

מוקדש
לכ"ק אדמו"ר מלך המשיח



לעילוי נשמת

האשה החשובה מרת דבורה בת צבי הירש ע"ה

שטיינמץ

לרגל סיום השלושים

"והקיצו ורננו שוכני עפר"

והיא בתוכם, תיכף ומיד ממש

נדפס ע"י משפחתה שיחיו



Dedicated to the N'shei U'Bnos Chabad

for their steadfast faith in the words of our Rebbe,

for their unique role in preparing the world for the Receiving

of the Torah and the Ge'ulah – with "simchah and

p'nimi'us"!



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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

SHAVUOS

- PART II -

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF

HaMaaseh Hu HaIkar

PERFECTION MEANS ACTION

• “*Tashlumin*” (lit. “to make up”) also shares the root of “*shleimus* – perfection”; we should now perfect all services relating to Shavuot. We should first and foremost perfect those aspects that pertain to Torah study, regarding both our comprehension of the subject well as our resultant activities. Action in fact is of foremost importance (– “we will do” precedes “we will hear” –) and our study should lead us to accomplishments in our daily lives.⁵⁸

SHIURIM

• During these days we should bolster and increase our Torah study (even to an incomparable degree), starting with our daily study of Chitas and Rambam, and likewise regarding our other commitments in the revealed and esoteric dimensions of Torah (as the esoteric is explained in a comprehensive manner within the teachings of Chabad Chassidus).⁵⁹

HAFATZAH AND AHAVAS YISRAEL

• We should especially increase our dissemination of Torah and Chassidus (particularly during the three days leading up to the 15th of Sivan which are regarded as one unique period [See A Call to Action, 15th of Sivan])⁶⁰, as well as in *Ahavas v’Achdus Yisrael* (love and unity between fellow Jews).⁵⁹

**a CALL to ACTION**

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58. Shabbos Parshas Naso 5748 - Hisvaduyos p.469.

59. Night of Sivan 12 5749 - Hisvaduyos p.323.

60. Sivan 9, at a Yechidus, 5751 - Hisvaduyos p.304.

job of these Rabbis to provide proper instruction and to form appropriate directives according to the laws of the Torah.⁵⁴

MOTZE SHAVUOS FARBRENGEN

• In 5750, the Rebbe said: In continuation to the current Shavuos gathering (*farbrengen*), we should arrange an additional Chassidisher *farbrengen* on Motze Shavuos too, and with large attendance. This will further underscore the immense joy “that this day (of the Giving of the Torah) caused”.⁵⁵

YOM TAVO'ACH

INTRODUCTION

The day after Shavuos is the “Yom Tavo'ach - day of sacrificial slaughter”, when “they would offer Olos-Re'i'ah sacrifices (that each Jew was obligated to bring when visiting the Holy Temple on the festival, and) which they were unable to offer on the actual festival itself”.

MONETARY SACRIFICE

• Those sacrifices came from each person’s own funds, and although we cannot offer the actual sacrifices nowadays, we should at least do the closest thing possible and increase in giving Tzedakah from our own funds.⁵⁶

YEMEI TASHLUMIN

INTRODUCTION

The days until the 12th of Sivan constitute “Yemei Tashlumin”, when those who had not yet brought their sacrifices were still afforded the opportunity to do so. These days are likewise extremely opportune for accepting resolutions regarding Torah study, and to actually implement them. And the awareness that the Torah was just now renewed will undoubtedly cause us to add effort to our study...⁵⁷

55. Ibid p.293.

56. 2nd Day of Shavuos 5749 (2nd Farbrengen) - Hisvaduyos p.286.

57. 2nd Day of Shavuos, Shabbos Parshas Naso 5750 - Hisvaduyos p.273-274.

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Foreword

We are pleased to bring you this newly published edition of *a CALL to ACTION* in anticipation of Shavuot. 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 Giving (and our Receiving) of the Torah.

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 was (mainly) rendered by **Rabbi Yaakov Paley**.

Note: Those who wish to receive a copy of this issue of *A Call to Action* with its completed footnotes (as well future issues) should email us at "rabbicampus@yahoo.com".

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
Sivan 5767

should arrange a gathering in which to discuss the Halachic queries and other matters that arise in their respective fields of duty⁵³. Discussing these matters face-to-face carries far more weight than conversing via mail.⁵⁴

NOW MORE THAN EVER

- There has become a more urgent need for such gatherings in latter generations – and particularly in our *own* – due to the plethora of novel queries and uncertainties in light of the developments and innovations that are occurring worldwide, and due to the locations and situations of the Jewish people. These conditions did not exist when the Shulchan Aruch (code of Jewish law) was authored...⁵⁴
- Likewise, due to the dwindling spiritual standing of each subsequent generation coupled with the thickened darkness of Exile, novel queries have arisen concerning *spiritual* maladies – and all the more so as we approach the summer months... It is the

receive the Torah anew ... All the Jews in general and the Rabbis in particular receive the power to be "Morei Tzedek", to guide, instruct, and present the just (*tzedeck*) laws of the Torah; "Tzedek" all with all its connotations: Justice, uprightness, charitable, kindness, and going beyond the call of duty. The Rabbis themselves receive extra power through coming to celebrate Shavuot in Lubavitch by their Rebbe - and in our case, in (770,) the location (the synagogue, study hall, and place of kind acts) of the Previous Rebbe, Leader of our generation, which is where he performed his holy service during the last decade of his life in this world. Holiness does not budge from its place. On the contrary, it continuously increases and radiates further, in the activities founded by the Previous Rebbe and accomplished by his students and their subsequent students.

