

מוקדש
לכ"ק אדמו"ר מלך המשיח



לזכות

החסיד הת' ר' שניאור זלמן יששכר געצל הלוי שי'
רובאשקין

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לשנת הצלחה בגו"ר ומתוך הרחבה
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בניהם ובנותיהם:

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שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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

PARSHAS TERUMAH, TETZAVEH, KI SISAH

6TH AND 7TH OF ADAR

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF

HaMaaseh Hu HaIkar

BOTH MONTHS OF ADAR

- During a leap year [when the month of Adar is repeated], we should apply the *theme* of the “7th of Adar” to *both* the 7th of Adar Rishon and Adar Sheni [i.e., during both months].
- On either date, our observance should not be merely on a spiritual level – but rather, accompanied by practical ramifications.²⁸

customary to hold a “Tikkun” [where food and beverages are served, and the participants exchange blessings and wishes of “Lechaim!” on behalf of the departed].

This [positive approach] is also emphasized by holding a specifically joyous gathering, accompanied by a Siyum [concluding celebration] over [having completed the study of] a section of Torah. (24th Tishrei 5750; Hisva’aduyos p.245)

Three loves

On the 7th of Adar, we begin to add, with far greater vigor, in our study of Torah and enhanced observance of Mitzvos. We have begun by holding [this present] gathering, attended by a great number of Jews, and conducted with brotherly-love (Ahavas Achim) and the love and unity between fellow Jews (Ahavas and Achdus Yisrael) – which is in turn bound with love of Hashem. For by having Ahavas Yisrael, we “show affection for those whom our Beloved loves” [i.e., our fellow Jews, who are loved by Hashem, “our Beloved”].

To be precise, this involves three loves which are really all one: The love of Hashem, of Torah and of our fellow Jews. (7th of Adar 5748; Hisva’aduyos p.392)

28. Two Adars are better than one

It is not clear whether the 7th of Adar in which Moshe was born – and also reached the age of 120 [i.e., his passing] – occurred during a *regular* year or a *leap-year*. [Rather, it is a matter of debate.] Seemingly, we could apply the principle to “follow the majority” – and safely assume that the year was a *regular* year, like the majority of years.

The debate takes on practical significance during a leap-year; which is the correct month to celebrate the 7th of Adar – should we celebrate it during the first month or the second...?

One thing is certain: We should apply the *theme* of the “7th of Adar” to *both* the 7th of Adar Rishon and Adar Sheini. Further, we should not only do so in the abstract manner [reflecting the fact that] “both opinions [in a Rabbinic debate, even the “rejected” view] are [considered] the words of the Living G-d.” Rather, we should express the theme of the 7th of Adar during both months – *literally*, i.e., in *actuality*, in the manner of “Hashem was with him, so that the Halachah [the final law] accords with his view” [i.e., we should see either view as being the practical law, in this regard].

... This way we double the theme of the “7th of Adar,” by celebrating it *twice*... (7th of Adar I 5752; Sichos Kodesh p.721)

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customs. Some of these customs are stated in Shulchan Aruch, and others are recorded in subsequent works. These are the unique – and sometimes conflicting – customs that are actually practiced among the various Jewish groups, in the spirit of “each river follows its own course.”²³

TREAT IT AS BEFITS A HOLY DAY

- We do not find any openly publicized²⁴ Chabad²⁵ customs for the 7th of Adar. Nevertheless, we make particular effort to utilize this day in a fitting manner and in a spirit of holiness – by increasing in the joy of Torah and Mitzvos.²⁶

FARBRENG AND DISCUSS CHASSIDUS

- Among Chassidim – particular *Chabad* Chassidim – the 7th of Adar has been transformed from a day of fasting into a day of Farbrengen, where we discuss matters of Chassidus and its dissemination.²⁷

Moshe Rabbeinu] applies to the *first* month of Adar [in a leap-year, when there are two months of Adar]. (Parshas Terumah, 6th Adar 5749; Hisva’aduyos p.337. See also p.324, footnote 2.)

23. 7th Adar 5748; Hisva’aduyos p.388.

24. **No Chabad customs**

... Concerning neither fasting [as many do on a Yahrtzait], nor rejoicing (as is the custom amongst many Jewish groups, who arrange joyful events on a Yahrtzait, as a “Tikun” [corrective merit] for the soul [of the departed]. (ibid.)

