

## SPECIAL DAYS IN TAMMUZ

Volume 36, Issue 4

CONGREGATION LEVI YITZCHOK CHABAD OF HANCOCK PARK

# Chabad Chodesh Tammuz 5785

**Sivan 30/June 26/Thursday**  
**First Day Rosh Chodesh Tammuz**

**Tammuz 1/June 27/Friday**  
**Second Day Rosh Chodesh**

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

**Tammuz 2/June 28/Shabbos**  
Birth of **Yosef HaTzadik**, son of Ya'akov Avinu, in 2200 (1560 BCE) and his Yahrtzeit 110 years later in 2310 (1450 BCE).

**Tammuz 3/June 29/Sunday**  
Hillulah of our holy Master and Teacher, the **Rebbe, Nasi Doreinu**.

See Customs for Gimmel Tammuz on page 6.

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

"...The Rebbe (the Friediker 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/June 30/Monday**  
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]

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 Ge'onim of highest holiness, pillars of the world, our Master R. Shmelke and his brother, our Master R. Pinchas, ...they praised it and extolled it very, very much (and encouraged him to finish the Shulchan Aruch)...". [Introduction of the author's sons to the Alter Rebbe's Shulchan Aruch]

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

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

#### **Tammuz 5/July 1/Tuesday**

**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 Gemoros 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/July 3/Thursday**

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

#### **Tammuz 9/July 5/Shabbos**

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

The Babylonians breached the walls 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 Tammuz 17. [Tur, Orach Chaim: 549] (According to the Talmud Yerushalmi the Babylonian attack was on Tammuz 17, too.)

#### **Tammuz 10/July 6/Sunday**

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

#### **Tammuz 11/July 7/Monday**

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

#### **Tammuz 12-13**

##### **July 8-9/Tuesday-Wednesday**

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

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

#### **Tammuz 12/July 8/Tuesday**

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

We don't say Tachnun.

The Friediker Rebbe was told he was free from exile in Kostrama, 5687 (1927). That day he said the Ma'amar, "HaShem Is 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 9/Wednesday**

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

We don't say Tachnun.

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

### **Tammuz 15/July 11/Friday**

The Frierdiker Rebbe arrived home after being liberated from his exile in Kostroma. 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 16, 5716/1956, and on Tammuz 15, 5717/1957, and again in 5720/1960. The Rebbe spoke to the children and said Ma'amorim, that are printed in the Sefer Bin'os Deshe. The Rebbe gave out a Minchah-Ma'ariv to the children. These were the only trips that the Rebbe went to the country in all his years of Nesius.

Yahrtzeit of **R. Chaim ibn Atar**, the Ohr HaChaim HaKadosh, author of the Ohr 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 Frierdiker Rebbe said in the name of his father the Rebbe RaShaB who repeated something that was told to him by his father, the Rebbe MaHaRaSh, that R. Chaim ibn Atar had only 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 should know what is Yiddishkeit and what is Chassidus and how this brings good fortune for them." (*Sichah 15<sup>th</sup> of Tammuz 1957 and 1960 in Camp Emunah*)

### **Tammuz 16/July 12/Shabbos**

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

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

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

### **Tammuz 17/July 13/Sunday**

#### **Fast of 17 Tammuz**

The 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 the Babylonians breached the walls of Yerushalayim leading to the destruction of the First Beis Hamikdash in 3184 (5186 BCE).

More than 4,000 Jews were killed in Toledo and Jaèn, 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, 1650 (2100 BCE). [Bereishis 8:8]

#### **Tammuz 18/July 14/Monday**

**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 15/Tuesday**

Birthday of **R. Schneur Zalman Aharon**, son of the Rebbe MaHaRaSh, 5619 (1859).

Day of the Bris of the **Friediker 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 and 6 of the Shulchan Aruch. The Ma'amar was edited and printed in Sefer HaMa'amorim Melukot volume 3.

#### **Tammuz 20/July 16/Wednesday**

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

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

#### **Tammuz 21/July 17/Thursday**

Yahrtzeit of **R. Eliyahu b. Moshe Loanz**, "R. Eliyahu Ba'al Shem", the Ba'al Shem of Worms, Kabbalist, 5397 (1637).

#### **Tammuz 23/July 19/Shabbos**

##### **Shabbos Mevorchim Menachem Av**

Yahrtzeit of **R. Moshe Cordevero** (the "RaMaK"), Kabbalist, author of Pardes Rimonim, 5330 (1570).

