

a **CALL** *to*
ACTION

THE 5TH OF AV
SHABBOS CHAZON
THE 9TH OF AV

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of the 5th of Av (Arizal's Yahrzeit), Shabbos Chazon, and the 9th of Av. Translated from its Hebrew counterpart, *HaMaaseh Hu HaIkar*, this presentation is a collection of practical instruction from the Rebbe's *sichos* pertaining to our bolstered ability and paralleled obligations surrounding the Giving (and our Receiving) of the Torah.

HaMaaseh Hu HaIkar 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 was (mainly) 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 HaIkar
Erev Shabbos Chazon, 5th Menachem-Av 5766

Shabbos Chazon

Introduction	3
Publicize this Vision to Every Jew.....	4
You DO See it.....	5
The Explanation.....	5
Implement Your Vision	6
Your Action Brings The Real Mikdash	6

The 5th of Av The Arizal's Yahrzeit

Introduction	6
Spread Chassidus	8
Siyumim and Moshiach	9
A General Letter from the Rebbe.....	9

The 9th of Av

Introduction	11
Mivtzoyim	12
Continuous Obligation to Study.....	13
Siyumim.....	13
Siyumim Until the 15th.....	14
Publicity.....	15
Begin Adding in Torah	15

Shabbos Chazon

INTRODUCTION

On the Shabbos before the 9th of Av, the Haftora that begins Chazon Yeshayahu, “the prophetic vision of Yeshaya,” is read. It is from this Haftora that the Shabbos got its name: Shabbos Chazon, “Shabbos of Vision”.

There is a well-known statement of Reb Levi Yitzchok of Berditchev that on Shabbos Chazon, “each and every Jewish person is shown the future Beis Hamikdash from afar.”¹

The reason for this vision is to arouse an inner stirring for the Third Beis Hamikdash within each Jew. That in turn, causes a closer and deeper adherence to the correct path in all matters of Torah and Mitzvos – amidst the awareness that doing so causes Hashem to physically grant us the future Beis Hamikdash all the sooner.²

1. Parshas Devarim 5749 – Hisvaduyos p.100.

2. **Show us the Mikdash and then destroy it?**

“Why is the Third Beis Hamikdash specifically shown on *Shabbos Chazon*, which is the Shabbos before the 9th of Av – when the *destruction* of the Beis Hamikdash occurred?! Does this not appear to be “poking fun at someone’s misfortune”...? If anything, the Beis Hamikdash should be shown on Shabbos *Nachamu* [the Shabbos of Comfort that *follows* the 9th of Av, when the Haftora Nachamu Ami, “be comforted My people,” is read; after all, that Haftora is the first of the “Seven [Haftoras] of Consolation” whose purpose is to *console* the Jewish people on their Exile and destruction... Why then is the Beis Hamikdash [not only shown *before* the 9th of Av, but it is even] shown on the *third* Shabbos [of the Three Weeks], which on account of being at the *end* of the Three Weeks is therefore the most *severe* of the “Three [Haftoras] of Punishment”...!?”

Why weren’t the past generations told of this vision?

Furthermore, it is apparent that the fact that “each person is shown the future Beis Hamikdash” on Shabbos Chazon was something that occurred *throughout* the generations following the Destruction – long before Reb Levi Yitzchak of Berditchev revealed this fact. In that case, why was this *not* revealed to all the Jews of previous generations (after all – “*each and every Jew*” is shown the Third Beis Hamikdash); why was it *only* revealed and publicized during the recent few generations, at the “end of time,” through Reb Levi Yitzchak of Berditchev (who lived approximately two hundred years ago)?” (ibid)

Darkest point of history

“Accordingly, it is also understood why this matter was specifically revealed to all in the latter generations: We notice regarding the Exile itself that the *heaviest darkness* exists specifically in the “end of time” [i.e., the last few generations] and all the more so in the period referred to as “the heels of Moshiach” – which is

Reb Levi Yitzchok of Berditchev explained this with the following parable: A father had a precious garment made for his beloved son. The father then gave this garment to his son to wear, but the son was careless and irresponsibly, eventually causing the garment to be torn to shreds.

