

a **CALL** *to*
ACTION

HOSHANAH RABBAH, SHEMINI ATZERES & SIMCHAS
TORAH, SHABBOS BEREISHIS, THE CONCLUSION OF
TISHREI, SHABBOS PARSHAS NOACH

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar



a CALL to ACTION

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Foreword

We are pleased to bring you this newly published 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: Hoshanah Rabbah, Shemini Atzeres and Simchas, Torah, Shabbos Bereishis, the Sale of Mitzvos, the conclusion of Tishrei and Shabbos Parshas Noach..

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 Rabbis **Shais Taub** and **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
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Table of Contents

Hoshanah Rabbah..... 6

Introduction / Bigger Simchas Beis HaSho'evah in less time /
Tehilim, apples and honey / Tehilim or apple in the Sukkah /
Whole Devarim and Tehilim at night / More Torah, Tefilah
and Mivtzah Lulav / Special power to accomplish all tasks

Shemini Atzeres & Simchas Torah 8

Tahaluchah / Introduction / Unleashed joy of Shemini Atzeres
/ Sharing joy with other jews / Every moment of Simchas
Torah is unique

Hakafos 10

L'chaim before Hakafos / Even infants come to Hakafos 10
Singing streets / Enthusiastically / Atah Hareisah three times /
Av Harachamim / U'faratzta / Extra verse for Hakhel / Seven
half circuits / Dance with Kesser / 770 is everyone's home /
Additional Hakafos in Israel

The Conclusion of Simchas Torah..... 14

Our journey begins / Keren Hashanah Fund / Chumash,
Tehilim, Tanya / Thank your host / Duplicate your experience
/ Thank your guest

Continue Tishrei throughout the year 17

Focus on the theme of the year / Reveal Hashem in the world /
He's coming today

Shabbos Bereishis..... 18

Introduction / Influence your year / Plan to fill your year with spirituality / Reinforce your Torah and Mitzvos / Study more Torah / Improve your Mitzvos / Daily conduct / Hafatzah / Reach the last Jew and bring Moshiach / Your word counts / Yiddishkeit is his essence / We're all waiting / Keep reaching out / Daily dilemma

The Sale of Mitzvos on Shabbos Bereishis..... 22

Introduction / Mitzvah bid / The power of a Gabbai / Compete for the honor of donating / Quality cargo

The Conclusion of Tishrei 25

The Rebbe's thanks for coming to 770 / An hour, month or more / Visit the Ohel – a source of blessing / Remember who you encountered here / Thinking good of them brings blessing / Dwell on their virtues

Shabbos Parshas Noach..... 27

Introduction / Perfecting Our Practice

Translated in the memory of

Yitzchok Yosef ben Yaakov Mordechai.

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

Hoshanah Rabbah

INTRODUCTION

Hoshanah Rabbah finalizes the period of judgment begun on Rosh Hashanah. There are therefore many customs associated with this day such as extra prayer and study, greatly extended Hoshanah ceremony, beating the Aravos, holding a festive meal.

BIGGER SIMCHAS BEIS HASHO'EVAH IN LESS TIME

- Despite there being much to be done in Torah study, prayer and acts of kindness on both the night and day of Hoshanah Rabbah, we should nevertheless continue and even further increase our celebration of Simchas Beis HaSho'evah; a Jew is capable of condensing an entire world into just a fleeting moment¹ [and we should therefore fully exert ourselves to accomplish all our tasks within the limited time available.]

TEHILIM, APPLES AND HONEY

- As was customary in the past, the Gabaim of the Shul should hand out apples and honey to those who say Tehilim².

TEHILIM OR APPLE IN THE SUKKAH

- It used to be that one would say Tehilim in the Sukkah and then eat the apple there immediately; if Tehilim was recited elsewhere, he would make (at least) a mental note to eat the apple later in the Sukkah – or outside of the Sukkah once it is again permissible to do so.²

1. Instant Avodah

Even those spiritual tasks that take a lengthy amount of time to accomplish (at a regular time of the year or even in the very days [of Sukkos] prior to Hoshanah Rabbah), are now accomplished [on Hoshanah Rabbah] in a manner of 'not being delayed for even the blink of an eye'; they are accomplished 'in a solitary moment and in a single instant.' (Night of Hoshanah Rabbah 5750; Hisvaaduyos p.194)

2. Night of Hoshanah Rabbah 5752; Sichos Kodesh p.180.

WHOLE DEVARIM AND TEHILIM AT NIGHT

- The tasks of Hoshanah Rabbah are (like the meaning of its name, ‘Rabbah’) great and large: We increase in many facets of divine service, including reciting the whole Book of Devarim and the entire Tehilim during the night.

MORE TORAH, TEFILAH AND MIVTZAH LULAV

- All the days of Sukkos are marked by an increase in prayer and Torah study and also assisting Jews in performing the Mitzvah of Lulav throughout the day; on Hoshanah Rabbah, however (in keeping with the greatness of the day, when we obtain, as the expression goes, Ah Guten Kvitel, ‘a good note’ for the coming year) we should place *further, extra effort in all of the above*.³

Without a break

On the night of Hoshanah Rabbah we recite the Book of Devarim together with the Book of Tehilim without a break in between, even though many congregations do pause in between to eat an apple with honey. (Fifth Night of Sukkos 5749; Hisvaaduyos p.161)

Why don't we eat the apple in between Devarim and Tehilim?

