

*a* **CALL** *to*  
**ACTION**

The 12<sup>th</sup>-13<sup>th</sup> of Tammuz  
The Festival of Redemption

PRACTICAL INSTRUCTION  
FROM THE TEACHINGS OF THE REBBE  
5748-5752

A PROJECT OF  
**HaMaaseh Hu HaIkar**

## Foreword

This edition of *a CALL to ACTION* is brought to publication in anticipation of the 12<sup>th</sup>-13<sup>th</sup> of Tammuz. Translated from *HaMaaseh Hu Halkar*, it is a collection of instruction from the Rebbe's *sichos* pertaining to the 12<sup>th</sup>-13<sup>th</sup> of Tammuz, and its ramifications upon every Jewish person.

*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**, and has been made available in pamphlet format for the first time.

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*  
Rosh Chodesh Tammuz, 5767

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### *a CALL to ACTION*

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The editors of *HaMaaseh Hu HaIkar* seek dedicated individuals who would like to sponsor future editions of a **CALL to ACTION**.

Please contact Levi at 347-268-3299. Thank you.

# The 12<sup>th</sup> of Tammuz

## The Birthday of the Previous Rebbe

### The 12<sup>th</sup> – 13<sup>th</sup> of Tammuz

## The Festival of Redemption

#### A BRIEF HISTORY

*On the 3<sup>rd</sup> of Tammuz 5687 (1927), Rabbi Yosef Yitzchok - the Previous Rebbe of Lubavitch – was exiled to the remote city of Kastroma by the Soviet authorities (G.P.U.), for his immense efforts to preserve Yiddishkeit under Communist rule.*

*In Kastroma, he had to present himself every Tuesday at the offices of the G.P.U. On Tuesday, 12<sup>th</sup> of Tammuz, the Previous Rebbe's birthday, he was warmly informed by the G.P.U. official that instructions had arrived to release him.*

*Since that day was a public holiday in Kastroma, the Previous Rebbe had to wait until the following day – the 13<sup>th</sup> of Tammuz – to receive the document of release. He left Kastroma the following day – the 14<sup>th</sup> – arriving home in Leningrad on the 15<sup>th</sup>.*

#### THE REDEMPTION'S EFFECTS

• On the 12<sup>th</sup> of Tammuz, the Previous Rebbe was informed of his release, and on the 13<sup>th</sup> he received the release-documentation. Consequently, the redemption spanned two days – which were fused together by the Previous Rebbe and likewise by the Chassidim who follow in his footsteps, into “one long day”.<sup>1</sup>

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1. “Since on Tuesday 12<sup>th</sup> of Tammuz the official government offices were closed for documentation purposes [See Intro], the redemption spanned *two* days; the beginning of redemption on the 12<sup>th</sup> of Tammuz and its concrete conclusion of the 13<sup>th</sup> of Tammuz.

Each of the two days bears a unique quality:

- While the 12<sup>th</sup> of Tammuz mainly underscores the redemption vis-à-vis the Jewish people,<sup>2</sup> the 13<sup>th</sup> of Tammuz highlights the effect of the redemption upon the nations at large.<sup>3</sup>

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On the 12<sup>th</sup> of Tammuz, the **initiation and opening of the redemption** is highlighted. An additional critical factor of the 12<sup>th</sup> is the **birthday of the Previous Rebbe**, when “his *mazal* [spiritual source of the soul] is dominant”.

On the 13<sup>th</sup> of Tammuz the **actual** redemption occurred and the Previous Rebbe received his document of release. After all, an undocumented matter (especially in Russia during that era) was worthless [“from this it is understood that the spoken tiding of his release lacked the clout of a recorded fact” – footnote 24 there], to the extent that there still existed a possibility for a counter-productive change. It is thus underscored that the *core redemption* occurred when his release had materialized on the 13<sup>th</sup> of Tammuz.

Likewise regarding the lesson we should derive from the two days of redemption, we should emphasize both the quality of the *initiation* of redemption on the 12<sup>th</sup> of Tammuz along with the theme of the Previous Rebbe’s *birthday*, and also the advantage of *completing* and *actualizing* the redemption – which highlights that the lesson need be brought down into *action*; “*Action is the main thing*”.

Both of these qualities need to come together, for the 12<sup>th</sup> and the 13<sup>th</sup> were fused together (by the Previous Rebbe and the Chassidim who follow in his footsteps) into “one long day”. (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p. 7-8)

2. “Twelve is indicative of the twelve tribes of Israel, whilst thirteen is the numerical equivalent of “Echad” (One) – which reflects upon the revelation of Hashem within the entire universe.” (Chukas-Balak 5749, footnote 74 – Hisvaduyos p. 9)
3. Ibid. See there, p.9: “These redemptions – the 19<sup>th</sup> of Kislev and the 12<sup>th</sup>-13<sup>th</sup> of Tammuz – are bound with the True and Complete Redemption. And it is then that the entire world including all nations will be refined, as it is written (in Tzefani’a 3:9), “Then I shall transform unto the nations ... to serve Him unanimously”. Therefore the connection of (the effect upon) the nations to the abovementioned redemptions is underscored, – as in the Alter Rebbe’s words regarding his own redemption on the 19<sup>th</sup> of Kislev: “Hashem dealt wondrously...before the eyes of *all the ministers and all nations...*” Likewise the redemption on the 12<sup>th</sup> of Tammuz occurred in an open manner, “before the eyes of all the ministers and nations”. Additionally (on the 12<sup>th</sup> of Tammuz), not only was it **publicized** to all the nations, but even the **action of issuing the release-document** (not only the command to release that came from the capital) had to be in a manner that was recognizable and underscored how it was **legal according to the law of the land**. This was the purpose of the delay of the Previous Rebbe’s release until the 13<sup>th</sup> of Tammuz – when the government offices were **open for documentation purposes**, according to the *legal regulations*.