25. **Tachanun**

Although the *Rebbs* of Chabad do not recite the penitentiary Tachanun prayer on the 7th of Adar, the regular congregants in a Chabad Shul [*do* recite Tachanun]. See Likutei Sichos, vol.16, p.251, footnote 79. (ibid, footnote 5)

26. **Fight darkness – add goodness**

We should combat the affect of Yeridas HaDoros [the continuous spiritual and physical decline of each subsequent generation] and the ever-thickening darkness of Exile [that has grown steadily oppressive] all the way until our present generation, the final generation of Exile – by making ever-greater efforts to utilize *every* opportunity and *every* matter to increase, with ever-growing strength, in all matters of goodness and holiness...

And since this year is a “Hakhel” year, as well the year 5748 – which spells the word “Tisamach,” “rejoice!” – our efforts should assume additional emphasis. (ibid.)

27. **Yahrtzait – celebrate with joy**

According to Chassidic custom, a Yahrtzait is *not* associated with undesirable practices and the like [i.e., self affliction, fasting, etc.] Quite the opposite – it is

Foreword

We are pleased to bring you this newly revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe’s Sichos pertaining to the Torah portions of Terumah, Tetzavah and Ki Sisah.

HaMaaseh Hu Halkar is a compilation of Hora’os (“directives”) culled from the Rebbe’s talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (“Muga” and “Bilti Muga”); we have expended great effort in our attempt to capture some of the Rebbe’s carefully calculated and instructive phrasing. This edition’s English translation was provided 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 this take place completely and immediately!

Editorial Office of
HaMaaseh Hu Halkar
Shabbos Mevarchim Adar 5768

Table of Contents

Parshas Terumah, Tetzaveh, Ki Sisah

Introduction.....	5
Chazal on the Parshah.....	5
At least one teaching.....	6
Publicize this directive.....	6
To bring the Geulah.....	6
Translate for wider audience.....	6
Make Me a Mikdash.....	7
Become a Mikdash.....	8
Focus on action.....	8
Start with study.....	8
Universal Mikdash.....	8

Parshas Tetzaveh

Torah, Tefillah, Tzedakah.....	9
Torah:.....	9
Tzedakah:.....	9
Tefillah:.....	10
Publicize.....	10

6th of Adar

Brief History.....	10
Increase Nigleh and Chassidus.....	11
Tzedakah, Torah and Mitzvos.....	11
Torah sessions.....	11
Fulfill the goal of Tomchei Temimim.....	11
Yeshivah Farbrengens.....	12
Publish Ma'amorim.....	12

7th of Adar

Introduction.....	13
Minhagim: Each to their own.....	13
Treat it as befits a holy day.....	14
Farbrengen and discuss Chassidus.....	14
Both months of Adar.....	15

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

7th of Adar

Birthday and Yahrtzait of Moshe Rabbeinu

INTRODUCTION

The 7th of Adar is the anniversary of both the birth and passing of Moshe Rabbeinu. In addition to the obvious significance of such a date, the 7th of Adar also influences the *entire* month of Adar. Our Sages tell us that it was the enormous influence of the 7th of Adar that caused the miracle of Purim to occur and transformed Adar into a month of unrivalled joy.

To explain: The supernal source of a soul (its “Mazal”) is bolstered and predominant on the day of one’s birth. Being that “Moshe is [considered] all” of the Jewish people, the Mazal that is bolstered on his birthday is that of the entire nation. Thus we are told that during the month of Adar, the Mazal of the Jews is “predominant and healthy.”

Moreover, the goal of Creation is to transform the world into a dwelling for Hashem. This theme is uniquely expressed in the month of Adar (אָדָר), whose name is comprised of the letter א (Alef), representing Hashem, the “Master” (Aluf – אָלוֹף) of the Universe – and the word דָר (Dar), meaning “to dwell.”

The number 7 signifies the natural cycle, and by extension, all of Creation which was made in 7 days. Thus the 7th day of **Adar** symbolizes the *details of existence* being transformed into *Hashem’s dwelling* – the fruition of Hashem’s plan for Creation.²¹

MINHAGIM: EACH TO THEIR OWN

- The 7th of Adar (Rishon²²) is a special day with unique

21. 7th Adar 5752; Hisva’aduyos p.300-305.

22. **Adar Rishon**

The concept of the “7th of Adar” [i.e., in the context of the birth and passing of

the inner and “revealed” dimensions of Torah.¹⁸ In addition, they should increase their unique service of “providing illumination” by disseminating Chassidus.¹⁹

YESHIVAH FARBRENGENS

- The students of the Tomchei Temimim Yeshivah, in conjunction with the instructions of the Yeshivah administration, should continue holding joyful,²⁰ Chassidische Farbrengens, and also make positive resolutions in all of the above directives.

