

a **CALL** *to*
ACTION

THE 2ND OF IYAR

Lechatchilah Aribet'

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

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a CALL to ACTION

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Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of the Beis Iyar. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations surrounding the Rebbe Maharash's birthday.

HaMaaseh Hu Halkar is a compilation of *hora'os* culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). Great effort has been extended to remain faithful to the Rebbe's calculated and instructive nuance. This English translation is rendered by **Rabbi Yaakov Paley**.

At this time, when Moshiach's arrival is imminent, the Rebbe, *Melech HaMoshiach*, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate 'the superiority of deed' above scholarship. May it happen now, completely and speedily!

Editorial Office of
HaMaaseh Hu Halkar
Rosh Chodesh Iyar 5767

Translated in the memory of

Yitzchok Yosef ben Yaakov Mordechai.

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

Beis Iyar

The 2nd of Iyar - Birthday of the Rebbe Maharash
(‘Lechatchilah Aribet’ – לכתחילה אריבער)

INTRODUCTION

Rabbi Shmuel Schneersohn, known as the Rebbe Maharash, was the fourth Lubavitcher Rebbe. He was born in the town of Lubavitch on the 2nd of Iyar, which coincides with the 17th day of the Omer counting, (tiferet shebitiferet), in the year 5594 (1884).

The entry in Hayom Yom for the 2nd of Iyar records: “When he was seven years old he was once tested in his studies by his father, the Tzemach Tzedek. My grandfather did so well in the test that his teacher was enormously impressed. Unable to restrain himself he said to the Tzemach Tzedek, “Well, what do you say? Hasn't he done marvelously?” The Tzemach Tzedek responded: “What is there to be surprised about when tiferet-within-tiferet does well?”¹”

The Rebbe Maharash is most famous – to the point of being synonymous with – his adage: The world says that if we cannot go ‘underneath’ [an obstacle], then we should go ‘over’ it (“Der velt zagt, as men ken nit arunter, darf men ariber”). But I hold that we should go ‘over’ to begin with (“Un ich halt, as men darf lechatchilah ariber”)! (See footnotes 8 & 17 for an explanation of these two approaches.)

He transmitted this approach to his son, the Rebbe Rashab, who taught it to his own son, the Previous

1. [“There are seven *midot* or Divine attributes, the first (and major) three being *chessed* (kindness), *gevura* (severity) and *tiferet* (beauty). Each attribute contains elements of the others, *chessed-within-chessed*, *gevura-within-chessed*, etc. 49 combinations in all, corresponding to the 49 days of the *omer*. The Rebbe Maharash was born on Iyar 2, the day of *tiferet-within-tiferet*, an extraordinarily high spiritual level.” - Taken from a footnote to the English translation of Hayom Yom.]

Rebbe. The approach of 'lechatchilah ariber', wrote the Previous Rebbe², served as a foundation and life-line for all his accomplishments on behalf Judaism and Chassidus – despite the immense obstacles posed by the Communist regime.

The Rebbe subsequently made 'lechatchilah ariber' into a natural feature of our approach to Judaism and life in general.³

HIS TEACHINGS AND DIRECTIVES

- We should use the opportune time of Beis Iyar⁴ (and the days leading up to it⁵) to increase, from this point onward, in our study of the Rebbe Maharash's teachings and compliance with his directives.⁶

2. In a letter dated 15 Cheshvan 5688, (Vol. 1 p.617). This is the first recorded mention of this concept.

3. See Parshas Ha'azinu, Tishrei 13 5749.

4. See Beis Iyar 5749 – Hisvaduyos p.107: "We hereby once again encourage the concept of 'lechatchilah ariber' (in continuation from our relatively lengthy treatment of the subject during the *farbrengen* last Shabbos, in addition to what was briefly alluded to - certainly each person will add his own input to the matter, and do so in a manner of 'lechatchilah ariber',) insofar as action is concerned. Action, after all, is paramount.

The point is that each one of us should strive to affect and ingrain ('*einfiren*') within ourselves this mode of 'lechatchilah ariber' as far as all matters of goodness and holiness are concerned."

