
SPECIAL DAYS IN TAMMUZ

Sivan 30/June 12/Shabbos
First Day Rosh Chodesh Tammuz

Tammuz 1/June 13/Sunday
Second Day Rosh Chodesh

Yahrtzeit of **R. Kalonymus Kalman HaLevi Epstein of Krakow**, author of *Maor VaShemesh*, Chasidic commen-tary on the Torah, 5583 (1823).

Tammuz 2/June 14/Monday
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 15/Tuesday
Sixteenth 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, [Yehoshua 10:12, Seder Olam 11] 2488 (1273 BCE).

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



"...The Rebbe (the Previous Lubavitcher 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

ג' תמוז GIMMEL TAMMUZ

MONDAY NIGHT ~ TUESDAY ~ JUNE 14 ~ 15, 2010

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 Shabbos 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.

(Continued on page 5)

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 Ha-Maamarim 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/June 16/Wednesday
Yahrtzeit of **R. Yaakov b. R. Meir of Romreau**, "Rabeinu Tam", one of the greatest of the Tosafists, grandson of Rashi, 4931 (1171).

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

Yartzeit 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]

Yartzeit of **Rebbetzin Esther Miriam**, daughter of the *Mitteler Rebbe*, 5579 (1819).

Tammuz 5/June 17/Thursday
Yehoyachin, king of Yehudah was exiled in chains to Bavel by Nevuchadnetzar, [Melachim II 24, Daniel 1, Divrei HaYamim 36], 3328 (432 BCE).

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

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 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/June 19/Shabbos
Yartzeit of **Reb Simchah Bunim Alter of Ger, the Lev Simchah**, known for his *sefer Lev Simchah*, 5754 (1994).

Tammuz 9/June 21/Monday
Yartzeit 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 22/Tuesday
Noach sent out the raven to see if the flood waters had receded, [Bereishis 8:1], 1650 (2100 BCE).

Tammuz 11/June 23/Wednesday
Yartzeit 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
June 24-25/Thursday-Friday

Yom Tov of the redemption of the **Previous Lubavitcher 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 Tamus, the Chassidim should *Farbrenge* 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 *Previous Lubavitcher Rebbe*, *HaYom Yom*, Tamuz 12]

Tammuz 12/June 24/Thursday
Birthday of the **Previous Lubavitcher Rebbe, R. Yosef Yitzchok**, 5640 (1880).

The Previous Lubavitcher 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]

Yartzeit of **R. Yaakov b. Asher**, author of the Tur and Pirush Baal Haturim Al HaTorah, 5108 (1348).

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

Yartzeit 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/June 25/Friday

The **Previous Lubavitcher 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]

Yartzeit of **R. Chaim HaKohen Rapoport of Levov**, student of the Baal Shem Tov, author of Teshuvos R. Chaim HaKohen and Zecher Chaim, 5531 (1771).

Tammuz 15/June 27/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 B'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 Nesius.

Yartzeit of **R. Chaim b. Moshe Ben 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 Baal Shem Tov told of the greatness of his soul..." [R. Chaim Yosef David Azoulay, Shem Hagedolim]

The Previous 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. Etter had only daughters and he taught them Torah. From these lessons he wrote the Sefer Ohr HaChayim and it is called Ohr HaChayim HaKodesh. Only a very few seforim are called with the word Kodesh. 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/June 28/Monday

Creation of the **golden calf**, 2448 (1313 BCE) (Seder Olam 6).

Yartzeit 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/June 29/Tuesday

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 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 burned and looted, 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, [Bereishis 8:8], 1650 (2100 BCE).

Tammuz 18/June 30/Wednesday
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]

Tammuz 19/July 1/Thursday
Birthday of **R. Schneur Zalman Aharon**, son of the Rebbe MaHaRaSh, 5619 (1859).

Day of the Bris of the **Previous Lubavitcher 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 Friediker 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 Friediker 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'Mamorim Meluket volume 3.

Tammuz 20/July 2/Friday
Yartzeit of **R. Avraham Chaim Noeh**, author of Ketzos HaShulchan on the Alter Rebbe's Shulchan Aruch, Piskei Hasidur 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) Sidur 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 3/Shabbos
Yartzeit of **R. Eliyahu b. Moshe Loanz**, "R. Eliyahu Baal Shem", the Baal Shem of Worms, Kabbalist, 5397 (1637).

Tammuz 23/July 5/Monday
Yartzeit 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]

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

Tammuz 24/July 6/Tuesday
Noach sent out the dove the second time to see if the Flood waters had receded, [Bereishis 8:10, Seder Olam], 1650 (2100 BCE).

