

a **CALL** *to*
ACTION

28th of Sivan

Summer

Rosh Chodesh Tammuz

Gimmel Tammuz

**PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752**

**A PROJECT OF
HaMaaseh Hu HaIkar**

Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of the 28th of Sivan and the summer months. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations unique to this season.

HaMaaseh Hu Halkar 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*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation was rendered by **Rabbi Yaakov Paley**.

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 Halkar
Erev Parshas Shelach Mevarchim Chodesh Tamuz 5767

— ❖ —
a CALL to ACTION

Published and Copyrighted by

המעשה הוא העיקר

“HaMaaseh Hu Halkar”

280 Troy Av, Brooklyn, NY 11213

Tel: (718) 363-3448 • Fax: (718) 467-6919

e-mail: act-now@juno.com

5767 • 2007

Table of Contents

28th of Sivan

Brief History	4
Introduction	4
Gatherings And Resolutions	6
Practical Results	6
Maintain And Spread This Custom	6
Every Jew A Disseminator	7
Extraordinary Powers	7

Summer

Introduction	7
Outreach Activities	8
Everyone Has A Part	8
Harness The Heat	8
Serve Hashem With Your Body	8
Summer For The Soul need	9
Increase In Learning	9
Time For Torah	9
Campers Should Study Beis Habechirah	10
Get Every Kid Into A Frum Camp	10
In The Country	11
Help Them Make The Correct Decision	11
Quick - Before It's Too Late	11
Our Greatest Chance Of Success	12
For Frum Kids Too	12
Providing Holiness	13
Be Swift	14
To Bring Moshiach Now	14

Conclusion of Camp

Grand Finale	14
A Better Jew	15
Lasting Impression	15
Turn Campers Into Counselors	15

28th of Sivan

The Rebbe Arrives Safely In America

BRIEF HISTORY & INTRODUCTION

In 5751 (1991), the Rebbe published and personally distributed a booklet in honor of the 50th anniversary of the 28th of Sivan. The preface to that booklet (Kovetz Chof Ches Sivan, Yovel Shanim) explains that the uniqueness of the 28th of Sivan is expressed in two ways:

1) It is the anniversary of the miraculous rescue of the Rebbe and Rebbetzin from the warn-torn European 'Vale of Tears' due to the immense efforts of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn. After a perilous journey, the Rebbe and Rebbetzin finally arrived on American shores on the 28th of Sivan 5701 (1941).¹

Clearly, such a rescue obligates a thanksgiving to Hashem. Now since this rescue concerns the Rebbe, the Leader of Chabad and thereby of all Jewry (because "The Leader is all" - Rashi, Chukas 21:21) we are all obliged to show our gratitude!²

2) On this day, an entirely new phase begun that bolstered and brought the dissemination of Torah, Judaism, and Chassidic teachings to an entirely unprecedented level. Upon the Rebbe's arrival, the Previous Rebbe established three institutions and placed them under the Rebbe's leadership: Machne Israel (for large-scale activities), Kehot Publishing House, and Merkos L'inyonei Chinuch (educational branch).³ It is clear that the Rebbe's arrival completed the transition of

-
1. For details of the event see Kuntres Chof-Ches Sivan 5751 at length. See also Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383, footnote 97.
 2. NOTE: This is the *only* instance where the Rebbe officially acknowledged in print that he is the Leader of the generation.
 3. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383 and onward. See there at length.

the Chabad movement to America ("the lower hemisphere, where the revelation of Matan Torah did not reach in an obvious manner"), from where it spread forth across the entire globe.