Through celebrating Shavuot in Lubavitch, in the "*dalei amos*" of the location from where Torah and Chassidus is disseminated, and where the teachings of the Rebbes of Chabad are reviewed and studied - particularly their Chassidic teachings - this then adds a unique power in all areas of Torah. And especially in the field of "Morei Tzedek", including '*tzedeck*' in the manner of 'beyond the call of duty', being founded upon and permeated with the Torah and directives of the Rebbes of Chabad via the teachings of Chassidus, the luminary within the Torah." (5750 *ibid*, p.280).

53. "In general, to be a "Morei Tzedek" as befits that title, and to instruct the Jews in the just path, to the extent that each Jew is affected and becomes a "Morei Tzedek" in their personal lives and personal conduct. For this there is a unique granting of power that comes from this time - the festival of Shavuot - and this location - the immediate proximity of the Previous Rebbe." (*ibid* p.281)
54. 2nd Day of Shavuot 5750 - Hisvadyos p.281-282.

A SWEET NEW YEAR

• It is written in various Torah sources⁴⁹, that we should already begin wishing each other a good year; immediately following “the time of the Giving of the Torah, for “*kesivah v'chasimah tovah, leshanah tovah u'mesukah* – May you be inscribed and sealed for a good and sweet new year!”⁵⁰

CHAG "HAMATZOS"

RABBINICAL CONFERENCES

INTRODUCTION

In the town of Lubavitch, Shavuos was humorously nicknamed "חג המצות - Chag Hamatzos" (which literally refers to Pesach), because then the Rabbinic authorities ("מורי צדק - Morei Tzedek - the acronym of which spells "מ"צ - Matz") would converge to spend the festival with the Rebbe. They couldn't come during the real festival of Pesach (or Sukkos for that matter) for they were needed to answer the questions that concern the numerous laws of those festivals...⁵¹

AVOIDING TRICKS OF THE SPIRITUAL TRADE

• The Rabbis (“*morei tzedek* – those who issue authorities rulings”) who have come here⁵² for the festival of Shavuos

49. "And to likewise prepare for the coming year, for as it is written in *sefarim*, we begin wishing each other a *shanah tovah umesukah* following the festival of Shavuos. We should prepare for a sweet new year through already making the remaining months of this year goodly and sweet! (Sivan 19 5747 - Hisvaduyos. p.524.)

"See Darkei Chaim V'shalom (Customs of the Sefirah Period), 630, whose custom was to now begin preparing for the new year. He based this custom on the teaching of our Sages (Megilah 31b) which compares the reading of the 'curses' from the Torah before Shavuos with the reading of the 'curses' before Rosh Hashanah, "in order that the old year with its curses should end..." He therefore concludes that "One must prepare himself by doing complete Teshuvah to greet the new year that comes upon us in peace, so that we will merit the year that will bring everlasting redemption, and a year of blessing should commence for the entire Jewish nation."" (ibid, footnote 99)

50. Sivan 19 5750, at an address to Girl's Graduates and Counselors - Hisvaduyos p.348.

51. 5750 ibid, p.278.

52. "We could accordingly understand the connection of this "Chag Hamatzos" (of the Rabbis) with the Giving of the Torah on Shavuos. After all, this is when the Jews

Shavuos

PART II

INTRODUCTION

The Talmud (Shabbos 89a) relates: Rabbi Yehoshua ben Levi stated, "When Moshe descended from before Hashem (after receiving the Torah), the Satan came and said to Hashem: Where is the Torah (which used to belong to the Heavens)...?!" Tosefos there explains that the reason why Satan was unaware of the Giving of the Torah (although the rest of Creation was aware), was because Shavuos is a propitious time Above (an eis ratzon) when Hashem 'confuses' Satan, the Accuser of Israel. This is similar to Hashem's 'confusing the Satan' during the sounding of the Shofar on Rosh Hashanah and during the fasting on Yom Kippur.

Shavuos is an opportune time to achieve everything [by making good resolutions] in improving Torah-study and Divine service marked by fear of G-d, and also to strive in teshuva over Torah-study, without interference by the accusing Satan—just like the time of Shofar-sounding on Rosh Hashanah and the holy day of the Fast of Yom Kippur. (Hayom Yom¹ for Sivan 4 & 5)²

A YEAR OF TORAH

• On the day of Shavuos—following the preparations of the preceding days—each one of us is refreshed with new powers from above to make a “new beginning,” such that the coming

1. 2nd Day of Shavuos 5710 – Hisvaduyos p.92; the letter was sent to the yeshivah students by the Previous Rebbe (See his Igros Kodesh Vol.5, p.76). In 5710, the Rebbe instructed that we should study and publicize this letter of the Previous Rebbe.

