראה הקדימו יותר.

3 חגיגת בר מצוה ענינה (וזכו גם ה"דמיא באורייתא" שלה) שנגמל מיצח"ר [= טיבר הרע] (בי"ר בני"ג, י"ד). וביתר ביאור בז"ח בראשית (טו, ז): ביומא דכשרן למעבד פיקודי אורייתא... מתליסר שנין ולעילא דהויא יומא חובתא... למעבד חזוותא דלגא כימא דסליק לחופא

שעמי"ז [= שעל בי זה] פשוט שאין כל תקום לחגיגת ביחד עם היצח"ר קודם שנגמל. משא"כ [= מה שאין כן] מתליסר שנין ולעילא.

4 נהגו אנ"ש לאחזונה לחזר ד"ח איתא במדרש תילים (נדפס בהוספה בקונטרס יב' תמוז תש"ח. ועיי"ש בהירה).

This letter from the Previous Rebbe emphasizes the importance of the proper way to prepare oneself for Shabbos.

Surely he appreciated the behavior of his wife and her worries that he works so hard. Hashem Yisborach should give him parnasah in a broad way and easier, but as it appears, he cannot permit himself to return home earlier. In truth, it is written that the brochoh of Hashem brings riches. A man only creates a vessel for Parnasah. One must try to make the vessel pure and clean (from falsehood and robbery) and then there will be Hashem's brochoh in one's vessel.

It is written, "Six days you shall labor and do all your work." On the sixth day, Erev Shabbos, is when a person must feel that his work is already complete for that week. A person must have pure trust in Hashem that He will give him His brochoh. Three hours or not less than two and a half hours in the winter, and in the summer by 4:00 he has to come home to rest from the work of the week, to prepare himself and the family for the honor of Shabbos - to honor the Shabbos with clean clothes, and be in good spirits to make the family happy with the pleasure of Shabbos. Then from Shabbos, the coming week will be blessed with good health and good parnasah. (As it states in Zohar "from it (Shabbos) is blessed all the days"); when we keep Shabbos Eirlich we are blessed a whole week with health and parnasah in abundance.

/s/

An interesting footnote to this letter:

Mr. Winter lived in McKeesport, Pennsylvania in 1943. He was what was then called a customer-peddler, selling dry goods and sundries door to door. He had a car and would sell in different towns near McKeesport. Friday was the best day for business since that was payday for most of the workers at the manufacturing plants in that area, which is why he usually came home very close to Shabbos. After receiving this letter from the Rebbe, he modified his schedule and came home earlier on Friday, as instructed. A few weeks after Mr. Winter received this letter from the Rebbe, there was a major storm in that area. A tornado appeared as if from nowhere and did major damage on the street which Mr. Winter had left just 20 minutes earlier!

(This story was confirmed by his son, R' Yaakov Winter A"H of Crown Heights.)

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OF LUBAWITZ
770 EASTERN PARKWAY
BROOKLYN, N. Y.
BLOCCUM 6-2918

יוסף יצחק שניאורסאהן
ליובאוויטש

ב"ה, ו' שבט, תש"ב
ברוקלין

ידידי ור"ח אי"א מו"ה יהושע שי' ווינסער
שלום וברכה!

ישלח השי"ת רפואה לבתם הילדה בת שבע תחילו גדולה עם שאר ילדיהם יחיו לתורה חופה ומעשים טובים מתוך פרנסה בהרחבה ומתוך המעסקות בחיזוק היהדות ובעניני תלמוד תדעתי כי הוא וזוגתו תחייטסורים ונתונים בכל מאורע ליסד את התור" בית רבקה" יעזר להם השי"ת ויצליח להם בזה ובכל עניניהם בגשם וברוח, וצריכים להשתדל להכניס בזה עוד אנשים מסכרים יחיו וזוגתו תחייטסורים, להבינם ולהצירם את גודל זכר החינוך על יסודי התורה והמצוות.