See also 28th of Nissan 5751 – Hisvaduyos p.118: "The conduct of 'lechatchilah ariber' also has *retroactive* implications, so that all matters pertaining to previous days (starting with [the most recent day i.e.,] the 27th of Nissan) become elevated to the level of 'lechatchilah ariber' and '*tiferes shebetiferes*'."

5. See Parshas Kodshim and Beis Iyar 5749 – Hisvaduyos p.100: "Shabbos – from which [the following week, including the day of] Beis Iyar is blessed, and from which [according to the calendar in 5749] we immediately enter Beis Iyar i.e., on Motze Shabbos – and certainly the actual day of Beis Iyar itself, is a most opportune time to accept positive resolutions regarding everything connected with the conduct in which the Rebbe Maharash ('*Tiferes Shebetiferes*') directed us."

6. Parshas Tazria-Metzorah 5750 – Hisvaduyos p.120. See also Beis Iyar 5751 – Hisvaduyos p.145: "The birthday of the Rebbe Maharash creates a lesson, instruction, and a granting of power, to each and every Jewish man, woman, and child, regarding their daily conduct for the entire year ... the *mazal* [supernal source of the soul] of a person is predominant on their birthday. Now, since the

LECHATCHILAH ARIBER

- For a start, we should follow his foremost directive⁷, which, as per his famous saying⁸, means conducting ourselves in a manner of ‘*lechatchilah ariber*’. Such was the Rebbe Maharash’s own unique way – a ‘*ba’al-shem’ske*’⁹ conduct, - to the extent that ‘*lechatchilah ariber*’ became his appellation¹⁰.

EVEN IN MUNDANE AFFAIRS

- We should apply this mode of conduct to our observance of Torah and Mitzvos and also (even) to our mundane affairs – which are to be accomplished in the spirit of ‘Let all your deeds be for the sake of Heaven’, and ‘Know Him in all of your paths’

person whose birthday is on Beis Iyar is a *Nassi* (Leader) of all Jewry, and ‘A Leader of a generation is like *all* of the generation’ since ‘the Leader is all’ (*‘hanassi hu hakol’*), the predominance of the Leader’s *mazal* on his birthday obviously affects and influences *all* (men and woman) of his generation. It likewise affects all *subsequent* generations, for the members of subsequent generations are the offspring of the members of *his* generation, and they received these matters by way of ‘inheritance’.”

7. See Beis Iyar 5751 – Hisvaduyos p.145: “The predominance of the Rebbe Maharash’s *mazal* on his birthday has a foremost affect on his chief theme; in addition to the profusion of Chassidic discourses that he authored, as well as the abundance of directives and public conduct [which serves as a source of instruction in our own divine service], there is his central theme by which Chassidim refer to the Rebbe Maharash, namely, his unique mode of conduct known as ‘*lechatchilah ariber*’ – as per his renown saying.”

8. See Parshas Kodshim and Beis Iyar 5749 – Hisvaduyos p.87: “The Rebbe Maharash’s saying is well known: ‘The world says that if we cannot go underneath, then we should go over (*‘der velt zagt, as men ken nit arunter, darf men ariber*’). But I hold that we should go over to begin with (*‘un ich halt, as men darf lechatchilah ariber*’)!’

In other words, a Jew should not even reckon with the calculations, limitations, and restrictions (and certainly not with the obstacles) presented by the world. A Jew, after all, stands above the world! His conduct should therefore go above these matters – in the mode of ‘*lechatchilah ariber*’ (‘going over to begin with’).”

9. [I.e., a supernatural conduct such as that of the Ba’al Shem Tov –Ed]

10. Parshas Tazria-Metzorah 5750 – Hisvaduyos p.120. See also Lag B’omer 5751 – Hisvaduyos p.215: “Coins will now be distributed... [Footnote 41, there: “Which have been especially minted in connection with ‘*Tiferes Shebetiferes*’ and which bear the directive of the Rebbe Maharash, ‘*un ich zog lechatchilah ariber*’ (‘But I hold that we should go over to begin with!’) – Publisher’s Note”].”

[i.e., we are to conduct our physical affairs as part of our divine service].