PUBLISH MA’AMORIM

- In honor of the Rashag’s first Yahrtzeit in 5750 (1990), the Rebbe announced that it would be fitting to publish Chassidic discourses on the topic of the Redemption, Tchiyas Hamesim (the Resurrection) and similar subjects.²⁰

18. A complete Torah

... According to the famous account of how the Yeshivah received its name, “Tomchei Temimim”: The name was given by [its founder] the Rebbe Rashab during Hakafos on Simchas Torah – immediately after reciting the liturgical supplication “Tomchei Temimim Hoshiah Nah,” “[Hashem,] Supporter of [Your people] the wholesome ones – Please save us!”

At that time, he added, “The purpose of the Yeshivah is to have a “complete” Torah (Torah Temimah), i.e., with both its “revealed” and Chassidic dimensions [being studied in complementary fashion].” (ibid, p.335-336)

19. Banish darkness

The Tomchei Temimim Yeshivah was specifically founded (by the Rebbe Rashab) towards the *end* of our Exile, so that its students should become “lamps that illuminate” the greatly intensified gloom of the [final and darkest era of Exile, known as the] “footsteps of Moshiach.” (ibid, p.335)

20. More than Malach Michael

Great importance is attached to a Chassidische Farbrengen. In the words of the Alter Rebbe, based on “a message that descended from Heaven”: A Chassidische Farbrengen has the power to achieve that which the archangel Michael, the “Angel of the Jews,” cannot achieve!

We should therefore add to our rejoicing by holding a joyful Farbrengen, especially during Shabbos – “the day of your rejoicing” – and all the more so on a Shabbos during the month of Adar, when “we increase joy”...

Moreover, this applies *as soon as* “Adar enters” – while we are already *six days* into Adar, each day bringing a further increase in joy... (ibid p.341)

Parshas Terumah, Tetzaveh, Ki Sisah

INTRODUCTION

The Mishkan (Tabernacle) was the temporary forerunner of the Beis HaMikdash, and most of its laws also (even, *primarily*) apply to the Mikdash.

In the portions of Terumah, Tetzaveh and (the beginning of) Ki Sisah, the Torah describes the construction of the Mishkan, its vessels, the priestly garments and its other requirements, in great detail.

Studying the details of the Mishkan and Mikdash prepares us for, and hastens the actualization of, the final Redemption and the construction of the Third Beis HaMikdash. To advance this goal, the Rebbe urges us to study these three Parshas in-depth and with great focus.

CHAZAL ON THE PARSHAH

- It is our longstanding custom to study Chitas, which includes a daily portion of the weekly Parshah – accompanied by Rashi’s commentary, explaining the plain meaning of the text.

However, during the weeks when the Torah portions of Terumah, Tetzaveh¹ and Ki Sisa² are read, we should also study the homiletic teachings of our Sages¹ on the daily portions.³

1. Parshas Mishpatim 5749; Hisva’aduyos p.316.

Original command

... Unlike the subsequent Torah portions, Vayakhel and Pekudei, where the Torah merely repeats all the information [specified in Terumah, Tetzaveh and Ki Sisah] to indicate that it was all actually implemented. (ibid, footnote 93)

2. The beginning of Parshas Ki Sisah contains instructions regarding the construction of the water-basin (Kiyar) and its base, as well as the incense (Ketores). (ibid, footnote 92)

3. Ibid, footnote 94.

AT LEAST ONE TEACHING

• At minimum, we should study *one* teaching of our Sages on *one* of the verses from the daily study. Such teachings have been compiled in works such as “Torah Temimah,” “Torah Shleimah” and the like.⁴

PUBLICIZE THIS DIRECTIVE

• This additional study is a novel proposal cum request that we should publicize everywhere.³

TO BRING THE GEULAH

• The significance of these Torah portions is that they contain all the detailed laws regarding the construction of the Mishkan, its vessels, the clothing of the Kohanim and so on. By increasing our in-depth study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash.⁵

TRANSLATE FOR WIDER AUDIENCE

• Ideally, we should translate (at least a portion of) these teachings from our Sages into different languages. We should provide lucid translations, so that these topics will be “like a table that is set and ready for a person to simply sit down and eat” [i.e., readily accessible and comprehensible] – even for those who (so far) are only able to study these works from a

4. Ibid, footnote 95.

5. **Living the Parshah, building the Mikdash**

There are a number of great benefits to this study; among them:

a) There is a general instruction to “live” with the Torah, and more specifically, to “live” with the “times,” i.e., the weekly Torah portion. Through now adding teachings from the Oral Torah to this daily study, the Torah further permeates our intellect, in a manner of “Mishpatim” [those Mitzvos that resonate with human logic; i.e., these teachings make the Mitzvos easily comprehensible] “as a table that is set and ready for a person to simply sit down and eat.”

b) Further – and this is the main point: Via our increased study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash. Not only does Hashem “consider it *as if* they are busying themselves with constructing the Beis HaMikdash” – but rather, our study hastens the *actual* and *literal* construction of the Beis HaMikdash. (Parshas Mishpatim 5749; Hisva’aduyos p.316)

The Previous Rebbe appointed him as Director of the international network of Tomchei Temimim (Lubavitch) Yeshivos.

