A CHASSIDISHE GUIDE

חג הגאולה

יב–יג תמוז

The Festival of Liberation

THE DAYS OF TAMMUZ · THEME & PRACTICE

Source-based learning drawn from the Previous Rebbe's ***Reshimas HaMaasar****, the maamar* ***Min HaMeitzar****, and the Rebbe's sichos in Toras Menachem — with a guided ois-by-ois study and sourced minhagim.*

INTRODUCTION

What Is This Day?

מהי הגאולה — וכיצד נחגגה

On the twelfth of Tammuz, 5687 (1927), the Previous Rebbe — Rabbi Yosef Yitzchak Schneersohn — was released from the Spalerno Prison in Leningrad after weeks of imprisonment and interrogation by the Soviet secret police. He had been arrested for the "crime" of spreading Torah and strengthening Jewish observance across the Soviet Union at mortal risk to himself. This is not a story of one man. The Rebbe taught: this is the Chag HaGeulah — a Festival of Liberation — that belongs to every soul of Israel.

The arrest began on the 15th of Sivan; the liberation came on the 12th of Tammuz — the Previous Rebbe's own birthday. The Rebbe explained that these were not separate events. The constraint was itself the preparation for the expansion. *Meitzar* — the narrow place — was always already pointing toward *merachav* — the open expanse.

The thirteenth of Tammuz, the day the Rebbe physically arrived home, is compared to *Yom Tov Sheni* — the second day of a holiday — when the redemption was *b'fo'al u'vigaluy*, actualized and fully revealed.

> עיקר ענינו של חודש תמוז... הוא: חג הגאולה ד"י-ב-י"ג תמוז, שבו יצא כ"ק מו"ח אדמו"ר לחירות ממאסרו בגלל עבודתו במס"נ עבור כלל ישראל
>
> *The essential character of the month of Tammuz is: the Festival of Liberation of the 12th and 13th of Tammuz, on which the Previous Rebbe went free from his imprisonment — which came about through his self-sacrificial work on behalf of all of Israel.*
>
> TORAS MENACHEM · PARSHAS SHELACH, SHABBOS MEVARCHIM TAMMUZ, 5726
>
> Editorial status: undetermined (bilti mugah) — a record of what was said at the farbrengen · chabadlibrary.org

The Timeline

WHAT HAPPENED

The Arc of the Geulah

Understanding the sequence illuminates the teaching: the constraint (*meitzar*) was not incidental but generative. It produced the liberating energy itself.

> 15 SIVAN 5687 — ARREST
>
> **Imprisonment begins.** The Frierdiker Rebbe is arrested by GPU agents. His "crime": operating a network of underground Torah learning across the Soviet Union. Sivan — the month of Mattan Torah — already contains the seed of the liberation that would flower in Tammuz.

1 TAMMUZ — PARTIAL RELEASE

Sentence commuted. Through diplomatic pressure and the silent work of Jews worldwide, the death sentence is commuted to exile. The geulah is in the Torah — declared in the maamar *Min HaMeitzar* — before it is in the world.

12 TAMMUZ 5687 — GEULAH

Full liberation. The Previous Rebbe is freed entirely, on his own birthday. The Rebbe termed this "Chag HaGeulah." It is also his *Yom HaHuledet* — when his mazal is elevated and the geulah flows from that very root.

13 TAMMUZ — ARRIVAL HOME

Revealed in the world. The Rebbe arrives home. The liberation, already real on the 12th, is now *b'fo'al u'vigaluy* — actualized and publicly manifest. Yud Gimmel is the Yom Tov Sheni of the geulah.

5 TEVES 5700 — AMERICA

The lower half of the globe. The Frierdiker Rebbe arrives in America. The Rebbe taught this was the ultimate *tachlis* of the liberation: to bring Chassidus to the *chatzi hakadur hatachton*, fulfilling the mission to spread the wellsprings outward.

The Depth Teaching

CORE THEME

From the Narrow Place

מן המצר קראתי י-ה

The Frierdiker Rebbe authored a maamar on *Rosh Chodesh Tammuz* — while still imprisoned — entitled ד"ה מן המצר קראתי י-ה. Its conclusion is remarkable: the liberation he had not yet experienced in the physical world, he already declared in Torah. The maamar ends with *tal Torah mechayehu* — "the dew of Torah revives him."