The father then made his son a second such garment, which the son soon brought to the same tattered state.

*What did the father then do? He made a third garment but did not give it to his son to wear; he instead concealed the garment, and only at specific intervals he would display it to his son – telling him that should he conduct himself correctly, he will be allowed to wear this wonderful garment...*³

PUBLICIZE THIS VISION TO EVERY JEW

- It is a Mitzvah to publicize this teaching of Reb Levi

similar to the heel of a foot (the lowest point of the body) that contains no revealed life-force (and is therefore equated with the opposite of life).

Greatest radiance from the supernal Mikdash

In fact, this itself (i.e., the very greatest *concealment* that now exists) is proof of the presence of very great *revelation* [which the darkness is coming to counteract]: Since we are drawing close to the Redemption, there is an ever-intensifying ‘concentration’ in the revelation of the light from the Third Beis Hamikdash (which is the [final purpose and] inner reality of the Exile), as well as an ever-strengthening ‘fallout’ from that influence. It is the presence of this increasing revelation which [correspondingly elicits] the ever-intensifying darkness of Exile. Therefore, although in earlier generations the Third Beis Hamikdash was likewise shown on Shabbos Chazon, it is specifically in the latter generations that this fact has been *revealed* to all of Jewry – and in an even more apparent manner [than simply their *mazal* seeing the vision without the person being *aware* of this fact, but rather through being made *intellectually* aware], which allows them to contemplate the matter. This is all due to the current greater-than-ever revelation (Above) of the Third Beis Hamikdash that will literally immediately be revealed below.” (ibid p.103)

3. Ibid, footnote 3.

Why compare the Mikdash to a “garment”?

“This is explained with a parable of a *garment* (“A father had a precious garment made for his beloved son ...”) – although the lesson applies to the Beis Hamikdash (i.e. a ‘house’ and not a ‘garment’). The analogy from clothing indicates that the revelation of the Beis Hamikdash is elicited in a more *revealed* form, so that it is closer to a person’s self (just as a garment surrounds one’s body with far closer proximity than a house); which is similar to the priestly garments within the Beis Hamikdash itself.” (Parshas Devarim 5751 – Hisvaduyos p.85) This concept is explained in Likutei Sichos Vol.9, p.24 and onward; Vol.29, p.18 and onward; Parshas Devarim 5747 and Shabbos Chazon 5751.

Yitzchok of Berditchev⁴ (in his name⁵), i.e., that “Shabbos Chazon” is when every Jew is granted a vision of the future Beis Hamikdash.⁶

YOU DO SEE IT

- Even one who claims (or is under the impression) that he or she does not see these visions – it is merely due to the concealment caused by their “animalistic soul” and the like. That, however, cannot alter the true reality that they *are* shown this vision...!⁷

THE EXPLANATION

- To explain: The Mazal of a Jew’s Neshama (i.e., the root of the soul that remains in the upper realms) sees this vision, and influence from the Mazal (from the word ‘to flow’) then flows into and affects the part of the soul that resides within the body – and even affects the body itself!⁸

4. “[The teaching and parable of Reb Levi Yitzhak] is brought in the teachings of Reb Hillel of Paritch, who passed away on the 11th of *Menachem-Av* 5624.” (Ibid 5749, in a subnote to footnote 45) See also Parshas Devarim 5749 – Hisvaduyos p.100: “Quoted in Or Hatorah on Nach, p.1’93 in the subnote...”

5. **Reb Levi Yitzhak of Berditchev**

“The very act of publicizing a teaching in the name of its original author is itself bound with the Redemption – for “All who state a matter in the name of its author brings redemption to the world.”” (Parshas Devarim 5748 – Hisvaduyos p.132)

“This was revealed specifically through Reb Levi Yitzhak of Berditchev (see Likutei Sichos Vol.9, p.30) whose theme was to affect the redemption of the Jews from both their individual exiles and also from their general Exile. This is [even] alluded to in his name ‘Levi Yitzhak’...” (Parshas Devarim 5749, footnote 31 – Hisvaduyos p.103) See there at length as well as footnotes 13, 48 and 68; “many of his explanations reveal the inner goodness that is to be found within words of rebuke.”