However, many communities do not have this custom, for various reasons. Especially in Chabad where we are stringent not to eat anything outside the Sukkah, we are unable to eat the apple between the reading of Devarim and Tehilim; and it would be a great bother for the entire congregation to all go out at once into the Sukkah with their books of Tehilim – particularly, since the Sukkah is not even big enough to fit everyone present. Further, [said the Rebbe jokingly], it is customary for the Gabaim of the Shul who hand out the apples – and since ‘whenever there is a change of place, there is a change of Mazal,’ we will have to check the Mazal of everyone here and find out who is fitting to be the special Gabai just for the Sukkah, as it is entirely possible that the Gabai appropriate for the Sukkah is not the same Gabai who is fitting for the Shul... (ibid, footnote 44)

3. Mayanei Hayeshuah 5751; Hisvaaduyos p.148-149.

Act otherworldly today

There are ‘worldly’ individuals – in the sense of the Hebrew root of the word for ‘world’ (Olam, עולם), which also connotes a ‘concealment’ (Helem, העלם) of G-dliness. Nevertheless, when they check their calendar and notice that today is Hoshanah Rabbah – the day when they are able to secure a ‘good note’ [for the coming year] – then despite their conduct during previous days, they now make an effort to occupy themselves with the tasks of Hashanah Rabbah. (ibid, footnote 197)

SPECIAL POWER TO ACCOMPLISH ALL TASKS

- All these tasks demand much time in quantity as well as in quality – much concentration is needed for prayer, the recitation of Hosha’anos, when we subjugate ourselves to Hashem to bond with Him; certainly, however, Hashem grants us the ability to accomplish all this completely and thoroughly on Hashanah Rabbah – even in the extremely limited amount of available time.⁴

Shemini Atzeres & Simchas Torah Tahaluchah

INTRODUCTION

The Previous Rebbe instituted the practice of Tahaluchah (procession), whereby the Chassidim leave their own neighborhoods towards the end of Shemini Atzeres and walk to other communities and congregations, arriving after nightfall for the start of Simchas Torah; there, the Chassidim infuse joy and liveliness into the Simchas Torah Hakafos.

This practice was highly encouraged and esteemed by the Rebbe and is repeated on each of the three major festivals, Pesach, Shavuos and Sukkos.

4. Nothing stands in the way of will

These tasks are accomplished in a manner that – in the true sense of Rabbah (immense) – reaches beyond limitation; as we can ourselves testify, when a person *truly* desires, then they are able, in but a *single moment*, to transform themselves and be elevated incomparably to their standing just a short while beforehand. [If this is possibly in but a single moment, then] certainly it is possible when utilizing two seconds or even three – something repeated three consecutive times is considered firmly established (Chazakah). (Mayanei Hayeshuah 5751; Hisvaadyos p.149)

UNLEASHED JOY OF SHEMINI ATZERES

- Specifically in our generation – more so than in all previous generations – and especially in recent years, the joy of Shemini Atzeres [like the joy of Simchas Torah] also exceeds all boundaries and limitations.⁵

SHARING JOY WITH OTHER JEWS

- This recent amplification of the joy of Shemini Atzeres is particularly associated with our marching out on Tahaluchah to visit other congregations and bringing joy to many Jews; the word Tahaluchah comes from the root word Halichah, ‘proceeding,’ and signifies our ‘proceeding from strength to strength.’⁶

EVERY MOMENT OF SIMCHAS TORAH IS UNIQUE

- Simchas Torah is not just a continuation of the days before, but rather a unique festival in its own right – the joy of this day is incomparable to the joy of the previous days; in fact, each and every *minute* of Simchas Torah is also unique and we should therefore constantly increase our joy from one moment to the next.⁷

5. Day of Simchas Torah 5752; Sichos Kodesh p.206.

6. **Spread the joy**

The Alter Rebbe writes in his Siddur (before Hakafos), ‘Even if you have already completed Hakafos in your own synagogue, if you come to a synagogue where they have not finished, you should sing and rejoice along with them.’ (Yom Simchas Torah 5752; Sichos Kodesh p.210)

7. **Never stop adding**

One may presume that since Simchas Torah is drawing to a close, our rejoicing – that built up over the seven days of Sukkos, Shemini Atzeres and the majority of Simchas Torah – has now reached a climax and there is no longer anything to add.

Another minute of unlimited joy

To this we reply: Simchas Torah is an entity in its own right! ... [See main text above for continuation] ... Even when we find ourselves at the very end of Simchas Torah, we should be aware that this is not merely a conclusion, rather an entity unto itself! We should therefore further add in our rejoicing – with a joy that is an increase [even] compared to the [combined] rejoicing of the seven days of Sukkos, Shemini Atzeres and the majority of Simchas Torah; it is a joy which is

Hakafos

L'CHAIM BEFORE HAKAFOS

- We are about to begin Hakafos, and although we should be especially careful when holding the Sefer Torah, it is fitting for everyone to say L'chaim – a *big* L'chaim!⁸

EVEN INFANTS COME TO HAKAFOS

- Concluding the entire Torah is an occasion for the utmost joy that encompasses and unites all Jews – men, women and infants; it is customary to bring even infants to Hakafos, similar to the reading of the Ten Commandments on Shavuot.⁹

SINGING STREETS

- It is customary for the joy of Simchas Torah to surpass even that of Sukkos and Shemini Atzeres – to the extent that we dance in the street ‘until the street itself dances!’ This should be done even in a city with a non-Jewish majority and certainly in a

entirely beyond limitations.

As well as experiencing this unlimited joy, we should also draw this lofty level into the entire coming year for when we go forth in our divine service and engage our worldly affairs; in other words, we should reveal within [our daily affairs] their *true* existence, namely, that the existence of all of creation stems from the True Existence, alone. (Day of Simchas Torah 5749; Hisvaaduyos p.226-227)

8. Night of Simchas Torah 5750; Hisvaaduyos p.220.
9. Parshas Haazinu 5749; Hisvaaduyos p.87 and footnote 49.

Be excited and enthusiastic like a kid

This is a joy that reaches and permeates all Jewry, both elderly and young, to the extent that its even affects the very heels of their feet and causes all Jews alike to dance with their feet; all Jews, from their greatest member to their smallest – men and women in their respective sections – and likewise children, young boys and girls. [The Rebbe then indicated a small girl in the crowd:] Including this little girl who had the privilege of being brought to the men’s section so she could set an example even for the grown men with white beards and show them how to rejoice and sing, being that there is no Halachic problem that men hear her singing (being under three years old or the like) and it is recognizable that she is a modest, lovely and kind girl (Tzenu’ah, Na’ah Vachasudah). (Night of Simchas Torah 5751; Hisvaaduyos p.173)

neighborhood or city with a Jewish majority.¹⁰

ENTHUSIASTICALLY

- It is unnecessary to mention that we should not feel that we are being coerced to dance – like one who has no choice, and dances softly and deliberately, with pigeon-steps and the like. Rather, we should *want* to rejoice and dance *full heartedly*.¹¹