זוגתו תחייטסורים כתבה לי אודות טילוי בקשה אשר לא יעבוד קשה כל-כך, הן בכל יום שהוא בא לביטוי עיף סאד ובזמן מאוחר ובפרט בערב שבתות וימים טובים, השבתי לה בארוכה, ובדאי שהוא מייקר להיות את הנהגת זוגתו ודאגתה אודות זה שהוא עובד כל כך קשה, יזמין לו השי"ת את פרנסתו בהרחבה גדולה ובנקל - אלא כנראה אינו יכול להעמיד על עצמו, איר קענט בא זיך אליין ניש אויספיהרען לבא הביתה במקום, ובאמת הלא כתיב ברכת הוי"ה היא תעשיר, העיקר הוא ברכת ה' והאדם צריך רק לעשות כלי לפרנסה וצריך להשתדל אשר הכלי תהייטתורה פונניבה ודברי שקר ואז שורה ברכת ה' בהכלי, וכתיב שש ימים תעבוד ועשית כל טלאכתך, דביום הששי, ערב שבת, יהיאצל האדם כאלו כל טלאכתו עשוי ויהייטתבסחון גמור להשי"ת כי יתן לו את ברכתו ית', וכשלוש עשרה פחות מסתי עשרה-בימות התורף צריך לחזור לביתו, ובימות הקיץ לא יאחר מסעה הרביעית צריך לחזור לביתו לנח מעט מעבודת השבוע ולהכין עצמו ולזרו את ב"ב יהיו להכין עצמם לכבוד השבת ככתוב בסלחן ערוך שצריכים לכבד את השבת בעלנושים נקיים ולהיות ברוח טוב זיין אין א גוטער שטימונג ולשפת את ב"ב בעונג שבת, ואז יתברך סן השבוע בסבוע טובה בבריאות ובפרנסה טובה כדאיתא בזהר דמינה מתברכין כולו יוסין, ווען ען האלט ערליך דעם שבת ווערט ען געבענטסט א גאנץ וואך מיט געזונט און פרנסה בהרחבה.

בשם ב"ק אדמו"ר שליט"א

מוכיר תלמידי

BH 6 Teves 5703 (1943)

Sholom u'vracha!

The Aibishter should send a refuah to their daughter Batsheva and they should raise her to Torah, Chupah and Good Deeds, and parnasah in abundance with involvement in strengthening Yiddishkeit and Jewish education.

I know that he and his wife are involved with all their might to establish an elementary school Bais Rivkah; the Aibishter should help them in all their endeavors physically and spiritually.

He must involve his friends and she, her friends, that they should understand the importance of education on the foundation of Torah and Mitzvos.

His wife wrote to me about fulfilling her request that he shouldn't work so hard and come home every day tired and late, especially on Erev Shabbos and Erev Yom Tov. I answered her at length.

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הגות מפורד טווארסטער
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
26th of Sivan, 5742
Brooklyn, N. Y.

Blessing and Greeting:

This is to acknowledge receipt of your letter of June 2nd, which reached me with some delay.

It is not my practice to take up questions which should be addressed to any competent Orthodox Rabbi, whose function it is to "Pasken Shaalos." However, I am making an exception in this case, because, although the matter is really quite simple, it is also very important.

To begin with, consider the situation: A Chuppah and sacred marriage is taking place in accordance with Jewish Law, K'das Moshe v'Yisroel. And while it is taking place, there would be present a gentile woman who is not just a spectator or guest, but one who is involved in a situation which, if it should materialize, G-d forbid, is absolutely contrary to Das Moshe v'Yisroel. And although she may not understand the exact meaning of these words, she probably would understand the general content of this sacred ceremony, or someone would explain it to her, and the incongruity, to say the least, is obvious. In light of this - could her presence at this sacred Jewish religious ceremony afford her respect or honor and give her a sense of real pleasure, knowing how the bride and bridegroom and the family and guests feel about intermarriage?

So much for the common sense viewpoint.

In addition, of course, there is the viewpoint of the Torah and Shulchan Aruch, which clearly holds that, for the good of all concerned, she should not be present there.

Should you wish to discuss the matter further with any Orthodox Rabbi, I am certain that his advice would be the same. But the matter is really so self evident that no further elaboration is needed.

Since it is clear from your writing that your forthcoming wedding will be as it should be, K'das Moshe v'Yisroel, for a Binyan Adei Ad, an everlasting edifice based on the foundations of the eternal Torah and Mitzvoth in the everyday life, may G-d grant that it take place in a happy and auspicious hour, for real happiness both materially and spiritually.

With the blessing of
Mazel Tov, Mazel Tov *M. Schneerson*

This letter addresses the necessity that all the wedding participants under the Chupah be Yidden.

