

SPECIAL DAYS IN TAMMUZ

Sivan 30/July 6/Shabbos
First Day Rosh Chodesh Tammuz

Tammuz 1/July 7/Sunday
Second Day Rosh Chodesh

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

Tammuz 2/July 8/Monday
Birth of **Yosef HaTzadik**, son of Ya'akov Avinu, in 2200 (1560 BCE) and his Yahrtzeit 110 years later in 2300 (1460 BCE).

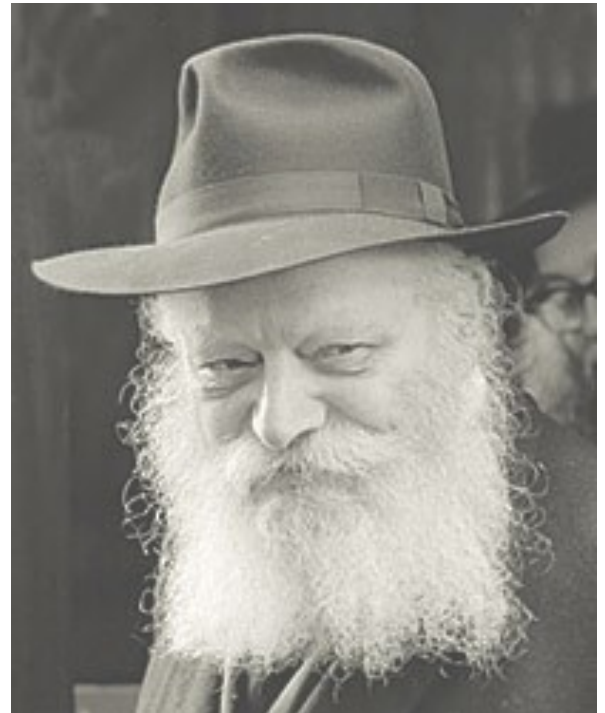
Tammuz 3/July 9/Tuesday
Hillulah of our holy Master and Teacher, the **Rebbe, Nasi Dorenu**.

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

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 HaMa'amarim 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 10/ Wednesday
Yahrtzeit of **R. Ya'akov 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]

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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 *Hafla'ah*, *Hamakneh* and *Panim Yafos al haTorah*, student of the *Mezritcher 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 *Mitteler Rebbe*, 5579 (1819).

Tammuz 5/June 11/Thursday
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 "Sha'ali 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 Ukranian 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/July 13/Shabbos
Yahrtzeit of **Reb Simchah Bunim Alter of Ger**, the *Lev Simchah*, known for his *sefer Lev Simchah*, 5752 (1992).

Tammuz 9/July 15/Monday
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/July 16/Tuesday
Noach sent out the raven to see if the flood waters had receded. 1650 (2100 BCE). [Bereishis 8:1]

Tammuz 11/July 17/Wednesday
Yahrtzeit of **R. Tzvi Hirsh of Ziditchoiv**, Chassidic Rebbe, authority and commentator on the

Zohar, author of *Ateres Tzvi* on the *Zohar* and *Pri Kodesh Hillulim*, 5591 (1831).

Tammuz 12-13
July 18-19/Thursday-Friday

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

We don't say *Tachnun*.

"...In the days of Liberation, *Yud-Beis* and *Yud-Gimel Tammuz*, the Chassidim should *Farbrenge* for good in 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 18/Thursday
Birthday of the **Frierdiker Rebbe, R. Yosef Yitzchok**, 5640 (1880).

The *Frierdiker Rebbe* was told that he was free from exile in *Kostrama*, 5687 (1927). That day he said the *Ma'amar*, "*HaShem Is In My Assistance*". [Printed in *Sefer HaMa'amarim*, *Kuntreisim*, p. 179]

Yahrtzeit of **R. Ya'akov 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 19/Friday

The **Friediker Rebbe** received his release papers, 5687 (1927). That evening he said the Ma'amar, "Blessed Is He Who Has Done Kindness". [Printed in Sefer HaMa'amarim, Kuntreisim, p. 183]

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

Tammuz 15/July 21/Sunday

The Friediker 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 brochah of HaGomel, and delivered different 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, they are printed in the Sefer Bi'neos 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 his Nesius.

