

SPECIAL DAYS IN TAMMUZ

Sivan 30/July 2/Shabbos
First Day Rosh Chodesh Tammuz

Tammuz 1/July 3/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/July 4/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/July 5/Tuesday
Seventeenth 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 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/July 6/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]

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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).

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/July 7/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 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/July 9/Shabbos
Yartzeit of **Reb Simchah Bunim Alter of Ger, the Lev Simchah**, known for his *sefer Lev Simchah*, 5754 (1994).

Tammuz 9/July 11/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/July 12/Tuesday
Noach sent out the raven to see if the flood waters had receded, [Bereishis 8:1], 1650 (2100 BCE).

Tammuz 11/July 13/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
July 14-15/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 *Farbreng* for good and material and spiritual blessing... in the *Farbrengen* 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/July 14/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/July 15/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/July 17/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'morim, 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/July 18/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/July 19/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/July 20/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 21/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 22/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 23/Shabbos
Yartzeit of **R. Eliyahu b. Moshe Loanz**, "R. Eliyahu Baal Shem", the Baal Shem of Worms, Kabbalist, 5397 (1637).

Tammuz 23/July 25/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 26/Tuesday
Noah 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 28/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 29/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 30/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 31/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/August 1/Monday
Rosh Chodesh Menachem Av

ג' תמוז GIMMEL TAMMUZ

MONDAY NIGHT ~ TUESDAY ~ JULY 4 ~ 5, 2011

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.
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 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.

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

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.

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.



Gimmel Tammuz

By Rabbi Shimon Raichik

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 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 Aibeshter 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 Yeshiva 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 your 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 use - 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 Friediker 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 no 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 19, 2011

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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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 Friediker 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 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 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 a 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 Rebbe³ 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?"

* * *

This week was the siyum Mishnayos of R. Yissochor Dov, Beryl Weiss. Many people speak of his great work in Tzedaka, whose greatness and proliferation across the globe is to such an extent that it cannot be fully known. I would like to speak about his hiskashrus to the Rebbe. He wasn't born into a Chabad family. Through my Father he became mekushar to the Rebbe. Reb Beryl would speak of my Father's influence on his hiskashrus.

Once, some people came to Reb Beryl to speak about an opportunity to invest in a mine in Liberia. Reb Beryl said that he would have to ask the Rebbe first, and then to only proceed with his bracha. They themselves were Chassidim of a different Rebbe and were very surprised. "What?" they asked; "What if the Rebbe says no?!" "Then it's no!" said Reb Beryl clearly. Then he asked; "Aren't you Chassidim? "Yes" they replied. "But we do our business, and then we only afterwards ask for a bracha" "What does the Rebbe know about such matters?" Later Reb Beryl went into Yechidus after Tishrei. When he emerged they were waiting. Reb Beryl said; "The answer is no!" They said; "But Liberia is the Switzerland

of Africa!” Reb Beryl replied; “The Rebbe said that it’s not a stable government and therefore not a safe place to invest. I can make a short term investment only!” They exclaimed; “What does He know?!” He answered “The answer is no!” Three years later the Liberian government collapsed and anyone with property there lost their investment.

In 1989 on the second day of Shavuot the Rebbe spoke about the importance of having a beard. Reb Beryl understood that it meant him... He later explained this to his family.

On the first day of Shavuot when they took out the Sifrei Torah when he looked at the Rebbe, he made a decision that it’s time to grow his beard. The next day at the Fabrenge the Rebbe spoke about the importance of having a beard, so he felt that the Rebbe read his mind and was speaking to him. A few months later when he came to the Rebbe after he had let his beard grow, the Rebbe gave him another 13 dollars - representing the 13 attributes that Kabbalah teaches us the beard is connected to.

Reb Beryl realized that a Chosid always wants to do more. That to just stay the way he is, is incomplete; a Chosid must do more. When he got older he realized that when a Chosid learns something from the Rebbe he knows that it means him and that he must do something.

After the Six Day War on Yom Beis Tammuz the Rebbe spoke about the Tzemach Tzedek shul needing to be rebuilt. My Father brought back a reel to reel tape of the Fabrenge from New York and played it for Reb Beryl. When Reb Beryl heard the tape he said that he wanted to give the Shul a Sefer Torah. He heard the Rebbe’s words and he wanted to do something to be part of it.

A few years later the Sefer Torah was complete and he was able to give it to the Shul. He did it for the Rebbe. He did it without being asked because he knew it would make the Rebbe happy.

Once on Lag B’Omer he asked the Rebbe for a bracha that one of his children should merit having children of his own. The Rebbe responded “Why ask me? Ask the Rashbi, he is here”. Reb Beryl pointed to the Rebbe and said; “I’m asking a bracha from our Rashbi!”

After Gimmel Tammuz he went to 770, to the Rebbe’s Ohel and his room to daven. His hiskashrus was not weakened. Reb Beryl was not known as a Mashpia. He was known as a great Baal Chesed and a Businessman. He was known to love the Torah and learn. Reb Beryl was a Chosid.

Reb Beryl felt that the Rebbe thought of him. Reb Beryl would usually spend Hoshana Rabba by the Rebbe. One year on Hashana Rabba he wasn’t in 770 for Davening. When he went for lekach the Rebbe told him “I didn’t see you”. Thousands of Yidden were there going around the bimah, and the Rebbe knew that he was not there.

On Yom Aleph Nissan 1981, the Rebbe asked him where he was for Birchas Hachama on Daled Nissan. The Rebbe noticed he wasn’t there. Reb Beryl replied that he sent his son Yonah Mordecai Sh’yichyeh. The Rebbe answered that he saw Yonah Mordecai but he didn’t see him, and that they should be together for the next Birchas Hachama in Yerushalayim.

On Gimel Tammuz the Rebbe is looking for us...where are we....

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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 5771 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Tammuz Day One

Sivan 30/July 2/Shabbos

Chukat

Light Candles Friday July 1: **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 3/Sunday

Gimmel Tammuz

Tammuz 3/July 4-5

Monday Night -Tuesday

Seventeenth Hillulah of our Rebbe,

Nasi Doreinu

Balak

Tammuz 7/July 9

Light Candles Friday July 8: **7:49**

Shabbos Ends: **8:52**

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

Pirkei Avos Chapter 5

Yud Beis - Yud Gimel Tammuz

July 14-15/ Thursday-Friday

Chag HaGeulah of the

Friediker Rebbe

No Tachnun

Pinchas

Tammuz 14/July 16

Light Candles Friday July 15: **7:47**

Shabbos Ends: **8:50**

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

Pirkei Avos Chapter 6

Fast of Sheva Asar B'Tammuz

Tammuz 17/July 19/Tuesday

Fast Begins: **4:27**

Minchah: **7:30**

Fast Ends: **8:38**

Matot

Tammuz 21/July 23

Light Candles Friday July 22: **7:43**

Shabbos Ends: **8:46**

Last Time To Read Shema: **9:29**

Pirkei Avos Chapter 1

Masei

Tammuz 28/July 30

Shabbos Chazak

Shabbos Mevarchim

Menachem Av

Light Candles Friday July 29: **7:38**

Tehillim: **8:15**

Shachris: **10:00**

Shabbos Ends: **8:41**

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

Pirkei Avos Chapter 2

Rosh Chodesh Av

Av 1/August 1/Monday

Molad of Menachem Av

Shabbos/Tammuz 28/July 30

3:40 PM (12 *chalakim*)