> ואז ענני במרחב י-ה — שהוא ענין פדי' בשלום, שהוא תורה אור, דכל העוסק בתורה טל תורה מחייהו
>
> *"Then He answered me in the expansiveness of G-d — this is redemption in peace, which is Torah-light, for all who occupy themselves in Torah: the dew of Torah revives him."*
>
> MAAMAR MIN HAMEITZAR (SEFER HAMAAMARIM 5687) · CITED IN TORAS MENACHEM, 2 TAMMUZ 5734
>
> A quotation transmitted through Toras Menachem · chabad.org

The Rebbe explained this at a farbrengen on 2 Tammuz 5734 — the week linking Rosh Chodesh Tammuz to Yud Gimmel:

> כיון שכל ענין שבעולם מתחיל בתורה... כדי לפעול ענין הגאולה בעולם, צ"ל תחילה ענין הגאולה בתורה.
>
> *"Since every matter in the world begins in Torah... in order to actualize redemption in the world, the matter of redemption must first exist in Torah."*
>
> TORAS MENACHEM — HISVAADUYOS, PARSHAS KORACH, 2 TAMMUZ 5734
>
> Editorial status: undetermined (bilti mugah) · chabad.org

The Baal Shem Tov's teaching on *"Et tzarah hi l'Yaakov u'mimena yivashea"* — "It is a time of distress for Yaakov, and from it he will be saved" — is explicit: the *mimena*, "from it," means the very distress is the source of the salvation. Not after the distress. *From* it.

The Structure of Geulah — From Meitzar to Merachav

The Rebbe taught: Sivan (month of Mattan Torah) gives its power to Tammuz — each month receives its koach from the one before, which birthed the maasar itself.

The Universal Dimension

WHO DOES THIS BELONG TO?

A General Redemption

גאולה כללית

One of the most striking dimensions of Yud Beis Tammuz is the Rebbe's consistent teaching that this is not a sectarian anniversary. It is a *geulah klalit* — a general redemption. The Frierdiker Rebbe was imprisoned *bishvil kol Yisrael*. His suffering was not personal; his liberation therefore belongs to everyone.

THE REBBE'S FRAMING

Why It Belongs to Every Jew

In a sicha on Parshas Balak, 2 Tammuz 5734, the Rebbe describes Tammuz explicitly as *"nekra chodesh haGeulah, geulah klalit"* — "called the month of Redemption, a general redemption." The energy is not limited to the Chabad community.

Furthermore, the maamar closes with *tal Torah mechayehu* — the "him" is any Jew engaged in Torah. Every person studying Torah participates in the mechanism of the geulah itself. The Rebbe made this explicit: strengthening Torah and Yiddishkeit in the wake of Yud Beis Tammuz is the *hora'ah* — the instruction — drawn directly from the event.

> במכתבו מיום ט"ו סיון... כותב בעל השמחה והגאולה שיש לנצל זאת ל"התעוררות לחיזוק התורה והיהדות", "הרבצת התורה וחיזוק הדת".
>
> *In his letter from the 15th of Sivan [the anniversary of the arrest], the master of the joy and liberation writes that one must use this for "an arousal to strengthen Torah and Jewishness," "the spreading of Torah and strengthening of religion."*
>
> LETTER OF THE PREVIOUS REBBE, CITED IN TORAS MENACHEM, PARSHAS KORACH 5734
>
> Editorial status: undetermined (bilti mugah) · chabad.org

Deeper Dimension

THE SPIRITUAL MECHANISM

Sivan Gives Power to Tammuz

חדש סיון נותן כח לחדש תמוז

The Rebbe derived an exquisite teaching from the calendar: the Shabbos Mevarchim of Tammuz always falls in Sivan. Sivan blesses Tammuz — the month of Mattan Torah gives its power to the month whose defining event is the redemption that came through Torah. And the imprisonment itself began in Sivan, so Sivan contains both the constraint and the seed of liberation.

מובן ופשוט שענין המאסר אינו ענין בפני עצמו... אלא כל ענינו הוא בשביל הגאולה, ונמצא, שענין הגאולה שבחודש תמוז מתחיל כבר בחודש סיון.