Yahrtzeit of **R. Chaim b. Moshe ben Atar**, the Or HaChaim HaKadosh, author of Or HaChaim, 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 Azoulay, Shem HaGedolim]

The Friediker 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 ben Atar only had daughters and he taught them Torah. From these lessons he wrote the Sefer Ohr HaChaim and it is called Ohr HaChaim 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 could know what is Yiddishkeit and what is Chassidus and how this brings good fortune for them." *Sichah 15th of Tammuz 1957 and 1960 in Camp Emunah.*

Tammuz 16/July 22/Monday

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 their 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 23/Tuesday Fast Day

This Fast commemorates five tragedies in Jewish history:

1. Moshe Rabbeinu broke the Luchos, 2448 (1313 BCE). [Shemos 32:19, Ta'anis 28b]
2. An idol was put in the Beis Hamikdash. [Melachim II 21:7, Ta'anis 28b]

3. The Korban Tamid was discontinued in the Second Beis Hamikdash. [Ta'anis 28b]
4. The Romans breached the walls of Yerushalayim in 3760 (70), leading to the destruction of the Second Beis Hamikdash. [Ta'anis 28b]
5. Apostomus, captain of the occupation forces, publicly burned the Torah. [Ta'anis 28b]

(According to the Talmud Yerushalmi also on this date in 3184 (5186 BCE), the Babylonians breached the walls of Yerushalayim, leading to the destruction of the First Beis Hamikdash.)

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

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

The Kovno ghetto was liquidated, 5704 (1944).

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

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

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

Tammuz 18/July 24/Wednesday
Moshe Rabbeinu destroyed the golden calf. [Shemos 32:20, Seder Olam 6, Rashi to Ta'anis 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]

Tammuz 19/July 25/Thursday
Birthday of **R. Schneur Zalman Aharon**, son of the Rebbe MaHaRaSh, 5619 (1859).

Day of the Bris of the **Frierdiker Rebbe**, 5640 (1880). At the Bris the (Frierdiker) 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 Frierdiker 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 Frierdiker 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 & 6 of the Shulchan Aruch. The Ma'amar was edited and printed in Sefer Ha'Ma'amarim Meluket volume 3.

Tammuz 20/July 26/Friday
Yahrtzeit of **R. Avraham Chaim Noeh**, author of Ketzos HaShulchan on the Alter Rebbe's Shulchan Aruch, Piskei HaSiddur on the Alter Rebbe's Sidur 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 27/Shabbos
Yahrtzeit of **R. Eliyahu b. Moshe Loanz**, "R. Eliyahu Ba'al Shem", the Ba'al Shem of Worms, Kabbalist, 5397 (1637).

Tammuz 23/July 29/Monday
Yahrtzeit of **R. Moshe Cordevero** (the "RaMaK"), Kabbalist, author of Pardes Rimomim, 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 up..." [Sichah, Shemini 5741]

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

Tammuz 24/July 30/Tuesday
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/August 1/Thursday
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 so little is known of this festival, 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 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 Kodesh #19)

Tammuz 27/August 2/Friday
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, but 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/August 3/Shabbos
Shabbos Mevarchim M. Av

Yahrtzeit of **R. Moshe Teitelbaum of Uhiely**, author of Yismach Moshe and Veheishiv Moshe, Talmudist and Chassidic leader, 5601 (1841).

Tammuz 29/August 4/Sunday
Erev Rosh Chodesh M. Av

Yahrtzeit of **R. Shlomoh 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/August 5/Monday
Rosh Chodesh Menachem Av

ג' תמוז GIMMEL TAMMUZ

MONDAY NIGHT ~ TUESDAY ~ JULY 8-9, 2024

In reference to the practices of Gimmel Tammuz, the Hilullah 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 Friediker Rebbe.”