CONCERNING OTHERS TOO

- We should conduct our personal matters in this manner as well as when influencing others¹¹.

WHEN STUDYING

- We should certainly underscore this approach in relation to our increased study of the Rebbe Maharash's teachings (together with an increase in all of Torah, both its exoteric dimension as well as its esoteric teachings that are explained in Chassidus).

PRIVATELY AND PUBLICLY

- We should use this approach when studying alone, as well as with others¹².

REGARDING HAFATZAH

- We should particularly emphasize the approach of '*lechatchilah ariber*' in relation to our study and dissemination of Chassidus to every Jewish man, woman¹³, and child¹⁴ – we should flood the entire world with the wellsprings of Chassidus.¹⁵

11. Parshas Kodshim and Beis Iyar 5749 – Hisvaduyos p.100.

12. "Disseminating the wellsprings of Chassidic teachings (together with disseminating Torah in general) in a manner of '*lechatchilah ariber*'." (Ibid)

13. "They too are obligated to study the teachings of Chassidus, which explain concepts of belief in Hashem, the love and awe of Him, and 'the six commandments which are constant obligations'." (Parshas Tazria-Metzorah 5750 – Hisvaduyos p.129-130)

14. "As it is written, 'Educate the youth according to his way ... even when he grows old he will not turn off from it.'"

15. Parshas Tazria-Metzorah 5750, ibid.

AT THE OUTSET

- The chief innovation¹⁶ of '*lechatchilah ariber*' is that the mode of '*ariber*', 'going over', is not reserved for specific occasions and circumstances (i.e., subsequent to having accomplished an orderly and progressive divine service¹⁷), but is rather applied at the very *outset* of an undertaking.¹⁸

16. "After all, the very fact that Jewish people conduct themselves in a manner of '*ariber*' (at specific occasions and circumstances) is in itself not (much of) an innovation." (Ibid p.123)

17. "In other words, although there are two modes of conduct which accord with the Torah – either an orderly and progressive mode or a mode that springs over ('*ariber*') and above order – and there is therefore a valid reason to begin with an orderly conduct before progressing to the higher mode of '*ariber*'..." (Ibid p.120) See also there, footnote 10: "As is emphasized in the beginning of the saying, 'The world says that if we cannot go underneath, then we should go over...' In other words, there is a mode of conduct that involves going 'underneath', and such a conduct is also valid according to Torah – were that not the case, the Rebbe Maharash would not have compared the two modes of conduct in the first place. Rather, this first mode entails operating within the limitations imposed by the nature of the world (which was created as such by Hashem) – 'The world says...' (The innovation however, is that we should conduct ourselves in a manner that reaches beyond nature, '*lechatchilah ariber*')."

18. "This then affects the subsequent conduct, so that *all* matters of divine service are accomplished in a manner of '*lechatchilah ariber*', even matters that pertain to a steady and orderly service – they too are accomplished in a manner of '*ariber*'!

This fact is underscored by the juxtaposition of Pesach and the counting of the Omer. The very start of the Jewish people's divine service (which began with the birth of the Jewish nation on the first Pesach [when they were taken out of Egypt]), was accomplished in a mode of 'leaping and jumping' ('*dilug ukefitzah*') – '*ariber*' [Pesach means 'jumping over' –Ed]. This then affects and is drawn into the orderly and steadily-progressive conduct represented by the counting of the Omer.

This fact is alluded to in the birth of the [Rebbe Maharash,] author of the directive '*lechatchilah ariber*', who was born at the beginning of the month of Iyar, the month of the counting of the Omer. This fact teaches us that the mode of '*lechatchilah ariber*' permeates our orderly divine service too, as represented by the counting of the Omer. Moreover, within the month of Iyar itself, his birthday is on a regular day, after the festival of Pesach has concluded, after the entire month of Nissan [in which we do not recite *tachanun* -Ed] has passed, and even after Rosh Chodesh Iyar. His birthday is specifically on *Beis* [the 2nd day of] Iyar. This is so in order to highlight how even at the very outset ('*lechatchilah*') we should go '*ariber*'!"