2. See 2nd Day of Shavuos 5749 - Hisvaduyos p.270.

year (and each subsequent year) should be a ‘Year of Torah’³ in a way that vastly exceeds all previous years.⁴

ADDITIONAL SHIURIM

- In addition to improving the quantity and quality of our existing study schedules, it is also appropriate to add *additional* sessions to our schedule. The Giving of the Torah is after all re-experienced on an entirely *new* level each year (in addition to our daily obligation to view the Torah as new). Therefore, even if one is accustomed to exerting effort in Torah study, he should now go *beyond* his habitual efforts.⁵

THE LENGTH OF OUR DAYS

- According to the basic law one is required to study Torah the *entire day*. However, due to the Torah’s obligation to provide for one’s wife and children – which takes up a great part of the day – one therefore fulfills this requirement “by establishing fixed times to study Torah by day and by night, as stipulated governing each individual's situation set forth in the Laws of Torah Study." As our Sages said, “One who can accomplish no more, may fulfill his obligation with just one chapter in the morning and another in the evening⁶”.⁷

3. “There is a special granting of power and a unique strength when we accept such resolutions during the “time of the Giving of the Torah” ... As is known, the Previous Rebbe had an adage that “Shavuos is a propitious time Above etc.”” (2nd Day of Shavuos 5749 - Hisvaduyos p.270)

4. 2nd Day of Shavuos 5749 – Hisvaduyos p.280.

5. “With emphasis on the fact that it requires further effort than until now. For although his habitual study up until this point *already* required toil and exertion, he has nevertheless become accustomed to such effort and it has become second-nature. He should now add and go *beyond* his accustomed effort; even if he has already increased his study beyond his 'norm', (“so that he reviews his study one hundred and one times as opposed to the standard one hundred”), he nevertheless needs to increase it yet further!” (Ibid. p.280-291)

6. Tanya, Ch. 34.

7. “Note that our Sages specifically used the term “one *chapter* ... one *chapter*”. The word for chapter, “*perek*”, can also mean “to take apart” (*mefarek* - “*nemt fanander*” in Yiddish). This alludes to the fact that although one may have spent the majority of his day involved with physical and material affairs, nevertheless, his study of “one chapter in the morning and another in the evening” *disassembles* his physical aspects of their coarseness. The coarseness of materiality [which serves to conceal the spiritual and G-dly] is nullified and the basic physicality is

teach, “We continuously rise in matters of holiness”, and “One who has 100 coins wishes for 200; one who has 200 now wishes for 400...” We should therefore not be satisfied with yesterday’s measure of action, but double it, increasing our annual “We will *do!*”⁴⁶

AS A PREPARATION FOR GEULAH

- This is all the more pertinent to our present time, the “footsteps of Moshiach”. Since each and every day brings us yet closer to the fulfillment of “And there [in the 3rd Temple] we will *perform* before You, the *commandments of Your Will*” i.e., the perfection of Mitzvah observance, we certainly need to produce a similar service now (in preparation for that time). In other words, we should multiply and proliferate in the realm of action within every area of Torah and Judaism in order to merit the “complete” state of *activity* of the future Redemption.⁴⁶

DO BETTER TODAY

- Even the most superficial contemplation of the above will entirely negate the notion that “There’s nothing terrible about scaling down (or at least not boosting) my activities...” Just the opposite! Since *today* we are even closer to “And there we will perform ... the *commandments of Your Will*”, we definitely *should* add to yesterday’s level of activity...⁴⁶

CUSTOMS

MEGILAS RUS

- Although it is not the Chabad custom⁴⁷ to actually read Megilas Rus on Shavuos (for certain reasons), its message and theme is obviously not diminished – quite the opposite...⁴⁸

47. ““King David [who passed away on Shavuos] came from the descendants of Rus [Ruth the Moabite], which is why Megilas Rus is read on Shavuos” (Alter Rebbe’s Shulchan Aruch Orech Chayim 490:13). Rus converted to Judaism and “entered under the wings of the Shechinah”, and a convert “is compared to a newborn infant”...” (2nd Day of Shavuos 5748 – Hisvaduyos p.419)

48. “The connection of Megilas Rus to Shavuos is also quoted and explained in the discourses of Chabad Chassidus (See discourse entitled *Lehavin Inyan Megilas Rus* in Or Hatorah, Nach Vol.2, p.1’28 and onward).” (Ibid, footnote 20)

because: 1) one could always add a disclaimer to the effect that one is not to rely on these thoughts when determining a practical ruling, and 2) even when recording an innovative approach to a practical ruling, one could add that it is no more than his personal opinion, or that others should not rely on his words alone.⁴⁵

POSITIVE SCRUTINY

- Furthermore, when one is aware that his words will be printed and scrutinized by others, then (according to human nature – even of one’s *nefesh habehamis* (animalistic soul) – and out of self-respect,) one is extra cautious to review and analyze the thoughts he is about to publicize...⁴⁵

THANK YOU!