6. Parshas Devarim 5748 – Hisvaduyos p.132.

7. Ibid.

8. **Your soul sees the Mikdash**

“Not every Jew physically sees this vision of the Beis Hamikdash in a revealed manner. Nevertheless, this is similar to the Talmudic statement (reflecting on the words of the prophet Daniel, “And I saw - I Daniel alone - the vision; the men who were with me did not see the vision; however, a great terror fell upon them and they fled...”). The Talmud comments, “Since they did not see, why then were they terror-stricken? For although they did not see, their Mazal saw.” Likewise, when the Beis Hamikdash is shown to each Jewish person, the Mazal of their Neshamah sees it...” (Parshas Devarim 5749 – Hisvaduyos p.100)

“...Specifically since the future Mikdash has already been seen this year ... at the time that the Haftora was recited. The Haftora begins, “Chazon Yeshayahu”;

IMPLEMENT YOUR VISION

- It is written, “[The Jews] will be redeemed through justice (“Mishpat”) and those that return to her – through charity.” The future Beis Hamikdash that is shown to every Jew⁹ should therefore arouse each of us to add in “Mishpat” and “Tzedakah.” In other words, we should increase in *Torah-study* [which is called “Mishpat”] (and the laws in particular), in the embellished performance of *Mitzvos* and especially in *Tzedakah* distribution¹⁰ – along with *all* aspects of our divine service.

YOUR ACTION BRINGS THE REAL MIKDASH

- We should perform the above with an awareness that we are causing Hashem to bring the Third Beis Hamikdash down [from Heaven], along with the complete Redemption through Moshiach.¹¹

The 5th of Av The Arizal's Yahrtzeit

INTRODUCTION

*The 5th of Menachem-Av is the anniversary of the Arizal's passing. The Arizal is often referred to as Arizal [or Ari] Hachai, “the Living Arizal”.*¹²

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- Chazon means “a vision” – each and every Jew saw the future Beis Hamikdash (and “although they did not see, their Mazal saw”), as per the well-known explanations of the parable and its lesson.” (10th Menachem-Av, 5751 - Hisvaduyos p.107)
9. “Due to the greatness of the Beis Hamikdash’s revelation Above at this time.” (Parshas Devarim 5749 – Hisvaduyos p.108)
 10. “And on Shabbos, in a permissible manner.” (ibid)
 11. “Within Torah-study itself, it is particularly worthwhile to study ... the sections within Torah that concern the Beis Hamikdash ... and also to hold Siyumim over tractates of Gemara.” (ibid) See *A Call to Action* on The Three Weeks, concerning study of the Rambam’s laws of the Beis Hachairah and Siyumim.
 12. **Arizal – Life after passing**
 “The title “Ha’arizal Hachai” ties in with the *theme* of the day of his passing: The addition of “zal” to the name of the Ari [rendering it “Arizal”] stand for “Zichrono Livracha – May his memory be a blessing,” and was given due to his *passing*. The name Arizal however, is immediately followed by “Hachai,” which means “the *living*”! In fact, since “Hachai” *follows* “Arizal,” it obviously receives *greater* emphasis and reflects on an increase and strengthening in the aspect of ‘life’ – which primarily includes the Arizal’s continued accomplishment via activities in matters that are physically visible.” (Night of and following 5th Menachem-Av 5748 – Hisvaduyos p.103)

*Such a description is not to be found concerning any other Torah giant – including those about whom it was declared that “they died only due to the effect of the snake” [of Breishis, who caused Adam to sin and thereby introduced death into the world; were it not for this sin affecting nature, these special individuals would have lived forever]. Nor has such a title been bestowed upon those about whom it is stated “they did not die” altogether [such as Yaakov and Moshe]. Why, such a title befits the future revelation of “eternal life”!*¹³