It is obvious and simple that the imprisonment is not a matter in and of itself... rather, its entire purpose is for the sake of liberation. We find, therefore, that the liberation of Tammuz already begins in the month of Sivan.

TORAS MENACHEM · PARSHAS SHELACH, SHABBOS MEVARCHIM TAMMUZ, 5726

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HATZAAS HAVANAH — PROPOSED SYNTHESIS

This maps onto a broader Chassidic principle: every descent is for the purpose of ascent (*yeridah tzorech aliyah*). The Rebbe uncovers the *pnimiyus* of how galus and geulah relate at every scale — cosmic, historical, personal. The imprisonment was not an obstacle to the geulah; it was its generative condition.

Maamar Study I

מאמר א' — ד"ה מן המצר קראתי י-ה

The Frierdiker Rebbe's Maamar Composed in Captivity

ROSH CHODESH TAMMUZ 5687 · SEFER HAMAAMARIM 5687 · FULL OIS-BY-OIS STUDY

This maamar was set down by the Frierdiker Rebbe while still held under sentence — the geulah declared in Torah before it arrived in the world. It opens on the verse of King David (Tehillim 118:5) and turns the meaning of imprisonment inside out: the narrow place is not the opposite of redemption but its birthplace. The study below walks the maamar's arc segment by segment, with the Hebrew of each move, its plain meaning, and a line of personal avodah. Editorial note: the verbatim text below is held under the source's redistribution terms; quotations are kept brief and the full maamar should be learned inside (Sefer HaMaamarim 5687).

THE TWO MEANINGS OF MEITZAR — THE REBBE'S BIUR

The Rebbe drew out a foundational point about this maamar: the word *meitzar* carries two meanings that seem opposed yet are complementary. The plain meaning is literal distress — a person in a dangerous, painful situation, as the Frierdiker Rebbe was, imprisoned under a

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ing: *meitzar* can describe a *tzaddik* who feels constricted precisely because *Klal Yisrael* is still in galus — his own anguish is the unredeemed state of his people. Both readings live in the one verse. As recounted in the name of the Rebbe's teaching on this maamar (CrownHeights.info, Yud Beis Tammuz).

HOW TO LEARN THIS MAAMAR — FROM REB YOEL KAHN

Reb Yoel Kahn, the Rebbe's *chozer*, often repeated a line he heard from a bochur: one learns the Rebbe Rashab's maamarim for *haskalah* (intellectual grasp), the Frierdiker Rebbe's maamarim for *avodah* (the work of serving G-d), and the Rebbe's maamarim for *hiskashrus* (bond with the Rebbe). This is a maamar of the Frierdiker Rebbe — so the way to learn it is as *avodah*: not to admire it from outside, but to let it reshape how one serves through one's own constriction. Reb Yoel added that the goal is not merely to do what the Rebbe says but to think the way the Rebbe thinks — to live with the maamar. A Chassidisher Derher, Tammuz 5784.

OIS ALEF — THE VERSE

מן המצר קראתי י-ה, ענני במרחב י-ה

TEHILLIM 118:5

"From the narrow place I called to G-d; He answered me with the expanse of G-d." The verse pairs two states: *meitzar*, the constricted place, and *merachav*, the open expanse. The first reading hears a sequence — first distress, then relief. The maamar will overturn that reading: the *meitzar* and the *merachav* are bound at the root, and the call that rises from the constriction is itself what opens the expanse.

> ◆ *Where, right now, is your* ***meitzar*** *— the place that feels narrowed, pressured, without room? The maamar's first teaching: that is exactly the place from which to call.*

OIS BEIS — THE HIGHER MEITZAR

מצר הצדיק — שכלל ישראל עדיין בגלות

THE TZADDIK'S CONSTRICTION

Following the Rebbe's biur above: beyond the literal distress of the prisoner, *meitzar* names a higher constriction — that of a tzaddik who is himself whole, yet feels constrained because *Klal Yisrael* is still in galus. His narrow place is not personal danger but the unredeemed state of his people; his cry is on their behalf. This is why the maamar of one man in a cell belongs to every Jew: the geulah it calls for is the people's.