- “Many thanks all those who are utilizing the arousal generated by this Shavuos to innovate Torah thoughts (based on the Torah’s own methods) and for publicizing them...”⁴⁵

ACTION

INTRODUCTION

*One of the paramount features of Shavuos is action. As recorded in the Written Torah, when the Jews received the Torah, they did so with the words, “All that Hashem will tell us we will do!” and “We will do and we will hear!” The Oral Torah then elaborates and states that it was the Jew’s emphasis on action that caused the ministering angels to descend and lay crowns upon each Jew. There are also further explanations by our Sages which elaborate on the fantastic virtue of prefacing action to understanding. And Chassidus explains that doing so constituted the true preparation for receiving the Torah.*⁴⁶

INSATIABLE

- From this Shavuos, each and every one of us should increase and amplify regarding *action* (concerning both our personal and communal activities) with far greater intensity. As our Sages

46. 2nd Day of Shavuos 5748 - Hisvaduyos p.428.

LESS WORK, MORE STUDY

- Consequently, our obligation to study Torah is determined according to the time that we are forced to spend pursuing our livelihood. When Hashem provides a person with a suitable, easy, and ample income, one must *increase* those “established times” of study.⁸

FESTIVAL OF PHYSICAL BLESSING

- Shavuos also present us with the power to increase Hashem’s blessings in all of our *physical* affairs⁹ – generous measures of “offspring, life (health), and sustenance (livelihood)”. It is these blessings that allow us to occupy ourselves in Torah study with a tranquil mind and without having to wonder “lest my bread be lacking?”... Instead we will be able to increase our set hours of daily study and submerge our intellect in the study of Torah.¹⁰

left. As the Torah states, “I will give your rains (*gishmeichem*) in their times” – alluding to “your physicality (*gashmius*)” which “I will give” i.e., it will be discernable that it comes from Me [and will not conceal the spiritual]. Furthermore, we make spiritual matter from our physical matter, so that the physical is merely a ‘receptacle’ for the spiritual...” (Shabbos, 2nd Day of Shavuos (1st Farbrengen) 5749 - Hisvaduyos p.292-293)

8. “As the Alter Rebbe writes in Tanya (Ch.34), “According to the extent of his available time, and according to the capacity which Hashem has given him. And if Hashem grants him a greater abundance [of time for Torah study], then “He whose hands are pure will increase his effort.”” (Ibid p.293)
9. “In this regard too, there exists a unique granting of power during Shavuos. For the Torah states concerning Shavuos, “You should make a festival of Shavuos to Hashem your G-d; the voluntary offerings that you give should be commensurate with how much Hashem your G-d will have blessed you” (Devarim 15:10) ... There is therefore particular emphasis on eliciting blessings from Hashem on Shavuos. Likewise, “all opinions agree that on Shavuos we also require “*lachem*” (lit. “for yourselves” i.e., *physical* enjoyment as well as spiritual service). What is the reason for this requirement? Because the Torah was given on that day.” We could therefore appreciate that during Shavuos specific emphasis is placed on *physical* matters, “that one should rejoice with food and feast”. It is clear from all the above that the granting of power on Shavuos does not exclusively concern the study of Torah, but also the additional blessings from Hashem’s “full, open, holy and generous hand” in all that we require – not only in spiritual aspects that relate to the soul, but also in physical aspects that relate to the body and all the goodly physical prophecies [found in the Torah]. In general, these include “offspring, life, and plentiful sustenance” – and *all* of them should be in abundance for each and every Jewish person!” (ibid)
10. “Certainly this will then cause an increase in all positive matters including an

WASTED HOURS

• Obviously one must still engage in physical affairs too, for “Hashem your G-d will bless you in *all that you do*” specifically. Yet, one should carefully weigh the precise measure of the “*all [that you do]*”, and consider just how much of what *appears* necessary is in fact due to superfluous calculations (based on the worldly approaches that people tend to assume makes them richer...) ¹¹

WHEN STINGINESS BREEDS GENEROSITY

• When one engages in business in strict accordance with the Shulchan Aruch and does not allow the calculations presented by his *nefesh habehamis* (animalistic soul) or his *nefesh hasichlis* (rational soul) to interfere, he then receive the full blessing of Hashem – “Hashem your G-d will bless you”, “from His full, open, holy and generous hand”. ¹¹

addition in the blessings of Hashem for all that we need, as is clearly written in the beginning of Parshas Bechukosai (which we always read before Shavuos), “If you walk in My statutes” which means “if you toil in My Torah (- Rashi on the verse)”, then “I will grant your rains (“*gishmeichem*” also meaning “physical abundance – *gashmius*”) in their times”, along with all the other blessings mentioned in the portion. As our Sages state (regarding the annual addition in nightly study that begins on the 15th of Av, when the nights grow longer), “Whoever adds, it will be added to him”, and “Life will be added to his life-span (-Rashi)”. Now, if that is what is written concerning an addition in Torah study that comes as a result of a *natural* phenomena (i.e., the nights grow longer in winter), then our addition in Torah study due to the renewal in *the Giving of the Torah through the hands of Hashem* on Shavuos will certainly elicit such blessings and much more besides...!” (2nd Day of Shavuos 5750 - Hisvaduyos p.275)