*Arizal’s unique theme is the revelation of the innermost aspects of the Torah – as the Alter Rebbe states in Igeres Hakodesh, “The Arizal writes... in these latter generations it is permitted and is indeed a Mitzvah to reveal this wisdom [of Kabala]!” This includes the concealed sections of the Torah and its very innermost secrets; they should all be brought forth and revealed.*¹⁴

*That is also the connection to ‘life’ (“Arizal Hachai”), for the Torah is “our life and length of days” – all the more so regarding the inner aspects of Torah, the “wellsprings of living waters.”*¹⁵

The dissemination of these wellsprings is therefore an extremely timely concern, for the unique service of these days (between Rosh Chodesh and the 9th of Av) is to transform them into “days of joy, gladness and festivals,” through the true and complete Redemption by Moshiach. Moreover, this dissemination bears a particular ability to hasten the coming

“...Which means that the Arizal’s ‘life’ carries the greatest of force. And this aspect continuously increases from year to year on the anniversary of his passing in an innovative manner [i.e. with new and improved revelation], for the obvious and visible good.” (ibid)

13. Parshas Devarim 5749, footnote 79 – Hisvaduyos p.109.

14. Ibid 5748, p.103.

15. **Study of inner dimension reveals Torah’s ‘life-force’**

“Additionally, on a deeper perspective, regarding the revelation of the inner aspects of Torah via the teachings of Chabad Chassidus ... in the revelation of the inner aspects of Torah (through the Arizal and specifically through Chabad Chassidus) the “life” of the Torah receives greater emphasis. Not only the revelation of “the living waters” (the “wellspring” of Torah), but rather also the revelation and issuing forth of the “Source of the living waters” – which raises the aspect of ‘life’ to a far loftier level.” (Ibid p.104-105)

of Moshiach.¹⁶

*Redemption is even reflected in the name of the Arizal: "Yitzchak" – for "in the future [Redemption] we shall declare to Yitzchak 'You are our father!'" and "Ben Shlomo" – for only in the times of Shlomo Hamelech did the Jewish nation enjoy a peace and tranquility that resembled the future Redemption.*¹⁷

SPREAD CHASSIDUS

• It is *obvious* that the day of the Arizal's passing¹⁸ should arouse us, in addition to a general increase in "Mishpat" (Torah-study) and "Tzedakah" which were both particularly emphasized by the Arizal¹⁹, to add in our activities to disseminate the wellsprings of "this Wisdom" (i.e., Kabala) – especially its

16. Ibid. p.105.

17. Parshas Devarim 5749, footnote 79 – Hisvaduyos p.109.

Fifth of Av

"This is additionally alluded to in the very *date* of his passing, the 5th of Av. For the 'fifth' alludes to the fifth level of the soul – the highest of the "five names by which she (the soul) is called," i.e., the level of Yechidah ... the level of Moshiach." (ibid 5748 p.106)

18. **Disseminating Torah's inner dimension brings Moshiach**

"...All of "his service that he performed all the days of his life" are openly revealed, and they "effect salvations in the midst of the earth." For his theme was to reveal the innermost parts of Torah – to the extent that it was he who stated, "Specifically in these latter generations it is permissible and is indeed a Mitzvah to reveal this wisdom [of Kabala]!" The dissemination of this study was subsequently increased (through the Baal Shem Tov and the Rebbes of Chabad), in compliance with [Moshiach's] command and instruction to "disseminate the wellsprings outward," thereby bringing "the master," i.e., Moshiach."

19. **Outstanding in Tzedakah**

"...Likewise regarding the increase in Tzedakah, which also underscores the connection to the day of the Arizal's passing. For amongst the unique matters of his ways and paths that he revealed or that were revealed by his disciples – and were subsequently publicized throughout the community of Israel [in order that they should learn to follow in these same paths of his, and particularly on the anniversary of his passing...] – is his unique conduct regarding distributing Tzedakah. His Torah teachings ("Mishpat") likewise explain the greatness of Tzedakah." (ibid 5748 p.109)

Name of Hashem in act of charity

"It is stated in the writings of the Arizal that the distribution of Tzedaka is connected with the name [of Hashem,] Havaya: For that which is *given* (i.e., the coin given to Tzedakah) constitutes the letter Yud; the *hand* which distributes and which contains five (fingers) corresponds to a Hei; the distributor's *arm* forms the letter Vov; and the accepting *hand* constitutes another Hei." (ibid 5749 p.120) See also below, the letter brought in the main text.

