

a **CALL** *to*
ACTION

GIMMEL
TAMMUZ

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF

HaMaaseh Hu HaIkar

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a CALL to ACTION

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Foreword

This edition of *a CALL to ACTION* is brought to publication in anticipation of Gimmel Tammuz. Translated from *HaMaaseh Hu Haikar*, it is a collection of instruction from the Rebbe's *sichos* pertaining to the 3rd of Tammuz, and in addition, about the general tone of redemption that permeates the entire month.

HaMaaseh Hu Haikar is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). This English translation is rendered by **Rabbi Yaakov Paley**,

We have added the Sichah of Parshas Korach, Gimmel Tammuz 5751. This is the last Sichah on Gimmel Tammuz that we merited (thus far) to hear from the Rebbe *Melech HaMoshiach*. This is an excerpt of the latter four segments of the edited Sichah (10-13). The first part of the Sichah describes the essence of Gimmel Tammuz, whilst the translated portion focuses on the more practical applications. We therefore suggest that every able person learn the Sichah in its entirety.

At this time, when Moshiach's arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate "the superiority of deed" above scholarship. May it happen now, completely and speedily.

Editorial Office of
HaMaaseh Hu Haikar
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Rosh Chodesh Tammuz

– “The Month of Redemption”¹

A BRIEF HISTORY

The Previous Rebbe of Lubavitch, Rabbi Yosef Yitzchok, had been imprisoned – and was initially given a death sentence - by the Soviet authorities (GPU) in Leningrad, on the 15th of Sivan 5687 (1927), for his immense efforts to preserve Yiddishkeit under the Communist rule. His predicament brought international pressure to bear on the authorities. On the 3rd of Tammuz, his sentence changed to a 10-year forced exile in remote Kastroma, and on the 12th-13th of Tammuz he was officially freed altogether, obtaining permission to leave Communist Russia, and eventually reaching the free shores of America.

PREPARATIONS

- From the start of the month of Tammuz, we begin making the proper preparations for the annual public gatherings (Farbrengen) that will take place on the Festival of Liberation, the 12th-13th Tammuz².

1. See Parshas Korach 5749 – Hisvadiyos p. 405: “To the extent that the entire month is called – by the custom of many, many, Jewish people – with this name: ‘The month of redemption’. See also, elaboration on p. 417, to the effect that even a child could comprehend how in our times, the month of Tammuz has assumed a new theme - one that began with the Chabad Chassidim and through them spread to World Jewry - namely, the liberation of the Previous Rebbe. This theme is relevant to all Jewish people, since it surrounds a leader (*Nassi*, in Hebrew) of World Jewry, as our Sages have declared: “A leader of the Jewish people is equivalent to the entire nation” - who caused World Jewry to be uplifted (*nassius*, in Hebrew). See further Parshas Chukas-Balak, 12th Tammuz 5749 Hisvadiyos p. 12, and Parshas Korach 5750 – Hisvadiyos p. 380 and p. 384.

2. Parshas Korach 5750 – Hisvadiyos p. 383.

- Preparations are necessary, to ensure a large attendance³ and that these gatherings will occur in numerous locations. There need be an increase in both quantity and quality of these gatherings, with new locations being added each year.²

Gimmel Tammuz –

The Beginnings of Redemption

ITS RELEVANCE AND MESSAGE

- The events of the 3rd of Tammuz⁴ constituted the opening phase of the Previous Rebbe's liberation,⁵ which was a salvation from a sentence of capital punishment,⁶ and led to an unprecedented advancement in the propagation of Chassidus via his arrival and expanded activities in America.⁷ Thus the 3rd of Tammuz *holds great relevance* to every Jewish person.⁸