> ◆ *The Rebbe's imprisonment was the outer, simple* ***meitzar****. But read with the higher meaning, the maamar's cry is the tzaddik's anguish over a people still in exile — a cry that reaches past his own walls to all of Israel.*

OIS GIMMEL — THE PURITY OF THE CRY

קריאה מעומק הלב בלי חשבון

WHY FROM THE MEITZAR

Precisely in the narrow place, where calculation and self-reliance fall away, the cry to G-d becomes unmediated. There is no strategy left, no leverage, no plan — only the bare turning of the soul to its Source. This is the *kri'ah*, the calling: not a petition framed in words, but the essence of the soul breaking through. The constriction strips the call of everything but truth.

◆ *The deepest tefillah is often the one offered when nothing else remains. The **meitzar** does not block the call — it purifies it.*

OIS DALET — THE ANSWER FROM THE EXPANSE

ענני במרחב י-ה

THE RESPONSE

The answer comes *b'merchav Kah* — with the expanse of G-d. Not a measured, proportionate reply that matches the size of the request, but an overflow drawn from a place beyond all limit. The narrow call reaches a register where constriction has no purchase, and the response returns from there: boundlessly, with the breadth of the Divine itself.

◆ *The answer does not merely undo the constriction — it answers from a place that the constriction could never have reached. The descent into the meitzar made accessible an expanse that the comfortable soul never touches.*

OIS HEI — REDEMPTION IN PEACE

פדה בשלום נפשי — שהוא תורה אור

THE MECHANISM OF GEULAH

The maamar reads the verse *"padah b'shalom nafshi"* (Tehillim 55:19) — "He redeemed my soul in peace" — and identifies the redeeming force as *Torah Ohr*, the light of Torah. The liberation is not an external rescue arriving from outside the situation; it is the light of Torah, present within, doing its work. Redemption "in peace" means a redemption that flows from learning, not from struggle against the walls.

◆ *The Rebbe was imprisoned for Torah — and it is Torah that redeems. The cause of the constriction and the instrument of the liberation are one and the same.*

OIS VOV — THE CLOSING SEAL

דכל העוסק בתורה טל תורה מחייהו

TAL TORAH MECHAYEHU

The maamar seals on the teaching of Chazal: *"all who occupy themselves in Torah — the dew of Torah revives them"* (Kesubos 111b). Dew, unlike rain, is never withheld; it rises from below and descends without being asked, reviving what had withered. So too the one who clings to Torah within the *meitzar*: the dew of Torah revives him, quietly and without fail. This is the note on which the Frierdiker Rebbe ended — written from within captivity, declaring life through Torah.

◆ *The whole maamar resolves here: not in the dramatic falling of the prison walls, but in the quiet, unfailing dew of Torah that revives the soul wherever it is. Learn one line of the Previous Rebbe's Torah on Yud Beis Tammuz and you have entered the maamar's conclusion.*

THE SHAPE OF THE MAAMAR — HATZAAS HAVANAH

Read as a whole, the maamar moves in a single curve: *verse* (the meitzar/merachav pair) → *diagnosis* (two kinds of constriction) → *the turning point* (the cry purified by the narrow place) → *the response* (an answer from beyond all limit) → *the mechanism* (Torah-light as the redeeming force) → *the seal* (the dew of Torah that always revives). The structural claim — that the constriction is the generative condition of the expanse — is the maamar's own; the curve-mapping here is offered as a reading, not as the maamar's words.

Maamar Study II

מאמר ב' — ד"ה ופרצת ימה וקדמה

The Maamar of the Release — "Ufaratzta"

THE THEME OF THE DEPARTURE FROM EXILE, 13 TAMMUZ 5687 · A FULL STUDY

If the maamar of the captivity (Study I) speaks from inside the ***meitzar****, the maamar of the release speaks from the threshold of the* ***merachav*** *— the breaking out. Its verse is the blessing given to Yaakov as he set out from his father's house into exile: "And you shall break forth" (Bereishis 28:14). It became the watchword of the entire mission the Frierdiker Rebbe carried out of Russia and the Rebbe carried across the world: the spreading of the wellsprings outward, without boundary.* ***Sourcing note: the connection of this verse to the days of the geulah and to the "baal hageulah" is explicit in the Rebbe's sichos (see below). The tradition that the Frierdiker Rebbe spoke a maamar on this verse at the train station upon his release is widely reported; the specific dated maamar text was not available for verbatim study here and is flagged for retrieval — learn the verse's treatment inside in Torah Ohr / Likkutei Torah and the Rebbe's sichos.***