elucidation in Chabad Chassidus.²⁰

SIYUMIM AND MOSHIACH

• This day is an extremely auspicious time for the Redemption through Moshiach to occur,²¹ particularly so in light of our increase in deeds and service – and especially because of our activities related to the Nine Days, i.e., the Siyumim that were already held and that will continue to be held!²²

A GENERAL LETTER FROM THE REBBE

Below is a letter from the Rebbe concerning the 5th of Menachem-Av that was originally published as a letter to all Jewry in 5732 (1972),²³ and was re-sent to the public in 5748 (1988).²⁴

To all the sons and daughters of Israel wherever they may be, may Hashem’s blessings be upon them. Greetings and blessings!

Attached is the letter from [the 5th of Menachem-Av of] the year

20. **Spread the wellsprings within oneself and throughout the world**

“...Particularly as this wisdom has been very elaborately explained, elucidated and clarified, in the teachings of Chabad Chassidus – which are the three intellectual faculties of wisdom, understanding, and knowledge. This is true regarding oneself – that one’s entire theme in studying the teachings of Chabad Chassidus is to further the “spreading of the wellsprings outward” via spreading the wellsprings of wisdom into clear understanding and knowledge – and it is also true regarding one’s emotions – which are “external” in relation to one’s intellect, and even regarding one’s practical thought, speech and actions. On the contrary: *The main thing is the deed!*

Furthermore and most importantly: actually disseminating the wellsprings throughout the “externality” of the world.” (Parshas Devarim 5749 – Hisvaduyos p.109)

21. **His name reflects Redemption**

“...Which is bound to “Yitzchak” (the name of the Arizal), for there will then be the concept of “Shlomo” (the name of the Arizal’s father) in the most complete state; both regarding peace (“Redeemed my soul in peace”) and also regarding the construction of the Beis Hamikdash, the “Mikdash of Hashem, founded by Your Hands.” (5th Menachem-Av 5749 – Hisvaduyos p.119)

22. **There will be many more Siyumim when Moshiach comes**

“Although Moshiach will arrive straight away – immediately, the study of Torah will nevertheless continue and on the contrary, Torah will be studied with *greater* strength and vigor and with *greater* diligence and alacrity – whereby we will conclude [sections of Torah] much faster, and then begin new subjects immediately following the Siyum!” (ibid 5749)

23. General Letter, 5th Menachem-Av 5748 – Hisvaduyos p.101.

24. Printed in Likutei Sichos Vol.8, p.251 and onward. See also the Letter of Erev Shabbos, 5th Menachem-Av 5747.

5732. Its content applied with the same force to the current year and on the contrary, since every year we fulfill the instruction to move upwards in all matters of holiness, there has been fifteen elevations since the year 5732.

Boruch Hashem. Motzei Shabbos-Kodesh Chazon,

The Eve of the 5th of Menachem-Av, 5732

Brooklyn, N.Y.

Greetings and blessings!

On this day, the day of passing of Arizal Hachai and specifically having completed four hundred years since his passing, it is a fitting time to contemplate on the proper paths which, to quote the Alter Rebbe in his Igeres Hakodesh, we have received instruction from his **ways** and we follow in his **paths**. For that is certainly one of the reasons for specifically these ways and paths having been revealed by his students and publicized throughout all of Israel.

And although who is the man and where is he, who would dare presume in his heart to declare that he will perform the service of “the holy angel that descended from Heaven, the great, G-dly and pious Rav,” the Arizal?

“Nevertheless, a minute portion and particle of his abundant goodness and light illuminates the community all Israel in each generation”, together with the revelation and publicizing of these ways and instruction of his, all serves to grant us the ability and lend us great aid to follow in these ways and paths in a manner that is similar to the said holy service.