The Rashag passed away on the 6th of Adar I 5749 (1989) – just one day before the 7th of Adar, the birthday and passing of Moshe Rabbeinu (See below, 7th of Adar).¹⁶

INCREASE NIGLEH AND CHASSIDUS

• Today being the 6th of Adar (and the day preceding the 7th of Adar), we should particularly increase our study of both the inner and “revealed” dimensions of Torah.¹⁷

• We should maintain this increased level of Torah study through the 7th of Adar as well.¹⁷

TZEDAKAH, TORAH AND MITZVOS

• “Great is study since it leads to action!” Along with our increased study, we should increase our distribution of Tzedakah – as well as making positive resolutions in *all* realms of Torah and Mitzvos.¹⁷

TORAH SESSIONS

• This includes observing the important practice that was instituted by Moshe Rabbeinu, “To gather congregations each Shabbos to study Torah” (a topic that we have discussed on many recent occasions).¹⁷

FULFILL THE GOAL OF TOMCHEI TEMIMIM

• This increase in activities, etc., is particularly relevant to students of the Tomchei Temimim Yeshivah; they should increase their efforts at fulfilling their mission:

• First and foremost, they should increase their study of both

16. [See at length, Parshas Terumah, 6th of Adar 5750 (Hisva’aduyos p.335 ff.), where the Rebbe explains the connection between the goal of Tomchei Temimim – and by extension, the director of the Yeshivah, Rabbi Shmariahu Gurary – with the 7th of Adar.]

17. Ibid p.338.

TEFILLAH:

- We should add to our prayers by praying with greater concentration (Kavanah), enhancement (Hidur) and so forth.¹¹

PUBLICIZE

- This three-pronged increase in divine service is a proposal cum request that we should publicize in every possible place.¹⁰

11. **Gateway to all other Mitzvos and Ahavas Yisrael**

Our Sages tell us that “Great is study for it leads to action” and that “One Mitzvah brings another in its wake.” This is especially true of the Mitzvah of Tzedakah, which is equal to all of the Mitzvos; increasing in Tzedakah will certainly bring about an addition in our enhanced observance of *all* the Mitzvos. And this naturally includes the all-inclusive Mitzvah of “VeAhavta LeRei’achah Kamochah,” love of our fellow Jews – as well as an addition in disseminating Torah, Judaism and Chassidus. (ibid.)

6th of Adar

Yahrtzait of Rabbi Shmariahu Gurary

BRIEF HISTORY

Rabbi Shmariahu Gurary (known by his initials, RaSHaG) was the son-in-law of the Previous Rebbe and brother-in-law of the Rebbe.¹⁵

15. Parshas Terumah, 6th Adar 5750; Hisva’aduyos p.335.

Publisher’s Note: HaRav HaGaon, HaRav HaChasid, Rav Shmariahu ben Rav Menachem Mendel a”h Gurary, son-in-law of the Previous Rebbe and brother-in-law of the Rebbe. (ibid, footnote 70)

translation.⁶

MAKE ME A MIKDASH

- When we read the verse, “Make a Mikdash for Me, and I will dwell within them,” each of us should be yet further inspired, with far greater energy, to yearn and long for the true and complete Redemption, third Beis HaMikdash, sacred service, kindling of the Great Menorah, offering of the sacrifices and so on.⁷

6. Ibid, p.317.

7. **A timely passage**

Every concept in Torah should provide us with an instructive lesson in our divine service. Certainly, then, we should derive instruction from such an all-inclusive command such as, “Make a Mikdash for Me, and I will dwell within them” – which is a commandment for all generations... This Mitzvah concerns all of the Temples – the Mishkan, the first Beis HaMikdash, the second Beis HaMikdash and practically speaking, nowadays, it means the *third* Beis HaMikdash that will be built speedily, in our days.