See also Night and Motze Beis Iyar 5748 – Hisvadyos p.217-218: "'*Ariber* involves a mode of conduct that is elevated and raised (*haramah v'hagba'ah*). Within such a mode itself, we should act '*lechatchilah ariber*' i.e., this elevated

ABOVE AND THEN BEYOND

- We should only ‘go over to begin with’ i.e., we should be aware that our current ‘going over’ will only suffice for the *outset* of our undertaking. Following that, however, we will further increase our mode of ‘going over’, far beyond our original elevated conduct!¹⁹

FULL STRENGTH AT ONSET

- ‘*Lechatchilah ariber*’ also means that we can and should accept and implement new positive resolutions in a manner of absolute strength – without having to wait until the third time that something is accomplished in order to render it the legal strength of a *chazakah*.²⁰

and raised conduct should not come only after a while, following many accomplishments in divine service, but rather immediately, at the very *beginning* of divine service. Furthermore, ‘*Ariber*’ includes being elevated and raised even in relation to very lofty matters ... We could even suggest, with almost certainty, that the exactitude of the phrase ‘*lechatchilah ariber*’ includes being elevated and raised even in relation to the most lofty matters.”

19. Parshas Tazria-Metzorah 5750 – Hisvaduyos p.120. See also there, p.123-124: “Furthermore, since this mode of ‘*ariber*’ is not a one time occurrence, rather a perpetual mode of conduct which permeates all areas of divine service, this mode of ‘*ariber*’ must obviously be continuously increased from time to time ... This fact is alluded to by the Rebbe Maharsh being born at the begging of the month of Iyar, the month of the counting of the Omer, which teaches us that even subsequent to the festival of Pesach and the start of the Omer counting, and even after two full weeks of the counting has passed, taking us into the third week – we should add yet further in our conduct of ‘*ariber*’, making it ‘*ariber*’ compared to the former ‘*ariber*’!”

See also Parshas Kedoshim and Beis Iyar 5749 – Hisvaduyos p.87: “Together with this, it presents us with a directive in our lives (*hora’ah bachayim*), as is the case with all aspects of the Torah of Life (*toras chayim*); an instruction in our day to day living (*b’chayei hayom yom*), in *actuality* (for, like all matter of Torah, *HaMaaseh Hu Halkar* – ‘Action is paramount’).”

20. “This matter creates a lesson, an instruction, and a granting of power, to each and every Jew in all of their affairs – beginning with matters of Torah and Mitzvos which form the inner, essential, and chief matter of a person’s life ... Although the worldly order is not so, it is nevertheless within the power of every single Jew (and particularly) when they go in the mission of the Leader of their respective generation, to accomplish all their matters in a manner of ‘*lechatchilah ariber*’.

Furthermore, the ability for this strength, *chazakah*, (to be present not only after actually performing a particular matter three times, but rather) to be present

LARGE FARBRENGEN

- We should make certain to organize *farbrengens* on the day of the Rebbe Maharash's birthday (as well as on the days surrounding it, and on Shabbos in particular) with a large attendance²¹.

LECHATCHILAH ARIBER TORAH AND MITZVOS

- These *farbrengens* should be accomplished in a manner whereby they bolster and encourage an increase in all matters of Torah and Mitzvos – in a manner of '*lechatchilah ariber*'.²¹

EVERYWHERE

- We should arrange these *farbrengens* in each and every location – starting right here, in close proximity to the Previous Rebbe, Leader of our generation, grandson and successor to the Rebbe Maharash.²²

CLEAR CHASSIDIC TEXTS

- We should resolve²³ to reprint the Chassidic works of the Rebbe Maharash, most of which were originally printed with the

immediately upon beginning the service, comes from the power of the [Rebbe Maharash, who was] the Leader of the generation who followed the completed service of *three* Leaders of preceding generations [i.e., the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzedek].