Sivan, the third month, is distinguished by the Giving of the Torah on Shavuot, "a threefold Torah to a threefold nation". The number 28 spells the word Ko'ach (קו"ח) meaning 'power', and the 28th of Sivan⁴ thus embodies the power of Sivan, the power of Torah.⁵

The Torah – especially its inner dimensions – enables us to draw forth and reveal the innermost levels of G-dliness and the Jewish soul into the world, transforming the universe into a home for Hashem, and converting exile into redemption⁶ [See footnote]. In order to bring Torah into America (where "the revelation of Matan Torah was never openly revealed"), the inner power of Torah was required⁷. This then is the theme of the 28th, the קו"ח, of Sivan.⁸

-
4. "The theme of an auspicious day is alluded to in the name and number of that day, since it was by Divine Providence that the propitious event occurred on that specific day of the month." (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.376 and footnote 3)
 5. Moreover, the 28th of Sivan ... is three days prior to Rosh Chodesh Tammuz, the fourth month. One of the distinctions between the third and fourth months, is that the third month primarily underscores the *influence from Above*, the Giving of the Torah; the fourth month conversely, mainly emphasizes our *service from below*. To accomplish our service, we require a boost of power from the third month – and that is the theme of the 28th of Sivan; 28 = קו"ח, power..."(Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.383)
 6. The abovementioned Preface concludes:
 "The addition in the service of the Jewish people in disseminating the wellsprings amidst an expectant yearning for the coming of Moshiach; this is one of the unique aspects of the Rebbe's service subsequent to his arrival in America" (Preface to Kuntres Chof-Ches Sivan 5751)
 "This was also the purpose in founding Machne Israel, namely, to publicize the truth of the call "Immediate Teshuvah equals Immediate Ge'ulah through our righteous Moshiach!" ... Note that the first time the Previous Rebbe issued this call was on Erev Rosh Chodesh Sivan 5701 (1941) [i.e., 29 days before the Rebbe's arrival]!" (ibid, footnote 7)
 7. See the adaptation of Parshas Shelach, Sivan 28 5742 – Hisvaduyos p.1684-6, by *Sichos In English*: The date of 28 Sivan also has historical significance. Megillas Ta'anis (ch.3) relates an event which occurred during the times of Alexander the

GATHERINGS AND RESOLUTIONS

- This day has been established by many Jews as a day for *farbrengens* and for making positive resolutions regarding all activities that disseminate Torah, Judaism, and Chassidus.⁹

PRACTICAL RESULTS

- For over three consecutive years now – three being the number which endows a practice with legal validity (*chazakah*)¹⁰ – we have witnessed the *actual fruits* of these gatherings...¹¹

MAINTAIN AND SPREAD THIS CUSTOM

- We should continue this practice, *here and in all other places* (both as an extension of the established validity of the

Macedonian [“the Great”] on 25th of Sivan. The Arabs, Egyptians, and Canaanites came to the gentile rulers of Eretz Yisrael with outrageous demands of the Jewish people. Gaviahah ben Pesisah refuted their demands, advancing an argument that not only disproved the validity of their claims, but caused the gentiles to be considered liable to the Jewish people! The gentiles requested three days to contemplate how to rebut his argument and when they could not advance a counterclaim, they fled, leaving their vineyards and fields for the Jews. Since the confrontation took place on the 25th of Sivan, it was on the 28th that the matter was resolved.

This can be associated with the events of 28 Sivan in *our* generation and the efforts to transform “the lower hemisphere” [i.e., America] into a Torah center. When a Jew adopts a powerful stance (emulating the example of Gaviahah ben Pesisah), not only do the gentile powers refrain from presenting any obstructions to the Torah and its Mitzvos, they even provide resources for its dissemination!”

8. 50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.379 and onward.
9. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.393.
10. See also: “True strength (תִּצְּ, 28) according to Torah has to do with the number 3. “Three times constitutes a Chazakah (Halachic strength) ... The perfection of strength is three times three i.e., 27 (which spells ת, “pure”). This is present on the 28th day of the month, which immediately follows the perfection of the 27th (3x3).” (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.376)
11. Parshas Shelach, Sivan 28 5749 – Hisvaduyos p.393.
 “The 28th of Sivan ... grants additional strength to every Jew to carry out the mission entrusted to this generation. The mission that our generation carries is expressed by the charge of the Previous Rebbe, Leader of the generation: “Stand prepared all of you” to greet the coming of the true and ultimate Redemption; at the head of which will be our righteous Moshiach, David, King of Israel.” (50th anniversary of 28th of Sivan, 5751 – Hisvaduyos p.384)

custom (*chazakah*) as well as compliance with the principle that “one Mitzvah brings another in its wake”...¹¹