אני מודה לך רבות על תשובתך
הנעימה והנכונה
ביום ג' ט"ו סיון ה'תשמ"ב

When the Rebbe would raise funds at a farbrengen everyone would write their name, and their family's name to be mentioned at the Ohel. This answer from 5736 (1975) was in response to a letter written to the Rebbe along with the person's name after the Purim farbrengen.

The questioner wrote that oftentimes he gets very inspired to serve Hashem, particularly at the big farbrengens, but afterward he loses his enthusiasm.

The Rebbe responds: *look in Likutei Torah, Ma'amar Adam Ki Yakriv; end of the first chapter.*

There the Alter Rebbe says that many people complain that they are at times inspired to serve Hashem, and this can last for weeks, and later this inspiration dissipates as if it never was!? The Alter Rebbe goes on to say that this is because an inspiration which comes "from Above," without a foundation of inner work done as preparation, is fleeting, as it is merely a boost. When one prepares oneself through inner work first, then it lasts.

COMPLETING THE MISSION

By Rabbi Shimon Raichik OB”M

As we approach Gimmel Tammuz, we see different approaches to the day. While everyone is focused on the geula, some are more somber while others are reflecting and yet others are just focused on the future. It's difficult for many; it's way too long ...

In 5752 the Rebbe declared in a Sichah that each and every one of us is an Admor. What does it mean to be an Admor? Do we all need to go out and get a streimel and a silver cane? By telling us that each and every one of us is an Admor the Rebbe empowered us. Just as Moshe Rabbeinu empowered the Jewish people at the end of the 40 years of wandering in the desert when he said; Today you have been given a heart to know and eyes to see etc., so too the Rebbe has empowered each one of us.

Yet there are many who say that we do not have the power to accomplish as before, when we don't see the Rebbe. It looks physically impossible. When R. Yochanon ben Zakai saw the impending churban and was given one request, he asked for Yavne and the Chachamim. Why didn't he ask for Yerushalayim? It's nice to have a yeshivah, but what about the Jewish people? Some answer that he was looking to preserve the spirit of Judaism for the future generations. The Rebbe explained that R. Yochanon ben Zakai was trying to prevent the churban with the zechus of limud haTorah for the sake of the entire Jewish people. We see that the Rebbe as well directed the children to learn another pasuk, another mishna and to do another good deed before the Six Day War, for the protection of the people and the land of Israel. (He also introduced Mivtza Tefillin.) It helps, because we are all one big body and every small act changes the world, protects and brings Moshiach closer. This message of emunah, bitachon and empowerment we see on every page of the Rebbe's Letters, Sichos and Ma'amarim.

Yes, it's bitter and yes, it hurts as we approach Gimmel Tammuz. We still feel the effects of the bitter golus, the tears and the global crises. Yet with all of that we are strong in our emunah and bitachon that we will prevail. That with us is the power to change the tide. The Rebbe gave and gives each one of us the power to teach and to lead, each in his or her own way.

After so many years, we in Lubavitch have a great opportunity to realize the Rebbe's brochos by making ourselves a fitting vessel for those brochos, as it says; Borcheinu Avinu kulonu k'echod. By rising above personal interest or struggle, above any political or idealistic separation, together as one big community we can go forward in an even greater way than we have until now. By becoming a fitting vessel; we have a historic opportunity to receive the brochos the Rebbe gave us that are waiting to be realized.

To do this we need to connect. We need to dwell on the positive. Yes, there is a lot to accomplish, because our mission is not complete until the revelation of Moshiach. We connect by realizing that the Rebbe is speaking to me as an individual. By learning the Rebbe's Sichos, Ma'amarim and Letters this way, lets the power of pure emunah prevail.

By attaching ourselves to the Rebbe this Gimmel Tammuz in an even greater way than until now, in every area, until the level that each one of us is able to accomplish according to his or her abilities, together we will bring and reveal the return of the Shechina to Tziyon together with all of the Rabbeim and Tzaddikim from all the generations with the Rebbe at the front, immediately Now!

YUD BEIS TAMMUZ

We are printing part of the Sichos that the Rebbe gave over in 1968/5728:

Small things Count

The year 5728 (1968) marked seventy five years since the Bar Mitzvah of the Frierdiker Rebbe. At the Yud Beis Tammuz Farbrengen of that year and at the following Shabbos Farbrengen which I had the z'chus to attend, the Rebbe discussed a part of the Diary of the Frierdiker Rebbe in which the Frierdiker Rebbe describes the first torturous hours of his imprisonment (as printed in Likutei Dibburim).