3. In the spirit of the verse (Mishlei 14:28) "In a numerous nation is the glory of a king".
4. See Parshas Korach, 3 Tammuz 5748, footnote 77 – Hisvadiyos p. 543, where the third of the month is related to the third day of Creation (and the week), which is unique in G-d's double mention, in Breishis 1:10,12, that "it was goodly", - indicating a specified highlighting of that day's good quality.
5. *Ibid*, p. 535-6, mentions an advantage that belongs to 3 Tammuz, even over the days of actual liberation, 12-13 Tammuz, in that the *beginning* of the liberation took place. The initiation of a matter holds a certain qualitative edge over its subsequent completion. See there, footnote 9: "As is also stressed by the literal events of the liberation - the release from **imprisonment** on the 3rd of Tammuz is in a few regards an even greater salvation than the release from the city of forced **exile** on the 12th-13th Tammuz."
6. See Sichas Gimmel Tammuz 5749 – Hisvadiyos p. 401: "As per the original plan. Subsequently, his sentence went through various transformations, until the liberating exit from prison altogether on the 3rd of Tammuz. (These events are well-known and published [see *The Heroic Struggle* by Kehot, for detailed and firsthand coverage]). As is explained elsewhere, that although at the time (on the 3rd of Tammuz) it was not yet known how to interpret the events, since the release from prison was only in order to travel to the designated city of forced exile, it became clear a few days later that the release (on the 3rd) was the beginning of a total liberation (including from forced exile), that concluded with an exit from that [repressive] country [altogether]."
7. *Ibid*: "Most importantly, this was the beginning of a **brand new order in the dissemination of the wellsprings** [of Chassidus], following the arrival of the Previous Rebbe to America..." The 3rd of Tammuz facilitated the introduction of

- Therefore, on each anniversary of the events that began with the 3rd of Tammuz,⁹ each of us is required to take time and to contemplate the episode, and to make resolutions to add further energy and ambition to our task of spreading Torah, Yiddishkeit and Chassidus.¹⁰

Chassidus to the 'lower hemisphere' (i.e. the bottom half of the globe when one places Eretz Yisroel as the top), as per the saying of the Previous Rebbe, Igros Kodesh p. 331, "*where Matan Torah did not occur [i.e. penetrate in a revealed manner – p. 403, 5749]*"; the most **complete** dissemination occurs when the wellsprings reach the very **lowest** levels. The possibility for the Previous Rebbe's arrival in America was a direct result of his imprisonment and release, which aroused an intense international campaign to secure his exit from Russia. The 3rd of Tammuz was thus a catalyst for this new rung in the dissemination of Chassidus.

8. See Parshas Korach 5748 – Hisvadiyos p. 535, where it is explained that the relevance to every Jewish person is not only because the events surrounded a leader of World Jewry and in a crucial manner, but in addition, the Previous Rebbe was arrested due to his efforts to spread Torah to the entire Jewish nation. In other words, he was not perceived as an individual, rather, because he was a leader of World Jewry. The Previous Rebbe personally testified to this fact, in his famous letter to the first celebrations of the 12th of Tammuz, : "It was not myself alone whom Hashem redeemed on the 12th of Tammuz, rather it was also all those who cherish our Holy Torah, who guard the Mitzvos, and even those who merely fall under the title of 'Jewish' ...". In other words, this was a redemption for all categories within the Jewish nation and for literally each and every Jew.
9. See *Ibid.* p. 541-2, where it is explained how the events surrounding the 3rd of Tammuz were not merely a descent (persecution) for the sake of a subsequent greater ascent, i.e. a negative experience that was necessary to give rise to a later greater good. Rather, the 3rd of Tammuz was itself a part and **an opening phase of the ascent**. True, at the time, the 3rd of Tammuz appeared to be very far from a liberating occurrence, for the Previous Rebbe was not being released from persecution, rather he was being transferred from prison to **exile**. This point is evident from the Previous Rebbe's own words: "On that day, **I was forced to go into exile**...", and from his address that day, where he publicly declared before embarking on his forced journey : "We raise our prayer to Hashem, that Hashem, our G-d, be with us...; for not of our own will were we exiled..." Obviously, only an extremely serious situation would provoke such a public prayer for Divine assistance. However, following the liberation on 12th-13th of Tammuz, it became apparent (in hindsight) that the release from imprisonment on the 3rd of Tammuz was the beginning of a great salvation. This quality – a descent which is clearly part of an ascent – is unique to the 3rd of Tammuz. Most festivals based on liberations stress the positive intent behind the negative exiles etc. – a bad thing for a good cause. On the 3rd of Tammuz, however, we have a descent that gave rise to which in itself was a positive move, and a start of a redemption that gave rise to the possibility to spread and strengthen Yiddishkeit throughout the globe!
10. See *Ibid.* p. 535, that: "Through doing this, we hasten the true and complete Redemption through our righteous Moshiach." See also Sichas Gimme! Tammuz

OUTREACH

- Between the 3rd and 12th-13th of Tammuz, each person must energetically and with alacrity increase their activities towards the further and wider dissemination of Torah, Yiddishkeit, and the fountains of Chassidic teachings.¹¹
- This should be accompanied by the realization and expectation that the world, i.e. the general populace and their authorities, will aid each Jewish person in the above activities.¹²

HISTORICAL NOTE

After the Previous Rebbe was released from his prison sentence on 3 Tammuz, he was given six hours to bid his family farewell, before embarking on his railroad journey to Kastroma, his city of forced exile. A great crowd of Chassidim gathered to see him at the station, and before entering his carriage, the Previous Rebbe addressed them, beginning “May Hashem be with us as He was with our forefathers; may He not forsake or abandon us’, - May Hashem be with us, and He will be with us, although we cannot compare ourselves to our forefathers...”. He went on pray for the strength to have self-sacrifice for the preservation of the Torah and its commandments.

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- 5749 – Hisvadiyos p. 401-2, to the effect that we are to take a lesson for each anniversary of the 3rd of Tammuz, that we need to increase in all matters connected to the propagation of Chassidus with ever-greater strength. And just as the 3rd of Tammuz led to the spreading of Chassidus throughout America, we need to resolve, each year, to propagate Chassidus in a similarly vast manner.
11. See Sichas Rosh Chodesh Tammuz and Gimmel Tammuz 5751 – Hisvadiyos p. 406: “That on each year... a higher quality is introduced [to the occasion and the required activities]”.
12. Ibid. See also Roshei Deavorim, Parshas Korach 5751: “From this there is a lesson regarding both categories of a Jewish person’s service. The first category of service is where a Jew’s service is performed in a manner (where he is aware) that in essence he] is beyond the limitations of nature. The second category is where the very nature of a Jewish person is itself beyond the natural limitations, - since this is a Jew who bears a connection to the [supernatural-yet-within-nature events off] the 3rd of Tammuz”.

ENCOURAGEMENT

- If a person is plagued by doubts that lead him to question his ability to fulfill his mission, he should realize that the 3rd of Tammuz liberated us from such doubts. For it was on Gimmel Tammuz that the Previous Rebbe spoke on this topic, and publicly declared that “Hashem will be with us”; that we have the guarantee of Divine assistance, and that we are given the capabilities necessary for the fulfillment of our mission. All that success depends upon is our own will.¹³
- It is extremely fitting to utilize these days of ‘liberation’, beginning with the 3rd of Tammuz, to strengthen and encourage one another including via holding large gatherings for Jewish men, woman, and children.¹⁴
- Men and women must be seated separately at these gatherings, in keeping with the customs of Jewish modesty.¹⁵

DETAILS OF PREPARATION

- Beginning with Gimmel Tammuz and certainly on the following days, we need to arouse and remind people about making the fitting preparations for the 12th-13th of Tammuz. This arousal and reminding should especially be done on “the days when the Torah is read, when people gather”, and even more so on Shabbos, in order that the 12th -13th of Tammuz “**be**

13. Parshas Korach 5748 – Hisvadiyos p. 546: “To one who doubts whether or not he has the required abilities to fulfill his mission, we say: The leader of the generation [the Previous Rebbe] publicly declared “May Hashem be with us as He was with our fathers”, and that “although we cannot compare ourselves to our forefathers”, we nevertheless have a clear promise that “Hashem will be with us” and furthermore “[just] as He was with our forefathers”. Certainly, then, all the abilities required to completely fulfill our mission have been granted to us. The matter depends solely upon each person’s will.” (For more on removing doubts regarding one’s mission, see (at length) Parshas Shemos 5748 – Hisvadiyos 215-6.

14. See *Ibid.* 5748, p. 554.

15. See *Ibid.*, that using a partition leads to a truer and higher unity. See Sichas Gimmel Tammuz 5749 – Hisvadiyos p. 401: “Although the main gathering for the liberation takes place on 12th-13th Tammuz, for is was then that the liberation (including release from the city of forced exile) actually occurred, yet the initiation [of the liberation] occurred on the 3rd of Tammuz..”

established as a day for Chassidic gatherings [Farbrengen]”.¹⁶

- During a gathering that took place on the 10th of Tammuz¹⁷, the Rebbe once expressed great surprise in the fact that “despite youth and elderly alike having recited the verse “Podoh B’sholom Nafshi – Who has redeemed my soul in peace...” (Tehillim 55, included in the portion for the tenth of each month), and despite having sung many Chassidic melodies [Niggunim]... it has yet to enter anyone’s mind *to sing the most strikingly obvious Niggun: “Podoh B’sholom”!* At least let them try and grab their chance at the gathering’s conclusion...”¹⁸

16. See Ibid. 5748, p. 543-4: “Standing at present on the Shabbos of Gimmel Tammuz... to quote the [Previous Rebbe] who was arrested and liberated: “[we are] **to establish this day for Farbrengen and for the arousal to strengthen Torah and Yiddishkeit in each and every location accordingly.**”

17. Ibid.: “Not only that, but – as we request in the prayer “May it be Your will...” that we say after the recital of Tehillim, - it [our recital] is “as if it was recited by David, King of Israel, himself”. (The very fact that we request such a thing is an indication that such a matter is not in the realm of the miraculous.) [Following that,] and following all the heart-wrenching talk regarding the Redemption, and following the singing of niggunim [it has yet to enter anyone’s mind]...

18. Ibid.: “Before Mincha and the reading of the Torah. And most importantly, that due to the discussion and the Niggun, we should immediately (prior to the conclusion of this gathering) merit the actualization of [at this point the Rebbe began singing:] ‘Podoh B’sholom – Who has redeemed my soul...’”

Addendum

Sichas Gimmel Tammuz 5751

10. The service of a Jew must be carried out with Kabbalas Ol (subservience to the Will of G-d) that goes beyond the limitations of one's understanding, and with an alacrity which is likewise beyond limitations, as in "B'chol meodecho" - with all your might. Such a service reaches the highest level (Me'od) of G-dliness.

However, one might assume that the above represents the perfection in the service of Hashem, as in the well known quote "Even if we would be commanded to chop wood... "(We would do so with complete Kabbolos Ol).

Therefore we are given the lesson of the "blossoming of Aaron's staff", which contained buds, blossoms and only then almonds. The miracle itself is beyond nature which represents our service of Kabbolos Ol. Since this was a miraculous, overnight blossoming of a stick, surely there was no need for buds and blossoms to produce almonds! G-d could have simply produced the end result - almonds. The lesson, therefore, is that even miracles must go through as much of the natural process as possible. That is how Hashem wants it, in order to have an effect on the physical world, by allowing it to "participate" in the miracle.

Kabbalos Ol must permeate all of one's faculties and natural being, and produce "fruits" in accordance with, and with the participation of, one's natural self, as in the natural order of the buds, blossoms and almonds on Aaron's staff. Your very nature should be affected by your Kabbolos Ol, so that it becomes a "quick nature" that does everything with great alacrity in a holy manner.