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

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

#### **Tammuz 24/July 20/Sunday**

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

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

### **Tammuz 26/July 22/Tuesday**

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

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

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

Since the Ba'al Shem had 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 23/Wednesday**

**Third Expulsion** from France, 5082 (1322).

Yahrtzeit of **R. Yehudah Leib Slonim**, son of Rebbetzin Menuchah Rachel, the Mittler Rebbe's daughter, 5653 (1873). He lived all of his life in Chevron, where his house was the center of Chassidei Chabad in Israel, and 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 24/Thursday**

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

### **Tammuz 29/July 25/Friday**

**Erev Rosh Chodesh Menachem Av**

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

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

### **Av 1/July 26/Shabbos**

**Rosh Chodesh Menachem Av**



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## SUNDAY- GIMMEL TAMMUZ 5785 - JUNE 29, 2025

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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 Hillulah of the Frierdiker Rebbe."

1. On the Shabbos before the Yahrtzeit 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 given to 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 Yahrtzeit. 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 (Yahrtzeit) 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)<sup>1</sup> 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 Shachris, 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 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 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 Yahrtzeit, 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]

*\* Note:*

*Either one should learn the Ma'amar "Basi Legani" 5711, the first Ma'amar which the Rebbe said on Yud Shevat, 5711 (1951) or "Ata T'tzaveh" the last Ma'amar the Rebbe edited in 5752 (1992). Both of these discourses are printed in English. Or any Ma'amar of the Rebbe said on Gimmel Tammuz.*

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# The Rebbe at the Tzion

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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 (pan'im). 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 are 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 SEVENTEENTH OF TAMMUZ שבעה עשר בתמוז

## SUNDAY, JULY 13, 2025

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

The Chazzan adds "Aneinu" in the repeated Shemoneh Esrei. We say Tachnun, Selichos and "Avinu Malkeinu," and read the Torah. Only those fasting have Ali-yos.

At Minchah we read the Torah and Haftorah before Shemoneh Esrei. In Shemoneh Esrei, those fasting include "Aneinu" in Shema Koleinu. (If one forgot one doesn't repeat Shemoneh Esrei.)

We say Tachnun and Avinu Malkeinu.

Tammuz 17 begins the Three Weeks of mourning, which end after 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 Shehecheyanu) or take haircuts. We don't say Shehecheyanu, 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**

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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 who sit and learn Torah...” which the Frierdiker Rebbe gave out in honor of the first celebration of Yud Beis Tammuz. (If you can not learn it publicly i.e. ten people, each person should learn it by themselves.)
4. We should make farbrengens on Yud Beis and Yud Gimel Tammuz, and continue through the fifteenth of Tammuz.
5. During the Three Weeks we should add in learning Torah and giving Tzedakah, and 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 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 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.



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# Tammuz 5785 Calendar

**Rosh Chodesh Tammuz Day One**  
Sivan 30/June 26/Thursday

**Rosh Chodesh Tammuz Day Two**  
Tammuz 1/June 27/Friday

**Korach**  
Tammuz 2/June 28

Light Candles Friday: June 27 **7:51**  
Shabbos Ends: **8:54**  
Last Time To Read Shema: **9:18**  
Pirkei Avos Chapter 4

*This Shabbos, the Shabbos before  
Gimmel Tammuz, it is customary  
for all men to get an Aliya.*

**Gimmel Tammuz**  
Tammuz 3/June 29/Sunday  
27th Hillulah of our Rebbe,  
Nesi Doreinu

**Chukas**  
Tammuz 9/July 5  
Light Candles Friday: July 4  
Shabbos Ends: **7:51**  
Last Time To Read Shema: **8:54**  
Pirkei Avos Chapter 5 **9:20**

**Yud Beis - Yud Gimmel Tammuz**  
July 8-9/Tuesday-Wednesday  
**Chag HaGeulah of the**  
**Frierdiker Rebbe**  
No Tachnun

**Balak**  
Tammuz 16/July 12  
Light Candles Friday July 11: **7:49**  
Shabbos Ends: **8:52**  
Last Time To Read Shema: **9:23**  
Pirkei Avos Chapter 6

**Fast of Shivah Asar B'Tammuz**  
Tammuz 17/July 13/Sunday  
Fast Begins: **4:17**  
Fast Ends: **8:35**

**Pinchas**  
Tammuz 23/July 19  
**Shabbos Mevarchim Menachem**  
**Av**  
Light Candles Friday July 18: **7:46**  
Shabbos Ends: **8:49**  
Last Time To Read Shema: **9:25**  
Pirkei Avos Chapter 1

**Molad of Menachem Av**  
Friday July 9  
**9:59 pm + 9 Chalakim**

**Matos—Massei**  
**Rosh Chodesh Menachem Av**  
**Shabbos Chazak**  
**Av 1/July 26**  
Light Candles Friday July 25: **7:41**  
Shabbos Ends: **8:44**  
Last Time To Read Shema: **9:28**  
Pirkei Avos Chapter 2