ATAH HAREISAH THREE TIMES

- It is the Chabad custom to call out the verses beginning, 'Atah Hareisah LaDa'as Hashem Hu HoElokim' three times before Hakafos. This is done at all three occasions¹² in which Hakafos are held according to Chabad custom (outside of the Land of Israel) – the night of Shemini Atzeres, the night of Simchas Torah and the day of Simchas Torah.¹³

10. Parshas Vayeilech 5749 Hisvaaduyos p.48.

Beyond Sukkos and beyond limitation

It is now the night of Simchas Torah, prior to Hakafos. We ought to promote and emphasize the enormity of the virtue gained by rejoicing and dancing with the Torah scroll during the Hakafos. There needs to be an immensely great rejoicing, more than the joy of the seven days of Sukkos and even more than the joy of Shmini Atzeres; a joy that is beyond limitation. (Night of Simchas Torah 5748; Hisvaaduyos p.306-307)

Unordinary conduct for extraordinary joy

The joy of Simchas Torah is far loftier than the joy of Shemini Atzeres and the seven days of Sukkos; in order to further emphasize the quality of rejoicing on Simchas Torah, the Rebbes of Chabad would introvertly closet themselves away [Yiddish: Farshlasen in zich un far zich] on Shemini Atzeres more so than during the other days of Sukkos (despite the fact that the general principle of always ascending in matters of holiness necessitates an increase in rejoicing). (Mayanei Hayeshuah 5751, footnote 32)

11. **Let your soul dance**

...Not merely in order to fulfill our obligation, as in the Talmudic expression 'Delineate my obligation and I will oblige,' but rather, we should rejoice and dance amidst vive and fiery enthusiasm, experiencing an unlimited joy that defies the limitations imposed by our own intellect – the joy should literally stem from our very essence. (Night of Simchas Torah 5748; Hisvaaduyos p.307)

12. With an emphasis on the three times that Hakafos are held in accordance with Chabad custom. (27th Tishrei 5751, at a Yechidus; Hisvaaduyos p.228)

13. **Release the spiritual buildup**

[The spiritual energies of Tishrei are all revealed on Simchas Torah and we see

AV HARACHAMIM

- After reciting the verses of Atah Hareisah, we conclude with the verse, Av HaRachamim Heitivah; we should recite this passage quickly and quietly in the manner of a prayer (and not in the loud, festive manner in which we recite the verses of Atah Hareisah, which are decisive declarations¹⁴), in order to reach the verse U'faratzta as soon as possible – which we then declare with Shturem (fanfare).¹⁵

U'FARATZTA

- In recent years, it has become the Chabad custom to recite the verse of U'faratzta three times¹⁶ at the end of the Atah Hareisah verses:¹⁷

וְהִי' זְרָעַךְ כַּעֲפַר הָאָרֶץ וּפְרֻצְתָּ לָמָּה וְקִדְמָה וְצַפּוֹנָה וְנִגְבָּה וְנִבְרַכְנוּ בָךְ כָּל מְשֻׁפְחוֹת הָאֲדָמָה וּבְזָרְעֶךָ (בראשית כח).

“And your seed shall be as [numerous as] the dust of the earth,

reflections of the various festivals in the verses of Simchas Torah:]

Following and through the potential power that we received on Shabbos Shuvah ... as well as from Yom Kippur, especially its conclusion which we marked by crying out ‘Hashem Hu HoElokim!’ seven times. (Parshas Noach 5752; Hisvaaduyos p.221, footnote 62)

On Shemini Atzeres and Simchas Torah, the days when all aspects of Sukkos – which themselves contain the revelation of Rosh Hashanah and Yom Kippur – are absorbed and when we proclaim the verses of Atah Hareisah before the Hakafos ... during all three times that Hakafos are held in accordance with Chabad custom. (ibid, in the subnote)

14. We then add the verse Av Harachamim in the manner of a prayer, which supplements the previous verses that were recited in a manner of a decisive declaration and *not* a prayer. (Night of Simchas Torah 5752; Sichos Kodesh p.200)
15. ...We then arrive at the 17th verse of Atah Hareisah (that we recite prior to the Hakafos), namely, Ki Mitziyon Teitzei Sorah U’devar Hashem Mirushalayim, ‘For Torah will go forth from Tziyon and the Hashem’s Word from Yerushalayim’ – may it happen literally and immediately! We conclude with the verse Av Harachamim Heitivah. (Day of Simchas Torah 5750; Hisvaaduyos p.235-236)
16. **Three times Vehaya**
It is the Chabad custom to add [at this point the Rebbe began to recite the verse in the well-known tune used to recite the pre-Hakafos verses:] Vehayah Zarachah... [The Rebbe then repeated this verse a third time, after the entire congregation had recited it.] (Night of Simchas Torah 5752; Sichos Kodesh p.200)
17. Night and Day of Simchas Torah 5750; Hisvaaduyos p.211. See also p.235-236.

and you shall spread to the west and to the east, to the north and to the south; and in you and in your progeny shall all the families of the earth be blessed.” (Bereishis 28:14)

EXTRA VERSE FOR HAKHEL

- During Hakhel years, the Rebbe added the following passage in addition to the verse ‘U’faratzta’:¹⁸

הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צְפוֹן וְקִבְצָתִים מִיַּרְכְּתֵי-אֶרֶץ בָּם עוֹר וּפְסָח הָרָה
וְיִלְדֹת יִחְדּוּ קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה (ירמ״י לא)

“Behold, I will bring them from the north-country and gather them from the ends of the earth; and with them the blind and the lame, the woman with child and she who labors with child together; a great company shall return there.” (Yirmiyah 31:7)

SEVEN HALF CIRCUITS

- In the Hakafof of the day of Simchas Torah, we circle the Bimah only *three and a half times*, not seven times as we do on the night of Simchas Torah and Shemini Atzeres.¹⁹

DANCE WITH KESSER

- When we dance with the Sefer Torah we leave its gold or silver crown on.²⁰

770 IS EVERYONE’S HOME

- It was once customary to go from house to house on

18. See Otzar Minhagei Chabad p.356.

19. **Our better Half**

In this way, we emphasize that our role in Hakafof is only ‘half’ of an accomplishment (for we only circle [three and a half times, which is] half of the usual seven circuits); the other ‘half’ of the Hakafof is accomplished by Hashem.