This theme – the effect of the redemption being before the eyes of all – received a special innovation during this current year. For the [American] Senate of this kind country (wherein sit the representatives of this country’s citizenry, most of whom are gentile) proclaimed and recorded concerning the days of redemption, *the 12<sup>th</sup>-13<sup>th</sup> of Tammuz*. They praised and thanked the One Who Creates and Conducts the Universe for the miraculous salvation of the Previous Rebbe – on the heels of which the Previous Rebbe established his place of residence in this country and went on to accomplish his divine service during the last ten years of his life in this

- It is a visible fact that the task of spreading Torah, strengthening Judaism and disseminating the wellsprings of Chassidic teaching was greatly and incomparably strengthened subsequent to the Previous Rebbe's redemption.
- The arrest and liberation brought about the Previous Rebbe's exit from Russia and eventual arrival in America. That in turn, allowed his task of disseminating Torah, Judaism and Chassidus to be incomparably strengthened and expanded to reach all over the globe – and to do so in constantly increasing measure.<sup>4</sup>

## The Letter

### A HISTORICAL NOTE

*The Previous Rebbe wrote a letter for the first anniversary celebrations of the 12<sup>th</sup>-13<sup>th</sup> of Tammuz,<sup>5</sup> where he declared: It was not myself alone that Hashem redeemed on the 12<sup>th</sup> of Tammuz, but also all those who cherish our Holy Torah, perform the Mitzvos, and even those who merely bear the title "Jew" ... The day that*

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world, and from where he spread Torah and Judaism and disseminated Chassidus throughout the globe – in a manner that would continually increase over the following forty years (after his passing); both in regards to dissemination of Torah and Judaism amongst Jews, and also the promotion of goodness, justice and uprightness amongst the nations, via the Seven Noahide Laws (which serve as a preparation to the fulfillment of the prophesy "Then I shall transform the nation...to serve Him unanimously"). This was a **documented proclamation in accord with the law of this land** which further highlights the uniqueness of this day – a day of goodness and kindness." See below, footnote 14.

4. "It is likewise understood regarding the redemption of 12<sup>th</sup> of Tammuz (which came on the heels of the imprisonment and exile due to the spreading of Torah and bolstering of Judaism), that in addition to the fact that the truth was made apparent in the physical realm, a great innovation was also added: Throughout the entire globe, the spreading of Torah and bolstering of Judaism became *acceptable*. This is a preparation for the True and Complete Redemption, when the entire world will *openly* be a dwelling-place for Hashem; the redemption of 12<sup>th</sup> of Tammuz caused an innovation in the actual service of disseminating and bolstering Torah and Judaism, as we witnessed in actuality." (Parshas Chukas, 5749 – Hisvaduyos p. 565)
5. "A case in point is Chanuka, which was established the **year following** [the actual event] (Gemorah Shabbos 21b)." (Parshas Chukas 5748, footnote 6 – Hisvaduyos p. 558)

*commemorates the liberation of all who are engaged in spreading the Torah, for on this day it was established before the eyes of all that the great work that I have accomplished in spreading Torah and strengthening faith, is legal according the law of the land.*

- The Previous Rebbe wrote in his famous letter that each and every Jew was redeemed along with himself; he therefore established the day as “a festive day of redemption”. We should make this “a day of Chassidic gathering (Farbrengen), arousal and encouragement for Torah and Judaism, each location according to its conditions” for all Jews – “For the purpose of increasing our vigor in the dissemination and bolstering of Torah and Judaism”.<sup>6</sup>
- This letter, which the Previous Rebbe personally wrote, signed and instructed to print, publicize and distribute worldwide for all future times<sup>7</sup> has already been discussed many times during the past years. *We should make certain to study the letter,*<sup>8</sup> and in the spirit of (Mishlei 9:9), “Give unto the wise and he shall develop further wisdom”, every Jewish person should expand on its message - each according to their capability. We thus elicit the blessing, “All who add, will have [Heaven] increase [blessing] to them” (Yerushalmi, Taanis).<sup>9</sup>

## GUT YOM TOV!

- In 5748 (1988), the Rebbe announced that the 12<sup>th</sup>-13<sup>th</sup> of Tammuz “need be in tune with the principle ‘We open with blessing’; ‘*Gut Yom Tov!*’ It is a Mitzvah to wish a Good Yom

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6. Ibid. See there, and in the footnotes for an amazing explanation of the letter.

7. See Sichas 12<sup>th</sup>-13<sup>th</sup> Tammuz 5748, p. 9.

8. “As was underscored in the Ma’amor – and letter – of the Previous Rebbe... and *certainly they will study it.*” (Parshas Chukas 5750 – Hisvaduyos p. 409)

9. See Motzaei 13<sup>th</sup> Tammuz 5749 – Hisvaduyos p. 18.

“Regarding the theme of these days of redemption, the study and instructions, there is no need for elaborate research – it has all been clearly stated by the Previous Rebbe himself, in his letter... “It was not only myself whom Hashem redeemed...rather...” [See letter, above].” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p. 8)

Tov to every Jewish person, even to a one who ‘merely bears the title ‘Jew’ – to him and to his family!’<sup>10</sup>

## CONTEMPLATE THE EVENTS

- When the days of redemption come around each year<sup>11</sup> the power for the redemption to penetrate every Jew is aroused afresh; we should recall the events of those days and act upon them.<sup>12</sup>
- Each of us should once more contemplate the events of 12<sup>th</sup>-13<sup>th</sup> Tammuz. The occurrence, along with all of its particulars and including the individuals who worked towards the release, should all be recalled with a most powerful contemplation<sup>13</sup> - and our reflection should inspire us to *action*.<sup>14</sup>

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10. “This blessing is said to all of those present, to all those hearing these words, to all those to whom these words will later be brought, and to the entire Jewish nation, both each individual and to all of them as one! As the Previous Rebbe wrote in his letter sixty years ago, “It was not only myself that Hashem redeem...rather...” [See letter, above]. *Therefore, it is a veritable Mitzvah!*” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p. 4)
  11. “With the coming of each new year we should increase and attain new heights (as in the principle “we only increase in holy matters”), to the extent that the ‘addition’ will be far larger even than the ‘principle!’” (Parshas Chukas 5748 – Hivaduyos p. 558)
  12. “...To every Jew in his service to disseminate Torah and Mitzvos and to bolster Judaism. Each Jew then receives new powers to become ‘liberated’ from his personal ‘imprisonment’ and ‘exile’, which disturbs his dissemination of Torah and Judaism, both within himself and to those surrounding him. Therefore, each of us... [See main text above for continuation].” (ibid)
  13. “All matters pertaining to Judaism have this effect. In other words, even that which occurred a very long time ago – and in our case, over sixty years back – are included in the principle that “they are to be recalled and remembered”, meaning the entire occurrence along with all of its particulars... [ See main text above for continuation].” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748, ibid. p.10, footnote 35)
  14. Parshas Chukas ibid, p.558.  
 “Likewise regarding the efforts to influence the ruling ministers for the release of the Alter Rebbe and [generations later for] the Previous Rebbe, a great and crucial portion of the efforts was done by **gentiles**. Many gentiles worked towards and actually help affect their release, as is well known in the histories of those events.” (Parshas Chukas-Balak 5749 – Hisvaduyos p.15)  
 “Gentiles too took part in the release of the Previous Rebbe, as is retold in the booklet *The Arrest and Liberation* – and is known to far greater extent by the *undocumented* accounts; both matters that have been publicized (although for certain reasons, left unprinted) and those that has not yet been made public...” (15<sup>th</sup>

- “The main thing is action”: The foremost purpose for our contemplation is to stimulate actual deeds in accordance with the Previous Rebbe’s<sup>15</sup> instructions. We should translate our inspiration into actions that fit the spirit of his letter.<sup>16</sup>