EVERY JEW A DISSEMINATOR

- We should bolster and increase with ever greater strength, our efforts to fulfill the *mission* which the Leader of this generation has placed upon *each and every Jew* in this generation. That is, to engage in the dissemination of Torah, Judaism, and Chassidus.¹¹

EXTRAORDINARY POWERS

- We should engage in our mission with *all our power* (נִפְּסָד) – and even *beyond that too!*¹¹

The Summer

INTRODUCTION

People naturally view the summer as a time to cease their study, slow their pace, and physically relax. This often includes a relaxation of spiritual standards, Judaism, and Torah study too.

The Rebbe conversely, views the summer as the ultimate tool of spiritual advance, and summer camps as the greatest form of educational outreach and progression.

This outlook is based on the Torah's comparison [and indeed the spiritual source] of the sun's radiance, to the revelation of G-dly light in this world ("Shemesh Havayah" - Tehilim 84:12). The power of the summer sun thus indicates a paralleled heightened presence of the Divine Name.

Since the Rebbe assumed leadership, the only (three) times he left the city of New York, was to visit the Lubavitch summer camps in the country (in 5716 (1956) 5717 (1957), and 5740 (1960)).

OUTREACH ACTIVITIES

- We should promote and encourage those outreach activities and the like which are uniquely pertain to the summer months.¹²

EVERYONE HAS A PART

- This applies to everyone – men, woman, and children – each in their respective arenas.¹²

HARNESS THE HEAT

- Summertime is when nature waxes powerful¹³ and when people are naturally more focused to bodily matters. We should therefore work on refining our character¹⁴, and be extra cautious and swift in preserving our spiritual standing.¹⁵

SERVE HASHEM WITH YOUR BODY

- We should therefore prepare for the summer appropriately, to ensure that we engage in bodily activities amidst a sense of *holiness*.¹⁶ This is accomplished for example, by eating and

-
12. “According the directive of our Sages that one should repeat and promote an issue upon reaching the time that it needs to be implemented, it is now time to promote and encourage... [See main text above for continuation]” (Parshas Shemini, Shabbos Mevarchim & Erev Rosh Chodesh Iyar 5748 – Hisvaduyos p.215-216)
 13. “It is now time to mention a number of issues that pertain to Acharon Shel Pesach, the conclusion of the festival of Pesach, after which the *summer* begins.” (Acharon Shel Pesach 5748 – Hisvaduyos p.174)
 14. “As the Alter Rebbe writes in his Siddur, that it is customary to read one chapter of Pirkei Avos each Shabbos between Pesach and Shavuos. The reason for this practice is explained in the commentaries on Pirkei Avos, namely, that because nature waxes powerful during the summer, we must therefore increase our service of self-refinement...”
 15. “We will now raise a timely issue: We should prepare for the summer appropriately! It is human nature, that during the summer ... for which reason it is customary to study Pirkei Avos in the summer Shabbosim – for those teachings contain directives concerning self-refinement and character improvement, and also *midas hachasidus* – pious conduct. We must therefore work on... [See main text above for continuation].” (2nd Day of Shavuos 5748 – Hisvaduyos p.441)
 16. “As befits the quality of the Jewish body, that “even their bodies are holy” ... For example, eating and drinking ... as is explained in Rambam’s Hilchos Da’os and briefly in the Tanya.” (ibid)

drinking in order that our bodies remain healthy – so that we could serve Hashem suitably...¹⁶

SUMMER FOR THE SOUL NEED

- It is of paramount importance¹⁷ that we further add and emphasize the needs of our *souls* too! After all, the Jewish people consider their soul primary and their body secondary.¹⁷ Now, if we are going to increase the attention we give to our bodily matters, then *how much more so* should we further concentrate on matters of the soul!¹⁸