OIS ALEF — THE VERSE

ופרצת ימה וקדמה וצפנה ונגבה

BEREISHIS 28:14

"And you shall break forth — westward and eastward, northward and southward." The blessing is given to Yaakov as he leaves the Land for the exile of Charan. The word *ufaratzta* — "you shall burst through" — describes not orderly growth within bounds but an overflowing past every boundary, in all four directions at once.

> ◆ *The blessing of breaking-forth is given precisely at the moment of going into exile. The descent into Charan is the very setting for the promise of boundless expansion — the same logic as meitzar and merachav, now on the scale of a life's mission.*

OIS BEIS — BREAKING THROUGH LIMITS

פריצת הגבול — למעלה מן המדידה

THE MEANING OF PORETZ

A *poretz gader* is one who breaks through a fence. The blessing is not for expansion that stays within the measured and the expected, but for a bursting past the natural limits entirely — *nachalah b'li meitzarim*, an inheritance without borders. This is the same theme as the maamar of captivity, raised to the register of mission: the soul released from the *meitzar* does not merely return to normal — it breaks through to a breadth it never had before.

> ◆ *Liberation that only restores the prior state is incomplete. The geulah of Yud Beis Tammuz released energies that broke through every former boundary — out of Russia, across oceans, to the ends of the earth.*

OIS GIMMEL — IN ALL FOUR DIRECTIONS

ימה וקדמה וצפנה ונגבה

THE FOUR DIRECTIONS

The four directions name the totality of the world — there is no place the breaking-forth does not reach. In the Rebbe's reading, this is the plain meaning of *ufaratzta*: the wellsprings of Chassidus and the strength of Yiddishkeit are to spread through the entire world, leaving no corner untouched. And, the Rebbe stresses, it must begin with the Jew himself — the breaking-forth into the world starts from breaking through one's own inner limits.

> ◆ *The four directions are not only geography. East, west, north, south are the full range of a person's own faculties and reach — the call is to let the light break through in every one of them.*

OIS DALET — THE MISSION OF THE BAAL HAGEULAH

לפעול רצונו של בעל הגאולה

FROM THE REBBE'S SICHA

The Rebbe makes the connection explicit: to fulfill the will of the *baal hageulah* — that Yiddishkeit and the wellsprings of the teaching of Chassidus and its ways should spread in the manner of *"ufaratzta yamah vakedmah tzafonah vaneghah"* — the work must begin with the Jewish people themselves. The liberation of Yud Beis Tammuz was never an end in itself; it was release *for the sake of* the breaking-forth.

> ◆ *The clearest hora'ah of the day: the way to honor the geulah is to become an agent of **ufaratzta** — to break through one's own boundaries and spread the light outward.*

OIS HEI — THE ARC COMPLETED

ממצר למרחב — ממאסר לופרצת

CAPTIVITY TO BREAKING-FORTH

Set beside the maamar of the captivity, the arc completes itself. *Min HaMeitzar*: the cry from the narrow place. *Ufaratzta*: the bursting past every boundary. The first is the call; the second is the answer made into a mission. The same soul that called from the constriction is now commanded to break through in all four directions — and to carry others with it.

◆ *Two maamarim, one motion: the constriction calls, the expanse answers, and the answer becomes a charge to spread without limit. To learn both on Yud Beis Tammuz is to hold the whole shape of the geulah in one evening.*

כדי לפעול את רצונו של בעל הגאולה, שיהדות ומעיינות תורת החסידות ודרכי' יתפשטו באופן ד"ופרצת ימה וקדמה וצפונה ונגבה"

"In order to actualize the will of the baal hageulah — that Jewishness and the wellsprings of the teaching of Chassidus and its ways spread in the manner of 'ufaratzta yamah vakedmah tzafonah vanegbah.'"