In this regard, the Hakafof are similar to Machtzis Hashekel, the half shekel-coin that each Jew contributed annually; [the significance of the half-shekel is that] the Jews accomplish just ‘half’ of the job while Hashem accomplishes the remaining ‘half’ – and together they produce a Shekel Hakodesh, a complete ‘sacred shekel.’ (Night and Day of Simchas Torah 5750; Hisvaaduyos p.208)

20. Day of Simchas Torah 5750; Hisvaaduyos p.234.

Simchas Torah saying L'chaim, having a bite to eat, singing a happy melody and dancing.²¹

Although this custom does not appear to be in practice today, essentially it does continue, albeit in a different manner: Instead of going from house to house, we all come to one place, a holy place – the house of prayer and house of study of the Rebbe, my father-in-law, the Leader of our Generation.²²

ADDITIONAL HAKAFOS IN ISRAEL

- [In Israel, Shemini Atzeres and Simchas Torah are celebrated on the same day; in the Diaspora, they span two days.] It is the custom of Chabad Chassidim in Israel, where there is no second day of Yom Tov, to nevertheless hold additional Hakafos after Yom Tov [i.e., when Jews in the Diaspora are celebrating Simchas Torah]; and their joy at these Hakafos should even exceed that of their Yom Tov Hakafos – in accordance with the custom [in the Diaspora] that the joy of Simchas Torah by far exceeds even that of Shemini Atzeres.²³

The Conclusion of Simchas Torah

OUR JOURNEY BEGINS

- At the conclusion of Simchas Torah, we call out: VeYaakov Halach Ledarko²⁴ – “And Yaakov went on his way.”²⁵

21. Night of Simchas Torah 5748; Hisvaaduyos p.301.

22. This practice essentially continues ... they all come – men, women, and infants ... and especially in our case, to the Shul and study hall of the Leader of our generation; there, they all rejoice together in Simchas Torah. (ibid)

23. Day of Simchas Torah 5752; Sichos Kodosh p.206.

24. Bereishis 32:2

25. **Diving straight into the deep end**

The month of Tishrei is replete with festivals, which is why we do not recite the Tachanun-confession from Erev Yom Kippur through the end of the month; throughout the month of Tishrei, a Jew is chiefly occupied with holy concerns.

KEREN HASHANAH FUND

- On Simchas Torah, we make announcements encouraging everyone to contribute to the Keren HaShanah Fund.²⁶

The [following] month of Mar-Cheshvan, on the other hand, is quite the opposite: Apart from Rosh Chodesh (which is anyhow considered separate from the rest of the month to some extent), Mar-Cheshvan contains no Yomim Tovim at all; rather, we then begin our task of re-engaging in our worldly affairs. This fact is attested to by the very name of the month, Mar-Cheshvan, which reflects on the raindrops (as in the phrase Mar MiDli, ‘a *drop* from a bucket’); Mar-Cheshvan is the beginning of the rainy season that is accompanied by the burden of ploughing and sowing the fields and so on.

...This then is the purpose of announcing VeYa’akov Halach Ledarko, ‘and Ya’akov went on his way’ at the conclusion of the month of Tishrei; we specifically refer to the name ‘Yaakov’ and not the name ‘Yisrael’ (although Yisrael is a loftier name) since Yisrael reflects on our engaging in holy pursuits. Yaakov, on the other hand, comes from the word Eikev, ‘heel,’ and reflects on our descent to engage in worldly affairs. We pointedly announce that Yaakov went on *his* way (Ledarko), for this likewise reflects upon the service of engaging worldly affairs in the month of Mar-Cheshvan.

Putting Tishrei to good use

The above is connected with a saying of the Previous Rebbe that ‘in the month of Tishrei we acquire the ‘merchandise’ for the entire coming year and in the month of Mar-Cheshvan – when we engage in the tasks alluded to in VeYa’akov Halach Ledarko begins, Pakt Men Fanander, we begin to ‘unpack’ [and make use of] the merchandise that we acquired during Tishrei.’

The application of the above theme includes many steps and levels ... [We begin ‘unpacking immediately on Rosh Hashanah to some degree;] this is further increased during the days of Sukkos and even more during Shmini Atzeres, when all matters of Rosh Hashanah intensify and are absorbed and internalized. Finally, it is again increased on Simchas Torah, in a manner that breaches all constraining boundaries. [‘In Eretz Yisrael it occurs on the same day (of Shemini Atzeres)’ – subnote 62]. Therefore, on Motzei Simchas Torah we announce VeYa’akov Halach Ledarko. (Shabbos Bereishis 5750; Hisvaaduyos p.308-311)

Our journey back begins right after the Shofar

See Likutei Sichos (Vol. 15, p.259 and onward; Vol. 20 p.556 and onward) where it is explained that there are numerous levels and degrees within the service of VeYa’akov Halach Ledarko: [These degrees of re-engaging the physical world, occur] following the blowing of the Shofar on Rosh Hashanah (as it is explained in Chassidus, based on the phrase ‘A year that is poor at its outset will be rich at its conclusion,’ that the ‘riches’ come *directly* after the sounding of the Shofar), during the ten days of repentance, on Motzei Yom Kippur (See the series Vekachah 5637), on Motzei Simchas Torah, on Motzei Shabbos Breishis, on Rosh Chodesh Cheshvan, the period after Rosh Chodesh Cheshvan and then after the 7th of Cheshvan. (Shabbos Bereishis 5750, footnote 1; Hisvaaduyos p. 284)

26. [The Keren Hashanah fund is a Tzedakah project whereby Tzedakah is given every day on behalf of all participants. Participants usually contribute according to

- It makes no difference which Keren Hashanah Fund one contributes to, as long as they participate in one. May those who hurry to contribute be blessed!²⁷

CHUMASH, TEHILIM, TANYA

- It is our annual Simchas Torah custom to promote and to remind everyone about the study of Chitas – the study-cycle that applies equally to all.²⁸

THANK YOUR HOST

- Fortunate are those who engage in Hachnosas Orchim, providing arrangements for the Tishrei guests – particularly

the days of the year; this way, all participants are assured of the merit of giving Tzedakah every day of the year – a practice that the Rebbe strongly encouraged.]

