

# DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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*Yom Hagadol V'hakadosh*

## 3 TAMMUZ

*Yom Hahilula*

“...On this day of elevation for the Rebbe, there is elevation for each and every one of us. For, as the Alter Rebbe explains in Tanya, by connecting ourselves with a tzaddik, and even more so after his lifetime here on earth, we arouse spiritual and material blessings from the tzaddik upon ourselves.

“And the closer we are to the Rebbe, strengthening our bond by fulfilling his instructions and following in his ways, the more suited we are to receive his *brachos*...”

(The Rebbe’s letter, Rosh Chodesh Shevat 5724)

In the first *maamor* of *Basi L’Gani* on Yud Shevat, 5711, the Rebbe makes clear:

“All of our Rabbeim—the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, and the Rebbe, my father-in-law— explained that the word ‘*histalkus*’ does not mean he ascended up to heaven, *chas v’shalom*. Rather, he is still here in this world, only in a higher manner...”

“We, as the *dor hashvi’i*—the seventh generation from the Alter Rebbe, about whom it is said ‘*kol hashvi’in chavinin*—all sevenths are cherished’; we are charged with the task of finally bringing the *Shechinah* down here, *mamosh*...”

## 12 TAMMUZ

*The Frierdiker Rebbe’s Birthday*

The Frierdiker Rebbe was born on Yud-Beis Tammuz 5640 (תר"ם) in Lubavitch.

## 3 TAMMUZ

*The Frierdiker Rebbe’s Release from Spalerno Prison*

The Frierdiker Rebbe was arrested on 15 Sivan 5687 (תרפ"ז), suffering greatly during his imprisonment.

The intense effort to free the Frierdiker Rebbe was crowned with success, and the original sentence was commuted to ten years of exile in a remote locale, and then to three years of exile in Kostroma.

On Gimmel Tammuz, after 19 days in Spalerno, the Frierdiker Rebbe was exiled to Kostroma. The train station was filled with Chassidim who had come to bid the Frierdiker Rebbe farewell. He spoke with passion about *avodah* with *mesiras nefesh*.

### [IN THE REBBE’S PRESENCE]

The Rebbe farbrenged many times on Gimmel Tammuz when it fell out on Shabbos, as well as on one occasion during the weekday—in 5742. Although the Frierdiker Rebbe went to exile on this day, the Rebbe explained that in essence, this was really the beginning of the *geulah* which was fully actualized nine days later. (See *Likkutei Sichos* vol. 28, p. 124.)

## 12-13 TAMMUZ

*The Frierdiker Rebbe is Informed He is Free; The Frierdiker Rebbe Goes Free*

On Yud-Beis Tammuz 5687, the Frierdiker Rebbe was greeted at the offices of the G.P.U. (Soviet Police) with a smile: “A command arrived that you be set free.”



The office that issued the requisite paperwork was closed that day, so the Frierdiker Rebbe received the certificate the next day, on Yud-Gimmel Tammuz.

### {IN THE REBBE'S PRESENCE}

The Rebbe would *shturem* about Yud-Beis - Yud-Gimmel Tammuz, the *chag hageulah* of the Frierdiker Rebbe, beginning Shabbos Mevorchim Tammuz, and continuing throughout the entire month, which he called “the month of the *geulah*.”

The Rebbe farbrenged every year on Yud-Beis Tammuz. In the later years, these farbrengens were televised and broadcast live.

During the farbrengen, the Rebbe would make a *magbis*—an appeal—for the *mosdos* named “Oholei Yosef Yitzchok.”

## 15 TAMMUZ

*The Frierdiker Rebbe  
Returns Home Following  
Yud Beis Tammuz*

On 14 Tammuz, the Frierdiker Rebbe departed Kostroma a free man. On Friday, Tes-Vov Tammuz, the Frierdiker Rebbe arrived home to Leningrad.

### {IN THE REBBE'S PRESENCE}

The Rebbe farbrenged many times on this day, the day of the completion of the *geulah*. In 5745, the Rebbe asked that farbrengens be held until, and including, Shabbos, 17 Tammuz, as well as on 19 Tammuz (the day of the Frierdiker Rebbe's *bris*), in a way that is halachically permissible during the Three Weeks; such as seeking out a *bris* or a *pidyon haben* or the like.

# HISTORICAL HIGHLIGHTS



The Rebbe draws lessons from occurrences on dates in Jewish history:

## 10 TAMMUZ

*Noach Sends out the Raven*

”וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:  
”וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא יָצוּא וְשׁוּב עַד בִּשְׁתַּת הַמַּיִם מֵעַל הָאָרֶץ:”

“And it came to pass at the end of forty days, that Noach opened the window of the ark that he had made.

“And he sent forth the raven, and it went out, back and forth until the waters dried up off the earth.” (Bereishis 8:6-7)

According to the Ba'alei Tosafos, this occurred on the 10th of Tammuz.

Noach's actions seem to demand an explanation: since Noach entered the *teiva* by Hashem's command, so he had to wait until Hashem commanded him to leave, as indeed occurred eventually. So what reason could there be to send forth the raven to check whether there was dry land? In any case, he couldn't leave until Hashem told him to!

The explanation: Noach knew that Hashem had entrusted him with the task of preserving the world; Hashem commanded him to build the *teiva*, to gather every creature into it, and to provide for their sustenance while they were in the *teiva*. Once there was a possibility that the land had already dried, and they'd be able to leave the *teiva* and rebuild the world, Noach didn't wait; instead, he immediately did whatever was in his power to do—he sent the raven, and then the dove.

This teaches us a lesson that is especially applicable to the last days of *golus*:

The *mabul* can be compared to *golus*, for *mabul* comes from the word *bilbul*—confusion. During *golus*, too, everything is in a state of confusion; nothing can be seen clearly. One cannot perceive the G-dly strength that affects everything; that “the entire world is filled with His glory”; that the true purpose of the world is to be a dwelling place for Hashem.

However, the ultimate purpose of the *mabul* is to bring purity to the world; to establish a new world—one in which *golus* is impossible.

When a Yid believes that there is a possibility that the time of the *mabul*'s ending has come, and we must **go out** of the *teiva* into a “new world,” he must **do everything possible** to resolve this. A Yid cannot sit back and wait **until Hashem commands** him to go out of *golus* into *geulah* (from the *teiva* into the “new world”); he must send shluchim—animal or human—and make other, similar efforts, to do whatever he can to hasten the *geulah*.

“Although this cannot happen except by Hashem's command, nevertheless, when Hashem sees that Yidden long and desire that the *geulah* should be **right away** “we want **Moshiach now**”, this itself hastens Hashem's command to “**leave the teiva**”—to go out of *golus* into the true and complete *geulah*.”

(*Hisvaaduyos 5745 vol. 4 p. 2406*)