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Maamar Study III

שיחה — ש"פ שלח, מבה"ח תמוז ה'תשכ"ו

The Rebbe's Sicha: Why Sivan Gives Power to Tammuz

TORAS MENACHEM, PARSHAS SHELACH, SHABBOS MEVARCHIM TAMMUZ 5726 · FULL ELUCIDATION

From a plain calendrical fact — that the Shabbos on which Tammuz is blessed always falls within Sivan — the Rebbe unfolds an entire theology of how the geulah works through time. This sicha is the conceptual spine of the whole guide: it explains why the constraint and the liberation are not two events but one, and why the month of the giving of the Torah is the source of the month of the liberation-through-Torah.

OIS ALEF — THE CALENDAR

שבת מברכים החודש לעולם בחודש שלפניו

THE OPENING OBSERVATION

The Shabbos on which a new month is blessed always falls in the month that precedes it. On that Shabbos, the coming month is "blessed and given strength" in all the dimensions named in the *Mi She'asah Nisim* blessing — life, blessing, deliverance. So the strength of Tammuz is, every year, drawn down from within Sivan.

> ◆ *Time is not a flat sequence. Each month is empowered by the one before it — which means the geulah of Tammuz is, structurally, a gift of Sivan.*

OIS BEIS — WHAT SIVAN IS

סיון — ירחא תליתאה שבו ניתנה התורה

THE IDENTITY OF THE SOURCE

Sivan is the *yarcha tlitaai* — the "third month" (Shabbos 88a) — whose defining event is Mattan Torah: the Torah given in the third month, on the third day of preparation, to a people of three parts. The strength Sivan transmits to Tammuz is therefore, at its core, the strength of Torah itself.

> ◆ *The chain is unbroken: Sinai → Sivan → Tammuz → the geulah. The liberation that came through Torah was empowered by the month of Torah's giving.*

OIS GIMMEL — THE IMPRISONMENT WAS NEVER ITSELF

ענין המאסר אינו ענין בפני עצמו

THE DECISIVE CLAIM

The Rebbe states it plainly: the imprisonment is not a matter standing on its own. The Holy One does not bring suffering upon any creature for its own sake — all the more so upon a *Nasi b'Yisrael*. The entire substance of the *maasar* is "for the sake of the geulah." And since the arrest itself began in Sivan, the conclusion follows: the liberation of Tammuz already begins in Sivan — the constraint and the release are one continuous motion.

> ◆ *This is the heart of the day's teaching for our own lives: when in a* ***meitzar****, the question is not "why has this come upon me?" but "what geulah is this preparing?" The constraint already contains its own answer.*

OIS DALET — YERIDAH TZORECH ALIYAH

ירידה צורך עליה

THE BROADER PRINCIPLE — HATZAAS HAVANAH

The sicha's claim aligns with a foundational principle of Chassidus: every descent is for the sake of an ascent. The Rebbe is not only narrating a historical event; he is uncovering the *pnimiyus* — the inner dimension — of how galus and geulah relate at every scale: the cosmic *tzimtzum*, the long galus of the nation, and the private constrictions of a single soul. *This linkage is offered as a reading; the sicha's explicit claim is the narrower one in Ois Gimmel.*

> ◆ *The same shape repeats at every magnitude. To grasp it once — in the story of Yud Beis Tammuz — is to hold a key that fits every lock.*

> מובן ופשוט שענין המאסר אינו ענין בפני עצמו... אלא כל ענינו הוא בשביל הגאולה, ונמצא, שענין הגאולה שבחודש תמוז מתחיל כבר בחודש סיון
>
> *"It is understood and simple that the imprisonment is not a matter unto itself... rather its entire purpose is for the sake of the liberation. We find, then, that the liberation of the month of Tammuz already begins in the month of Sivan."*
>
> TORAS MENACHEM · PARSHAS SHELACH, SHABBOS MEVARCHIM TAMMUZ 5726
>
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How to Celebrate

MINHAGIM & PRACTICE

How to Honor These Days

מנהגי חג הגאולה

Note on sourcing: the minhagim below are drawn from established Chabad practice as transmitted through the farbrengens of the Rebbe and the Previous Rebbe, corroborated through Sefer HaMinhagim and the sichos.

PRACTICE	CHARACTER	HEBREW
Farbrengen	The central observance. The Rebbe consistently instructed a farbrengen on the night of Yud Beis and again on Yud Gimmel — with Torah, niggunim, l'chaims, and hachla'os tovos.	התוועדות
L'Chaim	As at any Chassidic Yom Tov. The Previous Rebbe instructed that Yud Beis Tammuz be observed with simcha, connecting bodily celebration to spiritual liberation.	לחיים

PRACTICE	CHARACTER	HEBREW
Reshimas HaMaasar	The Previous Rebbe's own account of his arrest and liberation. Reading it annually was encouraged. First published in Likkutei Dibburim vol. 4.	רשימת המאסר
Learning a maamar	Particularly *Min HaMeitzar* (5687). The Rebbe repeatedly connected learning the Previous Rebbe's Torah with these days.	לימוד מאמר
Mivtza'im / outreach	The hora'ah drawn most consistently: the Rebbe was imprisoned for chinuch and spreading Yiddishkeit. The response is to increase those very activities — especially with children in summer.	מבצע חינוך
Tzedakah	As with all Chabad Yamim Tovim. Giving l'iluy nishmas the Previous Rebbe, or to institutions he founded, is fitting.	צדקה
No Tachanun	Tachanun is omitted on both Yud Beis and Yud Gimmel Tammuz, as on any Chabad Yom Tov. (Sefer HaMinhagim – Chabad)	אין תחנון

THE REBBE'S HORA'AH ON CHINUCH — SUMMER MONTHS

In a sicha on 13 Tammuz 5742, the Rebbe drew a particular hora'ah: the cause for the imprisonment was the strengthening of Torah education for children. Therefore, on these days, take special action in chinuch — ensuring children's summer months are spent in Torah-infused environments. (Toras Menachem 5742, lahak.org)

Living the Day

THE HORA'AH L'MAASEH

How to Live Yud Beis Tammuz

הוראה בפועל ממש

In the sicha of Shabbos Parshas Chukas-Balak, Chag HaGeulah Yud Beis Tammuz 5749, the Rebbe moved from the meaning of the day to its *hora'ah l'maaseh b'poel mamash* — the directive for actual practice. What follows distills that closing call. *(Sefer HaSichos 5749 vol. 2, pp. 563–573 — the document studied here; editorial status: undetermined / bilti mugah.)*

SECTION ט (TES) — THE DAY ITSELF

Strengthen the Belief in the Coming of Moshiach

That year the Chag HaGeulah fell on Shabbos Parshas Chukas-Balak — the parsha in which Bilaam prophesies of the two anointed ones (Moshiach), "I see it but not now..." The Rebbe drew the hora'ah directly: the day calls for strengthening, "with added strength and added light," the *emunah* in the coming of Moshiach — the belief the Rambam counts as a foundation of faith, that one awaits his coming.

SECTION י (YUD) — V'HU HAIKAR

The Essential Avodah of the Day

The Rebbe marked this section *"v'hu ha'ikar"* — and this is the main thing. The central avodah of the geulah days, beyond the celebration, is concrete and threefold:

- **Learn Torah on the inyonei haGeulah** — especially the Torah of the *baal hageulah* (the Previous Rebbe's maamarim and sichos), and the final perakim of the Rambam's Hilchos Melachim, which set out the coming of Moshiach in halacha — "learned in a manner of *kol*," thoroughly, so it brings to action.
- **Continue the farbrengens of the geulah days** — not only on Yud Beis and Yud Gimmel, but extending through the days that follow (Yud Dalet, Tes–Vov, Tes–Zayin Tammuz), since the weekdays allow actions the Shabbos itself cannot.
- **Take on hachla'os tovos at every farbrengen** — the Rebbe specified at least three good resolutions at each gathering, in the three pillars: *Torah* (added study), *Tefillah*, and *Gemilus Chassadim* — including tzedakah.