During the whole first night the Frierdiker Rebbe was interrogated and moved from place to place. Throughout the night he repeatedly asked that the officers of the GPU keep their word and permit him to daven with Tallis and Tefillin. Finally, he was brought into a particular room where he wanted to daven.

“Who Knows? (the Frierdiker Rebbe asked himself) *Perhaps for this purpose I was brought here.* After all, He-Who-spoke-and-the-world-came-into-being decreed a short while ago that in the well-lit corridor (in which I had sat down to rest) a Jew should come along at a certain hour of a certain day and recite there the Morning Blessing and the Psalm for Protection. Who knows? Perhaps He has now decreed that a Jew should pray here, in this room. And to transform this mysterious Divine intent from the potential to the actual cannot be engineered otherwise.

“At that moment it occurred to me that one thing is clear to every Jew whose pure faith in G-d is guided by the teachings of the Ba'al Shem Tov and our holy forbears, the Rebbeim. The footsteps of upright men are like the Dew of Resurrection upon the stone and wooden floors of these dismal passages and upon these iron staircases, which were built only in order to visit suffering and distress, anguish and oppression on all those who ever trod them.

If so, a Jew who arrives here should surely orient his brain and heart in readiness to read verses of Torah and verses of Tehillim; to meditate upon the utter unity of the infinite One, Whose glory fills the entire universe—including the caverns of tyrants and the castles of bloodthirsty men.

“ This thought brought to mind a wonderful sight which my revered father (the Rebbe RaShaB) showed me when I was five or barely six years old. At that time we were traveling among the mountains of Crimea between Sebastopol and Yalta in a covered wagon drawn by four horses, according to local custom...At one point we stopped to rest out in the open between two stations, where the wagon drivers like to let their horses pasture.

“We sat down on one of the rocks. My father went aside to a little valley between two high boulders to daven Mincha, even though it was only 2:00 p.m. My mother prepared something to eat because we still had another five or six hours ahead of us, either in this wagon or in another.

“As we sat down to our refreshments, my father pointed out to us what appeared from the distance to be a cleft very high in the rock at the top of the mountain. He told us that when he had traveled with his brother, my uncle R. Zalman Aharon, in 5644 (1884), they had passed through the station which we had passed during the night, and at six in the morning they had stopped to rest where we were now resting. They then went to daven Shacharis at that spot high up on the mountain. At first it had appeared to be merely a cleft, but on their arrival they discovered that this was the entrance to a spacious cave in which there were small rocks on which one could sit.

“My father now explained that G-d created the world in a way that allows every Jew to fulfill His commandments. Since a Jew may be traveling away from home and it is time to daven, but one may not

pray out in an open field, G-d created caves such as this in which he can pray.”

At the Yud-Beis Tammuz farbrengen the Rebbe pointed out that from the day of creation 5644 years ago, it was destined that someone would pass by at a specific time and would need a place to daven. For that purpose the cave was created.

At that farbrengen the Rebbe noted that someone might feel that his purpose in creation is to make a stir in the big political crises of the day, the war in Vietnam and so forth. Small things are not for him! Someone gets a bachelor's degree, a master's degree or Ph.D. —his strength is that he has the ability to concern himself with the great affairs of the day and to lecture about them. Do you demand of such a person to go to the mother down the block to tell her to send her child to Talmud Torah?

What the story of the cave teaches us that small things are surely vital and that this *can* be the purpose of your creation. Just because the cave had fulfilled its purpose by shielding someone who was davening – it didn't disintegrate, and in fact continued to exist even to today.

After this farbrengen this feeling remained with me—that wherever a Yid might walk and say a word of Torah, may be to fulfill the purpose of the creation of that place.

Public Opinions and Personal Judgment

During that year Rabbi Levin, Chief Rabbi of Moscow, came from Russia for a tour to speak about Russian Jews. During his tour, he displayed pictures of a Talmud Torah, a Mikvah building and so forth. One person who saw these photographs said that he wanted to see “what is doing behind the doors.”

At the same farbrengen, the Rebbe spoke of this incident, saying that the Mishnah in Pirkei Avos says, “Retribution is extracted from a person with his knowledge.” The Ba'al Shem Tov explains that when a person arrives “upstairs,” the Heavenly Court asks him to give his opinion on another life. “What do you think, he is asked, “about one who has done such and such?” After the person offers his verdict, it is shown to him how these deeds and circumstances parallel

parallel those of his own life. Ultimately, it is the person himself who passes judgment on his own failings and achievements. When a person knowingly expresses his opinion on a certain matter, he is unwittingly passing judgment on himself.