“... And specifically that Hashem will add new days and months to him amidst full health (and remove all distractions that could possibly disrupt his tranquility of soul or body, allowing him to dedicate himself to studying Torah and observing the Mitzvos, and to succeed in the proper manner) from “his full, open, holy and generous hand”. He will then obviously be required to utilize the time to increase his study.

And through the very act of accepting these resolutions – “Hashem sees into the heart” – Hashem will further increase his blessings of “offspring, life, and plentiful sustenance” with a healthy body and a healthy soul. One will then fulfill such concepts as illness and subsequent medical expenses via studying those concept in their Torah context [thus sparing himself the necessity to confront such issues in real life], such as *Hilchos Da'os* of the Rambam. This is particularly true of issues that one needs to rectify.” (2nd Day of Shavuos 5749 - Hisvaduyos p.281)

11. Shavuos 5749 - Hisvaduyos p.282-283.

influence all the world’s inhabitants to accept the Mitzvos that were commanded to the Sons of Noah (i.e., all non-Jews) ... and that they should observe them because the Holy One commanded them to do so in His Torah, and informed us through Moshe”. ⁴³

INFORM YOUR RAV

• Since a person has more enthusiasm in an activity when he knows that somebody is monitoring his progress, it would be appropriate for every individual to notify their Rabbi of what they are doing in the above matter (of establishing classes). ⁴⁴

INFORM THE REBBE

• Those who wish to do so may also send a written report of their accomplishments here to [770,] the “*dalud amos*” of the Previous Rebbe. These letters will then be taken to his holy resting-place and left there, whereupon they ascend in a flame heavenwards and cause great pleasure on High. The Previous Rebbe will definitely arouse mercy so that Hashem will further increase His blessings. ⁴⁴

WRITING CHIDUSHEI TORAH

PUBLICIZE YOUR TORAH THOUGHTS

• We should “propose, promote, encourage, and push” all those who are able to produce innovative Torah thoughts, that they record their ideas and get them printed (either in their own or in shared Torah pamphlets). Not only should they then be publicized amongst their own friends and students, but also amongst Torah scholars at large. ⁴⁵

DISCLAIMERS

• Now, although some of these ideas may not be entirely accurate according to the strict truth of Torah, it is nevertheless a worthwhile endeavor (provided the thoughts are derived from the Torah’s own rules, naturally). There is no cause for concern,

43. 2nd Day of Shavuos 5750 - Hisvaduyos p.276.

44. *Ibid.* p. 277.

45. Parshas Bamidbar, Erev Shavuos & 2nd Day of Shavuos 5751 - Hisvaduyos p.276.

teach others – ideally at least a group of *ten* – and continuing until we “establish *many* students”³⁸.

WOMEN'S SESSIONS

- Being that women are obligated to study many parts of the Torah³⁹ it follows that they should also establish classes to teach other women.

CHASSIDUS

- These classes should include the teaching of Chassidus, which strengthens a person’s belief in G-d and the love and fear of Him, in which a woman’s obligation is the same as that of a man.⁴⁰

TEN OR MORE

- Preferably, at least ten women should be present at each class, for although the quorum of ten applying to prayer applies only adult men, there is still a spiritual advantage in having ten or more women present⁴¹.

KIDS TOO

- Each boy and girl should also set up sessions to teach other children – ideally ten other children – the Torah that they themselves have been taught. Children in particular enjoy and desire to influence other children, and we should utilize this nature for the study of Torah.⁴²

SHEVA MITZVAS B'NEI NOACH

- The directive to “establish many students” includes creating sessions for non-Jews, where they can study the laws that are applicable to them. The Rambam clearly rules that “Moshe commanded us in the name of Hashem (together with the rest of the Torah and Mitzvos that were given at Mount Sinai), to

38. "Most importantly, we should teach others in a manner that they too will then be able to teach other Jews in turn." (ibid p.276)

39. See *Likutei Sichos* vol. 14, p. 37ff.

40. *Sicha of Second Day of Shavuos 5750 (Hisva'aduyos p. 275)*.

41. Hence we find that the very number ten has special significance. E.g. “The tenth shall be holy” (Vayikra 27:32), the ten *sefiros* etc.

42. Since children like to influence other children, this nature should be utilized positively for teaching Torah (*Ibid.* p. 276).

FULL OBSERVANCE BRINGS WEALTH

- The blessings that come from the correct approach to earning a livelihood, include the spiritual counterpart of “growing (the “thirteen stands” of) a beard” (as opposed to those who mistakenly assume they must remove their beards to advance their careers...), which provide “thirteen ways and channels” to elicit physical wealth in a measure far beyond one’s own input!¹²

WE WILL HEAR

- Simply stated: Each and every person should reconsider their daily study schedules and resolve to add in Torah study – especially in the *proper comprehension* of the subject (which is the essential element in the study of the Oral Torah).¹³

ALL MEMBERS OF THE WISE NATION

- This directive includes women too (who should study the Mitzvos that pertain to them, such as all of the time-bound positive commandments as well as every negative commandment, the Rabbinical enactments, and so on) and also applies to children. After all, Hashem blessed all of us with intelligence (which is further underscored by being members of

12. “For the “*yud gimel tikunei diknah* – the thirteen strands of the beard” are connected with the “*yud gimel midos harachamim* – the Thirteen Attributes of Divine Mercy”, which transcend limitation.” (ibid)

“In continuation of our discussion concerning our increase in set study schedules: One may claim that he only wishes to follow the strict requirements of the Shulchan Aruch in this regard, and not to step beyond the letter of the law or engage in “pious conduct”. He would rather increase his *business* affairs, claiming that additional revenue would allow him to distribute additional Tzedakah...

Well, the measuring-stick by which to determine whether his intention to “increase in Tzedakah” is truly a pure one, or whether his mind is rather focused on amassing wealth, is as follows: Let’s see how this person conducts himself in business; does he merely involve himself to the basic necessary extent required in order to produce “Hashem will bless you in all that you *do*” i.e., just enough to create a ‘receptacle’ for Hashem’s blessing and relies on that blessing – while the rest of his spare time is devoted to the study of Torah? Or is the case in the reverse? Does he throw himself into the intricate calculations of the commercial world and the like, while he limits his religious obligations to the most basic letter of the law – including finding a *heter* (Halachic waiver) to remove his beard – despite the fact that the hairs of the beard represent the “thirteen stands” which elicit thirteen paths and channels for Hashem’s blessings to grant physical wealth...?!” (Shavuos (2nd Farbrengen) 5749 - Hisvaduyos p.295-296)

13. 2nd Day of Shavuos 5749 - Hisvaduyos p.281.

the nation described by the Torah as “wise and understanding”) and *each of us* is therefore expected to comprehend the Torah to the best of our intellectual ability.¹⁴

QUALITY, QUANTITY, SUPPLEMENTARY

- We should add to the quality as well as quantity of our regular study, both of our pre-established commitments and (most importantly) of the new study to which we will now commit. Making *new* commitments will enhance one’s enthusiasm for study since a person naturally enjoys doing something new.¹⁴

STUDY OF CHITAS AND RAMBAM

- On Shavuot, we should first and foremost reaffirm and strengthen our commitment to universal study cycles such as *Chitas* and *Rambam* (following the popular custom of studying either three chapters, one chapter or a portion from *Sefer Hamitzvos* each day).¹⁵ For *Chitas* See later.

PARTIALLY IN DEPTH

- While it is not possible to study all three chapters daily in sufficient depth, one should nevertheless make a point of studying at least one law in depth.¹⁶

PRACTICAL APPROACH

- Studying “in depth” refers not only to the academic analysis of the subject matter, but also to deriving *practical* lessons in the service of G-d.¹⁶

COMMUNAL SESSIONS

- In addition to personal study sessions, a person should attend, support, and increase sessions of communal study (in every

14. Ibid. See also 2nd Day of Shavuot, Shabbos Parshas Naso, 5750, footnote 94 – Hisvaduyos p.275: “Note that the women preceded the men in the preparations for the Giving of the Torah.”

See also there, footnote 98 – Hisvaduyos p.276: “Note that the Giving of the Torah only occurred in the merit of the young children who served as our “guarantors”.”

15. 2nd Day of Shavuot, Shabbos Parshas Naso, 5750 – Hisvaduyos p.274.

16. Shavuot (2nd Farbrengen) 5749 - Hisvaduyos p.296.

CREATE PUBLIC STUDY SESSIONS

THE CALL OF THE HOUR

- “I come with a timely proposal, *the command and ‘call of the hour’* (with added emphasis due to our proximity to culmination of Exile and extreme imminence to the coming of Moshiach³⁶) – and you will undoubtedly publicize the matter everywhere.³⁷

In addition to our personal study commitments, including participation in public sessions, each and every person should fulfill the directive of the Mishnah to “*establish many students*”. This should be done via instituting a session wherein we will

36. "There are many Jewish men, women, and children, who are at present considered "others" (Heaven forbid). There is therefore a holy obligation to bring them to a position where they are clearly a "child" of Hashem, through studying Hashem's Torah.

In addition to that, a new emphasis has been added, the command and 'call of the hour' (*tzav u'derishas hash'a'ah*):

We are now at the end of our Exile, very close to Moshiach's coming. His coming is dependant on the dissemination of the wellsprings - both the wellsprings of the Written and Oral Torah, as well as the wellsprings of its inner dimension. This is accomplished through our adding in public study sessions, and gathering "many students", to the fullest extent - where "they cannot be measured or counted due to their great abundance!" (2nd Day of Shavuot 5750 - Hisvaduyos p.276)

"One of the 'smart moves' of a Jew in his divine service is that he utilizes every opportunity to add further in Torah and Mitzvos, concerning his own study as well as promoting study amongst the Jews who surround him.

Especially since we are now at the end of our Exile after the enormous, colossal amount of cumulative divine service that the Jews have performed throughout all the previous generations until this point... Now, "we do not know what" final good deed will be the one to tip the scales and bring the redemption. (Likewise in each person's personal service, one cannot know in which area he should "be extra scrupulous". As the Ba'al Shem Tov said, a soul descends into this world for sixty or seventy years just to accomplish one particular matter. Yet since we cannot tell which matter is 'the one'...) We must therefore 'grab' and 'try' each available opportunity to add in Torah and Mitzvos!

This is one of the reasons for the above proposal that each Jew should establish new public study sessions, where each person will serve as the '*magid shiur*' (the one who gives the session). This applies to both men (with other men), women (with other women, and children (with other children)." (Parshas Korach 5750 - Hisvaduyos p.382)

37. Ibid p.275.

- This includes: a) Being careful to study the *Chitas* every day.
- b) Doing so enthusiastically. c) Concentrating hard so that one gains a good understanding of the subject matter.³¹
- We should continuously increase our concentration and comprehension of the subjects, and obviously not suffice with merely mouthing the words...³²
- All these areas need special attention, as people are sometimes busy (with good things) and thus neglect the study of *Chitas*.³³

START NOW

- Those who have not been scrupulous about their study of *Chitas* until now (or who have been unaware of its importance – or even its very existence), should begin keeping the cycles from this Shavuot onward.³⁴

FOR THE ENTIRE NATION

- Due to the current world situation, and the condition in which the Jewish people find themselves, the study of *Chitas* is of extreme importance. We should strongly promote and encourage the study of *Chitas* and publicize it in every possible location. This applies to all of its components; studying Chumash (with at least its plain meaning), reciting Tehillim (despite the inability for an overly-busy person to study them), and learning Tanya.³⁵

31. Shavuot 5749 - Hisvaduyos p.281-282.

32. 2nd Day of Shavuot (1st Farbrengen) 5749 *ibid*, footnote 55.

33. *Ibid*. p. 270. Of course, even saying the words of *Chitas* alone without any concentration is an accomplishment (“*moving one’s lips is considered a deed*” *Sanhedrin* 65a), but a person should not be satisfied with this alone and seek to understand the *Chitas* as much as possible.

34. 2nd Day of Shavuot 5750 - Hisvaduyos p.291.

35. *Ibid* p.291-292.

"Starting from *this* Shavuot! True, we are currently holding half-way through a subject, half-way through a weekly cycle of Chumash, half-way through a monthly cycle of Tehillim, half-way through an annual cycle of Tanya ... nevertheless, since on Shavuot there is a renewal in the entire Torah, it is the appropriate time for obstinate resolutions to bolster with far greater strength and to renew the daily study of *Chitas*!" (*ibid* p.292)

possible location¹⁷), which have a unique and wondrously superior quality^{17,18}

HOW MUCH TORAH STUDY?

- A person should go “beyond the letter of the law”¹⁹ and stretch himself²⁰ to increase his scheduled times for Torah study (as well as improving their quality²¹). I.e. Besides dedicating every spare moment to learning Torah²² (which is “the law”) he should also reduce the amount of time he spends attending to non-religious matters so as to make more time available (“snatch extra time”) for the study of Torah.²³
- Furthermore, he should even reduce the time which he spends to perform religious precepts (provided, of course, he meets all of his daily obligations and anything which he omits is compensated for by others) and devote this time to the study of

17. Shavuot 5749 - Hisvaduyos p.282.

18. See Avos 3:6; 2nd Day of Shavuot 5750 - Hisvaduyos p.274-527.

19. “Note that also matters which are “beyond the letter of the law” such as the directives found in Pirkei Avos (Ethics of our fathers) – described as “matters of pious conduct” – become directives and laws of the Torah.” (*ibid* footnote 84)

20. More than “his measure”. The term “measure” here also has a loftier interpretation – for at first glance, any “*measurement*” (limit and restriction) regarding the Torah which *transcends* all limitations, appears to be an *absolute oxymoron*! However, we are discussing the positive aspect of “measure”, namely, that the Torah which intrinsically defies all limitations is drawn down and permeates the “measurements” that define this physical world...” (*ibid* footnote 83)

21. *Ibid*, footnote 82.