It states our goal

... We can readily appreciate the lesson that is implied in what we have discussed – specifically, as it is relevant to our present generation:

The Jewish people believe in the Redemption and longingly await it with a most powerful yearning; “I longingly await his coming every day.” Naturally, awaiting Moshiach’s coming includes yearning for the things that his coming will bring – such as the construction of the third Beis HaMikdash... This longing is even expressed in practical terms, as in the custom (and directive) followed by many, to study Toras Kohanim, the laws associated with the Beis HaMikdash and the sacrificial offerings and so forth – including the Torah portions of the current weeks.

Practical knowledge

All this is done in order to be prepared for the Redemption – which can come immediately – by having a working knowledge of the laws that will then bear *practical* relevance for “the Kohanim in their [sacrificial] service, the Levi’im in their platform [for musical service] and the Yisraelim in their standing [nearby and praying or meditating while the communal sacrifices are offered].”

This all assumes far greater meaning in our present generation, now that all the end-dates for the arrival of the Redemption have long passed, and when, according to all of the identifying signs giving by the Sages of the Talmud and Midrash, we find ourselves in the period of Ikvesa DeMashicha, the “footsteps of Moshiach” – and now that it is a *certain fact* that our generation is the *final* generation of Exile and the *initial* generation of the Redemption.

Above all, these present days are auspicious and present a most opportune time for the Redemption, for these weeks – beginning with this very Shabbos – is when we read the verse, “Make a Mikdash for Me, and I will dwell within them.” (Parshas

BECOME A MIKDASH

- In addition, we should fulfill the command “Make a Mikdash for Me, and I will dwell within them” on a *personal* level – by facilitating Hashem’s “dwelling” within ourselves, so that we and our private homes, etc., constitute spiritual “Mishkans” where G-dliness is manifested.⁷

FOCUS ON ACTION

- Further, and most importantly, the above directives should result in physical action:⁸ We should increase, and put far greater energy into, our divine service that is geared towards bringing the Redemption – and especially those aspects of our service that reflect, and further hasten, the immanent Redemption.

START WITH STUDY

- This includes – and *begins* with – our study of Hilchos Beis HaMikdash [Laws of the Temple], Toras Kohanim [the book of Vayikra, i.e., the entire topic of the Mikdash] and the three abovementioned Torah portions – as they are explained in the Oral Torah.
- “Great is study for it leads to action” – [such study should inspire us to perform] our divine service in a manner that reflects the coming Redemption.

UNIVERSAL MIKDASH

- On a broader scale, we should utilize everything for a Mitzvah (or towards the performance of a Mitzvah), thus transforming everything physical into an eternal dwelling place (Mikdash) for Hashem.

To explain: The word “Mitzvah” connotes a “connection” and

Terumah 5750; Hisva’aduyos p.333-334)

8. **Emphasis on action**

... Especially since, in the future, the dictum that “*Action is greater than study*” will become the law (unlike nowadays, when we merely emphasize that “the *main* thing is the deed”).

So, to prepare for the Redemption, we should reflect this future ruling in our current service. (ibid, footnote 67)

“union” with Hashem; by utilizing all matters for a Mitzvah, we cause everything physical to become united “in an eternal union, Above” [as explained in Tanya ch.25] – to the extent that this union [and resultant sanctity] is even revealed in the physical realm, in the object of the Mitzvah. This serves as a preparation for the revealed manifestation of G-dliness in the eternal Beis HaMikdash.⁹

Parshas Tetzaveh

TORAH, TEFILLAH, TZEDAKAH

- Throughout the week when the Torah portion of Tetzaveh is read (beginning from Sunday and continuing through Shabbos Parashas Tetzaveh), each man, woman and child should increase in the three primary paths of divine service: Torah study, prayer and Tzedakah.¹⁰

TORAH:

- We should increase the amount of time spent studying as well as the number of topics covered, and we should study in greater depth and with greater energy and enthusiasm.

TZEDAKAH:

- We should add in both quantity (the amount that we give) and quality (e.g., giving Tzedakah in a friendly manner).

9. **Sanctity in currency**

For example: Through giving our personal money to Tzedakah, we transform the physical coin (or bill, etc.) into a Mitzvah of Hashem. (ibid, p.334-335)

10. **Precious metals**

... In addition to our regular studies, we should now add in the three paths of Torah, Tefillah and Tzedakah ... which parallel the silver, gold and copper [the primary materials used in the construction of the Mishkan’s vessels] that are paramount in fulfilling the command “Make a Mikdash for Me, and I will dwell within them.” (Parshas Terumah 5750; Hisva’aduyos p.333-334)

How do we give Tzedakah on Shabbos?

We increase in Tzedakah on Shabbos as well – either through hospitality (Hachnasas Orchim) and *spiritual* Tzedakah, or by giving a double amount to Tzedakah on Erev Shabbos. (ibid, footnote 99)