There is also a lesson to be learnt regarding one's mundane affairs, and his physical livelihood in particular. Aaron's staff, with all of its buds, blossoms and almonds was placed as an everlasting testimony

in the Mishkon and Mikdosh just as was the container full with manna.

In the days of Yirmiyahu, the Jews complained, "If we leave our work and busy ourselves with Torah study, from where will we receive our livelihood?" Yirmiyahu displayed the container of manna and exclaimed, "See! With this your forefathers were provided! There are many messengers of Hashem with which He provides food for those who fear Him!"

The same lesson can be derived from the staff of Aaron. It produced almonds - a physical food - in a miraculously short time. Likewise, can the Jews' livelihood be provided for them quickly and miraculously.

On the other hand it is written, "And Hashem will bless you in all that you do." G-d's blessing comes through the natural order (complete with all of the steps of buds, blossoms and almonds). Livelihood requires buying and selling with honesty, following the natural path accompanied by faith in Hashem.

Thus a person has fashioned a 'vessel' with which to receive Hashem's blessing of miraculous parnasah, miracles that play themselves out through natural events. The natural order and the nations of the world help direct parnasah to Yidden.

This is something that we have seen clearly, specifically in the latter generations. Hashem has blessed the Yidden to receive their livelihood with less effort, whilst accompanied by tranquility of mind and body. Hashem did this by making the world itself aid the Yidden.

11. We also have a specific lesson to learn in our service of "spreading the wellsprings of Chassidus outwards". It can be represented by the Hebrew letter daled (which is comprised of two lines: One horizontal line that balances at one end on a vertical line. The top horizontal line juts out a little beyond the vertical line).

"Spreading" (the teaching) requires *bittul* - represented by the point of the *Daled* that juts out. (*Bittul* requires ignoring one's ego in order to perform G-d's Will, hence the small point). "The wellsprings" (of *Chassidus*) are represented by the upper line with expanse (width). (*Spreading*) "outwards" is represented by the vertical line, that carries from the upper line downwards.

(We are approaching the month of *Tammuz*, the fourth month. It is therefore represented by the *daled*, the fourth Hebrew letter, and shares its theme. This idea was elaborated earlier in the *sicha*, but has not been translated here due to constraints.)

A *Yid* must begin with "spreading"- his very existence must be one that spreads G-dliness without limitations.

Even before he needs to be told what exactly to spread (the horizontal "teaching" line), and where exactly to spread it (the vertical "outwards" line), he must already know immediately upon arising in the morning with "*Modeh Ani Lefonecho*", - even before he performs his own daily service - he is a being that spreads G-dliness!

"I was created to serve my Master (*Hashem*)"; not that he was created as a being for himself and that being busies itself with dissemination. Rather, his entire existence is dissemination! "*L'chatchila Aribet*" - immediately from the beginning (*t'chila*) one stands above (*ariber*).

Thereafter one must bring this state of being into specifics. What should one disseminate? *Torah*, which purifies in any quantity, that with which it comes in contact. Where is he to disseminate *Torah*? In the "outside". He should begin with the "outside" of his own self, i.e. to draw from the "point" of his faith and *Kabbalos Ol* into his intellect, emotions and faculties. He must follow with 'spreading' to the outside in its plain meaning; outside of the *Yeshiva* and the *Shul*, even to the furthest places.

There is the well known story of a chossid who walked the streets in Russia. Like a true chossid, he totally disregarded the limitations and dangers placed upon him at that time.

A policeman stopped him with the cry "Who goes there?"

He replied "Bittul is going!"

The chossid answered with that which was true to him; his entire existence is "bittul", therefore "bittul" goes!

He answered in Russian for his bittul did not remain abstract, but rather had been drawn down into his everyday existence and nature, including the Russian language used in that place. "When you go to a town, follow its customs", so that the nature of the place perceives and declares that bittul goes.

12. One may question: Even if I do my service completely, to the extent that that my being becomes a "disseminator" with total bittul, what will it help when "You are the few amongst the nations"? The world contains 70 nations - a vast number when compared to the solitary lamb!

In other words: What will the world say and what will the nations say concerning a Yid who performs his task of spreading the wellsprings outwards, and specifically, in hastening the complete redemption? They do not understand what any of it means! It is truly a very lofty service, but the world (according to him) must be reckoned with.

The answer: the world is already prepared and ready! When a Yid carries out his service as he should - beyond limitations, yet encllothed in the vessels of the natural world, he will see how the world, the nature of the world, and the nations of the world, help him to accomplish his service!

Even in previous times, when there were many obstacles to Jews, a chossid who reached such a level could nevertheless declare "Bittul

goes!" Certainly this can be accomplished nowadays, when we do not have many obstacles.

Even in Russia itself, there have been major changes. We see miraculous events unfolding in the world. We have reached the time where, although miracles must occur which defy limitation, leading to the wonders and miracles of the complete redemption, they nevertheless permeate the world's nature to the extent that the world itself aids the sprouting of the redemption! (Just as the miracle of Aaron's staff affected the very nature of the staff, so that the staff sprouted almonds in a natural manner.)

"As the days of your leaving Egypt, I will show you wonders!" In addition to the miracles [which broke nature] that occurred when the Jews left Egypt, there was also "and they shall empty Egypt out" [i.e. the "great wealth" the Jews left with]. Although gathering Egypt's wealth began in a miraculous manner [since during the plague of darkness a miraculous light displayed Egypt's wealth for the Jews], it brought about a situation where the Egyptians later helped the Jews of their own motivation! They gave the Jews far more than was requested of them.

How much more so will the great wonders of the true and complete Redemption - wondrous even when compared to those wrought in Egypt - exist in the manner that the nature of the world will participate.

Now to address the practical aspect:

13. Gimmel Tammuz leads into the days of liberation, the 12th and 13th of Tammuz. Each year this redemption occurs on a higher level. (The Hebrew word for year is "Shanah" which shares the root of the word for change, "shinuy". A year is the amount of time in which change encompasses a full cycle of "changes" [thus, after having gone through the "changes" and accomplishments; a whole year since last Tammuz, this year's days of liberation recurs on a higher level].)

In conjunction with this elevation, each of us must increase with greater strength and intensity, in all undertakings towards disseminating Torah and Judaism, and the spreading of Chassidus outward. This must be done with alacrity and with the recognition that the world itself aids a Jew in this service.

Specifically as we stand in the summer months, when children go to summer camps, we must strive to ensure that Jewish children attend camps that are based on a kosher education, "al taharas hakodesh." Those who deal with the children's education must concern themselves to utilize the summer time to the most complete extent, with the greatest alacrity. Every spare moment must be used to increase in all areas in Yiddishkeit within oneself and within the children, with vitality and joy!

On a related theme:

Since we have the custom to recite Pirkei Avos after Mincha each Shabbos throughout the summer, now is the appropriate time to once again encourage this custom. Furthermore, as mentioned on previous occasions, it is proper that these teachings be studied, not merely recited. At least one teaching should be studied in depth with its commentaries. At the same time, it is worthy to mention the virtues of the Chassidic custom of reciting ma'amarim after the Minchah service on Shabbos. And may these activities hasten the coming of the time when, together with "our youth and our elders, our sons and our daughters," we will proceed to Eretz Yisrael, to Jerusalem, and to the Beis HaMikdash.

The editors of *HaMaaseh Hu HaIkar* seek dedicated individuals who would like to sponsor a CALL to ACTION: YUD-BEIS TAMMUZ, and other future editions. Please contact Levi at 347-268-3299. Thank you.

מוקדש

לכ"ק אדמו"ר מלך המשיח



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