Never too late to participate

Similar to the Machtzis Hashekel, the half-shekel that every Jewish person had to contribute in Temple times; these funds were used by the [Temple officers] to offer [the communal sacrifices, even] on behalf of all those who would only make their contribution at a *later* date. (Day of Simchas Torah 5749; Hisvaaduyos p.246) [All Jews had to contribute annually to the year's sacrifices on behalf of the entire nation. Those who only managed to give their contribution a while after Rosh Chodesh Nissan, were retroactively included in the sacrifice. The Keren Hashanah fund has the same affect – those who give Tzedakah on behalf of all contributors, do so likewise on behalf of those who have not yet contributed, but will contribute later.]

27. **It pays to be quick**

Keren Hashanah already began on Rosh Hashanah, as is well known. Indeed, many, many people have already contributed to Keren Hashanah; this fact is stated based on the many who have contributed *here* [to the Rebbe's Keren Hashanah Fund] – although that is not the main thing [i.e., it is not necessary to contribute to the Rebbe's fund in particular, as opposed to any other fund]. May blessing come upon them, for all who are swift are foremost to receive blessing. (Shabbos Bereishis 5748; Hisvaaduyos p.363)

28. Day of Simchas Torah 5749; Hisvaaduyos p.246.

Don't forget your Chitas

...Including a resolution regarding reciting Chitas, for today we restart the daily Chumash cycle from Bereishis Barah Elokim, 'In the beginning, Hashem created the Heavens and the Earth' ... We are presently preparing to recite the Birchah Hamazon, the blessing after meals, but we will *again* mention the Chitas study-cycle... (Day of Simchas Torah 5752; Sichos Kodesh p.212)

[After reciting Birchah Hamazon, the Rebbe stood and drew himself up to his full height, declaring:] [Just] to remind [everyone] once again regarding the Chitas study-cycle. (ibid, p.214)

when they do so in a benevolent and friendly manner; the guests, on their part, should certainly acknowledge this kindness and thank their hosts for all the efforts extended on their behalf.²⁹

DUPLICATE YOUR EXPERIENCE

- Each guest should take a lesson from his host, to what extent one should extend himself in accommodating guests. That way, when each of the guests returns to their own homes, they too will increase their efforts to accommodate guests in their own homes in a benevolent manner.³⁰

THANK YOUR GUEST

- Not only should the hosts display a benevolent ambiance when accommodating guests, but they ought to *thank their guests* for giving them the *privilege* of fulfilling Hashem's Shlichus (mission) of welcoming guests – a Mitzvah regarding which our Sages state, 'Great is Hachnasas Orchim, even more than welcoming the Shechinah – the Divine Presence.'³¹

Continue Tishrei throughout the year

FOCUS ON THE THEME OF THE YEAR

- Simchas Torah is the day that concludes and seals the festivals of Tishrei, drawing their positive influence into the entire coming year; on Simchas Torah, we should place

29. First Night of Sukkos 5748; Hisvaaduyos p.181.

30. First Night of Sukkos 5748; Hisvaaduyos p.182.

31. **We are all guests**

We should remember that *Hashem* is our true host; as everyone (including a guest) recites in Birchas Hamazon after meals that Hashem is the One 'Who provides nourishment and sustenance to all.' It is only that [in this instance] the host merited to fulfill the Shlichus of Hashem by providing the actual food; that being the case, the host ought to ... [See main text above for continuation] ...

Nevertheless, the guest ought to also acknowledge the kindness [of his physical host] and thank him for his efforts on his behalf. (First Night of Sukkos 5748; Hisvaaduyos p.181-182)

additional emphasis on the unique theme of this year. [In 5750 (1990) the Rebbe focused on the Hebrew acronym of (5)750 being "Shnas Nisim – a year of miracles, the miracle of the true and complete Redemption."]³²

REVEAL HASHEM IN THE WORLD

- With the miracle of Redemption, nature itself will affirm that ‘*To Hashem* belong the world and its fullness, the earth and its inhabitants!’ Our re-entry into worldly affairs [following the festive month of Tishrei] should be permeated with this reality.³²

HE’S COMING TODAY

- The service of a Jew ought to be permeated with the awareness that Moshiach’s coming is imminent, literally ‘today’! This, however, in no way contradicts an orderly service within the parameters of the world, since our purpose is to reveal the True Existence within the world itself.³³

Shabbos Bereishis

INTRODUCTION

Shabbos Bereishis, the final Shabbos of the festive month of Tishrei (itself the ‘head’ of the coming year) constitutes the ‘climax’ that encapsulates Tishrei.

On the other hand, the festive period is now over and we begin the new cycle of reading the Torah (starting with Parshas Bereishis); we now face the challenge of ‘unpacking’ the inspiration and spiritual powers that we have collected through our divine service from Rosh

32. Night and Day of Simchas Torah 5750; Hisvaaduyos p.212.

33. **You have been shown to make known to others**

...As the Jews were told when they first became a nation (at the Giving of the Torah), Atah Hareisah LaDa’as ... Ein Oid Milvado, ‘You have been shown [so as] to know that Hashem is G-d; there is nothing else aside from Him!’ The implication of this verse is that the Jews need to reveal within the world, that Hashem is its *true* existence, for ‘there is nothing else aside from Him!’ (ibid)

Hashanah through Simchas Torah, and utilizing them throughout the coming year in our daily divine service.

INFLUENCE YOUR YEAR

- Our manner in which we approach and perform our divine service on Shabbos Bereishis has a continuous effect on the entire coming year.³⁴

PLAN TO FILL YOUR YEAR WITH SPIRITUALITY

- Every man, woman and child can therefore appreciate that Shabbos Bereishis is the most fitting time to formulate a program for activating the spiritual powers that we gathered during the Tishrei festivals in our daily affairs – at home, work, school and so on.³⁴

REINFORCE YOUR TORAH AND MITZVOS

- For a start, each of us should resolve to strengthen all activities concerning Torah and Mitzvah throughout the entire coming year.³⁵

STUDY MORE TORAH

- We should add and bolster our regular schedules for Torah study; both our personal pursuit of individual subjects as well as our maintaining the universal study cycles (such as the daily study of Chitas).³⁵

34. Restocked and recharged

... A program of divine service in the spirit of VeYa'akov Halach LeDarko, 'and Ya'akov went on his way,' whereby we begin to 'unpack' [and make use of] the [spiritual] 'merchandise' that we acquired during Tishrei... (Parshas Bereishis 5750; Hisvaaduyos p.292) See a Call to Action, The Conclusion of Simchas Torah.

Do it now so you can do it later

... This is one of the reasons behind the long-standing custom to study in depth one verse or subject in Rashi's commentary on the Parshah of that week ... We should certainly observe this custom during Shabbos Bereishis, so that we continue this study throughout the year – Bli Neder ('without making a vow'). For, as the saying goes, Vi MeShtelt Zich Avek Shabbos Bereishis, Azoi Geit Ess Ah Gantz Yahr, 'The way that the rest of the year will go, depends on how we establish ourselves on Shabbos Bereishis!' (Parshas Bereishis 5751; Hisvaaduyos p.196)

35. Parshas Bereishis 5750; Hisvaaduyos p.292 (See there at length.) See also A Call

IMPROVE YOUR MITZVOS

- We should further enhance our performance of Mitzvos, and particularly of the Mitzvah that equals all others – giving Tzedakah; this includes donating to the Keren Hashanah Fund (which distributes Tzedakah on behalf all donors each day of the year).³⁵

DAILY CONDUCT

- We should also advance our service of ‘Let all your activities be for the sake of Heaven’ and ‘Know Him in all your ways.’ This means utilizing everything in the universe in a manner that furthers Hashem’s honor; a goal which we realize by using everything to advance the observance of Torah and Mitzvos or even as actual Mitzvos.³⁵

HAFATZAH

- The main thing is that we fulfill the obligation carried by every Jew in our present generation: To disseminate Torah, Judaism and Chassidus; to bolster fellow Jews in their divine service; and particularly to draw close those Jews who did not merit an adequate Jewish education (not through any fault of their own, but rather due to Divinely-orchestrated circumstances).³⁵

REACH THE LAST JEW AND BRING MOSHIACH

- The dissemination of Judaism should be given vital emphasis in our present times – for it is apparent that the *sole explanation*³⁶ for Moshiach’s delay is that there is yet a Jew (who is unaware that we are waiting for him) to whom we must reach out – in a pleasant and peaceful manner – and return to his or her true self and true ‘life,’ namely, a lifestyle based on Torah and Mitzvos, which constitute ‘our life and the length of our days.’³⁷

to Action, Conclusion of Simchas Torah.

36. ‘No other explanation exists!’

37. **A symbol of Redemption**

...And to take him by the hand (in the spirit of the verse [Yishayah 27:12], ‘And

YOUR WORD COUNTS

- Every Jewish man, woman and child should assume an active role in this dissemination; we see clearly how a Jew who presently considers himself ‘foreign’ to the Torah lifestyle can be powerfully influenced by a heartfelt word – even coming from a small child.³⁸

YIDDISHKEIT IS HIS ESSENCE

- Our influence on fellow Jews is particularly effective when we speak sincere words from the heart and inform them that being a Jew, he or she contains a soul that is ‘an actual part of Hashem’ therefore Torah and Mitzvos are in fact not at all ‘foreign,’ G-d forbid, but rather constitute their very own *inheritance* and essentially, their own true *existence*.³⁵

WE’RE ALL WAITING

- Our message and its impact is further strengthened when we explain to our fellow Jew that the entire nation, including its greatest figures as well as all the souls of Jewry from all past generations – and even the very Shechinah (Divine Presence) which is in a state of exile alongside ourselves – are all waiting for and are dependant upon him or her in order to finally depart from Exile!³⁹

KEEP REACHING OUT

- To facilitate a greater measure of success in our dissemination of Judaism, it is fitting for each of us to take stock

you will be gathered one by one, O’ Children of Israel!’ – the ingathering of exiles that Hashem will perform) in a pleasant and peaceful manner, amidst Ahavas Yisrael, the love of your fellow Jew, and to return to his true self ... [See main text above for continuation]. (Parshas Bereishis 5750; Hisvaaduyos p.292)

38. **Whether you see the effect or not**

And even if this has no immediate effect, nevertheless, it will certainly take effect in due course – after the person who has heard it will dwell more deeply on the matter, and after it is further explained to him and so on. (Parshas Bereishis 5750; Hisvaaduyos p.292)

39. **It has to be done**

The absolute necessity in engaging in this service is clearly understood. (Parshas Bereishis 5750; Hisvaaduyos p.292)

from time to time and ask ourselves: How many Jews have I brought closer to Yiddishkeit in recent days...?⁴⁰

DAILY DILEMMA

- One of our daily Shiurim [lit. “measures”; used to refer to regular sessions of Torah study] ought to be the following Sha’er, “evaluation”: What further could I do in order to hasten the coming of Moshiach?!⁴⁰

The Sale of Mitzvos on Shabbos Bereishis

INTRODUCTION

Many congregations have the custom to sell the Mitzvos that will be performed in their synagogues in the course of the coming year. These include Aliyos – summons to the reading of the Torah, Hagbah – lifting the opened Torah, Gelilah – regarding the closed Torah, Pesichah – opening the Ark, Ner LaMa’or – financing the Shul’s lighting, Yayin – sponsoring wine for Kiddush and Havdalah ceremonies and so on.⁴¹

Shabbos Bereishis acts as a bridge between the spiritually-charged month of Tishrei and the rest of the year; by selling the Mitzvos on this Shabbos we permeate the coming year’s worth of worldly involvement with the awareness that the very purpose of our re-entry into commerce and money-making is only to enable us to ‘acquire’ Mitzvos – to support a Shul or Yeshivah, Torah and Mitzvos.

40. **Positive pressure**

This matter is further advanced when we discuss [our activities] with someone else, or with many other Jews, since, as we have mentioned on numerous occasions, that accepting a resolution in public lends it greater weight. (Parshas Bereishis 5750; Hisvaaduyos p.293) See there at length.

41. Parshas Bereishis 5750, Concerning the Sale of Mitzvos; Hisvaaduyos p.294.

Further, as preparation for our divine service of transforming the world into a ‘dwelling’ for Hashem, we begin the year by strengthening and donating to the Shul – which constitutes a mini-Beis Hamikdash; a house where the Divine Presence ‘dwells.’

Lastly, Shabbos Bereishis is also Shabbos Mevarchim Marcheshvan; and since we are currently preparing for the Third Beis Hamikdash – which Hashem will consecrate in the month of Marcheshvan – we sell the Mitzvos in support of a Shul [a mini-Beis Hamikdash].⁴²

MITZVAH BID

- The procedure of ‘Selling the Mitzvos’ is such that the would-be purchasers compete for the highest bid to obtain the rights to a particular Mitzvah. The money of the winner, i.e., the highest bidder, goes towards the needs of the Shul and [where applicable] study hall.⁴¹

THE POWER OF A GABBAI

- The regular practice [in 770] is for the Gabai of the Shul to sell the Mitzvos. He wears a Shtreimel whilst doing so, in order to emphasis the quality and importance associated with the position of Gabai;⁴³ it is due to the prominence of his position

42. The festive month of Cheshvan

Our Sages state that the construction of the First Beis Hamikdash was completed in the month of Marcheshvan but its inauguration was postponed (by Heaven) for twelve months; it was inaugurated in the following Tishrei [and the month Marcheshvan ‘lost’ its only chance of hosting a festive occasion]. Therefore, Hashem will in the future ‘repay’ Marcheshvan by inaugurating the Third Hamikdash then. (Parshas Bereishis 5750; Hisvaaduyos p.294-6.)

Beis Hamikdash now, celebration in Cheshvan

Not that we will have to wait until the month of Marcheshvan [if the Third Mikdash arrives earlier] ... but rather the Redemption will occur immediately and the Mikdash will obviously be ready and standing when Marcheshvan arrives. (ibid, footnote 22)

43. Appointed by Heaven

This fact can be derived by obvious inference (Kal VeChomer) from the teaching [Berachos 52a] that ‘even [one’s appointment to] the [menial] position of a well-watchman is ordained by Heaven!’ Certainly, then, this is true of the appointment to the position of Gabai in a Shul or study hall – specifically to the Shul and study

that he holds the power to rouse the congregation to donate their money for the needs of the Shul.⁴⁴

COMPETE FOR THE HONOR OF DONATING

- One of the ways in which a Gabai motivates the congregation is via his public announcements.⁴⁵ In this case, by announcing the figures and naming the buyers, he employs the benefits of competitive donating, spurring the congregants to increase their planned donation to the Shul; indeed, ‘all who increase are praiseworthy!’⁴⁴

QUALITY CARGO

- The Gabai should make certain to follow the conduct of vendors and to *praise his merchandise*. [In 770,] for a start, we are selling the ‘rights’ to Mitzvos that will be performed in the Shul and study hall of the Leader of our generation – wherein he prayed, studied and so forth...⁴⁶

hall of the Rebbe, the Leader of our generation!

Hashem’s right hand

Further, the name ‘Gabai’ forms the [rearranged] acronym of [the prayer:] Anah BeKo’ach Gedulas Yeminchah, ‘Please, by the great power of Your right hand...’ In other words, [the Gabai] receives power from ‘the greatness of Your right hand’ and he holds the power to ... [See main text above for continuation].

44. Ibid. p.296.

45. **Not the time for humility**

...In accordance with the directive ‘It is a Mitzvah to publicize those who perform Mitzvos.’

46. **Own a Mitzvah in the Rebbe’s Shul**

...During the last ten years that [the Previous Rebbe] lived in this world – ‘holiness does not depart from its location’. (Parshas Bereishis 5749; Hisvaaduyos p.268)

The main thing is the actual deed: As per the annual custom, we will now sell the Mitzvos that pertain to this Shul; this is the Shul and study hall of the Previous Rebbe, wherein he prayed, studied, engaged in Tzedakah distribution and acts of kindness and from which [location], during the last ten years of his life in this world, he disseminated all aspects of Torah, Mitzvos and the wellsprings of Chassidus throughout the entire globe.

‘Holiness does not depart from its location’ – on the contrary, it constantly increases until this very day with ever-greater strength. Clearly, then, all we have discussed is greatly amplified regarding the sale of Mitzvos in this Shul. (Parshas Bereishis 5750, concerning the Sale of Mitzvos; Hisvaaduyos p.296)

The Conclusion of Tishrei

THE REBBE'S THANKS FOR COMING TO 770

- We should publicize a Yasher Ko'ach, appreciative thanks to all of the Tishrei guests;⁴⁷ their Chassidic sensitivity (Hergesh) shone openly within them and came to actual fruition, causing them to travel and spend Sukkos – the time of Hakhel (when, in Temple times, all Jewry gathered in the Beis Hamikdash) – in the immediate proximity of the Rebbe.⁴⁸

AN HOUR, MONTH OR MORE

- Yasher Ko'ach to those who spent an hour or a day here; certainly to those who were here during the entire duration of Sukkos; and particularly to the guests who stayed until the 7th of Marcheshvan.⁴⁸

VISIT THE OHEL – A SOURCE OF BLESSING

- Undoubtedly, they also paid a visit to the resting place of the Rebbe, my father-in-law, the Leader of our generation – who continues to serve in that capacity; such a visit serves to arouse abundant mercy that elicits all forms of blessing.⁴⁹

47. Parshas Lech-Lecha 5748; Hisvaaduyos p.429.

48. **Choose the palace over the pit**

There are those, however, who did not come here. Rather, they remained squatting in their own holes [In the original Yiddish: *gebliben zitzen bah zich in katuch*], imagining that they were seated in the king's palace ... and thus they spent [In the original: *opgheshmachtet*] the entire Festival of our Rejoicing!

The cause that allows for such a [sorry] situation, whereby they could be squatting in a hole whilst imagining they are in the king's palace, is the very darkness of Exile. Yet what connection is there between the darkness of our Exile and those [Chassidim] who are connected to the Leader of our generation, who announced that our entire service [of Exile] has already ended, including [even the final touches,] 'polishing the buttons'...?!

We could easily appreciate the great pity such people evoke, and simultaneously, the greater need to encourage them so that they do not despair and the like. On the contrary – may they achieve a redoubled comeback! (ibid, p.435)

49. Parshas Noach 5749; Hisvaaduyos p.300.

Put the Ohel on your itinerary

...The return of guests from their trip to celebrate the month of Tishrei, the Seventh Month, within the immediate proximity (Dalud Amos) of the Leader of our generation, and to visit the sacred resting place, to participate in the

REMEMBER WHO YOU ENCOUNTERED HERE

- Although you are now journeying apart, each of you should nevertheless recall and reflect on all the people you met during the time that you spent here;⁵⁰ particularly since you spent time together during the month of Tishrei, both the Days of Awe and the Days of Joy, and Farbrenged together in the Sukkah. Further, you shared the joy of Simchas Torah, Shabbos Bereishis (which came in proximity to Simchas Torah) and were together until Erev Rosh Chodesh Marcheshvan.⁵¹

THINKING GOOD OF THEM BRINGS BLESSING

- Your positive contemplation of fellow Jews and your wishing them ‘all the blessings in the world’ itself causes Hashem to yet further add in all good matters on behalf of those Jews.⁵²

Farbrengens and so on and so forth. (Parshas Vayeirah 5748; Hisvaaduyos p.158)

50. **Bless yourself by blessing others**

Here is a proposal by which we can create a fitting ‘vessel’ [to obtain the abovementioned blessings]:

We have often discussed the Torah’s rule that a particular conduct from a person elicits the exact same mode of conduct from Above. [The significance of this rule] in our case: In order to elicit the abovementioned [blessings], it is insufficient for each of us to merely exchange good wishes with someone else. Rather, actual effort is required; we should each do everything possible in order to benefit another Jew. [This applies to] men, women and children, and within each of these categories, [what is required] is specifically actual positive action (the actions of a child are also legitimate); an action that further advances the [beneficiary’s] prior standing and situation.

This will create a proper ‘vessel’ to affectively elicit the abovementioned blessings. As we have often discussed, the concept of a ‘vessel’ according to the Torah, is not merely something which [passively] accepts that which is placed within it, rather, the ‘vessel’ itself [actively] demands that whatever is meant to be supplied into it should be granted with the greatest alacrity, in the greatest measure, in the most illuminating and revealed manner and for the apparent and revealed good!

To be more specific, regarding actual practice as far as it concerns our present situation: The way of creating a ‘vessel’ by which to receive Hashem’s blessings, is that although you are now journeying ... [See main text above for continuation]. (26th Tishrei 5748, General Yechidus for the guests; Hisvaaduyos p.375)

51. Until Shabbos Bereishis and Erev Rosh Chodesh Marcheshvan, by which time Shabbos Mevarchim Cheshvan has already passed. (26th Tishrei 5748, General Yechidus for the guests; Hisvaaduyos p.375-376)

52. **How do you do a favor from the other side of the globe?**

Additionally, even when we gather together one last time for the Tzeischem

DWELL ON THEIR VIRTUES

- Each of us is able to do positively recall other Jews and wish them blessings each and every day – we should at least do so every now and again (particularly on auspicious occasions) and recall the people with whom you spent Tishrei. Think of their virtues; doing so will cause those very virtues to be yet further stimulated.⁵³

Shabbos Parshas Noach

INTRODUCTION

Whereas Shabbos Bereishis merely encompassed the coming year's *potential* service, Shabbos Noach is the first *actual* Shabbos of the new year.

Shabbos Noach is the time to examine a 'real' (and the first) week of the new year, evaluate our performance

LeShalom (Farewell Gathering), we emphasize that the departure and separation is Tzeischem Leshalom (lit. 'may you go to peace'), i.e., [go] with the intention to increase and ascend in all positive matters and all aspects of Judaism and certainly in the 'Torah's overall principle to love your fellow Jew as yourself' – to do a favor for every Jew and for all Jews, however possible!

Firstly, do an actual favor through offering a good piece of advice or monetary assistance and the like. It is self-understood that if there a need for such a favor it should certainly be done; yet even when there is no need for physical support and our fellow Jew does not require an actual favor – as in our case, when people will find themselves at great distances from each other – it should nevertheless be clear that your positive contemplation ... [See main text above for continuation]. (ibid)

53. Give Hashem pleasure

This itself elicits Hashem's blessings, for our Father in Heaven receives the greatest pleasure when He sees that the Children of Israel are united as one.

There is an adage of the Alter Rebbe, which the Leader of our generation recounted and instructed to publish, that the very greatest pleasure that Hashem receives is when He sees how, despite all of His children being scattered in diverse locations and being occupied in obtaining a livelihood in diverse fields – and their diversity even encompasses [the nature of] the missions which their individual souls entered this world to accomplish – at the same time, in whatever it may be that concerns a fellow Jew, all of [the Children of Israel] are nevertheless found to be united as one [i.e., they take each other's needs personally]. And not merely 'as one', but 'as one man with one heart'!

[Our positive contemplation of our fellow Jews, therefore, yet further increases all manner of blessing to each member of each Jewish household – and needless to say, to each individual themselves. (ibid)

and adjust our approach to divine service for the rest of the year based on ‘facts on the ground.’

PERFECTING OUR PRACTICE

- On Shabbos Parshas Noach, we should make an honest accounting of our actual performance of this new year’s divine service – which has already begun; we should examine the particulars of our weekday and Shabbos performance, in order to correct and perfect them to the fullest extent.⁵⁴

מוקדש

לב"ק אדמו"ר מלך המשיח



The Printing of this issue is in merit of

The wedding of **yosef Mandelbaum & Elisheva Rus pollack** שיחיו

Wishing everyone a sweet year of redemption



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא

שיחיו גודמאן



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

54. The week of Parshas Noach encompasses our divine service of the entire new year as far as its practical application is concerned. It is therefore understood, that Shabbos Parshas Noach ... [See main text above for continuation]. (Parshas Noach 5752; Hisvaaduyos p.219 – See there at length.)

Gather Jews for Torah study each Shabbos

Shabbos Parshas Noach is always the first Shabbos in the month of Marcheshvan and therefore the first Shabbos of the ‘individual’ months of the year [unlike Tishrei, which is considered an ‘inclusive’ month that includes all others] ... Therefore, it is now the fitting time to promote and goad (‘one only goads the swift’) regarding all that pertains to fulfilling the enactment that Moshe Rabbeinu enacted – that wherever Jewish people find themselves in this planet, they are to strive and promote the gathering of congregations on each and every Shabbos to study Torah and to encourage each another regarding all matter of Judaism, Torah and Mitzvos. (Parshas Noach 5750; Hisvaaduyos p.314)