INCREASE IN LEARNING

- We should strive to ensure that not a single Jewish boy or girl will diminish whatsoever in their Torah study during the summer months, G-d forbid. On the contrary, they should *add* to it!¹⁹

TIME FOR TORAH

- We should most *certainly* place great effort with regards to children who do not receive a purely holy education throughout the school year...¹⁹

17. “Furthermore – and this is the main thing: Not only are our bodily affairs accomplished amidst holiness, but we need to add ... in matters pertaining to the *soul* too ... In other words, even when the body is placed within the context of sanctity, it is nevertheless *secondary* to the soul. “As Hillel used to say ... that he was going to perform an act of kindness on behalf of a *miserable pauper* when referring to his own body! Now, if we are going to increase... [See main text above for continuation].” (ibid p.441-442)

18. “...Concentrate on matters of the *soul*, which constitutes the principle of a person’s existence! Each person should add according to their respective capacities, and even step beyond a measured advanced – amidst joy and gladness of heart!” (ibid)

19. “We should utilize the summer vacation to permeate them with Torah, Judaism, and a purely holy education – in a manner which will continue beyond the summer!” (ibid)

CAMPERS SHOULD STUDY BEIS HABECHIRAH

- Children attending summer camps should also add in the timely study of Hilchos Beis Habechirah (the laws pertaining to the Holy Temple), during the period of the Three Weeks (when the Temple was destroyed).²⁰

GET EVERY KID INTO A FRUM CAMP

- Each one of us should do all we can, “go all-out²¹” and “made every possible effort²²” to stimulate our close neighbors, and even our less immediate neighbors – indeed, every Jew we are able to reach... — so that all Jewish parents send their children to summer camps that provide a kosher education, and to the utmost degree!²³

20. Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.50.

21. “During the Tamuz-summer season the light and heat from the sun grow powerful. This is ultimately a resultant echo of the magnified strength of revelation of the “sun of Havayah [revelation of G-dly light]”.

Now, since the custom in this (and similar) countries is to send the children to a summer camp during the present season, we should go all-out in our efforts to ensure that every Jewish child should attend a summer camp that radiates with the revelation of “the sun of Havayah” i.e., kosher camps, even to the utmost degree!” (Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.35)

22. “We are currently just a few weeks away from the time (that is given the title) of summer “vacation”, which means that the majority of Jewish children are not to be found within the framework of their regular studies... We should therefore make every possible effort to ensure that the children experience a “vacation” from *secular* matters in order to further increase in holiness, Torah and Mitzvos, especially in “knowing Hashem in all your paths”. We should accomplish all this by influencing parents to send their children to summer camps that provide a kosher education, to the utmost degree!” (Parshas Emor 5748 – Hisvaduyos p.336-337)

23. “Since a child is no longer in school, he is far more receptive to the influence that surrounds him and his friends. This influence is sometimes inappropriate for a Jewish child... This is therefore the most appropriate time for each of us to [See main text above for continuation] ... where each child will be enveloped and permeated with the spirit of Torah and Mitzvos.” (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)

IN THE COUNTRY

- There are summer camps located within the cities and others situated out in the country. However, there is an *advantage* to those in the country...²⁴

HELP THEM MAKE THE CORRECT DECISION

- We should engage in the said activities at the very earliest opportunity, while parents are just beginning to deliberate where they should send their kids to spend the summer...²⁵

QUICK - BEFORE IT'S TOO LATE

- We should act *before* the time when parents enroll their children in summer camps. Once they've already enrolled them [in less desirable camps], it is far more difficult to persuade them to undo their action, especially when the change involves extra bother and expense...²⁶

24. "During the month of Av ... we begin to prepare for the following month of *Elul* ... the month of repentance and mercy, when "the King leaves the city and enters the field, whereupon the people in the fields greet Him there; and He in turn receives them all with a friendly countenance and displays a smiling face to them all; he naturally accepts and fulfills their requests..." This all emphasizes the benefit of our service to specifically refine and elevate the lower aspects (represented by the 'field') ...