Here are a few of these proper paths and general conducts which are brought down in the writings of the Arizal:

Torah: I have seen my master [the Arizal] empower himself as a lion with strength when he would occupy himself with Halacha, until he would grow weary and perspire etc. The Torah is called ‘Toshia’ for it weakens the power of he who occupies himself with it. It is therefore fitting to exert effort until weakened whilst occupied with Halacha.

Mitzvos: Regarding Tzedakah and the Mitzvos, he was not at all stingy. As is written in Zohar, Parshas Terumah (and this is the quote from the Zohar: The person who wishes to extend himself in the fulfillment of a Mitzva... should not strive to obtain it for free or cheaply, rather... for the full price. See there.)

Torah and Mitzvos in general: A person should rejoice in his performance of a Mitzva, which is the inner meaning of the verse “Since you did not serve Hashem with joy and gladness of heart”.

May it be His Will, that the contemplation in all the above, in addition to that which the Arizal writes in his introduction to Shaar Hamitzvos, that a person is obligated to fulfill all of the Mitzvos and as long as he has not yet completed them his soul is left lacking, about which it is written “all that bear a blemish shall not draw close”; and likewise regarding the study of Torah where a person is required to extend effort into the [four levels within Torah, the] basic meaning, the allusions, the expositions, and the secrets, on all levels within them that are within his ability to grasp, and to extend himself and appoint a teacher who can teach him -

That the contemplation should lead to action, the fulfillment of all the above in actuality amidst true joy.

There will certainly be success and as is written “In You Hashem I trust; I shall not be shamed, forever.”

This will also hasten the fulfillment of the prophecy that these days shall be transformed into joy and gladness, with the coming of our righteous Moshiach speedily and in our days in actuality!

The 9th of Av

INTRODUCTION

When the darkness here in this world grows extremely dark, it is in itself a proof that there is currently an exceedingly great and new revelation on high.

It is for that reason that “Moshiach was born” at the very moment of the destruction, and is also why the gentiles who entered the Beis Hamikdosh saw the Keruvim embracing each

*other [which was a sign of affection between the Jewish people and Hashem]. For it was specifically at that time [of destruction] that an extremely great affection existed (on an inner level). This was even **revealed** to the extent that gentiles too witnessed this affection in the Holy²⁵ of Holies, which was [and represented] the innermost level.*

*It is due to the above that the 9th of Av will in the future become the **very greatest** festival (i.e. beyond that of all other Fast Days that will likewise have been transformed into festivals), as is stated in Pesikta Rabosi, “Joy only comes on the 9th of Av...”²⁶*

MIVTZOYIM

- Those who travel to various locations to speak with Jewish people about Yiddishkeit in general and the 9th of Av in particular, should take a Tzedakah box along with them to remind and encourage people to give Tzedakah.²⁷ This will save them the need to elaborate on the importance of giving Tzedakah.²⁸
- They should also have a (timely) Torah message in their heads that they could relate in a manner that is compatible with their audience. The idea is not to impress people by teaching them something they never knew and certainly not to attempt to correct their conduct,²⁹ rather it

25. Likutei Sichos Vol.2, p.360 and onward.

26. Parshas Devarim 5749 – Hisvaduyos p.102, and in footnote 27.

27. Parshas Devarim 5748 – Hisvaduyos p.121.

28. **Deeds over words – Advantage of a Tzedakah-box**

“One of the solutions for this (regarding the giving of Tzedakah for example,) is to take along a Tzedakah-box. For when one brings a Tzedakah-box, there is no longer need for lengthy explanations or to try arousing people to give Tzedakah. As soon as they see the Tzedakah-box, they will understand that they need to take out some money and put it in the box – and they will automatically do so in practice. On the other hand, by simply speaking about giving Tzedakah one risks that (in addition to possibly *offending* the person by giving the impression that you have come to arouse him to fulfill the Mitzvah of giving Tzedakah,) even *following* the explanation the money may still remains in one location, the donor in a second, the Tzedakah-box (or collector) in a third and the recipient in yet a fourth location...!” (Parshas Devarim 5748 – Hisvaduyos p.123)