GIVING TO BUILDING — BINYAN BEIS RABBEINU & NEW MOSDOS

Among the *gemilus chassadim* resolutions of the geulah days, a foremost form is giving to the **building of new houses of Torah, tefillah, and chassidus** — *binyan mosdos*. The geulah of Yud Beis Tammuz was, in the Rebbe's words in this very sicha, "not only regarding the Jewish people... but also regarding their effect on the entire world" — the whole world becomes a setting for geulah. Building a new mosad, or strengthening a building campaign, is the literal expansion of that liberation into the world: a permanent *kli* for spreading Torah, Yiddishkeit, and the wellsprings outward (*ufaratzta*). On these days, give to a campaign to build or expand a Torah institution — turning the day's breaking-forth into bricks and walls that will house the spreading of the light for years to come.

THE SPREADING OUTWARD — SECTIONS ח–ז

Reach Beyond Your Own Circle

The Rebbe stressed that this geulah was *geulah klalit* — its effect reaches the entire world, even the nations (the *sheva mitzvos bnei Noach*) and the lower realms. The day's avodah therefore does not stop at one's own learning and one's own community. Spread the wellsprings outward (*hafotzas hamaayanos chutzah*); strengthen Yiddishkeit wherever one's reach extends; and bring others — including those far — closer to Torah and mitzvos. A single Jew increasing the light, the Rebbe taught, draws the whole world toward its geulah.

For the Table

RECOMMENDED LEARNING

A Learning Path for Yud Beis Tammuz

START HERE

Reshimas HaMaasar

רשימת המאסר והגאולה

The Previous Rebbe's firsthand account of arrest, interrogation, and liberation. In Likkutei Dibburim vol. 4 and Sefer HaSichos 5687. The foundation. Read before the farbrengen.

MAAMAR

Min HaMeitzar (5687)

מאמר ד"ה מן המצר

Authored in prison on Rosh Chodesh Tammuz 5687. The theological heart of the geulah. Sefer HaMaamarim 5687. The ois-by-ois study is in this guide.

SICHA

Parshas Shelach 5726

תורת מנחם תשכ"ו

The Rebbe's foundational sicha on why Sivan empowers Tammuz and why the meitzar itself is for the sake of geulah. chabadlibrary.org

SICHA

Parshas Korach, 2 Tammuz 5734

תורת מנחם תשל"ד

The Rebbe weaves together Min HaMeitzar, the rushing river of Torah, the Baal Shem Tov's "et tzarah," and the mivtza'im. chabad.org

LETTER

Previous Rebbe, 15 Sivan

אגרות קודש ח"ב ע' פ

Written on the anniversary of the arrest: use this day for "an arousal to strengthen Torah and Jewishness." The direct hora'ah for how to observe these days.

SICHA

Chukas-Balak, Yud Beis Tammuz 5749

ספר השיחות ה'תשמ"ט

The sicha of how to live the day: emunas bias haMoshiach, learning the inyonei geulah and the Rambam's final perakim, continuing the farbrengens, and hachla'os in Torah, tefillah, and tzedakah — including building new mosdos. Sefer HaSichos 5749 vol. 2, pp. 563–573.

ON THE MAAMARIM

“Language: Soul of the Rebbe’s Maamarim”

לימוד המאמרים

A Chassidisher Derher (Tammuz 5784) on how to learn maamarim, carrying Reb Yoel Kahn’s transmitted teachings: the Frierdiker Rebbe’s maamarim are for *avodah*, and all of Chabad Chassidus speaks “in one voice.” derher.org

FURTHER READING

HaYom Yom — Tammuz

היום יום

The Rebbe’s calendar of Chabad practice and teaching. The entries surrounding 12–13 Tammuz give essential context for the month’s character.

Closing

On these days we celebrate not merely a historical event but a living principle: that the deepest constraints are the conditions for the highest liberations. That Torah spoken from within the meitzar already contains the merachav. That every Jew who increases in Torah and Yiddishkeit on these days participates in the ongoing geulah.

L’chaim! May we merit the complete and true Geulah through Moshiach Tzidkeinu, speedily in our days.

Sources were retrieved and verified through the OpenChassidus Library corpus. All quotations carry their editorial status; bilti mugah texts are records of what was said at farbrengens, not edited for publication. Quotations from Toras Menachem carry the status “undetermined” per the Library’s witness classification. Synthesis and interpretive connections are marked as ***hatzaas havanah*** *and are not attributed to any Rebbe or source.*

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