The same here. The person who asked, did not realize that the question relates to himself. Instead of asking what is doing behind a door in Russia, we must ask instead, what is happening here in New York, Minneapolis, or Connecticut. When you ask what is happening behind a door of a mikvah or a yeshiva in Russia, what really is being asked is how many families here are keeping Taharas Hamishpochah? What percentage of Jewish children are learning in a Yeshiva in America? How much have you been involved in sending children to Yeshivos? How many families did you speak to about Mikvah? Did you go knocking from door to door in your neighborhood to speak to the families and the parents about the above? The Rebbe noted that Rabbi Levin was amazed to see the extent of Jewish Education for girls in America and the Rebbe commented, “What percentage of girls have a Jewish Education in America? One would cry to realize that it is not 99% or even 95% or even 85%, Maybe one percent of children get a true education. Your heart is crying out about what happens over there. Truly that is what a Jewish heart has to do. That does not free you from the pain in your community, in your city, on your block, in your “daled amos” (immediate surroundings).

The Nineteenth of Tammuz 5728-1968 – the conclusion of a Bar Mitzvah Celebration.

In 5728-1968, Shiva Assar B'Tammuz occurred on Shabbos and the fast was pushed off to Sunday. On Monday, Yud Tes Tammuz, I was to go with my father to the airport. He was traveling to S. Louis and I was returning to Yeshiva in Montreal. It was already 12:45 in the afternoon and we were to leave for the airport at 1:00. Before leaving to the airport my father wanted to go in to speak to R. Chadokov. Before my father had a chance to speak with him, R. Chadokov went in to the Rebbe's office. Suddenly, I saw Bochorim running downstairs in 770 to the Shul. I followed. The instructions of R. Groner were that the shul be set up like a regular farbrengen.

There were not too many people present. The Rebbe came in promptly at 1:00 carrying his Siddur as well as an unbound copy of the final volumes of the Alter Rebbe's Shulchan Aruch which had just been printed. The Rebbe came down to the shul and turned to his left to pick up and place on a table something which had fallen to the floor in the hurried preparation for this surprise farbrengen. The Rebbe prefaced the farbrengen by first commenting that one of the reasons for this farbrengen is that this year is the 75th year since the Frierdiker Rebbe's Bar Mitzvah. It is known that the Rebbe RaShaB celebrated his son's Bar Mitzvah for an entire week and said various Ma'amorim. Furthermore, that year the fast of Shiva Asar B'Tammuz was also pushed off. Therefore, on Monday, Yud Tes Tammuz, the Rebbe RaShaB completed his celebration, since he could not do so on Sunday. The Rebbe then dwelt on how Avrohom Avinu was 75 years old when he left Choron. Secondly, now that the Alter Rebbe's Shulchan Aruch was completed in this part of the world, it is another reason to farbreng. The Rebbe also said a Ma'amar.

Later Rabbis Boruch Shlomo Cunin, Moshe Feller sheyichyu and Rabbi Yitzchok Groner OBM each had their own Yechidus after the Farbrengen.

I HAVE CONCLUDED THAT MAAMAR FOR YOU...

Rabbi Moshe Feller recounts how that Yud Beis Tammuz he was hoping to be by the Rebbe. He was invited to a Bnai Brith camp as a visiting scholar for 10 days. It was an exiting and fruitful 10 days. He put on Tefillin with the boys and davened with the boys and girls daily. He had classes with them, answered their questions and tried to be a role model of what the Ribono Shel Olam (G-d) expects from a Jew. When Yud Beis Tammuz came around, he was going to take the night off and go to 770 for the Rebbe's farbrengen. However, by then he already developed an inner core group of boys who kept closer to him than the others. They were really interested in what he was saying. It occurred to him that maybe it would be better to forgo going to 770 and farbreng with these boys on this most auspicious night.

After the fast day, which was on the eighteenth of Tammuz that year, he returned to New York. The next morning Rabbi Klein came looking for Rabbi Feller to

tell him that he will be called in for Yechidus after a farbrengen that was unexpectedly announced.

After the farbrengen Rabbi Feller had his Yechidus. He entered, in trepidation, awestricken, but somewhat calmed by the farbrengen which had just taken place. He recounts how he will never forget the words with which the Rebbe greeted him at that very special Yechidus, after that very special farbrengen on that very special Yud Tes Tammuz 5728.

“Heyos as du host zich opghalten fun tzu koomen doh Yud Beis Tammuz, hob ich far deer farendict dem Ma'amar.” (Since you held yourself back from coming here on Yud-Beis Tammuz, I have, therefore, concluded that ma'amar for you.)

Rabbi Feller doesn't recall having shared with the Rebbe his plans to come to 770 for the farbergen, but a chassid doesn't have to verbalize or write of his desires or plans—the Rebbe knows all. The Rebbe proceeded to ask him details of his experience at the camp. What the Rebbe enjoyed most from his report was the story of his Shabbos session with the 150 little children at the Bnai Brith Camp. The Rebbe's holy countenance literally lit up when Rabbi Feller told him how he related to the children stories about the Ba'al Shem Tov, the Frierdiker Rebbe and the Rebbe.

GIMMEL TAMMUZ AND YUD BEIS TAMMUZ

In honor of Gimmel Tammuz and Yud Beis Tammuz we are printing stories that highlight the connection of a Rebbe and Chossid.

[Taken from a Farbrengen given by Rabbi Zalman Posner A"H in Congregation Levi Yitzchok:]

When the Frierdiker Rebbe arrived in New York it was 1940 and he had managed to escape from Poland which was already under German occupation. The Rashag - Rabbi Shmaryahu Gurary came with him on the ship. At this time Rabbi Posner was about thirteen or fourteen years old.

The Second World War broke out on Friday, September 1, 1939. The Rebbe was living in Otwock, Poland, the first city the Germans bombed from the air. The Rebbe and his family moved to Warsaw. In mid-September a cease-fire was called to permit foreign nationals to leave Warsaw. The Rebbe had Latvian papers and was permitted to leave. I well remember how people gathered in our home in Chicago almost every day for very serious talks. Reb Shmuel Levitin was with us then, and these other men were laymen who cared about the Rebbe. The meetings were devoted to getting the Rebbe to America. The Rebbe never forgot them. They ate at his table whenever they were in New York for Yom Tov, and he treated them royally.

For us it was a lesson in gratitude.

Early in 1940 the Rebbe arrived with the Rebbetzin Nechamah Dina, his mother (Rebbetzin Shterna Sarah), his daughter and her husband (Rashag) and their son, and others in the entourage. I was at the pier and saw the Rebbe come down the gangplank in a wheelchair steered by a steward, and heard the roar of the large crowd when we saw him.

A Chazan who had learned in Lubavitch, Shmuel Kantaroff, was taken to the Greystone Hotel in Manhattan with a powerful voice, made the Brachah "Mechayeh HaMeisim,"

There is a video today, made from films taken then, with much of this.

The Rebbe was taken to the Greystone Hotel in Manhattan, and somehow we all got there. He was receiving visitors in his room. Rabbi Eliyahu Simpson noticed that I was alone - my parents were in Chicago - and he took me in with his own sons, and introduced me to the Rebbe. The Rebbe was sitting with the huge Tallis Katan (no Sertuk), Yarmulke, the sunniest smile you ever saw. He gave us his Brochoh, that we become "Chassidim, Lamdonim and Yerai Shamayim."

Some of those Chicago people also came, gave the Rebbe regards from x and y and z and from "Sholom Posner, if you remember him."

The Rebbe said, "Sholom? Do I remember Sholom? Sholom is (here he placed his hand on his heart) mine!"

I was fourteen when the Yeshiva started accepting young boys. We were about a dozen in two groups, my brother's and mine. We were the only ones from "out of town" - Chicago. Before going home for Pesach, Laibel and I had Yechidus. The Rebbe asked how long it takes to get home and I told him, twenty-four hours.

"Where will you Daven?"

"On the bus."

"And Tefillin?" with a bit of surprise, I think.

He also asked whether it is warm on the bus. He had to repeat that, since it was a totally unexpected question. We reassured him it was warm on the bus.

Next Pesach we went in again for Yechidus and he asked, "With what are you going home?" "Remembering last year's question very well, I confidently answered, "With the bus."

"I'm not asking that, I'm asking with what are you going home? What are you taking with you? What did you add during the past six months since I saw you, in Torah and Yiras Shamayim?" How do you answer a question like that? I just stood there for several eternities while the Rebbe looked down at his desk, waiting, waiting, for me to answer. Laibel was unperturbed. He was the younger brother, after all, and he would never dream of answering in my presence. Finally, mercifully, the Rebbe spoke.

"I am not asking for you to answer. But you must ask yourself from time to time - what have I added in learning, in Mitzvos?"

(There is nothing in a Chossid's life that is trivial to the Rebbe. I heard that once in Warsaw, before the war, the Rebbetzin remarked with wonder about the Rebbe's concern for the students.

"Like parents." He answered, "Like a mother and father." We could feel that affection. The relationship was incredible. A half-century later his warmth is still with us.)

* * *

A few years into the Nesiyus of the Rebbe, at a Farbrengen the Rebbe would call out names for L'Chayim.

Once, a bit weary of the shoving and with the new loudspeaker, I figured I could beat the system by standing in back near the loudspeaker and hear in comfort. Later I learned that at one point the Rebbe turned to my father and asked, 'Where is Zalman?' my father had no idea. The Rebbe turned to my father-in-law, Rabbi Shlomo Aaron Kozonovsky, and asked "Where is Zalman?" He too had no idea.

The next day I had Yechidus. "Where were you, Reb Zalman?" the Rebbe asked, "we were looking for you."

I sheepishly explained that I was standing in back near the loudspeaker. "Ach." the Rebbe answered, "Once a year you can crush the grossness of the body and you stand far?"

* * *

Tammuz 5783 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Tammuz Day One
Sivan 30/June 19/Monday

Rosh Chodesh Tammuz Day Two
Tammuz 1/June 20/Tuesday

Gimmel Tammuz
Tammuz 3/June 21-22
Twenty ninth Hillulah of our Rebbe,
Nasi Doreinu

Korach
Tammuz 5/June 24
Light Candles Friday June 23: **7:50**
Shabbos Ends: **8:53**
Pirkei Avos Chapter 4

Chukas-Balak
Yud Beis - Yud Gimmel Tammuz
Chag HaGeulah of the
Frierdiker Rebbe
Tammuz 12/July 1
Light Candles Friday June 30: **7:51**
Shabbos Ends: **8:54**
Pirkei Avos Chapter 5

Fast of Shiva Asar B'Tammuz
Tammuz 17/July 6/Thursday
Fast Begins: **4:12**
Fast Ends: **8:38**

Pinchas
Tammuz 19/July 8
Light Candles Friday July 7: **7:50**
Shabbos Ends: **8:53**
Pirkei Avos Chapter 6

Mattos-Masei
Tammuz 26/July 15
Light Candles Friday July 22: **7:48**
Shabbos Ends: **8:51**
Pirkei Avos Chapter 1

Molad of Menachem Av
Tuesday, July 18, 4:20 AM
(+16 chalakim)

Rosh Chodesh Menachem Av
Av 1/July 19/Wednesday

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Directives of the Rebbe for Tammuz

המעשה הוא העיקר

1. From Gimel Tammuz on, we must utilize every day leading to Yud Beis Tammuz in spreading the wellsprings of Chasidus to all.
2. We must strengthen ourselves through farbrengens for men, women and children (it is understood that the farbrengens for men and women should be separate).
3. We should publicly learn the ma'amar of "Asarah Sheyoshvim" "Ten people that sit and learn Torah..." which the Frierdiker Rebbe gave out in honor of the first celebration of Yud Beis Tammuz. (If you can not learn it publicly i.e. ten people, each person should learn it by themselves.)
4. We should make farbrengens on Yud Beis and Yud Gimel Tammuz, and continue through the fifteenth of Tammuz.
5. During the Three Weeks we should add in learning Torah and giving Tzedakah, Shabbos especially we must add in Torah.
6. 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.
7. Small children in camps and day camps should also learn the laws of the Beis Hamikdash.
8. We have to increase in all our activities of Mivtzoim during the summer, for men, women and children. We have to see that every boy and girl should not be missing anything from their learning during the summer.
9. We should make sure that children go to a frum Jewish camp.
10. The counselors have a special mission; they must teach the children what it means to make a brochah, what it means to say Shema before we go to sleep etc.. We should not push the teaching off and say "I'll do it tomorrow, what's the rush to teach them today."
11. We must utilize every moment of the summer to bring the Geulah.