29. **Pleasant and unobtrusive persuasion**

should be done in a pleasant and peaceful manner.³⁰

CONTINUOUS OBLIGATION TO STUDY

- Even on the 9th of Av... we are obligated to study Torah every single second! It is only that our study is restricted to those sections within Torah that pertain to the 9th of Av.³¹ This is coming to debunk the ridiculous theory that ‘there is no obligation to study Torah on the 9th of Av and we are merely **permitted** to study certain topics’.³²

SIYUMIM

- It is worthwhile and fitting to hold a Siyum sometime within the actual hours of the 9th of Av.³³
- It should be done over Tractate *Mo'ed Katan*, which is permissible to study on the 9th of Av. This custom is based on the conduct of the Previous Rebbe, who would hold a Siyum despite the lack of a subsequent meal of meat and wine.³⁴

“It is understood that all these activities are to be carried out in a pleasant and peaceful manner and in a way that will be accepted even by the will of the “animalistic soul” – specifically as [the 9th of Av, like any Fast Day] is a “day of [divine] goodwill.” Effort should therefore be extended not to create an impression that you are coming to tell him things he never knew about, and certainly [not] that you are coming to arouse him to correct his conduct and the like.” (Parshas Devarim 5748 – Hisvaduyos p.123)

30. Parshas Devarim 5748 – Hisvaduyos p.121.

31. “Rather, the study is similar to [the principle that we are obligated to] give preference to the study of topics that relate the current time [for example, to study] the laws of the festivals on those festivals every year.” (17th Tammuz, Parshas Pinchas 5750 – Hisvaduyos p.50)

32. **Obligation to study Torah on 9th of Av**

“[The misguided theory goes:] A person who has already finished recited the Kinos etc., and is not able to dose off ... is then ‘permitted’ to study certain sections of Torah...!” (Parshas V’eschanan 5750 – Hisvaduyos p.128)

“No limitations can exist regarding our essential obligation to study Torah; there are limitations to our study (“due to our sins”) on the 9th of Av, yet they merely concern particular *sections* of Torah. It is obvious however, that regarding the sections which we are permitted to study we have an absolute obligation and an absolute merit to study them! On the contrary: it is *specifically* on the 9th of Av that we seek every solution to be *freed* from the restrictions of the 9th of Av – to the extent of transforming the 9th of Av into a day of “joy, gladness and festivals,” as was the case last year [when the Fast was postponed due to Shabbos].” (2nd Day of Sukkos 5752 – Sichos Kodesh p.117)

33. Rosh Chodesh Menachem-Av 5749 – Hisvaduyos p.94.

34. “...According to our custom from last year (and the years before that) to hold a Siyum on the 9th of Av too ... although he did not have a meal with meat and wine

- The above is in addition to the Siyum that should be held on the night of the Fast's conclusion, which is done when consumption is again permitted and thus allows for a proper 'meal on the completion of the Torah'.³⁵

SIYUMIM UNTIL THE 15TH

- In 5751, when the Fast was postponed due to Shabbos, the Rebbe instructed that Siyumim be held a) that Shabbos together with a meal, b) on Motzei Shabbos [the eve of the Fast], c) Sunday [the Fast itself], in a permissible manner, and d) "certainly following [the Fast's conclusion on] Sunday night".³⁶
- The Rebbe also said: During this period they should increase in Torah-study and Mitzva performance, and specifically the Mitzva of Tzedakah; beginning – in a permissible manner – with this day of Shabbos, and certainly so on Motzei Shabbos, Sunday, Sunday night, [i.e. the night and day of the Fast, and the subsequent night] and *also on the following days!*³⁷
- Since the effects of the 9th of Av last until the 15th of Av, it is suggested that, should Moshiach be, G-d forbid, delayed, the Siyumim should continue during the remaining days until and including the 15th of Av.³⁸

after it. (Sefer Haminhagin Chabad p.46)" (17th Tammuz, Parshas Pinchas 5750, footnote 189 – Hisvaduyos p.55)

35. **Double-Siyum connected to Geulah**

"We will thereby have the additional advantage of holding *two* Siyumim (on the 9th of Av itself and on the night following the Fast) – a 'double-Siyum,' which as was previously explained, [matters that are] 'doubled' relate to the Redemption." (Rosh Chodesh Menachem-Av 5749 – Hisvaduyos p.94)