... There some summer camps that are located within the cities and others situated out in the country. According to what we discussed earlier regarding the specific benefit of the "field", it is understood that there is an *advantage* to those in the *country*..." (20th of Av, Parshas Ekev 5750 – Hisvaduyos p.153;162)

"The Rebbe then added: We should certainly honor the children from Camp Gan Israel along with their counselors – who are present at this *farbrengen*, dressed in their distinctive uniform so "that all who see them will recognize them" i.e., that they are the campers of Camp Gan Israel – with saying L'chaim!, L'chaim u'Le'vrachah!, L'chaim Tovim u'Leshalom! And they should sing the melody of the Simchas Torah Hakafof (to the tune of the one whose Yahrzeit is today [i.e., Reb Levik, the Rebbe's father]). At the same time they should make positive resolutions to increase with far greater vigor, in the study of Torah and the embellished performance of Mitzvos!" (ibid, footnote 140)

25. "These are the days when parents begin to consider where their children should spend their summer, the (so-called) "vacation" from school ... Now is therefore the appropriate time to... [See main text above for continuation]." (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)
26. "As is patently obvious!" (Parshas Emor 5748 – Hisvaduyos p.337)

OUR GREATEST CHANCE OF SUCCESS

- This all foremostly applies to children who, to our great sorry, do not receive a kosher education throughout the school year. Now is our very best opportunity (even better than any school setting could provide²⁷) to permeate the youth with Torah and Judaism. Once we have succeeded in accustoming these children to Torah and Judaism over a steady period, then “habit becomes second-nature” and it is perpetuated into the days that follow the summer...²⁸

FOR RELIGIOUS KIDS TOO

- This great opportunity likewise concerns youth who *did* merit a yearlong education based on pure sanctity ("Taharas Hakodesh"): For the duration of the summer they will be removed from the hustle and bustle of the non-Jewish city life, and will have no need to force themselves “not to be ashamed before scoffers” as is necessary when they meet such people

“We should enroll them *well in advance*.” (Acharon Shel Pesach 5748 – Hisvaduyos p.174)

27. “On the contrary, as we have mentioned on numerous occasions, this is our very *best* opportunity to educate these children. In many ways, it is even superior to schooling; a child only spends a part of the day at school, and one cannot always be sure what sort of influence the child is picking up during those remaining hours. In camp conversely, where the child stays throughout the twenty four hours of the day, he remains in the same atmosphere of Torah and Mitzvos the entire day and night. This clearly has a far more powerful influence on the child, even after he returns from camp, as we clearly see for ourselves.

When we consider that this affects the child’s education, which constitutes the foundation of his entire life, as it is written “Educate the youth according to his way, so that even when he grows old, he will not turn away from it” – which includes all years between ‘youth’ and ‘old age’ too, as well as the duration of his married years, influencing him to found a Jewish home with sons and daughters who occupy themselves with Torah and Mitzvos, and so on for all generations...! We can easily appreciate the magnitude of our responsibility and merit, and simultaneously, the magnitude of the effort we should put into this task; to “raise many disciples” in a manner whereby those students will in turn establish further disciples and so on – including through the influence and education that a summer camp presents...!” (Parshas Shemini, Shabbos Mevarchim Iyar 5750 – Hisvaduyos p.91)

28. Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.36.

during their yearlong residence in the city, and other similar [undesirable] matters...²⁹

PROVIDING HOLINESS

- The mission of summer camp counselors is to teach the children and to explain the implications of reciting a blessing over things that occur while in camp, over food and drink, and concerning the Shema that is recited before going to sleep.³⁰

29. “These children too will experience an increase in their Torah and Judaism by virtue of their spending a relatively lengthy time in a summer camp, where throughout the entire twenty four hours of the day, by day and by night, they are removed from... [See main text above for continuation]” (ibid)

