

נְשֵׁי  
וּבְנוֹת  
חַב"ד

# TAMMUZ

N'SHEI  
U'BNOS  
CHABAD

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Thank you Rebbe that I and all  
my family merited to each be  
your personal Shliach/Shlucha!

We are unbelievably grateful and  
humbled and empowered.

אשרינו מה טוב חלקנו!

ע"י הרוצה בעילום שמו  
אחד מהשלוחים במרחבי תבל

## SENSING THE TRUTH

Exploring the connection between the month of Tammuz and women, a relevant *possuk* is found in Yechezkel<sup>1</sup>: “וְהָיָה שָׁם הַנְּשִׁים יְשׁוּבוֹת מִבְּכוֹת אֶת הַתְּמוּזָה” — “And behold, there sat women making the Tammuz weep.”

This *possuk* does not refer to the month itself, but rather to its namesake: a Babylonian idol. Rashi explains that they would heat the image until its eyes, made of lead, melted, creating the illusion that it was weeping.

Though this episode is clearly negative, the fact that it is recorded in the Torah suggests that it contains a lesson. At the very least, it presents an opportunity for *tikun* (rectification). And since the *possuk* specifically describes women involved in this event, the path of correction is particularly relevant to them.

What was the essence of this *avoda zara*? The worshippers made a grave error: they believed that their physical needs and livelihood were provided by the Tammuz, and therefore, it deserved their devotion. Although we no longer struggle with idol worship in its original form—since the *yetzer hara* for it has been done away with—the underlying distortion still exists. People continue to make the critical mistake of attributing their sustenance to forces other than Hashem.

This challenge is especially pronounced among people who must operate within the framework of the natural world to earn a livelihood. It's easy for them to fall into a logical trap: My work brings my paycheck. The proof? Someone who works less, or isn't as good at what they do, earns less than I do.

But this thinking is deeply flawed. In truth, all sustenance comes from Hashem. Yes, we are required to create a *keili*, a vessel, for Hashem's *bracha*. As the Torah says, “*Uveirach'cha Hashem Elokecha b'chol asher ta'aseh*”<sup>2</sup>—Hashem blesses *what you do*. But the blessing itself, the actual success and livelihood, is entirely in Hashem's hands. At the end of the day, it is Hashem alone who determines how much each person will earn.

## WOMEN AND THE CELEBRATION OF GEULAH

Another significant aspect of the month of Tammuz is the *Chag HaGeulah*, Yud-Beis and Yud-Gimmel Tammuz—when the Frierdiker Rebbe was released from Soviet exile. This was not merely a personal redemption, but a victory for all of *Klal Yisroel*. As the Frierdiker Rebbe himself explained, the struggle was not about one individual—it was a battle of ideologies: Yiddishkeit versus an antireligious superpower. His *geulah* marked a triumph for Torah, and a victory for every Yid.

Alongside its general significance, the *geulah* of Yud-Beis Tammuz holds a special connection to Jewish women.

Firstly, one of the main reasons the Frierdiker Rebbe was arrested and sentenced to death was his unwavering dedication to authentic *Yiddishe chinuch*—a mission deeply tied to women. He stood firm against one of the most powerful regimes in the world to ensure that Jewish children would

learn Torah and receive a proper, holy education. From this, today's Jewish woman can draw immense strength and inspiration: to stand strong for the *chinuch* of her children, no matter the challenges or societal pressures.

In addition, even while in Soviet Russia, the Frierdiker Rebbe invested enormous effort to have Torah teachings, particularly Chassidus, translated into other languages, making them accessible to those who were not fluent in *Lashon HaKodesh*, especially women. This was based on his deep belief that women should not only study Torah and Chassidus, but actively participate in *hafatzas haTorah v'hamaayanos*—spreading these teachings and bringing themselves and others closer to Hashem.

Yud-Beis Tammuz should serve as a call to action, encouraging women to continue growing in these areas, lighting up their homes, communities, and the entire world in preparation for the coming of Moshiach, may it be speedily in our days.

*Adapted from Likkutei Sichos vol. 8, pp. 320–1.*

This is no simple task—to internalize that Hashem alone controls every detail of the world, precisely because one is immersed in the natural order. Engaging daily with cause and effect, profit and loss, can easily blur the deeper truth: Hashem is the one orchestrating it all.

The same challenge exists for women. Women are more involved in managing the physical needs of the household, ensuring that their families are cared for and provided for. This, in fact, is one of the reasons they are exempt from many mitzvos, including Talmud Torah. Their role places them in constant interaction with the material world, and the natural order can sometimes occupy an outsized space in their minds and hearts.

What is the antidote to this mindset?

A woman must recognize that what truly matters is Hashem's *bracha*. It's not the amount of money that determines peace and satisfaction in the home—it's the presence of divine blessing. There are times when a woman may receive only a small amount for household needs, yet she's able to stretch it in a way that every family member has what they need—and

more importantly, they're content and happy. And then there are times when there's more money, but instead of bringing more joy, it gets swallowed up by unexpected and unpleasant expenses, like medical bills or repairs.

How does one ensure that this *bracha* rests in their home?

By making sure that the money they receive is earned in a kosher and honest way. This means running a business in full accordance with *halacha*—being scrupulous in keeping Shabbos, avoiding dishonesty, respecting others' business territory, and staying far from even the slightest trace of theft or deception. When the *keili* for livelihood is clean and pure, it becomes a proper vessel for Hashem's *bracha* to flow—and that *bracha* is what brings true *hatzlacha*, peace, and happiness in the home, including that each cent is used for happy and healthy purposes. **1**

*Adapted from Toras Menachem vol. 12, pp. 106–9.*

1. 8:14.
2. Devarim 15:18.