36. Parshas Devarim 5751 – Hisvaduyos p.96.

37. "In accordance with the conclusion of the Haftorah from this Shabbos, "Tziyon will be redeemed through Justice and those who return to her with Tzedakah" (Yeshaya 1:27). Mishpat refers to Torah-study and Tzedakah refers to all of the Mitzvas in general, including the Mitzvah of Tzedakah." (ibid)

The Rebbe distributed dollars three times during the 9th of Av

"Note that the Rebbe distributed dollar bills in order that they be given to Tzedakah on Motzei Shabbos, the *eve* of the 10th of Av - following the recital of Eichah [i.e., the eve of the actual Fast according to that year's calendar]. [The Rebbe distributed dollars] a second time on the 10th of Av [i.e. on the *actual day* of the Fast], and yet a third time following the Sichah that preceded Ma'ariv [i.e., right before the Fast's *conclusion* at night]. (ibid, footnote 149)

38. Parshas Devarim 5751 – Hisvaduyos p.96.

PUBLICITY

- The above should be publicized everywhere possible, both in those locations where Siyumim have already been held during the past days, so they will continue to hold them amidst increased energy and enthusiasm, and certainly in those locations where the publicity regarding Siyumim failed to reach; let the information now reach those locations, so they may also hold Siyumim and generally increase in ‘Mishpat’ (Torah-study) and ‘Tzedakah’.³⁹

BEGIN ADDING IN TORAH

- It is brought down in Halacha⁴⁰ that “A person should begin to study Torah at night from the 15th of Av onwards” and according to the Bach this obligation is from the 9th of Av.⁴¹

39. Spread the custom of holding Siyumim

Parshas Devarim 5751 – Hisvaduyos p.96. See also Roshei Devarim to Parshas Matos-Masei 5751: “This instruction to hold Siyumim both *on* Shabbos – in a permissible manner – and also *following* Shabbos [i.e., at the onset of the Fast according to that year’s calendar] immediately after Havdalah – in other ways too, “*nit of Shabbos geret* – not to mention it during Shabbos.” *This [instruction] is to be publicized.*”

40. Ninth and Fifteen of Av are connected

“So it is written in the Bach (i.e., “from the *Ninth* of Av”). The Magen Avraham adds, “It is written in *Olas Shabbos*: from the *Fifteenth* of Av.” Note that this alludes to the connection between the 9th and the 15th of Av.” (Parsha V’eschanan 5748, subnote to footnote 45) See there at length.

41. “See Bach on Tur, Orach Chaim 238, “From the 9th of Av ... we are obligated to arise before daybreak ... since the nights are longer.” (Parshas V’eschanan 5750, footnote 67 – Hisvaduyos p.123)

Significance of sanctifying the moon on the night following Tisha b’Av

“Note that it is customary to sanctify the moon at the conclusion of the 9th of Av.

[Following the Biblical sin of the Spies, Hashem decreed that all Jews between the ages of 20 and 60 were to die in the desert; the sin had taken place on the 9th of Av and on each 9th of Av for the next forty years, another large group would die. When the forty years were up and on that 9th of Av no Jews died, they wondered whether the decree had expired or whether they simply had miscalculated the date. They waited a few days until they saw the full moon, and realized that their calendar was correct, and the decree had in fact expired.] Since it was clarified on the 15th of Av that the decree had already ceased on the past 9th of Av, there is therefore good reason to sanctify the moon at the conclusion of the 9th. The sanctification of the moon reflects upon the sanctity and elevation of the [physical] moon [and more importantly,] of the Jewish people who are compared to and reckon their calendar according to the moon.

Note that it is written, that the sanctification of the moon is propitious for long life and for traveling etc. (The reason for this is in accordance with what we have stated [in the main text of the Sichah] regarding the addition to long life that comes from studying Torah from the 15th of Av onwards.)” (ibid, in the subnote) See *A Call to Action* for The 15th of Av.

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Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai.

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