### EVERY JEW’S REDEMPTION

- Those born following the Previous Rebbe’s redemption or even in an altogether subsequent generation are nevertheless included in this redemption – because we are all a part and continuation of the Jewish Nation, wherein each individual soul is bound with those of all other generations.<sup>17</sup>
- In fact,<sup>18</sup> the more distant the event is in time, the greater is our nostalgia – and by consequence our pleasure (which effects every faculty) in all aspects of our task and mission to make this entire world a dwelling-place for Hashem.
- The greatness of this day<sup>19</sup> can be understood from its having affected a spiritual “redemption” for every Jew, including those who “merely bear the title Jew”. In this regards - the relevance to every Jew - the redemption of Previous Rebbe on the 12<sup>th</sup>-13<sup>th</sup> of Tammuz holds a greater advantage than the redemption of the Alter Rebbe on the 19<sup>th</sup> of Kislev, known as

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of Tammuz 5749 – Hisvaduyos p.24)

15. “Whose redemption and birthday we are currently celebrating. On someone’s birthday, his *mazal* is dominant (Yerushalmi, Rosh Hashana 3:18).”
16. See Night of 13<sup>th</sup> of Tammuz 5749 – Hisvaduyos p.18. See also 12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p.11: “An additional factor mentioned in the Previous Rebbe’s letter is that found towards its conclusion: “Together with this I am hereby sending...the Ma’amor entitled *Ten Who Sit And Occupy Themselves In Torah*””. **See below, in text.**
17. Tammuz 16, 5750, in a General Yechidus for Guests - Hisvaduyos p.30.
18. “In addition, this unity (expressed by the reference to “all who cherish our Holy Torah... merely bears the title ‘Jewish’” [see letter, above]) continued to be effective even following the first 12<sup>th</sup> of Tammuz. In fact, it continued even after the passing of the Previous Rebbe – and even by those who were only *born* following the entire event of the 12<sup>th</sup> of Tammuz, or even born in the subsequent generation! On the contrary, the further from the event... [See main text above for continuation].” (Tammuz 15 5749, in a Yechidus - Hisvaduyos p.24)
19. “Another crucial factor regarding the actual redemption was that the greatness of the redemption... [See main text above for continuation].” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p.8-9)

‘The Festival of Festivals’.<sup>20</sup> Moreover, it is very similar – and a real preparation – for the Future Redemption!<sup>21</sup>

- We should affect<sup>22</sup> spiritual “redemption” even by those

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20. “...In connection with the Alter Rebbe and his redemption on the 19<sup>th</sup> of Kislev”. (Chukas-Balak 5749 – Hisvaduyos p.8)

See there, footnote 66: “Which the Previous Rebbe described as the “Festival of Festivals” – and from there it is understood regarding *his* redemption (on the 12<sup>th</sup> of Tammuz) too! Indeed, this is even indicated by the wording in his own letter: “On the festival of the days of redemption...which have been established...as a **Festival of Festivals**”.

21. “The ‘boldness’ to thus declare, since we are relying on the Previous Rebbe’s own words, which are the entire foundation for these matters.” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748, p.8-9, footnote 28)

See also there, p.8-9: “Likewise regarding the redemption of the 19<sup>th</sup> of Kislev, there is the famous statement of the Alter Rebbe that Chabad Chassidus is not designated for a specific section of the Jewish people; it is rather intended for (and eventually will reach) each and every Jew.

However, as we saw on a practical level, [Chabad Chassidus retained a limited following] subsequent to the beginnings of the dissemination of Chassidic teachings in the times of the Alter Rebbe, and even after the addition of the broad and expansive teachings of the Mitteler Rebbe – and even further in the times of the Tzemach Tzedek (who made tremendous achievements amongst the segments of Jewry who were preoccupied with studying only the revealed plane of Torah) – and after the continuation and progression achieved by the subsequent leaders of Chabad until the times of the Previous Rebbe (before the 12<sup>th</sup> of Tammuz).

With his release, as the Previous Rebbe declared, even the lowest levels amongst the Jewish nation were redeemed: “Those who merely bear the title ‘Jew’”. Moreover, the redemption of the 12<sup>th</sup>-13<sup>th</sup> of Tammuz, a redemption of the entire Jewish nation, is very similar to – and a real preparation for – the actual Future, True and Complete Redemption!” See there at length, and in the edited Sicha.

See also Parshas Korach 5749 – Hisvaduyos p. 409: “In this generation in general, and especially in the Previous Rebbe’s redemption, there has begun a foretaste ... of the Future Redemption – which includes our ability to feel how the inner dimension of our descent [into Exile], including the “Fast of the Fourth Month” [the 17<sup>th</sup> of Tammuz] is in actuality an extremely *lofty* occurrence. His redemption is even a similar revelation to that of the future when the [abovementioned] fast will be transformed into joy and gladness, through the redemption of the 12<sup>th</sup>-13<sup>th</sup> of Tammuz arriving prior to the Fast. Then shall be revealed how the entire fourth month is truly a Month of Redemption!”

22. “The connection and relevance to all the Jewish nation, including “those who merely bear the title ‘Jew’”, is underscored in the actual events of the redemption: His arrest and redemption encompassed and united every segment of our nation; not only those who were very close to the Previous Rebbe, nor merely those living in Russia – but rather Jews in *all* locations and from *all* categories.

This was true both regarding the anxiety at his arrest, joy at his liberation, as well as those rescue efforts that were performed through natural means, as is known and well-publicized. [“Despite the redemption being an open miracle, there nevertheless needed to be action and effort within the natural realm” – footnote 43

who merely bear the title “Jew”!<sup>23</sup> When we discover that in such-and-such a place there is a Jew, who is in a undesirable spiritual situation from which he needs to be “redeemed”, we should completely throw ourselves into his cause and do all possible to redeem that Jew; and not simply by achieving *any* level of “redemption”, but rather a liberation similar to the Previous Rebbe’s!<sup>24</sup>

## REVEALING A JEW’S ESSENCE

- The Previous Rebbe’s redemption revealed the *true essence* of a Jew,<sup>25</sup> and gave us the power to reveal how our true desire

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there.] So much so, that one of the leading figures in the rescue efforts was specifically a Jew who bore no apparent connection to the Previous Rebbe; a Jew who lived in a different country and belonged to a different segment of Jewry whose lifestyles are absolutely dissimilar to that of the Previous Rebbe; a Jew who “merely bears the title of ‘Jew’”! Nevertheless, he was one of the *leading figures* in the rescue efforts – may his memory be blessed! This fact further underscores the instruction of the days of redemption, to affect “redemption”... [See main text above for continuation].” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p.10)

23. “Even a Jew who he has never set eyes upon and he does not know, and even if, after hearing of that Jew’s existence he *stills* sees no connection between them – nevertheless, when one becomes aware... [See main text for continuation].” (ibid)

24. Ibid. p.10. See also p.9-10: “The implication of the Previous Rebbe’s wording in his letter is that the redemption is for the *entire* Jewish nation, even he “who merely bears the title “Jew””, and that this is not simply an **outcome** of his redemption – an outcome that takes effect a while after the event, but rather, it was literally *along with himself* that every Jewish person was redeemed...