1. On the Shabbos before the Yahrzeit everyone should attempt to be called for an Aliyah to the Torah.
2. If there aren't enough Aliyos for everyone, 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 Yahrzeit. It's proper to divide (the honor), one person to lead Ma'ariv, a second to lead Shachris, and a third, Minchah. In this way a greater number of Anash will have the privilege.
5. A (Yahrzeit) candle 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 Tefillah (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 Mikva'ot. He should then recite the Mishnah beginning “Rabbi Chananya ben Akashya...”, followed silently by a few lines of Tanya, and Kaddish D'Rabanan.
8. After Ma'ariv, part of the Ma'amar (Basi Legani, 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 davening, Tzedakah 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. (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.
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 the 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 Yahrzeit, and particularly on the following

Shabbos.

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

Many Chassidim learn either the Ma'amar "Basi Legani" 5711, the first Ma'amar which the Rebbe said Yud Shevat, 5711 (1951) or "Ata Tetzaveh" the last Ma'amar the Rebbe edited in 5752 (1992). Both of

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 would 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 Tziyun of his mother, HaRabannis Chanah, of blessed memory. From 5748 and onward, the Rebbe would also visit the Tziyun 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 Tziyun.



Gimmel Tammuz

By Rabbi Shimon Raichik, OB”M

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 Brochah, 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. The last Sunday 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 Brochah 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 this individual and there appeared to be no other concern for the Rebbe, other than the needs of this 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 is 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 Brochah, 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 a Lubavitch Yeshivah at Bedford and Dean in the early 1960’s. One day his principal Rabbi Tenenbaum, 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 your mark he said only one word: “Hayetochen (how come)?” That’s why Rabbi Hadokov had 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 ב'תמוז

Tuesday, July 23, 2024

The Seventeenth of Tammuz is a fast day. All men and women fast; pregnant and nursing women aren't obligated.

The Chazan 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, 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). All of these are available in English.

The Midrash says that Hashem showed Yechezkel the Third Beis Hamikdash. Yechezkel said, "How can I come to the Jews and tell them this? It will only bring them 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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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 in Congregation Levi Yitzchok:

When the Frierdiker Rebbe arrived in New York, it was 1940 and he 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,

with a powerful voice, made the B'rachah "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 Talis Katan (no Sertuk), Yarmulke, the sunniest smile you ever saw. He gave us his Brochah, that we become "Chassidim, Lamdanim 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?"

* * *



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THE REBBE'S MIVTZO'IM

One of the new objectives that the Rebbe implemented, was the idea of mivtzo'im. In honor of Gimel Tammuz we present here a synopsis of how and when some of the mivtzo'im started.

Tefillin

Mivtzah Tefillin was launched by the Rebbe before the Six Day War 5727 (1967). From then on, bochurim started their "Friday routes" to put Tefillin on people. After the war, some tables were set up by the Kosel to put Tefillin on with people. The Rebbe was always very interested to know exactly which people were involved with this.

5734 (1974) was the year of mivtzo'im. On Chanukah, the Rebbe came out very strongly about Mivtzah Chanukah; this was after the Yom Kippur War. At Purim time Mivtzah Purim in full force.

Mivtzah Mezuzah

On Yud Shevat 5734, 1974, the Rebbe came out very strongly about the idea of each home having a tzedakah pushka, siddur, Chumash, Tehillim and mezuzah. In middle of Iyar there was a terrorist attack on Ma'alot, Israel. There were children on a trip, and the terrorists attacked them and twenty children were killed. The Shabbos afterward, Behar-Bechukosei, the Rebbe devoted the farbrengen to this incident. At the farbrengen the Rebbe emphasized very strongly that we cannot just say it was a normal natural event, and we feel bad, but that is the extent of our connection to it. Rather, we must feel, based on what the Rambam says, that if something terrible happens, it is not merely a chance occurrence; it has to be a call to teshuvah: we must change our ways. The Rebbe concluded that the Rabbonim should issue a call to the people to do teshuvah.

The Rebbe said that he had received a call (from Rabbi Laibel Kaplan ob"m), who had said that he had

checked the mezuzos in the school, on his own incentive, and found that seventeen mezuzos were posul. This was the exact amount of children he heard had been killed. The next day, the Rebbe continued, "I heard that twenty children had been killed, and I was wondering how this was possible, so I asked (Rabbi Kaplan) to check the mezuzos again. He did, and found that another three were posul, which equaled twenty, which was the exact number of children that had been killed." The Rebbe said, "I started with Mivtzah Mezuzah. There was a force that was pushing me and not allowing me to stop speaking out on this topic, but I did not know why. I explained that one of the characteristics of Mezuzah is that it guards the doors of Israel, so now we see the reason I was being pushed specifically for the Mivtzah of Mezuzah." The Rebbe then later explained that the attack did not happen because the mezuzos were posul, chas v'sholom. The mezuzah is like a helmet: if someone wears a helmet and something happens, it will protect him. The mezuzah and other mivtzo'im have the power of shemirah: they protect us.

The Shabbos before this incident, Parshas Emor, the Rebbe spoke about Rabbi Shimon bar Yochai sitting and learning. The Rebbe spoke at great length how we must take the lesson from R. Shimon bar Yochai, that when we learn, our whole involvement should be in the learning--nothing else should be able to distract us.

Mivtzah

On Parshas Naso, Yud Alef Sivan 5734/1974, the Rebbe explained the meaning of the word "mivtzah." The word "mivtzah" comes from the word "betzah,"

as Yehudah said to his brothers when they sold Yosef, “Mah Betzah”—“What will we gain” (from killing him). The added *mem* gives it the sense of an action. “Betzah” is made up from the middle letters of the names of the Avos - Avrohom, Yitzchok, and Ya’akov.

A Personal Involvement

On Wednesday, the fifteenth of Sivan, the Rebbe made a special farbrengen; this was the day the Frierdiker Rebbe was arrested in 1927. The purpose of the farbrengen, the Rebbe said, was to make sure that every person; man, women and child, even those under bar and bas mitzvah, must be personally involved in the mitvzo’im. It is not enough for a person to rely on others, but each person must be directly involved. After the Rebbe demanded so much of us to do mitvzo’im, bochurim felt it was their duty to increase in their carrying out of the Rebbe’s wishes. They got a few trucks from Hertz Rent-a-Car, and put up some signs on them, and got to work. There were also some simple brochures which were printed regarding the mitvzo’im. The bochurim worked very hard on mitvzo’im, and on Tammuz 2, Shabbos Parshas Korach, the Rebbe made a special farbrengen, and said that since so many people were involved and had shown such enthusiasm for the mitvzo’im, they were worthy of having a special farbrengen in their honor. At that farbrengen the Rebbe went into detail concerning how the pushkas were to look. There was to be no specific organization which would benefit, but the people would be able to designate the pushkas for any cause they wished. The pushkas were to be decorated with pictures of the other mitvzoim to remind people of them. Rabbi Yitzchok Gniwisch, of Montreal, printed a four color beautiful Pushka, there were many answers from the Rebbe concerning all the details.

“Tanks”

On one occasion, when the Rebbe arrived back at 770 from the Ohel, he turned to Rabbi Krinsky and commented that these trucks were “tanks.” At the Yud Beis Tammuz farbrengen of that year the Rebbe explained what a “tank” was. It can go into places a normal car can’t go, and it is sent to capture the enemy. Similarly, the “tanks” of mitvzo’im are sent to “capture” the world and make it a dwelling place for Hashem. The Rebbe went on to explain that the word “tank” in Hebrew is spelled Tes Nun Kuf: Tes stands for “Taharah,” Nun for “Nezikin,” and Kuf for “Kodshim.” This teaches us when we do mitvzo’im the person first has

to have taharah: he must purify himself. Then we have the power of Nezikin, we can take away the negativity from the other person (the service of “Sur mei’ra”—“Turn away from evil”) and then we can come to the level of Kodshim, where a person can sanctify another (this is the avodah of “Asei Tov”—“[Actively] do good”). The person will accept what you are telling him if he feels you are doing it without personal motive, with pure intentions.

At that time the Rebbe would come to 770 at around 10:00 in the morning. The tanks were ready and waiting the Rebbe would motion with his hand and the tanks would leave for a day of mitvzo’im and come back later that night. (When the mitvzo’im became a bit more organized they realized that sandwiches had to be given to those on the tanks so that the bochurim would have something to eat!)

During those years the Rebbe gave great importance to the “tankistim,” those who went on mitvzo’im. Many times at the end of a farbrengen he would call them up and give them dollars to give out to everyone else.

Mivtzah Neshek

Mivtzah Neshek started at the end of the summer before Rosh Hashanah, when the Rebbe spoke to the women. Then during the winter of the next year, 5735, 1974/75, the Rebbe devoted many hours to explain the source of this custom. Even small girls from the age of three should start lighting Shabbos and Yom Tov candles.

Mivtzah Kashrus, and Mivtzah Taharas Hamishpacha came during the summer of 5735, 1975. Then came Mivtzah Chinuch, to get all Jewish children into Jewish schools. Then was Mivtzah Ahavas Yisrael. This completed the 10 Mitvzo’im.

Tammuz 5784 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Tammuz Day One

Sivan 30/July 6/Shabbos

Korach

Light Candles Friday July 5: **7:50**

Shabbos Ends: **8:53**

Last Time to Read Shema: **9:21**

Pirkei Avos Chapter 4

All Men Receive an Aliya In Shul This

Shabbos - In Honor of

Gimmel Tammuz

Rosh Chodesh Tammuz Day Two

Tammuz 1/July 7/Sunday

Gimmel Tammuz

Tammuz 3/July 8-9

Monday Night -Tuesday

Hillulah of our Rebbe,

Nasi Doreinu

Chukas

Tammuz 7/July 13

Light Candles Friday July 12: **7:48**

Shabbos Ends: **8:51**

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

Pirkei Avos Chapter 5

Yud Beis - Yud Gimel Tammuz

July 18-19/ Thursday-Friday

Chag HaGeulah of the

Frierdiker Rebbe

No Tachnun

Balak

Tammuz 14/July 20

Light Candles Friday July 19: **7:45**

Shabbos Ends: **8:48**

Last Time To Read Shema: **9:26**

Pirkei Avos Chapter 6

Fast of Sheva Asar B'Tammuz

Tammuz 17/July 23/Tuesday

Fast Begins: **4:27 am**

Fast Ends: **8:29 pm**

Pinchas

Tammuz 21/July 27

Light Candles Friday July 26: **7:41**

Shabbos Ends: **8:44**

Last Time To Read Shema: **9:28**

Pirkei Avos Chapter 1

Matos -Masei

Tammuz 28/August 3

Shabbos Chazak

Shabbos Mevarchim

Menachem Av

Light Candles Friday August 2: **7:35**

Shabbos Ends: **8:38**

Last Time To Read Shema: **9:31**

Pirkei Avos Chapter 2

Rosh Chodesh Av

Av 1/August 5/Monday

Molad of Menachem Av

Monday, August 5

1:53(11 *chalakim*)PM

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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 Chassidus 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 Friediker Rebbe gave out in honor of the first celebration of Yud Beis Tammuz. (If you can not learn it publicly I.e. 10 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 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 Mivtzo'im 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 b'rachah, 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.