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

Tammuz 26/July 8/Thursday
Victory of **R. Chaim Hakohen Rapaport**, in the debate with the Frankists, 5519 (1759).

"...A day of feasting and rejoicing." [Letter of the Baal Shem Tov and R. Chaim Hakohen Rapaport, Sefer Hatoldos Baal 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 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/July 9/Friday
Third Expulsion from France, 5082 (1322).

Yartzeit 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/July 10/Shabbos
Shabbos Mevarchim M. Av
Yartzeit of **R. Moshe Teitelbaum of Uhiely**, author of Yismach Moshe and Veheishiv Moshe, Talmudist and Chassidic leader, 5601 (1841).

Tammuz 29/July 11/Sunday
Erev Rosh Chodesh M. 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 12/Monday
Rosh Chodesh Menachem Av

Gimmel Tammuz *(continued from page 1)*

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 Shachris, and a third, Minchah. In this way a greater number of Anash will have the privilege.

5. A (Yartzeit) 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 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 Mikvot. 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 prayer, 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

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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 of 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 Yartzeit, 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 Titzaveh" the last Ma'amar the Rebbe edited in 5752 (1992). Both of these discourses are printed in English.

The Rebbe at the Tzion

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 Tziyon of his mother, Harabannis 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.

The Rebbe's Mivtzoim

One of the new objectives that the Rebbe implemented was the idea of mivtzoim. In honor of Gimel Tammuz we present here a synopsis of how and when some of the mivtzoim 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 mivtzoim. 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, as we explained in a previous article.

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 incen-

tive, 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 mivtzoim 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 Friediker 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 mitvzoim. 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 mitvzoim, 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 out regarding the mitvzoim. The bochurim worked very hard on mitvzoim, 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 mitvzoim, 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 mitvzoim 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 “Tahara,” Nun for “Nezikin,” and Kuf for

“Kodshim.” This teaches us when we do mitvzoim the person first has to have tahara: 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 mitvzoim and come back later that night. (When the mitvzoim 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 mitvzoim. 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 Ahas Yisrael. This completed the 10 Mitvzoim.

A Chossid is Always B'Simchah

This story was related by Rabbi Shmuel Gurewitz, the Shaliach in Lyon, France at a Shabbos farbrengen in Congregation Levi Yitzchok, Los Angeles, CA.

Before he went on Shlichus, Rabbi Gurewitz had yechidus with the Rebbe. The Rebbe stated that if he were to go on shlichus to Lyon, every moment he would be involved in the area of children's education and in ways to get the children involved in Yiddishkeit.

The Rebbe also related, on another occasion, that, in general, the French people do not like sour faces.

After arriving in Lyon in the mid-70's, in addition to his general "kiruv" work, he started a kindergarten. He had between 5 and 10 children meeting in his Chabad House, a building he rented.

One day, the city inspectors arrived and checked out the facility. They did a thorough job, and determined the building was not up to code. In fact, his rented facility needed over \$10,000 of repair just to bring it up to minimum standards. They were given 90 days to comply.

Shortly thereafter, he needed to go to Brunoy (or Paris) on family business (a Bar Mitzvah). He took one of the modern, 200 MPH "TGV" trains into the city. His seat assignment was car number 18, seat number 20A.

The Rabbi unloads his carry-on and starts to sit in seat 20A, but he notices he was on the wrong car. The person sitting down also checks his ticket and sees that he, too, is on the wrong train ... they were both in car 17.

After a brief discussion, the gentleman convinced the Rabbi to stay in those seats unless the conductor asked them to move. The Rabbi introduced himself, and the other man was the Press Secretary to the Senator from Lyon. He was going to the Parliament for business.

At the conclusion of the ride, the Press Secretary remarked, "if you ever need anything, we'll take care of it!"

The 90 days were soon approaching and he had no idea what to do. He didn't have the \$10,000, and even if he did, the money would be going into a rented building.

The 90 days were up and he suddenly remembers his

chance encounter with the Press Secretary. At 11 a.m. he drops in to the Lyon offices of the Senator to make an appointment.

No appointments are available today, or for that matter until next week. The Senate has convened, and he is in Paris.

As he gets up to leave, he hears "Bon Jour Monsieur Blanc" is said to a distinguished looking gentleman.

Are you in charge of the Buildings Department the Rabbi asks?

"No, that is my father!"

The Rabbi discusses the need to see the Chief of Buildings. They discuss who should make the appointment, either the son or the Rabbi, and the Rabbi implored the Chief's son to call on his behalf. He finally agreed to call his father and told him that the Rabbi needed to see him today! All government offices are closed between noon and 2 o'clock, so he comes back to the office at 2 p.m.

"Why are you here?"

"I have a problem. I have a school, but I need a building" said Gurewitz.

"We don't give private institutions buildings. You are not a public school."

"But public schools don't serve kosher food. Therefore my children cannot attend. You cannot accommodate my children."

Mr. Blanc looks at the Rabbi and asks. "Tell me Rabbi, should Israel liquidate the Sinai or keep it?"

The Rabbi ponders the question. This was during the "Begun and Sadat" Sinai Accords era, and this news was on the lips of everybody worldwide. But how should I respond to a French politician? . Should I say, "keep the Sinai" and be accused of being a radical, or should I say give it back which is against Halacha?

The Rabbi's eyes began to swirl. Finally, he looked

Mr. Blanc directly in the eyes and said “I am a Chosid of the Lubavitcher Rebbe in New York. The Rebbe has said that Israel cannot give back the Sinai because of security and because of the Code of Jewish Law.”

To the Rabbi’s astonishment, he responds by saying “You are right! I am a member of the Weitzman Institute here, and I was just in the Sinai. It is ridiculous that Israel should give back the Sinai for a piece of paper.

He then opens his attaché and pulls out a Tanach. Is says here that G-d gave Israel to the Jews and it is for them to keep.”

“Concerning your request, return here in two weeks.”

For the next two weeks he sat on pins-and-needles. He didn’t tell anybody about his meeting. If the story leaked out, other organizations would complain about favoritism towards Chabad, or inundate

him with other requests. He didn’t want to risk the situation.

Two weeks later, Rabbi Gurewitz shows up to the Buildings Chief’s office. Mr. Blanc pulls out blueprints and asks the Rabbi if this were good enough.

The Rabbi did not know how to reply. “I can’t envision a building from these drawings. If I could see the building, I could answer.

They call a chauffeur. The Chief shows the Rabbi a beautiful 3-story complex. The tour was stunning.

The Building’s Chief explained that when the Rabbi said he was a Chosid, he needed to find out what a Chosid was.

He researched the word, and found out that a Chosid is somebody who is always happy. “Too many of my Ashkenazic friends have sour faces, but, since you are a Chosid, I decided to fulfill your request.”

THE SEVENTEENTH OF TAMMUZ **שבעה עשר ב'תמוז**

Tuesday, June 29, 2010

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 of 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 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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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 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 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.

Tammuz 5770 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Tammuz Day One

Sivan 30/June 12/Shabbos

Korach

Light Candles Friday June 11: **7:46**

Shabbos Ends: **8:49**

Last Time to Read Shema: **9:17**

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/June 13/Sunday

Gimmel Tammuz

Tammuz 3/June 14-15

Monday Night -Tuesday

Sixteenth Hillulah of our Rebbe,

Nasi Doreinu

Farbrengen in Shul for Men

Monday Night, June 14: 8:30

Chukat

Tammuz 7/June 19

Light Candles Friday June 18: **7:49**

Shabbos Ends: **8:52**

Last Time To Read Shema: **9:18**

Pirkei Avos Chapter 5

Yud Beis - Yud Gimel Tammuz

June 24-25/ Thursday-Friday

Chag HaGeulah of the

Friediker Rebbe

No Tachnun

Farbrengen in Shul for Men

Thursday Night, June 24: 8:30

Balak

Tammuz 14/June 26

Light Candles Friday June 25: **7:50**

Shabbos Ends: **8:53**

Last Time To Read Shema: **9:19**

Pirkei Avos Chapter 6

Fast of Sheva Asar B'Tammuz

Tammuz 17/June 29/Tuesday

Fast Begins: **4:13**

Minchah: **7:30**

Fast Ends: **8:43**

Pinchas

Tammuz 21/July 3

Light Candles Friday July 2: **7:50**

Shabbos Ends: **8:53**

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

Pirkei Avos Chapter 1

Matos - Masei

Tammuz 28/July 10

Shabbos Chazak

Shabbos Mevarchim

Menachem Av

Light Candles Friday July 11: **7:49**

Tehillim: **8:15**

Shachris: **10:15**

Shabbos Ends: **8:52**

Last Time To Read Shema: **9:24**

Pirkei Avos Chapter 2

Rosh Chodesh Av

Av 1/July 12/Monday

Molad of Menachem Av

Sunday/Tammuz 29/July 11

6:07 pm + 17 chalakim