This aspect is further underscored in our present generation, which comes after the completed service of *three* generations [i.e., the Rebbe Maharash, the Rebbe Rashab, and the Previous Rebbe,] who conducted themselves according to the directive of '*lechatchilah ariber*' (which doubles the strength of 'three'). Moreover, our generation is *ninth* from the Ba'al Shem Tov, which is three times three!" (Beis Iyar 5751 – Hisvaduyos p.145-146)

21. "As in the verse, 'Each man will aid the other and say... *chazak* – be strong!'" (Parshas Kedoshim and Beis Iyar 5749 – Hisvaduyos p.100)

22. "We should make certain to organize *farbrengens* '*brov am hadras melech*' – 'the glory of a king is when there is a multitude of people' [i.e. with a large attendance –Ed]) ... starting right here in '*kiryas melech*' – 'the city of the king' [i.e., the city of the Rebbe's residence –Ed], '*man malki rabanan*' – 'Who are the 'kings'? The Sages.' [i.e., The Rebbe in this case –Ed] ..." (Ibid.)

23. "Beis Iyar ... is a most opportune time to accept positive resolutions in all that is connected with the conduct in which we were directed by the Rebbe Maharash

cursive Hebrew script, in clear ‘block’ letters. That will make it far easier to read and study these texts.²⁴ (We should do the same with all other Chassidic texts too.²⁵)

PUBLICIZE THESE DIRECTIVES

- We should publicize and encourage all of the above directives in every possible place – even where the effectiveness of doing so seems doubtful...²⁶

... including printing...” (Ibid.)

24. “Likewise regarding the Chassidic works that were printed in ‘rashi’ script; we should certainly reprint them with ‘block’ lettering (and we will simultaneously be able to utilize the effort involved in order to add in the comprehension of their content).” (Ibid p.101)

25. “The need for this is further emphasized in the printed Chassidic texts of the Rebbe Maharash, the majority of which were printed using ‘cursive’ Hebrew lettering. We should make certain to reprint them specifically using ‘block’ lettering.” (Ibid)

See also there, footnote 151: “Block letters specifically, which are similar to *Kesav Ashuri* [- the lettering used in the Sefer Torah -] (although they are not actually *Kesav Ashuri*). In fact, it is possibly that this is one of the reasons [i.e., the similarity to *Kesav Ashuri*] that many Torah giants of previous generations (such as the Rambam) withheld from using ‘block’ lettering in their written works, and instead chose to use other lettering such as the ‘rashi’ script, whose letters were slightly similar to the non-Jewish countries in which they resided. They did the same with their printed works too, choosing to print their innovative Torah teachings and the like in ‘rashi’ script as opposed to ‘block’ lettering (such as that used in the standard Chumash, Talmud, Rambam, and Shulchan Aruch).

Nevertheless, with each passing generation, more and more Torah works have been printed with ‘block’ lettering, in accordance with the instructions of the leading Torah personalities, as is well known. The same applies to the printing of Chassidic texts: In the times of the Alter Rebbe, the Tanya was printed using ‘block’ lettering, as were the subsequent works of the Mittler Rebbe, some of which was printed many years ago. As mentioned earlier, the use of ‘block’ lettering in printed Torah text has steadily increased over the generations (in order to make them easier for studying).”

26. “After all, *safek* (‘doubt’) is the numerical value of *Amalek* [the mortal enemy of the Jewish nation and its corresponding evil force]. We must eradicate anything that bears a connection to Amalek. That includes the concept of *kerirus* (‘frigidity’), for Amalek is the one who ‘cooled you off’ [from your enthusiastic and passionate divine service]. Although divine service should be done in an orderly manner and based on proper calculations and the like, it should simultaneously be done with enthusiasm and passion, even reaching beyond limitations, to serve Hashem ‘with all your might (*me’od*)’ in the truest sense of *me’od*.” (Ibid p.106)

מוקדש

לכ"ק אדמו"ר מלך המשיח



לזכות

החתן התמים יוסף שי' ראגאצקי

והכלה חנה תחי' מאריס

לרגל בואם בקשרי השידוכין כ"ז ניסן תשס"ז

יה"ר שיבנו בנין עדי עד על יסודי התורה והמצוה

לנח"ר כ"ק אדמו"ר מלך המשיח

ומתוך הרחבה

נדפס ע"י משפחתם שיחיו



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