In other words, even a Jew “who merely bears the title ‘Jew’” is required to *explore* his connection (not only to the Previous Rebbe, but) to ‘Yisroel’ – the Jewish people. (For until now he has been living with a mistaken approach, wherein he saw himself and the Jewish people as two separate entities that are bound together by nothing more than a mere description.) Not only has such a person been redeemed as a **result** of the Previous Rebbe’s redemption, but furthermore, his own redemption **is the very selfsame redemption** of the Previous Rebbe!

The lesson from the above is that we are able and should effect “redemption” by even the Jew “who merely bears the title ‘Jew’”. And not only “redemption” when contrasted with his prior spiritual standing, but rather “redemption” of the kind that resembles and bears a connection with the redemption of the Previous Rebbe!”

25. “The decree, imprisonment and exile of the year 5687, placed the entire continuation of Judaism into jeopardy, G-d Forbid. For this was a ‘concealment’ that hung over the entire task of sustaining and disseminating of Torah that was carried out by the Previous Rebbe – and being that he was the leader of the generation and of all Jewry (for our Sages have declared that “The leader of the Jewish people is equivalent to its entirety”), it meant that *the continuation of the*

is to fulfill Hashem's Will through Torah-study and Mitzvah-performance. It created a new potential even within one "who merely bears the title "Jew"", granting him the ability to translate the revealed essence of his heart and soul into practical deeds – within and via his body and 'animalistic' soul. The extent of this ability allows even *this* Jew to eventually disseminate Torah and Judaism too!

### EFFECT ON THOSE WHO SPREAD TORAH

- The Previous Rebbe's redemption created a new potential in those who disseminate Torah, whose position was strengthened as a direct result. Therefore, they can and should now not only engage their external faculties in the task of spreading Torah – in which case the dissemination is not an essential part of the disseminator – but rather with their very souls and with self-sacrifice! This in turn adds to the disseminator himself and increases his influence on his immediate surroundings.<sup>26</sup>
- The redemption of the 12<sup>th</sup> of Tammuz and its yearly increased quality grants new powers to every Jewish person, to liberate themselves from all matters that distract, conceal and prevent them from keeping Torah and Mitzvos.

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*Jewish people was in the balance!*

...The true theme of redemption (in general) is when one's true self is liberated and revealed from a state of exile. While in exile, a person does not find himself in his regular location and condition. He is therefore limited and unable to utilize and act in accordance with his regular ways and his own nature – that is, as far as the nature of his *essence* is concerned – as he is able when free in his own home. Redemption is the lifting of these restrictions and the return to one's true self, nature and standing. He is then automatically free to express and conduct himself with an openness and expansiveness, as he sees fit.

When however, we are dealing with the state of exile of a *Jewish* person, and how much more so, a *leader of all the Jewry*, and in regards his *entire service* as leader – namely, the dissemination of Torah and Yiddishkeit - it is well understood how exile conceals and cloaks the 'truth' of the Jewish nation: Torah, Mitzvas and G-dliness! It hides the true connection between the Jewish nation and Hashem. (For due to their truth and eternity, they should really be in a constant **revealed** state, without alteration.)

*In conclusion, it was through the Previous Rebbe's redemption that the true connection to Hashem was revealed!"* (Parshas Chukas 5748 – Hisvaduyos p.560)

26. Ibid. 5748, p.562.

This is in regard to both the difficulties and obstacles presented by our general state of Exile, and also those unique to each individual.<sup>27</sup>

- This redemption grants the positive ability to reveal *just who and what one truly is*,<sup>28</sup> so that when we are looked upon, even cursorily, it is apparent that we are ‘Torah-Jews’ and ‘Holy Jews’; that our body too is holy and that our entire life and occupation is Torah-study and Mitzva-observance. This should be recognizable even in our *mundane* activities such as eating, leisure and business, in the spirit of “Let all your deeds be done for the sake of Heaven” and “Know Him in all of your ways”.
- We are granted the additional ability so that distractions<sup>29</sup> posed by the darkness of Exile will only serve to *encourage* us to arouse the power of our soul for a renewed and powerful boost in our service, and to introduce the quality of Teshuva and the like, which was not previously present.

## LEARNING AND YEARNING FOR MOSHIACH

- *We should greatly emphasize the strengthening of the belief in Moshiach and the expectant anticipation of his arrival*, in the spirit of “I await his coming every day”. We should specifically seek to accomplish this by studying the

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27. Ibid. 5748, p.566. See also Night of 13<sup>th</sup> of Tammuz 5749 – Hisvaduys p.18: “Since each Chossid receives the blessing of the Previous Rebbe to be “lamps that illuminate” [i.e. to spread the light of Torah and Chassidus outwards], it is certain that every addition in our personal service also serves our **shining outwards** – it increases the service of those around us. The reverse is also true: An addition in the service of those we influence causes further addition to ourselves – beyond that which we *already* increased in our own service! In this manner, there continues to be an upwards spiral of positive additions to all involved, many times over!”

28. “That he is a Jew whose “heart is wholly with Hashem and His Torah”, and who expresses this fact in his faculties of thought, speech, and action – even including his body and ‘animalistic’ soul – in a manner that it literally becomes the *definition of his essential reality*; so that when he is looked upon... [See continuation in main text, above].” (5748, ibid)

29. “Even more so if there are distractions... [See continuation in main text, above].” (ibid)

concepts of Redemption that are found throughout the Torah, beginning with this week's Torah portion – Balak.<sup>30</sup>

- Likewise, we should study the final two chapters of the Rambam's Codification of clearly-set laws that deal with "The Laws of [Jewish] Kings, Wars, and King Moshiach". By studying such material one is considered having brought the subject into reality, thus hastening and affecting the onset of Redemption.<sup>31</sup>

### FARBRENGENS

- The foremost lesson we are to take from the Festival of Redemption is the fulfillment of the Previous Rebbe's instruction that the day "be established as a day of Chassidic gathering [Farbrenge], and for the arousal and strengthening of Torah and Yiddishkeit in each location accordingly".<sup>32</sup>

- We should organize these (worldwide) gatherings whenever possible, in each location accordingly for men, women, and children. ["All who increase in this matter, is praiseworthy" and specifically regarding the gathering *here* (i.e., in 770), in the very place<sup>33</sup> of the Previous Rebbe.<sup>34</sup>]

- During these gatherings – which should draw large attendances – each person should encourage the other to

30. "It is now the Festival of Redemption, the 12<sup>th</sup> of Tammuz, which coincides this year with Shabbos Parshas (Chukas-)Balak, "in which it is stated...he prophesized regarding the two Moshiachs [King David and King Moshiach]..." (Parshas Chukas-Balak 5749 – Hisvaduyos p.11-12)

31. "...Through this we quicken and hasten, and immediately affect, literally straight away..." (5748 *ibid*, p.12)

32. "It is self-understood that the foremost lesson from the Festival of Redemption...[See continuation in main text, above]" (Parshas Chukas 5748 – Hisvaduyos p.566-567)

33. "May it be Hashem's Will, that the *abundance* of gatherings in *numerous* locations and in *many* varied time-zones – for "All who add, is added to [from Heaven]... (also including the journeying to the Ohel, the resting-place of the Previous Rebbe) – they should all be joined together as one grand gathering, with the fulfillment of the prophesy, "A *great multitude* will return here" [with the coming of the True and Complete Redemption]!" (5748 *ibid*, p.570)

34. See 5748 *ibid*, p.567.

accept positive resolutions and additions in all aspects of Torah, Judaism, and Mitzvos [beginning with the teachings of the Previous Rebbe, his Ma'amorim and Sichos - *specifically the most recently published ones*<sup>35</sup>] and for the widest dissemination of Chassidus.<sup>36</sup>

- We should make an honest self-accounting during these gatherings of our divine service throughout the past year, i.e., since the *previous* 12<sup>th</sup>-13<sup>th</sup> of Tammuz. We should then accept positive resolutions regarding our future service, as above, including the dissemination to other Jews.<sup>37</sup>
- In 5751 (1991), the Rebbe instructed us to: Make all the necessary preparations for the gatherings held in connection with the Festival of Redemption – in each place according to its unique conditions – on the 12<sup>th</sup> or 13<sup>th</sup> of Tammuz, or on *both* days – or also on the *following* days and specifically on Shabbos...!<sup>38</sup>
- We should implement these gatherings in an orderly manner, coupled with a quality that reaches beyond the natural order. Obviously, we should strictly limit alcoholic consumption – which is “a limitation that is bound with the Unlimited”!<sup>39</sup>

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35. “They contain the quality of being actually ‘new’”. Parshas Chukas-Balak 5749 – Hisvaduyos p.12.

36. See Parshas Chukas 5751 - Hisvaduyos p.442.

37. “Including all of the details enumerated above. *It is a Mitzva to publicize this in all locations.* Certainly, words that stem from the heart – and how much more so when they stem from one’s essence – will penetrate the heart [of those spoken to], and they will have their desired effect.” (5748 *ibid.*, p.567)

38. See Parshas Chukas 5751 - Hisvaduyos p.442.

39. “It would be proper, at this juncture, to raise the issue of organizing the gatherings in a very *orderly* manner... There are those who are known as the so-called “Chabad-Elite” (“Shpitz-Chabad”) and they therefore assume that these limitations were not directed to them... To such a person we now declare: Specifically because you think that these limitations were not stated regarding *yourself*, we hereby clarify that the intention behind these matters was *specifically directed to you!* Ah, you claim, you belong to the “Chabad-Elite”...! Well firstly, it is doubtful whether you are precisely that, and secondly, this is not what a real “Chabad-Elitist” is all about...! *A true “Chabad-Elite-Chassid”, is one who*

- In 5748 (1988), the Rebbe proposed<sup>40</sup> that: “This year’s celebration (the gatherings and the like) should contain original Torah thoughts as well as words of arousal, during the actual gatherings. The main thing is for there to be an innovation in our physical deeds – each of us should add something *new* to our activities to further disseminate Torah, Judaism and Chassidus.”<sup>41</sup>

## THE MA’AMOR

- The Previous Rebbe’s publication of the Chassidic discourse entitled “Asarah Sheyoshvim Ve’oskim BaTorah - Ten who sit and engage in Torah” for the first celebration of the 12<sup>th</sup> of Tammuz, constituted an everlasting instruction to study it on each subsequent 12<sup>th</sup>-13<sup>th</sup> of Tammuz; men, women and children should study it.<sup>42</sup>
- It is clear from the content of the Previous Rebbe’s discourse and letter that his desire is for the discourse to be studied **publicly** – in a manner of “*Ten* who sit ...”<sup>43</sup>

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*greatly increases in the dissemination of Chassidus, which is the “Statute that I have instituted, the decree that I have established; and it is not for you to [questioningly] contemplate it” of the Rebbes of Chabad – whether you understands it or not!” (Roshei Devorim, Parshas Chukas 5751)*

40. “...Through the redemption having caused brand new matters to come into affect... we should add, as a proposition, that... [See continuation in main text, above].” (5748 *ibid*, p.567)
41. “According to the Mittler Rebbe’s explanation that every generalized contemplation needs to descend and arrive into fine practical details, we will define the proposition *in detail*: Each and every Jew (and this is relevant to children too) should make a true self-accounting regarding the good deeds that he or she has performed during this past year... and in order that this be a ‘true’ accounting with the full strength, they should write down at least three **new** actions...” (*ibid*)
42. “There are certainly those who have *already* studied it; nevertheless, they should do so again and also bring *other* men, women and children to follow their example. As for those who (for whatever strange reason) have *not* yet studied this discourse – they should strive to study it during these Days of Redemption [the 12<sup>th</sup>-13<sup>th</sup> of Tammuz], and to do so (as previously stated) in a public group of ten people.” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p.13)
43. 5748 *ibid*, p.13. See also Sichas Prashas Chukas 5750 – Hisvaduyos p.409: “...And to begin with an increase in the holding of public Torah-study sessions, (and specifically in the teachings of the Previous Rebbe,) in the spirit of “Ten who

- When lacking an alternative, the discourse should be studied even if there are less than ten at the session – and even by an individual.
- It is clear, however, that all effort should initially be extended to facilitate the study with a session of (at least) *ten* people.<sup>44</sup>

### UNTIL THE 15TH

- In 5749 (1989), the Rebbe declared: We should certainly utilize the three auspicious days (the number ‘three’ lends the practice a “Chazakah” [legal force])<sup>45</sup> from the 12<sup>th</sup> of Tammuz

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sit and engage in Torah”; as has been underscored within the Previous Rebbe’s discourse and letter for the first anniversary celebrations of the 12<sup>th</sup> of Tammuz – which they will most certainly study. We have recently discussed this at length.”