22. “Especially in light of our Sages’ teachings regarding the extreme severity (in both this world and in the next) of wasting time that could have been used to study Torah, and as the Alter Rebbe writes in the beginning of Tanya [“Note that the name “Tanya” [“It was taught”] emphasizes the concept of Torah study as we have previously discussed at length (See Parshas Bamidbar, section 5)” – subnote *ibid*]. In fact, in the versions of Tanya that were arranged and printed under the directives of the Rebbes of Chabad, beginning with the original printing of Tanya by the Alter Rebbe himself, this appears at the base of the very *first* page! Now, since “the measure of goodness far outweighs that of evil”, we can appreciate the great importance and reward for utilizing every spare moment to study Torah...” (*ibid* footnote 85)

23. *Ibid* p.274-275. See also Shavuot 5749 - Hisvaduyos p.283: “When we make a true self accounting to determine our standing in the requirement to establish study schedules, we should take the stringent approach of “all who wish to be stringent upon themselves are praiseworthy”. This will result in Hashem increasing His blessings in all of our affairs.”

Torah. Maybe: For Torah study is superior to all of the Mitzvos.²⁴

BENEFITS OF TORAH STUDY

- *"Great is study for it leads to action."*²⁵ When a person grows in Torah study it leads to an increase in observance of *mitzvos behiddur* (in the best possible manner). In general, it assists a person in inspiring even his non-religious activities with an awareness of Hashem and in transforming this world into an abode for Him,²⁶ and specifically to increase in the giving of Tzedakah.²⁷
- The “overarching principle” of the Torah is the love of a fellow Jew. We should therefore strive to ensure that an ever increasing number of Jews add in established Torah sessions, in their observance of Mitzvos, and in infusing their mundane affairs with an awareness of Hashem.

CHITAS

INTRODUCTION

At the request of the Previous Rebbe, it has become the widespread custom to study daily a fixed portion of:

1) *Chumash* (Five Books of Moses) divided (by the “*aliyos*”) according to the days of the week²⁸, hence the directive to “live with the times” i.e., the daily and weekly portion of *Chumash*,

2) *Tehillim* (Psalms of King David), divided according to the days of the month, and

24. Mishnah, Pe’ah 1:1; 2nd Day of Shavuos 5750 - Hisvaduyos p.274-275.

25. Kidushin 40b.

26. As we are taught: “In all your ways know him” (Mishlei 3:4) and “all you deeds should be for the sake of heaven (Avos 2:12) —Ibid. p. 282.

27. “... Which is especially connected with Torah (“Tzedakah constitutes the entirety of Torah” – Torah Or, Parshas Yisro, discourse entitled Bachodesh Hashlishi, 67c), as we discussed on Erev Shavuos concerning our preparations for the Giving of the Torah.” (Shavuos 5749 - Hisvaduyos p.282)

28. “When a particular portion is repeated for a second consecutive week [due to a festival coinciding with Shabbos], we should again study the individual portions for each day of that second week too. Similarly, when two portions are joined (such as Behar-Bechukosai), we should study the elongated portions as they will be read in the synagogue the following Shabbos.”

3) *Tanya* (the primary text of Chabad Chassidic thought based on the teachings of the Ba’al Shem Tov), divided according to the days of the year – beginning annually on Yud Tes Kislev (the 19th of Kislev, day of the author’s liberation).²⁹

This daily study is referred to by its Hebrew acronym “*CHiTaS*”.

All three authors bear great relevance to the festival of Shavuos; Moshe received the Torah on Shavuos, King David passed away on Shavuos, and the founder of Chassidus, the Ba’al Shem Tov, likewise passed away on Shavuos.

Every year during Shavuos, the Rebbe would elaborate on the theme of these “three shepherds” and encourage the study of *Chitas*.

[More recently, the Rebbe has added that all Jews should learn a portion of the *Mishneh Torah* of the Rambam (*Maimonides*) each day.]

REINFORCE CHITAS

- On Shavuos, when the Torah is given anew, it is an appropriate time to reaffirm and reinforce one’s commitment to the study of *Chitas* (which also bears *particular* relevance to Shavuos [See Intro]).³⁰

29. “From this 19th of Kislev until the 19th of Kislev that will come upon us and all Jews for the good! And Moshiach will undoubtedly already have come before then, and we will continue to study these cycles then too, as with every positive conduct that is repeated three or more times! It is only that then we will add much, much more...”

See also there, footnote 166: “We do not relinquish such a conduct except for great need, for the sake of a Mitzvah and the like. In our case however, the reverse is true - we should continue and increase...”

30. 2nd Day of Shavuos 5750 - Hisvaduyos p.292.

This is further emphasized by the special connection between Shavuos and the three shepherds of the Jewish people, Moshe Rabeinu, David HaMelech and the Baal Shem Tov. Moshe received the Torah at Mount Sinai on Shavuos and David HaMelech and the Baal Shem Tov both passed away on Shavuos. Each of these three *tzadikim* are in turn connected with one of the three books of *Chitas*. *Chumash* – The Five Books of Moses. *Tehillim* – the psalms of David HaMelech. *Tanya* – the written scripture of Chasidic thought founded by the Baal Shem Tov (*Sicha of Second Day of Shavuos 5749 - Hisva’aduyos* p. 281).