“We should place extra effort into educating the youth according to the Torah ... During the year it is rather difficult to accomplish that throughout an entire day, a full twenty four hours, the youth should be within (not only a kosher but even) a framework of utmost holiness. After all, since we are in exile, the youth *do* venture into the public arena from time to time, where prevailing winds [trends] blow, and occasionally irregular and unusual currents gust ... Therefore, the very best opportunity for these matters is the *summertime*, when we enroll Jewish youth into camps that are founded on absolute sanctity, and where, throughout the entire day and without any interruption, they are found within the framework of *total* holiness. Once they have experienced such a camp for a length of time, a few days, week, etc., then “habit becomes second-nature” (and eventually the innate nature) which affects their entire conduct throughout the rest of the year, rendering it the utmost sanctity too!” (Parshas Balak, Postponed Fast of 17th of Tamuz 5748 – Hisvaduyos p.49-50)

“We should utilize the vacation season that affect many educational institutions, to make it a "vacation" from secular matters, through adding further in all matters of holiness! True, there is no obligation or command of those running the educational institutions to continue the study schedules – similar to [Hashem’s answer to Moshe whether he should send spies to the Land of Canaan,] “I will not give you an explicit command”, but you may send them “according to your own understanding” ...

To send every Jewish child to kosher camps, where the education is of utmost sanctity, where they will spend *all* hours of the days and nights in an atmosphere of Torah and Mitzvos (without interruption by outside influences, even kosher ones such as permissible matters), and in a manner that continues after camp too!” (Parshas Shelach, Sivan 28, Shabbos Mevarchim 5749 – Hisvaduyos p.394)

30. “This is your mission during the time you spend in camp ... [See main text above for continuation]

... Likewise regarding the heavy thunder and lighting that we experienced profusely during the recent days and weeks in this neighborhood and in these streets. They led to an increase in the blessing that we recite upon hearing thunder, “...Whose power and might fill the world”, and upon seeing lighting, “...Who re-

BE SWIFT

- It is of utmost significance that although the summer is long and one sees no need to rush with such matters, we should nevertheless not waste even a moment – and certainly not an entire day or more; rather, we should utilize the time in a most expeditious manner!³⁰

TO BRING MOSHIACH NOW

- It is of fundamental importance that every moment of the summer is utilized towards yet further hastening the true and ultimate Redemption!³¹

Conclusion of Camp

INTRODUCTION

For many years, the Rebbe would personally address the campers on their return from camp.

GRAND FINALE

- Before leaving camp at the end of the summer, each camp should hold a Siyum (concluding event) for all the campers,

enacts the work of Creation”. There was undoubtedly no need to remind the children who were here of all this, rather they knew to recite the blessings on their own accord. No doubt the children remember what do to and the matter is carved into their memories, so that even after a length of time in which they did not experience thunder and lightning, then, when there is eventually further thunder and lighting, they will already know which blessing to recite. Moreover, they recite it with full enthusiasm and sincerity, as is the way of a child (and especially a Jewish child), who are permeated with sincerity, enthusiasm, and vigor, in all they do. Furthermore, the child says the blessing with a unique passion and excitement (for when a Jewish child hears thunder and lighting, he gets far more excited than his father or mother, and even than his older brother or sister...)” (Roshei Devarim to Yom Hei, 2nd Day of Rosh Chodesh Tamuz 5751, at an address to students graduating from the Beis Rivkah Girl’s School & Counselors from the Girl’s summer camps)

31. “The Rebbe handed bundles of dollars to the administrators to distribute amongst the students, following which he announced: Have a healthy summer and a happy summer; and it is of fundamental... [See main text above for continuation].” (ibid)

counselors, and directors. The purpose of this gathering is to make a summary of all the positive activities that were added during their stay in camp.³²

A BETTER JEW

- You should likewise further bolster the children's level of Judaism and fear of Heaven. For as mentioned on numerous occasions, there is a great advantage to the influence a child receives in a summer camp, where they are surrounded by fellow Jews throughout the entire day and where the atmosphere is charged with the fear of Heaven and the love of Hashem.³²

LASTING IMPRESSION

- You should reach and inspire each individual child, so that they take the inspiration with them when they return to their homes and re-enter Cheder, a Talmud Torah, and the like.³²

TURN CAMPERS INTO COUNSELORS

- In addition to influencing the children themselves, we should see to it that the children will become shining beacons who influence their own friends in turn, and even their parents too (in a respectful and honorable fashion) – children after all, are usually able to influence their parents to a greater degree than other adults!³³

Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai.