44. “To those who are currently listening to these words – especially those in distant locations who are listening via live ‘Hookup’ etc. – and who are moved to protest: “How could we – now – **in the middle of the night**, go out and gather nine other men in order to study this Chassidic discourse with them?! Especially,” they continue, “When we are not merely being requested to study the Torah verses that are mentioned within the discourse, rather, to study the entire content – which constitutes Oral Torah that requires full comprehension of the subject being studied – and which even includes the *inner* dimension of the Torah and the lessons and implications geared for self-improvement!?”
- The reply to that is: The very continuation of [the opening quote and title of the discourse,] “Ten who sit and engage in Torah”, is “...Even five...three...two...and I shall bless you.” From this it is understood that if one is without another option, he may also suffice with a study-group of less than ten, or even study alone. However, it is clearly obvious that *initially* he should expend every possible effort to study with ten others – as is understood from the general content of Previous Rebbe’s discourse and letter, i.e., that it be studied specifically in public, in the spirit of “*Ten* who sit and engage in Torah.” (12<sup>th</sup>-13<sup>th</sup> Tammuz 5748 – Hisvaduyos p.13)
45. “It is extremely worthwhile to increase and continue the gatherings for the Days of Redemption over **three days** - [thus attaining the great strength of] “a tripled cord” - until the 15<sup>th</sup> of Tammuz. For then [on the 15<sup>th</sup>] the “moon is in its most complete state” [A full moon is indicative of the strength and completion of each month’s unique spiritual theme], i.e. the complete state of the month of Tammuz and the Days of Redemption therein. Furthermore, regarding the quality of the 15<sup>th</sup> of Tammuz, there is that in addition to the complete state of the **moon** ... also a complete state of the **sun**; as it is known, the height of strength that the sun attains during the [summer] period begins with the month of *Tammuz* and reflects on the strength of revelation of the “**Sun** (and Shield) is **Havaya** (Elokim)” [I.e. the supernatural level of Divine influence.] (Night of 13<sup>th</sup> of Tammuz 5749 – Hisvaduyos p.18)

until the 15<sup>th</sup>46 – when “there is a full moon” [reflecting the peak of the Month of Redemption’s spiritual theme<sup>47</sup>] – to arrange the *continuation of the Chassidic gatherings*.<sup>48</sup>

- During these gatherings, we should arouse one another to accept positive resolutions regarding all the abovementioned matters.<sup>49</sup>
- Preferably, each of these gatherings will yield three such resolutions, (which could be based, for example, on the three pillars: Torah, Prayer, and Good Deeds).<sup>50</sup>

### THE PROPOSAL – DEEDS IN TRIPLICATE

- In 5748 (1988), the Rebbe set forth a new proposition<sup>51</sup>,

46. “There is an advantage to these three days (the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of Tammuz) in that they are weekdays, when we can extend far greater effort and apply methods that we cannot use on Shabbos.” (Parshas Chukas-Balak, 12<sup>th</sup> Tammuz 5749, footnote 95 – Hisvaduyos p.12)  
 “Concerning Farbrengens during these three days: In addition to the Farbrengen on Shabbos, the 12<sup>th</sup> of Tammuz, we should continue Farbrenging during the three days that *follow* Shabbos (the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of Tammuz). For there is an advantage to the three-day period *excluding* Shabbos over the three-days that *includes* Shabbos; that is – being weekdays, we can increase our activities in areas that are prohibited on Shabbos, such as giving money to Tzedakah, joining a large gathering of Jews in a distant location, or using the telephone for similar purposes, and the like.” (Night of 13<sup>th</sup> of Tammuz 5749 – Hisvaduyos p.19) [For more on the 14<sup>th</sup> of Tammuz, see below]
47. “The completion of the Previous Rebbe’s redemption occurred when he finally arrived by home on the 15<sup>th</sup> of Tammuz, and it was only then that he was able to recite the blessing of Hagomel [thanking Hashem for sparing him from mortal danger].” (Parshas Chukas-Balak, 12<sup>th</sup> Tammuz 5749, *ibid* footnote 97)
48. Parshas Chukas-Balak, 12<sup>th</sup> Tammuz 5749, *ibid* footnote 99. See also below.
49. “Note that Rambam rules that by observing just a *solitary commandment* one could turn the balance upon which the entire world hangs to the side of merit, causing salvation and relief for himself and the entire world. Certainly then, *three* such positive deeds – especially when part of a *public* project – has this power!” (*ibid*)
50. *Ibid* p.12.  
 “How much more preferable it would be if during each of these three days, each of us would accept three such deeds. That would total three-times-three deeds in all three paths – Torah, Prayer, and Acts of Kindness – along with all the important allusions we could derive from such a sequence; even if we come up with an allusion that in fact has no basis, it would still be in order, because at least it will have inspired an increase in goodly and holy matters!” (Night of 13<sup>th</sup> of Tammuz 5749 – Hisvaduyos p.18)
51. See Sichas 12<sup>th</sup>-13<sup>th</sup> of Tammuz 5748 – Hisvaduyos p.5: “Likewise regarding the

that: All who so desire,<sup>52</sup> should make note of one **new accomplishment** – and all the better, let him record **three new accomplishments** – that are in the spirit of the Previous Rebbe’s efforts,<sup>53</sup> and that **he himself**<sup>54</sup> has performed during this past

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entire theme of redemption, which is connected to the blessing of Hagomel, “He who bestows goodness...”, - the blessing required following four [categories of experiences, whose Halachic acronym is known as] “Chaim”, Life; - with the coming of each new year’s Days of Redemption there should be an innovation in all matters connected with the redemption, in a manner of a ‘new life’! In other words, although one may have been fully ‘alive’ just a moment prior to the onset of these Days of Redemption, nevertheless, the moment these Days have begun, an incomparable innovation is added, to the extent of being termed ‘alive’ when contrasted with the just-passed state of being... It is therefore worthwhile and proper to make a connection to a new accomplishment in the realm of physical action.

To preface: It is clearly seen, how even following the lengthy talk that come right from the very depths of the heart etc (“*m’redt zich os di hartz*”), they still do not know – or make as if they do not know – what it is that they actually need to do, - since it was not spelled out for them [as a kindergarten teacher spells out the Alef-Beis] “Kometz-Alef-Oh”, in a manner that leaves no room for doubt! Therefore, this proposition is being laid out to them, in a detailed manner, regarding actual deeds: All who so desire... [See continuation in main text, above].”

52. See Ibid: “They are not being forced, obviously, rather [they are to do so] out of their own goodwill and with joy and gladness of heart”.
53. “One of the reasons for the proposal that we record three positive activities that we have performed over the past year, is to push us to truly take stock of ourselves to examine our activities towards fulfilling our mission of disseminating Torah, Judaism, and Chassidic teachings – in order to hasten the Redemption. For once we are forced to write down (not only for our own perusal but rather for scrutiny by another human being), “*These are the positive activities that I have accomplished*”, we then clearly recognize (without the help of a mentor – “*Asei Lecha Rav – Take for yourselves a mentor*”) precisely what else we ought to be doing...!” (Parshas V’eschanan 5748 – Hisvadyuos p.157)
- “There were many figures of the School of Mussar who would record their positive deeds in a ledger. True, Chassidim do not have such a practice and they manage to remember without a ledger to remind them, yet on a once-off basis, when one sees the need for such methods, in order to push oneself to make an honest self-reckoning, then such a method is appropriate.” (ibid, footnote 120)
- “...Particularly after having received information from people who are not close friends... [At this point the Rebbe smiled and said:] We know that when probing for information about a potential Shidduch [match], we do not rely solely on what the close friends have to say, for there is no way to ascertain that they are telling the whole truth! Rather, when we make inquires amongst those who are decidedly *not* friendly, and when even *these* people only have positive things to say, then we know for sure that we have found a “beautiful and charming bride” (Kesubos 17a) – and not only according to the definition of Beis Hillel, but even according to the demanding definitions of Beis Shamai...!
- We could “assume” that the purpose of the negative reports was to a good end, i.e.,

year.<sup>55</sup>

- These notes will be brought to the Ohel [resting-place] of the Previous Rebbe.<sup>56</sup>
- The intended goal of this proposal<sup>57</sup> is to arouse those, who have unfortunately been left unmoved (“*es hot zei nit dernumen*”) by all that has been said and done until now... Perhaps they will somehow become *embarrassed at themselves* and at their inability to fulfill even a simple proposition such as this!<sup>58</sup>

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to encourage us to fulfill our mission...

Therefore, we are requesting that people themselves report on their *own* three positive activities performed over the past year. When the replies come in – and people certainly selected the best and most praiseworthy activities to record, to say the least... It undoubtedly does not take a full year to implement these three activities...!

Furthermore, from examining the reply of the head of a household, it is possible to gauge where the rest of the family stands; after all, youngsters are only expected to achieve a fraction of what adults must accomplish... [After seeing how “much” the head of the household has accomplished] one could go down the family “chain” and just imagine what miniscule positive accomplishment is required from its smallest member...!” (ibid p.166)

54. See Ibid. 5748, p.6: “...Not simply a positive thought or speech, or the effecting that another person was brought to action; rather, actual deeds that **he himself** accomplished!”
55. See Ibid. : “From the 12<sup>th</sup>-13<sup>th</sup> of Tammuz of the previous year, until the 12<sup>th</sup>-13<sup>th</sup> of Tammuz of this current year”.
56. “Each of us should:
- 1) Make note of three new accomplishments that we began during the past year, and sign our a) personal-name, b) mother’s name, and c) family-name,
  - 2) Insert the note into an envelope, without adding anything else to its contents,
  - 3) Write our first-name and surname on the front of the envelope – to make it all the easier to discern exactly who has or has not sent a note,
  - 4) Add a large letter ‘ח’, which stands for a) “חודש – Chadash” – “new”, i.e., this envelope contains new accomplishments, and b) “חשאי – Chashai” – “silent”, i.e., the contents of this envelope are to remain confidential and are destined only to be delivered to the Ohel of the Previous Rebbe.” (ibid)
57. “This is obviously not being done in order to inflate our ego and pride...!” (ibid)
58. “The Previous Rebbe literally gave himself over body and soul (“*hat zich osgegessen di hartz*”, lit. “he ate his heart out”), with real sacrifice, just so that we should actually perform our divine service. And yet you are unable to come up with three activities which fit his “spirit” that you have performed anytime over the course of an *entire year*?!?”

What are these activities, you ask? Surely there is no need to detail them; everyone is capable of making a correct assumption based on their familiarity with the Previous Rebbe – both those who merited knowing the Rebbe personally, as well

- All<sup>59</sup> of this is relevant to men, women, and children, - and includes those who cannot yet act wholly altruistically, - since the main goal is that even children will be able to record three actual deeds that they have performed during this past year.<sup>59</sup>
- We should publicize this directive and encourage men, women, and children to fulfill it.<sup>60</sup>
- In addition to the benefit of being able to personally see what we have accomplished, this will also encourage us to achieve even more in the coming year.<sup>61</sup>

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as those who have heard of him and “recognize” him from having studied his teachings, Ma’amorim and Sichos. After all, he placed his very *essence* within those teachings (for “Tzadikim are similar to their Creator”, and we find that Hashem “placed His very Self in the Torah” -- the first word of the Ten Commandments being “אֲנֹכִי - Anochi” – “I am”, which forms the acronym of “אָנְנֵי נִפְשֵׁי כְּתוּבֵי תִּבְרִית יְהוֹשִׁיעַ - I wrote and placed My very Self into Scripture”).

*Everyone* is therefore capable of estimating the actions that are in harmony with the spirit of the Previous Rebbe (i.e., not necessarily within the framework of his institutions, but rather in the *spirit* of) the things for which he gave his life; the activities which, in his discourses and addresses, he demanded that we engage ourselves until they permeate our entire beings.” (ibid)

59. “Knowing the magnitude of the Previous Rebbe’s sacrifice for each and every Jewish man, woman and child, it is clearly obvious and self-understood that all... [See main text above for continuation].” (ibid p.6-7)
60. “I ask forgiveness (if there is such a need) with all four parts of my soul for interfering with your personal concerns ... The main thing however, is that this proposal should be done in *actuality*, including extending effort to influence *more* Jewish men, women and children to do the same! And may every man, woman and child who does influence fellow Jews to do so, be blessed by Hashem “from His full, open, holy and generous hand”. And not merely as a “reward” – “according to the pain [input] is the gain” – but rather in a manner of Tzedakah which must be given in accordance to the *benefactor’s* means – which in this case refers to *Hashem!*” (12<sup>th</sup>-13<sup>th</sup> Tammuz 4748 – Hisvaduyos p.7)
61. Parshas Korach 5748 – Hisvaduyos p.567.  
 “When you take stock of yourself [a “Cheshbon Tzedek”] – on Thursday night for example, in accordance with the known custom of staying up later on Thursday nights, especially following the 15<sup>th</sup> of Av [when the nights are longer and we use them to increase in Torah study] – it will suffice to look over a copy of the note (that you sent here concerning your three positive accomplishments) thus eliminating the need for a lengthy self-reckoning...!  
 The main thing is that this [directive] should encourage you to *add* in all your activities. It is clearly insufficient to merely increase in ratio to your *past* [incomplete] accomplishments i.e., to only double them (after all, “a sinner should not benefit from his action”...); but rather you should 1) foremostly *make up* all

## FURTHER DIRECTIVES

- In 5750 (1990), the Rebbe declared that it would be worthwhile and fitting, - in connection to the 63<sup>rd</sup> anniversary of the original redemption, and the 110<sup>th</sup> birthday, of the Previous Rebbe,<sup>62</sup> - to:

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that was lacking until now, and 2) only *then* double it!” (Parshas Ve’eschanan 5748 – Hisvaduyos p.166)

62. “Everything is by Divine Providence, and certainly such an all-inclusive event as the birthday of the Leader of Jewry – the day when his soul descended into this world in order to fulfill its mission – after all, “ - the Leader *is all*” [- Rashi]...

It is therefore clear that the innovation wrought by his (110<sup>th</sup>) birthday this year causes a new beginning, rung and period, in (the predominance of his *mazal* [spiritual source] and thereby) his divine service and his influence. This holds true for all Jewry, for “the body follows the head”...” (Parshas Balak 5750 – Hisvaduyos p. 13)

“This gives power to every Jew who is “out on the streets” in a spiritual sense to set himself in a state of “redemption” from where the many obstacles of exile cease to exist, and from where he can observe Torah and Mitzvos and even *increase* his observance (“Yosef – increase” being the name of the Previous Rebbe) without disturbance.

For he knows that in truth he is a “king” and the king controls his entire “country” i.e., his surroundings. He is therefore able to serve Hashem without distraction and to reveal the kingship of Hashem within the entire world – “ה' ימלוך לעולם ועד” - Hashem rules forever!”

Now, in addition to the results produced by a Jew’s *own* efforts in this direction, he is also aided by the power and blessing of *Hashem*. This assistance enables every Jew – both in the Diaspora and certainly in the Holy Land – to achieve peace and tranquility in his private and public life, which will in turn allow him to study Torah and observe the Mitzvos amidst peace of mind and with a healthy body – and to reveal Hashem’s kingship throughout the world.

On this year’s anniversary of the 12<sup>th</sup> of Tammuz (the 110<sup>th</sup> birthday of the “Yosef of our times”), each Jew receives fresh powers to perform this service, and in a manner where his actions bear continuous results. This power is alluded to in the verse concerning Yosef, who merited seeing the birth of the third generation to his son Efra'im: “וירא לאפרים - And he saw of Efra'im (who was thus called because “הפרני אלקים בארץ עניי” - Hashem has multiplied me [“Hif'rani”] in the land of my affliction”) a third generation”. In other words, each Jew can “establish many students”, each of whom will establish their own students, resulting in generation upon generation of Jews who occupy themselves with Torah and Mitzvos – “a third generation” and “a fourth generation”...!

The main thing is that via our service in the above – “the Rulership of Yosef” [i.e., a positive controlling (“as a king”) of our surroundings and increasing (“Yosef”) our activities] - we put ourselves into a state of “redemption”. We will then reveal how the final generation of exile is immediately transformed into the first generation of the Redemption ...

It is always worthwhile connecting general resolutions with the fulfillment of specific directives, in order to ensure that it leads to *practical result*.” (ibid p.20-21

- 1) Increase in giving Tzedaka in amounts of 63<sup>63</sup> and 110 and the like.<sup>64</sup>
- 2) To continue the Chassidic gatherings in all locations, on the 14<sup>th</sup> – ‘Isru Chag’,<sup>65</sup> the semi-festive day following a Festival, - the 15<sup>th</sup>, and the 16<sup>th</sup> of Tammuz; amidst the hope that the [Fast of the] 17<sup>th</sup> will be transformed into a festive day of joy and gladness.<sup>64</sup>
- 3) To strengthen the public Torah-study sessions in a manner of “Ten who sit and engage in Torah”. After all, the Previous Rebbe connected the celebration for his release with the Chassidic discourse bearing this title.<sup>64</sup>
- 4) To study the actual, original, discourse “Ten who sit and engage in Torah”.<sup>66</sup>
- 5) To recite and to study the chapter of Tehillim that corresponds to the Previous Rebbe’s current age,<sup>67</sup> along with its

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– See there at length for the uniqueness of 110 and 63 years.)

63. “Even following the departure of the soul from a body, time continues to exist (in continuation to time as experienced by the soul while encloded in the body), and the specific elevations caused by birthdays likewise continue.” (ibid footnote 1)
64. Ibid p.21.
65. “We go directly from the 13<sup>th</sup> of Tammuz into its sequel, the 14<sup>th</sup> of Tammuz, which serves as a sort of “Isru Chag” to the Festival of Redemption – that is the 13<sup>th</sup> of Tammuz ... And in a manner of “Isru Chag Ba’avosim – “bind the festival [offering] with cords” (Tehilim 118), so that the 14<sup>th</sup> of Tammuz is *firmly bound* with the Festival of Redemption.” (Roshei Devarim from General Yechidus for Guests, 14<sup>th</sup> of Tammuz 5751)
66. “As has been published many times previously and now once more.” (Parshas Balak 5750 – Hisvaduoyos p. 13)
67. “Another thing that is relevant to the birthday on the 12<sup>th</sup> of Tammuz is the chapter of Tehilim which corresponds with the age of the Previous Rebbe. This is a custom passed down from the Ba’al Shem Tov (and was publicized by the Previous Rebbe, becoming an established practice for generations with a continuously growing number of adherents). The practice involves reciting the chapter of Tehilim whose number corresponds to one’s age, beginning from one birthday and continuing throughout the year until the subsequent birthday. [It is also customary for Chassidim to read the chapter that corresponds to the Rebbe’s age –Ed]  
The ascent in the number of the chapters continues even following the passing of the Rebbe, specifically as it concerns his flock – the community – for “a community cannot die”. For, as is known from the story related by the Previous Rebbe concerning his hearing a Chassidic discourse from his father, the Rebbe Rashab, on his 84<sup>th</sup> birthday (i.e., many years following his father’s passing!) on the verses of Tehilim from *that year’s chapter!* This story was publicized and

commentaries and especial those of the Tzemach Tzedek. Additionally, each person could add to their Torah-study and further embellish their Mitzvah-performance.<sup>68</sup>

*Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai.*

**מוקדש**

**לב"ק אדמו"ר מלך המשיח**



**לזכות**

**הרה"ח משה זאב שי' בולינסקי**

לרגל יום הולדתו כ"א תמוז לשנת הצלחה, יה"ר ימלא ה'  
את כל משאלות לבבו לטובה ולברכה, בגשמיות  
וברוחניות



**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**

printed too, rendering it a directive for all future generations.

So, concerning this year's birthday ... the "chapter" of the Previous Rebbe (to whom we look for guidance and follow his directives and paths [and we therefore also say his "chapter" – Ed] ("this includes those to whom we relate his directives, in a pleasant and peaceful manner, with words that stem from the essence of our hearts" – footnote 60 there), which corresponds to his current age (i.e., from 5640-5748) is Chapter 109." (12<sup>th</sup>-13<sup>th</sup> Tammuz 4748 – Hisvaduyos p.14) [Note: the chapter corresponds to the year we are now *entering*; when one is 108, he enter their 109<sup>th</sup> year –Ed]

68. "Each according to their capacity" (Parshas Balak 5750 – Hisvaduyos p. 13)