The editors of *HaMaaseh Hu Halkar* seek dedicated individuals who would like to sponsor future editions of a CALL to ACTION. Please contact Levi at 347-268-3299. Thank you.

32. Parshas Shoftim 5748 – Hisvaduyos p.252.

33. “As it is written, “He will return the hearts of fathers to sons” meaning “return the hearts of fathers *through* their sons”. This is something we clearly see for ourselves in children, that especially through their warmth and kindness, they are usually able... [See main text above for continuation].” (ibid)

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

החתן הת' לוי יצחק הכהן שי' כהן
והכלה שיינא ברכה שתחי' לפידות

לרגל יום נישואיהם בשעטומ"צ ביום הבהיר כ"ז סיון
יה"ר שיזכו לבנות ביתם "בנין עדי עד" על יסודי התורה
והמצוה כפי שהם מוארים במאור שבתורה זוהי תורת
החסידות חדורים בשליחות העיקרית - קבלת פני משיח
צדקנו בפועל ממש!

נדפס ע"י ולזכות הוריהם

הרה"ח הרה"ת הרב יוסף עקיבא הכהן

וזוגתו פריידא מלכה שיחיו כהן

הרה"ח הרה"ת הרב מנחם דניאל זוגתו טובא שיחיו

לפידות



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא

שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

a **CALL** *to*
ACTION

GIMMEL

TAMMUZ

**PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752**

**A PROJECT OF
HaMaaseh Hu HaIkar**

Table of Contents

Rosh Chodesh Tammuz – The Month of Redemption

A Brief History.....	20
Preparations.....	20

Gimmel Tammuz –The Beginnings of Redemption

Its Relevance and Message	21
Outreach.....	23
Historical Note	23
Encouragement.....	24
Details of Preparation.....	24

Addendum

Sichas Gimmel Tammuz 5751	26
---------------------------------	----



a CALL to ACTION

Published and Copyrighted by

המעשה הוא העיקר

“HaMaaseh Hu Halkar”

280 Troy Av, Brooklyn, NY 11213

Tel: (718) 363-3448 • Fax: (718) 467-6919

e-mail: act-now@juno.com

5767 • 2007

Foreword

This edition of *a CALL to ACTION* is brought to publication in anticipation of Gimmel Tammuz. Translated from *HaMaaseh Hu Halkar*, 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 Halkar 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 *Sicha* of Parshas Korach, Gimmel Tammuz 5751. This is the last *Sicha* 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 *Sicha* (10-13). The first part of the *Sicha* 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 *Sicha* 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 Halkar
Sivan, 5767

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. 405, 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 persecuted 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 into an exile 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 Gimmel 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.*

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 Devorim, 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 of] 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 it 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 niggunin [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 Kabbalos 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 Kabbalos 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 Kabbalos 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 Ariber" - 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 Kabbolos 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 encloded 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.

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

הילד - חייל ב"צבאות ה'" מנחם מענדל שי' סיימינס

לרגל הפדיון הבן שלו כ"ט סיון תשס"ז

יהי רצון שיזכו הוריו לגדלו לתורה ולחופה ולמעשים

טובים לנח"ר כ"ק אדמו"ר מה"מ, ומתוך הרחבה

נדפס ע"י ולזכות הוריו

הרה"ת מרדכי משה וזוגתו נחמה דינה שיחיו סיימינס

ולזכות כל משפחת סיימינס (סידני) וברנעט (ק.ה.). שיחיו



מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא

שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד